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WORDS FOR THE WEARY.

BY GRACE LELAND.

"Write, write the thoughts that in thee burn!
Why seek the flowing tide to turn?
Too long thy pen has idly lain,
Quick to thy life-work turn again."

Write of the lessons learned in pain,
Write of life's loss—its greater gain!
So that perchance some weary one,
Wishing his work on earth were done,

May find some little word of cheer,
To chase his doubt, and calm his fear;
Some yearning soul may cull a flower
That shall enrich life's darkest hour."

With stronger hand I take my pen
To trace the feet-winged thoughts again
That drop from loving hearts above,
Rich-freighted with the balm of love.

They veiled their faces for awhile,
And hid from me each loving smile,
But it was only that I might
More clearly see the dawning light.

And now they take my willing hand,
And lead me to the Heavenly Land,
And fill my life so full of good
I would not change it if I could.

And ye, oh weary ones, who bear
A cross of pain, a weight of care,
Ye need not look beyond the grave
To find that rest, that peace ye crave.

"Thy years are e'en while the cross you bear,
Thy years, if you will only dare
To be a warrior in the strife,
A victor in the march of life."

Dare to be free from error's chain!
Make haste to leave life's sluggish plain,
And climb its glittering mountain height,
Mellow with heaven's effulgent light.

Then angels walking by your side
Will see that never harm betide,
And music, gushing from the skies,
Shall consecrate life's sacrifice.

The Lecture Boom.

A DISCOURSE ON SPIRITUALISM.

Preached at Marshfield, Mass., Aug. 18, 1867.
BY HENRY M. SNOW.

Gal. iv. 10.—"Am I therefore become your enemy because I tell you the truth?"

In accordance with a previous announcement, I am to speak this afternoon of the inconsistency and unfairness of the so-called Christian Church in its treatment of Spiritualism. But please bear in mind that in what I shall now have to say concerning "the Church," I refer especially to the general aggregate of the prevailing outward organizations who have assumed to themselves this exclusive title, and not to the invisibly united band of faithful souls who doubtless exist, to some extent, in all religious bodies.

When we consider the treatment which the Spiritualist faith has received from this central power of the self-elected Orthodoxy of our land, we are led to conclude that herein is found a phenomenon more wonderful almost than any presented by the spirit-demonstrations themselves. For just look at it! Here stands the great, the only saving influence of the world—i.e., if we admit the claim set up by these churches in their own behalf. For it is sufficiently clear that whatever may be thought by the outside world in this matter—they themselves are quite sure that they are the salt of the earth, and that they alone are in the ark of safety, whilst the vast multitudes of unregenerate souls around are plunging and struggling in the dark waters of endless perdition! Not even a day passes but thousands upon thousands of these God-forsaken, wretched beings are thus sunk and lost in the black waters of endless, hopeless misery!

Now let us reflect that it has ever been the great burden of the leaders and teachers of this established "Evangelical" religion, to lament and sigh over this state of things; to mourn over the want of faith in things spiritual; and over the worldly-mindedness, the skepticism and unbelief of the day.

And now at length a development takes place in their very midst which startles as with an electric shock this spiritually indifferent, worldly-minded throng. The current of thought and conversation becomes changed. Men—even the most intensely business, speculating men—lose sight for the moment of their money and merchandise, and become earnestly engaged in gazing upward toward that mysterious spirit-home which hitherto has been to them but little more than the dream of a disordered imagination. But now has it become a most beautiful and grand reality, and already have their thoughts become elevated and their better affections quickened. The spirit of a long-lost child, of a venerated parent, of a beloved wife, or of some near and dear friend has spoken to them from that spirit-home, telling them in words of deep and thrilling interest, "I am not dead; I still live—I still love. Cease to live for earth alone. Look upward; come up hither!" And, oh then, how is the heart touched and moved to the tenderest and most noble aspiration! And many are there who are not disobedient to the heavenly vision, but henceforth live far better, nobler lives than before.

And the skeptic also—even the absolute disbeliever in God and immortality—is thus made to forget his skepticism and unbelief. Death is no longer to him a fearful "leap in the dark," nor yet an eternal, dreamless sleep—a dreary, endless desert of nonentity. All at once the lost friends of his earlier life are given back to him, to be his in a most glorious career of progressive life throughout eternity!

Where can you point me to a greater, more soul-stirring change than this? Hard indeed

must be that heart which, moved by such an experience, will not resolve henceforth to spurn from his presence the low and the vicious, whilst he earnestly aspires after the noble, the pure, the good and the true, that he may thus become more worthy of so high a destiny; that, becoming purified and beautified in his own spirit, he may be fitted for the companionship of the loved and the lovely who have gone before.

This is not the mere language of rhetorical fancy. It soberly but imperfectly indicates facts as they have been transpiring for nearly twenty years throughout our land. The number of those who have thus been delivered from the dreariness of Atheism—practical or avowed—may be safely reckoned by thousands and tens of thousands. And the good work is still going on with ever increasing speed, as the facts and the philosophy of the Spiritualist movement become better and more widely known. Is not this a thing to be thankful for? And should not a true Christian Church have welcomed and cherished it as a worthy and powerful helper in their work? But how have they received it! Alas for poor human nature! even for sanctified nature according to the Church method of sanctification. It is but a rehearsal of the old story of Wickliffe, of Huss and Servetus in Theology, and of Galileo, Harvey and others in science, only in a far milder, more mitigated form.

The present as well as the past history of the Church, demonstrates but too clearly that blind bigotry and bitter persecution did not die out of the world with the advent of that divinely given faith whose law of omnipotence is the law of love. For even now, as in the days of primitive Christianity, the unfolding of a new truth before the world sends not peace but a sword. Even now, as then, is the parent arrayed against the child and the child against the parent; the brother against the sister, and the sister against the brother; and often a man's foes are of his own household. Even now does a self-constituted and exclusive church-power sneer at the humble origin and lowly garb of the new faith, even as did the Jewish priesthood of old lift up their self-satisfied brows in pious horror and amazement at the thought that a prophet should come out of Nazareth and be cradled in a manger!

And even now are the advocates of a new faith arraigned before ecclesiastical councils and cast out of the church synagogues, when in the fullness of joy at the new light which has burst upon them, they exclaim, in defiance of the rod of church anathema held over them, "One thing I know: that whereas I was blind, now I see." And it may not be otherwise than true, also, that if, by the use of the cross, this new disturber of old errors, which is likely once more to "turn the world upside down," could be laid in its quiet grave of rest, there would not be wanting those who would be ready to act the part of chief executioners.

And in all this there is nothing to be wondered at as so very strange and unaccountable. It is but a natural result of man's present perverse and undeveloped state. A far more expansive and comprehensive faith than that which has hitherto prevailed will have to be practically acknowledged, before men will be ready promptly to sacrifice old error at the altar of newly discovered truth. And until such a practical realization of the higher faith takes place, we must still expect that, even as in the past, so in the present and future each new development in the ever-unfolding universe of truth will have to fight its way through all the array of opposition which it is in the power of old and bigoted error to bring against it.

We must still expect, then, that those who walk by a light unseen by the multitude will be called "mad" or "crazy," and that all works which cannot be accounted for by and made to square with the received faith, will be called "works of the devil," especially by those who are accustomed to thrive upon an excess of popular timidity and superstition. So true is it that human nature is over the same whilst upon the same plane of development, whether it be of Jew or Gentile, Mahometan or Christian, Catholic or Protestant.

The true faith, however, and which it seems to be the more especial object of the new spirit movement more fully to unfold, is fitted to give at once far more enlarged conceptions of the expansive grandeur of Divine Truth, and a more wise and charitable treatment of those who wander from the well-worn path of established public opinion. This will teach us that even the wisest are still but in the twilight of the morn of perfect, unclouded day, so should we not be surprised nor offended when one from the mountain-top raises the glad shout of "More light, more light still!"

Let us, then, bear with charity and patience this new onslaught of an old enemy to freedom and progress. True, in times past he has made many martyrs, putting to a cruel death multitudes of the world's best friends and noblest heroes. But this could not well have been otherwise, for do we not know that bigotry is ever not only brutal, but blind also? Should we not, then, judge his followers of the present day with charity and forbearance, and even in the worst cases of blind denunciation say, in the language of him who was himself the greatest of earth's martyrs, "Father, forgive them, for they know not what they do"? Especially may this be the case with us, because, as already intimated, this bigotry personified administers much more mildly in this present era than in those ancient, bloody times.

True, this may be only for the want of power, but now, for the most part, he only calls those who disregard and defy his rule, "Infidels," "Fanatics," or, perhaps, "Agents of the Devil." Surely this is much easier to bear than was the bloody penalty of the earlier centuries, and all the more so from the fact that such epithets have been so long and lustily bandied about amongst those very sects who now use them so freely against Spiritualists, as to have wholly lost the power to terrify. Nay, more, for even like the cross of

Christ, which, though once a badge of the deepest shame, is now the Christian's glory, so these epithets with which a misguided and bigoted church is accustomed to brand those who depart from it into a new and brighter faith, may justly be regarded as an honor rather than a disgrace.

But although an enlarged and liberal charity may shield the present popular form of religion from severe, unqualified reproach for their treatment to Spiritualists, yet should it by no means protect them from a free and full exposure of the inconsistencies and absurdities into which they have fallen in their unwise efforts to demolish the new, whilst with credulous voracity they swallow the entire mass of the old spirit-manifestations. For it is a truth beyond cavil that both the records of Judaism and Christianity, as they are found in the Old and New Testaments, are filled with the accounts of spirit manifestations, though not always in the exact form of those which occur at the present day. Does any one doubt this? Then let him take pen, or pencil, and mark out all that relates to an intercourse with the unseen world, and see what a mutilated fragment of a book there will be left.

It is true that the communicating spirits of those days were generally called "angels," or messengers of the Lord. But often they are called simply "men," whilst in many instances the terms "angel" and "spirit" are used interchangeably—that is, sometimes one of these terms is used and sometimes the other, when the same thing is intended. From these and other considerations which might be named, I am strongly inclined to the belief that those angelic messengers of Scripture were simply the spirits of departed human beings, whose preliminary education was accomplished upon this, or possibly upon some other habitable globe of the universe, and who, at their departure from a gross, material body, became, in Bible language, "as the angels in heaven." And hence I look upon the whole series of Scripture-narrated angelic ministry as the ancient form of spirit manifestations.

So, also, with most of the "miracles" or wonders of Bible-history. They were caused—mostly at least—through the immediate agency of such spirit-beings, not arbitrarily and as it were out of the order of Nature, but in strict accordance with some natural law, and which must, of a necessity, remain in force at the present day; for surely the laws of a perfectly wise Being should never be changed or forgotten.

The proofs of many of these Bible-wonders are not of the most satisfactory character, yet am I inclined to the belief that most of them were of actual occurrence. But, in justice to my own powers of investigation and discrimination, I must say that it has been only through a clear demonstration of the modern that I have been able to reach a full conviction of many of the ancient wonders, especially many of those narrated in the Old Testament.

But the course of our church-religionists has ever been directly the reverse of this. They will, for instance, give to their unqualified belief that the walls of Jericho fell down at the rude blast of a ram's horn, and yet when told on evidence, ten, nay, a thousand fold greater, that a table was raised from the floor without mortal agency, they are utterly and obstinately incredulous. They will readily believe that the internal vision of Balaam's beast was so far opened that he could see a spirit invisible to his master; and that his somewhat troublesome organs, as one would suppose, were so far controlled by the same invisible power as to be made to utter intelligible speech. And yet these same persons, when told on unexceptionable and oft-repeated authority that human beings of the present day are made seeing and speaking mediums, their faith utterly falls to pieces.

They make no doubt that an angel rolled away the ponderous stone from the sepulchre of Christ, and that the same spirit-power opened the prison-door to Peter; and yet when any such physical manifestation of their own day is affirmed in their presence, they are ready to ask with an incredulous sneer, "How can spirits who have no material muscles move solid matter?" forgetting, or else not knowing, that all power is of spirit, and none of matter.

But I forbear. It needs not that more be said upon this point to show forth, in no very flattering light, the reasonableness and consistency of the popular faith in matters of the kind. We wonder, then, that such persistent efforts are made by "Orthodox" theologians to decry and throw contempt upon reason; for unless this divine light within be utterly set aside, their disciples would be few indeed. It should be added, however, that the course pursued in the present instance is no less suicidal than irrational, for every successful attempt to invalidate the claims of modern Spiritualism by throwing doubt upon the reliability of human testimony, or by ascribing the wonder-working force and manifest intelligence to unknown or deceptive agencies, reflects with fatally destructive power upon what are regarded as the very foundations of the generally received faith of Christendom. There is, I confidently assert, no way of escape from the dilemma; for it is clear that human reliability and the capacity to give evidence are at least as good now as they were eighteen hundred years ago or more. And as to the very common and shallow assertion that the age of miracles is past, it is simply a manifest evasion of the whole matter of debate.

I here remark that, throughout this discourse, I use the word miracles in its true and not in its popularly received sense. Were I to follow the other course, and regard this word as conveying the idea of a suspension or violation of natural law, then it might justly be said that the age of miracles never existed, for surely the Divine Architect and Law-giver partakes not of human short-sightedness and imperfection, that he should have to remodel or improve his work.

It is a fact worthy of special note, that when we consult the original Greek of the New Testament,

we find no substantive support for the prevailing popular idea attributed to the word miracle. Throughout all the varied significations of the original Greek word, as given in Robinson's Lexicon—the generally received authority in such matters—there is not one which approaches more nearly to the popular mistake than this, which I give in his own words: "A remarkable event, a wonderful appearance, an extraordinary phenomenon."

A miracle, then, even according to standard Orthodox authority, is something extraordinary or strikingly wonderful; something, in short, which cannot be well understood at the time. Do you tell me, then, that the age of miracles is past? Who says this? Surely not one who bows to the authority of the Christian Scriptures, for these give no such response, but rather the opposite; for listen to the words of the Great Teacher himself upon this point: "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands upon the sick and they shall be healed." And again: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." John xvi. 17, and xiv. 12.

Whose assertion, then, is it that the age of miracles is past? It cannot be one who lives with open eye and active mind in this most grand era of the world's growth in wonders—an age when the most mysterious and subtle forces of Nature are being summoned from their hidden recesses and made the obedient servants of man—a time when all that has been known before appears as but a dim twilight compared with the wonderful light of the present.

Nor can he who thus asserts be one who believes in a living, active spirit-world around us, whose centre and circumference is God; for then would there be expected wonders from the heavens as well as upon the earth. No; no indeed. The age of miracles is *beginning to end*. The saying is clearly one of those interpolations in theology which have often been pressed into service to meet emergencies not otherwise provided for.

Let us now observe, for a moment, the actual religious condition of Christendom at large, and see if there is not something here also fitted to help forward our train of thought. Is it not even now perfectly obvious that the popular "Orthodox" Christianity of the age is no more to be regarded as the hope of the world? For who does not see that the reign of the prevailing theology of the past is fast drawing to a close? And what lover of true spiritual freedom does not rejoice to know that that gigantic force of oppressive church power is also rapidly on the wane; that its weight, both for good and evil, has indeed been steadily diminishing for ages and centuries past? It is so with Romanism; it is so also with Protestantism. Time was when the former—when the Catholic Church with the Pope at its head could, with a single word of arbitrary command, bring the crowned heads of Europe at its feet. But how is it now? Do we not all know that the temporal power, at least, of the papal hierarchy is even now virtually ended, and that its spiritual despotism is also being silently but steadily undermined by the rapid growth of intelligence and free thought throughout the world? Time was, also—and much more recently than the other—when Protestantism, with its multitude of minor popes—I mean its ministers—held an almost equal sway over the opinions and customs of Protestant lands; but where is that authority now? Is it not clear that the people are slowly but surely taking the reins of thought and action into their own hands? Even now is it not clear that the image of that dark theology, with its personal devil and material hell, is a thing which can no longer inspire the sensible, thinking man with either terror or respect?

It is true that a carefully arranged sectarian education still keeps many partially under the old bonds who would otherwise be found standing nobly forth in the free light of to-day. It may be true also that there is a class of undeveloped humanity, who still need the sanctions of the old Theology, unreasonable and gross as they are. But it is equally true that to the great body of intelligent, thinking men and women, many of the leading doctrines of the self-styled "Evangelical" sects have become but little better than the fables of ancient mythology. This I believe to be the real, not always however the apparent state of the case, for from various motives many continue to pay external homage to that which in their inmost convictions they feel to be sham and falsehood. This is sad, but doubtless no less true than sad.

Let me not be misunderstood. I do not say that true Christianity has thus lost the respect of men. I speak only of those perverted forms of Christianity which are seen more especially and prominently in the Calvinistic creeds of Christendom, the bare, straight-forward mention of which, let me add, is enough to fill every well-ordered, unperverted mind with indignant denial.

But not by the false doctrines alone is the honest inquirer repelled from the established religions of the day, whilst he turns away with the firm conviction that other and more efficient instrumentalities must be employed to build up the Divine kingdom upon earth. The false practice as well as false doctrine of Christendom is a most sad hindrance in the way of the successful progress of humanity's ear. For is it not notoriously true that in almost every past instance of true reform, the main body of the church has either actively fought against it, or else looked coldly on until, through other agencies, it has become sufficiently established to vindicate its own right to a permanent and popular existence? And when at length the church does follow in the way of reform, is it not ever at a distance and with a due regard to its own stolid dignity and chronic dislike to all unpleasant disturbance of the dust of

the past? I speak in general terms, knowing and rejoicing in the fact that there are some noble exceptions, that there are some living churches who have shown themselves to be of progressive and active moral reform tendencies. It is a significant fact, however, that this class of churches are found to be almost wholly of an independent and heretical stamp.

The truth seems to be that these sectarian church bodies are ever so busy in holding together their ancient and somewhat dilapidated creeds, and in defining and defending the boundaries of their several petty theological kingdoms, that they have but little time and energy with which to go forth into the world at large and fight the battles of our common humanity, or to look upward for the light which brightens, not diminishes with the growth of centuries. No wonder, then, that the words of this old order of religious teachers have lost their power, that their churches are becoming empty, or filled only with fashionable, worldly-minded congregations, whilst the common people, who did once and would fain again hear "the word gladly" from a true prophet of God, wander in the by-ways waiting for some angel-touch to heal them.

And not in vain do they thus wait for the good God who never deserts his children; who never when they ask for bread gives them a stone—God, I say, that same all-wise and benignant being who has thus far provided for the constantly unfolding wants of the race, has also provided for the present advanced era of the world's history. And beautiful indeed and most effective are the agencies now revealed to every uplifted eye and aspiring mind. Since man in his mortal condition has proved so inadequate to the great work to be done on earth, there is now witnessed, in a manner no longer to be mistaken, a glorious bending down of the heavens, of the invisible spirit-world, which cannot but strengthen and encourage every earnest worker for God and humanity.

And this, let me say, in conclusion, is my cherished thought of Spiritualism. It has come in the divinely appointed time, and its leading purpose is to fill a spiritual vacuum caused by the narrowness and general inefficiency of existing religious institutions. But in its relations to true Christianity—I mean as this religion existed in its primitive purity and simplicity—Spiritualism was not to destroy but to fulfill. The great, the justly revered master of eighteen centuries ago spoke well and acted nobly. He earnestly uttered the inspired words given him in spite of the terrors of Sanhedrin and synagogue. And he lived and died as he spoke. But his mission was short until, over the threshold of the cross, he passed on to the life beyond. Hence he could not declare and illustrate those truths which were of present and pressing necessity to man. Within the depths of his capacious soul were many things to say, but the world could not hear them then. These truths, and others perhaps of still more advanced significance, it is the work of the new spirit effort to unfold and apply.

But time alone can determine how far this work will be accomplished by the Spiritualism of to-day. That there are imperfections, follies and faults in the movement, no one can feel more deeply and painfully than myself. But all great reforms are simply radical and destructive at first, and are often attended by extravagance and folly. The old, tough sod of conservatism has to be broken up, and many an awkward root of prejudices and bigotry to be wrenched from its deeply imbedded stronghold. It is not to be wondered at, then, that this should be sometimes attended with discord, and shouts, and strange gestures. But the time will soon come when the gentle harmony of green and fruitful fields will take the place of all this noisy discord.

And so of this Spiritualist movement. It may, it doubtless does exhibit its share of mistake, of extravagance and disharmony; yet for it, as I doubt not, will grow up a spiritual harvest richer and more beautiful than aught that has preceded in the world's history. Did I not believe this, had I not a firm faith that the movement would ultimately in a growth like this, my own interest in it would be sadly diminished.

But as it is, believing as I do that Spiritualists are destined soon to outgrow the wonder-seeking and over-speculating turn of mind which still prevails so generally, and to take hold in earnest of the means fitted to inaugurate the true reign of God, both in their own hearts and in the world around, and thus to carry out the legitimate, practical aims of the movement—believing this, I say, I will thank God and take courage, knowing that the day of man's redemption draweth nigh. For error, in its grosser forms, and the iron rule of spiritual despotism cannot long withstand this new light from the spirit-world; they must give place to the reign of truth and freedom; and then shall peace and an all-embracing love universal prevail.

WHAT WE ARE COMING TO.—Gen. H. Carver, "the Father of the Pacific Railroad," as he offers to prove, writes to an Omaha paper of his future intentions:

"I mean to go right on, and propose to establish, if I live, as nearly as possible, an air line route between the Atlantic and Pacific Oceans (on the surface of which float nine-tenths of all the commerce of the world) for a railroad, with a track eight or ten feet wide. The passengers on this road will be traveling hotels, whereas Pullman's cars are only substitutes, and I first described them in my pamphlet written and published at Washington twenty-one years ago last January. These passenger cars will be very large and splendid, accommodating from three to four and even five hundred passengers, with all the comforts of any hotel of this or any other country. I will say to the public, call this Utopian, vain, visionary, if you please. My first plan of the present Pacific railroad was called so, and laughed at for four or five years after I had begun to recuminate it, write articles for it, and in all ways to labor hard in its favor. Further, I mean, if alive when the road is completed and all things in order, to travel from the city of San Francisco to the city of New York in less than forty-eight hours. We have got a model car in New Jersey built of cedar, with each wheel running by itself like a wheelbarrow, and a small engine about as large as a barrel in the bow of the car, and have run it at the rate of over two miles a minute with perfect safety and ease."

A Yankee in Paris has invented a style of luminous printing which can be read in the dark.

Children's Department.

BY MRS. LOVE M. WILLIS.
Address, No. 10 West 24th street, New York City.

"We think not that we really are
About our hearts, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
Lionel Hunt.

"BE KIND TO THE LITTLE ONES."

Written for this Department of the Banner of Light,
BY NELLE DUSH.

My friends, I am going to sermonize a little, and this is my text: "Be kind to the little ones."

You may think this a short and simple one, and so it is; but it means a great deal, and I wonder how many of you have ever heard it before, and hearing it, have striven to heed it. It does not mean simply giving your children enough to eat, drink and wear, providing a home to shelter them, and a comfortable bed on which they may rest their weary limbs. There is vastly more implied in it than that. I do not know how it speaks to you, but to me it says, "Be kind to the little ones," speak gently to them, deal gently with them. Let the distinctions of color, caste and condition make no difference in your manner of treating them; rich or poor, black or white, good-looking or plain, well-formed or misshapen, quick-witted or dull, loving the right or preferring the wrong, let not one of these circumstances influence your general treatment of them, except to make you more compassionate and tender to the unfortunate. If we are taught to reverence age with all its infirmities, how much more should we reverence childhood, with all its innocence and trusting love, and how careful should we be not to sully its purity or crush its budding affections. Children have tender hearts, and minds which quickly receive every impression made upon them, whether of word, look or deed. Their little natures crave your attention, your sympathy, your love. Oh! give it to them freely, and be very patient with them; and if you find it difficult sometimes to be so, think how patient God is with you; how he smiles on you with his sunlight; how he blesses you, with all his weakness, ignorance and wrong-doing. Think of this, and let it teach you to be patient with the little ones of his flock who are purer than you if not so worldly-wise, and like whom you must become ere you gain "that wisdom which passeth not away." Be guarded, then, in your treatment of children; don't fret at them when they are restless, or as you say, "dilly," for their little limbs need exercise, and cannot be kept folded up according to the rules of propriety. Let them be free to run, romp and play. Don't snap and snarl at them when they act awkwardly, or ridicule them for an innocent blunder. Don't look as sour as a crab apple whenever they ask you to do them a favor. Don't call them little pests, or the plague of your life. Never tell them you wish they were dead, and you don't see what they were ever made for, unless it was to bother you. Never deny them a pleasure you have it in your power to grant, merely to gratify a foolish fondness for teasing them, or if you do, don't scold them when, for lack of better employment, they go to sticking pins into the harmless flies, but remember they are only following your example, and are teasing the flies because you teased them. Children are ready imitators, and when we see them doing wrong we may justly conclude there was some other wrong, not of their doing, which led to it. How careful we should be, then, of those little ones; how watchful of their interests and happiness. Let them hear no harsh words; let them receive no cruel blows. Never burden them with cares beyond their years; never cloud their young minds with dim forebodings of sorrow, want and suffering, by rehearsing in their presence your life-trials and conflicts. Let them live in the light of your smiles, and not in the shadow of your troubles. Childhood is the beginning of the great poem of life, and its strains should be set only to the rhythm of joy and gladness. How sad is it when that is broken off too soon and taken up by the answering rhythm of sadness, which must grow deeper and stronger, till faith getting the victory over sorrow, pain and death, closes the triumphant prelude to the epic chanted by the freed spirit as it wanders home.

Oh, then, be kind to the little ones, and shield them, if you can, from all the blighting influences of life. When they come to you with their young hearts running over with the warm, fresh love of childhood asking for a kiss, do not repulse them with a frown or a look of coldness. What if they do muss your collar, or make creases in your new silk dress? Have they not a royal right to these tokens of affection, and a right to express them in their own way, and is it not far better that a collar should be wrinkled or a dress disarranged than to awaken discord and sorrow in the heart of a child?

It is a sad thing, a very sad thing, to hear a little boy say, "My mother never kisses me, never speaks pleasantly to me. I don't believe she loves me, and I don't much care what I do, or what becomes of me." Yet I have heard many boys say those words. It is a sad thing to hear or see a little girl weeping and sad when she should be light-hearted and gay as a young meadow lark; and what a grief to see her wearing a look of premature age, and with the hardness of toll upon her going about wearily and soberly, as if a world of care and responsibility rested upon her young shoulders. It does not give us pleasant pictures of childhood to meet with such children, yet I have seen many of these child-women, and I have heard them sigh and talk about the deceptfulness of the world and of the trouble and wretchedness dwelling in it, till my heart has ached and I have longed to fold them in my arms and bear them away with me to the mountain tops, or out into the peaceful woods and valleys, and show them how beautiful is earth. Now if childhood was properly appreciated, we would not see such blighted buds on the tree of life; neither would the frequent manifestations of their love be attended by any annoying circumstances. A regard for their rights will begot in them a regard for the rights of others; and a gentle way of treating them will in time subdue all rude and boisterous tendencies. Children are like rosesbuds; they cannot thrive well without proper nourishment. They need the genial sunlight, the refreshing dews and the warm breath of love to make them unfold into the beauty of the perfect flower. Folded within each baby breast are aspirations, emotions, thoughts, feelings and passions, which, like the closed petals of a rose, should be allowed to unfold naturally. As the infant form grows into prattling childhood, the eager questionings of its young soul should be responded to patiently and truthfully, not teased and worried, nor deceived by false answers, till it becomes afraid to ask questions, and loses all faith in the replies given. There are some people who think it a smart thing to trick and deceive children; but let me tell

them it is a very stupid act, and one which no thoughtful person will ever attempt. Remember this, you who are parents and teachers, and bear in mind, also, that the conduct of the children under your care is, to a great extent, what you make it by the force of your example; and in the faults you discover in them, you may see your own errors come home to rebuke you. Be gentle with them then when they do wrong, and before chiding them, examine yourself, and see if there has not been something in your own conduct which led to the wrong in theirs. Have you discovered that your little daughter has to do you a falsehood, or your son been guilty of using profane language? Don't rebuke them in anger; don't tell them you do not love them any more, or that God is angry with them; don't shut them up in a dark closet, or send them from you to remain till they can promise to be good, for oh! if there is ever a time when children need the blessing of the purest, truest love to guide them, it is when they have done a great wrong, and feel the reproaches of a guilty conscience, for then it is that a word will harden or subdue them.

Oh, then, speak kindly to the little ones. Tell them how much it grieves you to think they have done wrong; not because it injures you, or can harm the good God who watches over them all ways with a Father's care, but because it injures them, lessens their self-respect, and scars their immortal soul. Speak thus to them, and by your sympathy and love you may draw them closer to your heart and further away from the dark influences which are seeking to lead them astray. But never, under any circumstances, refuse to smile on a child or deny it a kiss because it has done wrong, for there is vindictiveness manifested in that mode of treating it that will teach the child to be vindictive also. Above all, I beseech you, never allow your children to witness any scenes of discord at home. Parents who wrangle with each other in the presence of their little ones will teach them to quarrel with one another; they will have brawls among them every day, and it will be a squally weather where they dwell all the time. And oh, what a sad picture to see before the innocent eyes of childhood—a home full of discord. What wonder is it that those who are brought up amid such scenes should carry discord with them out into the world, and be ready for the commission of any crime? Give children beautiful, sunny homes, and they will have happy hearts in which peace and love will dwell, shutting out the evil and calling to them the good influences which dwell all about us, and which will surely come to us if conditions are favorable.

Another piece of advice which I would give to all having the care and tuition of children is this: Let them do a good deal of their own thinking, and do it in their own way, and they will be far more natural and original in the expression of their thoughts and feelings, than they will be if obliged to put on your mental spectacles and look at things from your standpoint. But some people, it seems to me, look upon children as if they were horses, into which they have a perfect right to enter at any time, and do all the furnishing business in their own way and in accordance with their own taste, leaving the soul occupant no choice but to submit and allow those rash intruders into the sanctuary of childhood to deposit in the curious apartments and recesses of their being all the old rubbish of opinions, conceits and ideas, which they have accumulated during thirty, forty or fifty years of rude warfare with the world. It is a sore trial to some parents to have their children begin to think and act for themselves, as they will sometimes. They want the unseen clock, which marks the flight of time, to tick exactly to their liking, and when, by force of its fresh young life, the beats are faster and describe a greater arc, they think the clock is going wrong, and they must regulate it and set it back with their own. But it is not unfrequently happens that a child's perception of truth is in advance of his parents'. He may see beauties in a landscape they cannot see, and hear voices speaking to him in the winds and waves which they cannot hear; and through those beauties and by those voices he may feel called to go up to the temple of art, and leave bright offerings there of painting, sculpture or song. But his parents do not realize this, and they may wish him to be a mechanic, a merchant, or a minister, and when he cannot consent to make the sacrifice of his higher life to their wishes, how often is he charged with the sin of filial disobedience; and how long is his life embittered by their unjust chidings and the conflict in his own soul between his sense of duty to himself and to them. And for what is all this struggling and this mental warfare? Why, simply because he claimed the right which belongs to every human being—to think for himself.

Now, this is not the way to treat children. They do not need to put on your mental garments, nor have their minds filled with furniture made after patterns of your designing. The food which nourishes you may be unpalatable to them. Your philosophies and long cherished theories of science, politics and religion, may seem to them but cobwebs of error and deception, through which they look and see the beautiful light of truth shining far off and inviting them to the temple on the mountain tops, there to worship. "But," says one, "I don't love children, and I can't have patience with them." Then let me tell you, my friend, the plain truth: You don't love God if you don't love children. And though you may call yourself a Christian, you have not taken the first step toward the kingdom of heaven; for did not Christ say, "Except ye become as little children, ye cannot enter into the kingdom of heaven"? And how can you become as little children unless you love them? Says another, "Children are no company for me; I can't learn anything from them. They never think about anything but play and nonsense, or eating and drinking." To all such I would say, if you cannot learn anything from children, then you will not be likely to learn anything very good from men and women, for the pure and thoughtful can always learn lessons of wisdom from little children. "I love God and little children," said a German writer, and the saying has often been quoted as an instance of the sublime in sentiment. And well it may be, for what could be more sublime than the expression, in a few simple words, of a love which reaches all the way up from the baby form to the all-creating God, linking, as with a golden chain, the finite with the infinite. "There is," says another writer, "nothing more natural to thoughtful minds than reverence for childhood," and the remark is one which is well sustained by the written testimony of many great and gifted minds.

One of the sages of our own land says, "The greatest wonder in the world is a baby." And is he not right in saying so? If you think not, then tell me of a greater one, and I will grant he may not be correct in his assertion. But I look into my own heart and I read these words: Every child that is born into the world is a new revelation of God; should be received as such; carefully studied, revered; tenderly guided and guarded from all physical dangers which threaten moral

shipwreck. But it should not be fettered by our opinions. It should rather be invited out into the fair fields of Nature, and from her vast storehouse of facts allowed and encouraged to select for itself the material out of which to fashion its own mental and spiritual temple. In this way childhood may be rendered beautiful, and youth, which, as another has well said, "plays a magnificent and dreamy overture to the grand orchestra of human life," will bear with it that freshness and harmony which will carry a blessing with it wherever it goes, and enable the glad spirit of manhood to sing the songs of freedom and love through all the ages to come!

In conclusion, let me remind you once more of my text, "Be kind to the little ones," and as you teach them be taught of them.

"For what are all our contrivings,
And the wisdom of our books,
Compared with their carresses
And the gladness of their looks?"

They are better than all the ballads
That ever were sung or said,
For they are living poems,
And all the rest are dead."
Belvidere Seminary, June 20, 1868.

THE BEAUTIFUL HAND.

BY J. A. FIELD.

"Look, brother, my noble, my princely Legrand, by far is not mine the most beautiful hand?" And the fair lady, with a languishing smile, held up the gemmed member in triumph while; Then placing it gently within his broad palm, With lofty demeanor and countenance calm, Awaited to hear what the judge should decide, For the first in position, in beauty, in pride.

"'Tis a delicate, pure, and a lady-like hand, As white as the pearls in their rich bossy band; These tapering fingers, tipped with a rose-hue, I've seen turning over the pages of Sue; I have watched them move among the harp's golden strings, And fly o'er the keys like a fairy with wings. But the truth must be told, 'tis a sister's command, I have many times seen a more beautiful hand."

"Ah, 'tis mine! 'tis mine!" said the gay laughing Rose, As she sprang to his side with a bound like a doe; And she peeped in his face, as she knelt at his feet, Her merry eyes seeking his grave ones to meet; Her words dimpled hand, in its beauty and rest, Lay cradled in his, like a bird in its nest, While he gazed with a look like some far-sighted seer, That would, but yet dared not, speak words full of cheer.

"'Tis fair and 'tis soft as the snow-flakes that fall; Its touch, by its magic, some heart may enthrall; 'Tis lovely, but dimmed by the work it embraces, The knotting of ribbons, the quilling of laces, Arranging rare jewels and costly brocades, And light, waving plumes among ringlets and braids. Oh, work, little sister, while yet it is day, Let the hand that's Divine show the beautiful way."

Then he turned to sweet May, who, forgotten, alone Stood meekly apart in a world of her own, Raised slowly her hand, like a treasure most rare, Though its whiteness and softness no longer were there. "This hand hath unlearned to gaudy poverty's prayer, When God hath been craved from her own humble share; It hath clad the poor beggar in new garments and warm, And opened the cold-door to shield from the storm."

It has smoothed the rough pillow of penury's child, Till tossed on her couch in delirium wild; The brow, fever-fired, it has gently soothed; Till hush, over the sick one her fresh person bowed; It hath drawn the lone orphan to weep on her breast, And find in her sympathy, comfort and rest. I see round her, sisters, a bright angel band, And they whisper that this is the beautiful hand."

Pen Picture of a New York "Hell."

Rev. Matthew Half-Saith gives the following graphic description of a notorious den in the metropolis:

"I visited the establishment the other day, with some friends, of John Allen, the most noted keeper of a dance house that there is in New York. He prides himself on keeping the model dance house of the city. He is one of the most intelligent and notorious of his class. His building stands like a palace amid the rookeries of lower New York. His parents were religious and he was educated in the Union Theological Seminary of New York. His brother is a minister, and his nephew he is educating himself for the ministry. He began his course in New York poor, and is now said to be worth \$100,000. His place is crowded every night. His bar, which runs the entire length of the building, an immense concern, is insufficient to supply the demands of the thirsty crowd who patronize this establishment. No charge is made for admission, but every one who enters is expected to drink to the accompaniment of the establishment. If parties do not dance they are ordered to clear out. Between each dance all the parties on the floor are expected to go up and drink at the expense of the men. The women are of the lowest order, nearly all of them foreigners. They wear flashy costumes, scarlet and other gay colors, short dresses, red-topped boots, with bells affixed to the ankles. They are kept hard at dancing from eight o'clock till twelve, and when they are all faded and fatigued, or long they are kept to their work, by shouts, imprecations and torrents of invective, curses and often blows from their task-master. In the centre of the group Allen stands, a tall, slim, wiry fellow of about fifty, sharp, keen, the master spirit that controls the establishment, now shouting to his girls, collaring an intruder and throwing him into the street, or at the top of his voice reading a passage from the Bible which always lies by his side. Tracts are lying around, and leading religious newspapers can be seen and read if any of the company have a taste that way. He is very proud to drink to the accompaniment of a visitor who is a minister or a Christian. He will argue with him by the hour, intermingling his obscene and peculiar phraseology by which his establishment is kept up. He is perfectly willing that any man should pray in his establishment, sing revival or Sunday school hymns, or make an exhortation. If you can reform or convert any of his establishment, you are welcome to do so. He contributes largely to benevolent causes, both religious and humane. He acknowledged that he had got what he started for. Boys, men, women, captains from the rivers—countrymen—old women of sixty and girls not twelve crowd his place, together with not a few who go to see the sights and partake of the rude fun of the place."

The following paragraph has more recently appeared in the New York papers:

"John Allen, 'The Wickedest Man in New York,' has recently pledged his word—indeed, he has signed a bond—that he will forthwith abandon his dance-house business. He has been led to take this course because his little son, Chester, came home from school crying as though his heart would break, because his schoolmates said his father was the wickedest man in New York. After seeing himself photographed in *Packard's* *Album*, he called upon Mr. T. C. Acton for advice; and Mr. Acton, Police President, advised him, in the most emphatic manner, to get out of the West-street den, and to get into more reputable business. We are happy to learn that Allen has proved, by his apparent penitence, that he is not the 'Wickedest Man in New York'; and we hope that he has already fulfilled his promise."

At a Sunday-school lately, a bright little fellow was asked, "What is conscience?" "An inward monitor," was the reply. "And what is a monitor?" "One of the iron-clads."

"I am thy father's spirit," as the bottle said to the little boy when he found it hidden in the wood pile and wondered what it was.

Missouri thinks her population has increased 350,000 since the war.

SPIRITUALISM IN ENGLAND.

MARSH HARRISON, BROTHAMTON, ENGLAND.

YOUNG MEN, BROTHERS AND SISTERS, I feel called upon to present our spiritual brothers and sisters of the United States, as well as all lovers of spiritual truth in the various parts of the globe, through the medium of your glorious "Banner of Light," whose sheets are ever welcome as messengers of joy and progress—with a brief account of the labors of the Progressive Spiritualists of Great Britain during the past year; said report having been rendered by myself, (as Secretary of the Association) to the Convention held in London on the 1st ultimo. The simple fact that, in this most conservative country, I, as Secretary, have received and answered nearly two thousand letters, is sufficient to show that the spirit of inquiry is abroad in the land, and that, in God's good time, he will cause many of the best, leading them out from the "wilderness of man-made creeds, into the higher, holier and more soul-elevating realms of thought, and guiding them in all wisdom through communion with the good and the wise generations of the past, and thus gain a knowledge of the life beyond the grave.

To the many dear friends I have in America I would say, May the Great Father shower his richest blessings upon each and all. For myself I can only say, I am still laboring, through darkness and sunshine, earnestly and truly for our mutual spiritual progress—striving to cultivate in myself and others what we all so much require—viz.: the love of God with our whole heart, mind and strength, and our neighbors as ourselves. I shall, as Secretary for the present year, be delighted to hear from and correspond with the friends of progress in all parts of the world. I am, my dear sirs, with much esteem,

Faithfully and fraternally yours,

EDWIN HARRISON GREEN.

The following fourth annual report of spiritual progress in Great Britain for 1867-8 was read at the Convention held in Cambridge-street Hall, London, on June 1st, 2d and 3d, 1868, by Edwin Harrison Green, Esq., Honorary Secretary for the British Association of Progressive Spiritualists for the year:

Mr. President, Brothers and Sisters—Co-laborers in the great spiritualistic field of reform, in laying before you our fourth annual report, we may well congratulate each other upon the unmistakably good results of our united exertions in endeavoring to uplift down-trodden humanity, to give freedom to the crest-bound intellect, and the light of knowledge to those who have hitherto been plunged in darkness and ignorance.

In last year's Convention resolutions were passed to the following effect, viz.: "That a Committee be appointed of members in all the principal towns of the United Kingdom, who shall take the names and obtain the necessary information of persons who are willing to lecture on spiritual science; also the names of duly qualified individuals who are willing to correspond with persons who may seek information or direction regarding Spiritualism; also to obtain the requisite information respecting well-developed mediumistic mediums, who are willing to employ their gifts in the propagation of the Spiritual Philosophy." 2d. That the Convention strongly recommends the establishment of Children's Lyceums, also the formation of circles for the study of the true nature of man, and the formation of schools or lyceums for the young."

In reference to said resolutions, much, very much has been done since our last meeting, to carry these resolutions into effective operation. The first resolution, delivered by those true mediums of our noble cause, namely: John Scott of Belfast, Robert Harper of Birmingham, Rev. P. Hopps of Duffield, John Morgan of Manchester, Roger Houghton, of Huddersfield, (and also by his two sons, the eldest of whom has now passed into the inner life, having been one of our most efficient advocates of the spiritual science), and last, though by no means least, John Hodge, our worthy President, who has manfully stepped upon the public platform, fighting nobly and courageously, the Great Father's banner, and thereby diffusing a knowledge of the higher truths of spirit-intercourse, especially to his own friends and neighbors—the Darlingtonians. Other gentlemen have also lectured in various parts of the kingdom, but as their names have not been forwarded to me in my capacity as Secretary, I must necessarily omit them.

In missionary mediums the experiment has been attended with very fair success, so far as it has been reduced to practice. Miss Chapman of Birmingham, the last Convention, visited Bristol, Birmingham, Darlington and Glasgow, where manifestations of a superior order were witnessed, and much information respecting spiritual laws diffused. Miss C. has lately left this country and joined her parents in the United States.

Mr. Richard Wortley, of London, has also visited Birmingham, Liverpool and Glasgow, where he has secured a large personal acquaintance, and given general satisfaction.

In a report like the present, where brevity and condensation are essentially necessary, it would be impossible for me to enter into a detailed account of the various associations, circles, and spiritual inquirers with whom I am in personal communication; I must therefore confine myself to a brief outline, a mere sketch of what the friends of progress are doing in disseminating their principles. In Manchester the Association now numbers about thirty controlled members, several Spiritualists and friends who are not rolled members but attend the circles, and a great number of inquirers. There, and in the vicinity, there are at least eight or ten tables of ordinary power. During the last year about sixty fixed circle meetings have been held connected with the Association, in addition to many incidental meetings and three quarterly tea gatherings.

Spiritualism has also been introduced into several of the surrounding towns, where it is making good progress, especially in Hyde, in Cheshire, where lectures on the subject have been delivered, and public meetings have been held to discuss the subject, attended by six hundred persons. Circle meetings are held at Hyde, Dukinfield, Wilmslow, Bury Lane, and in different parts of Manchester. More than one instance of spirit healing has been witnessed at some of those meetings.

Pass we on to Birmingham. Here there appears to be less of enthusiasm than characterized the Society in its earlier existence. I am officially informed by Brother H. that the current has been taken a more private and staid course, as distinguished from public exhibitions of mediumship. Many private circles are held regularly with good results; several very good mediums have been developed, especially in trance speaking, as well as one physical medium of very great power. But more of Birmingham hereafter, from Brother H.'s detailed report.

Brother Etchells, for several years the representative of Huddersfield, furnishes me with the following epitome of the work in that quarter: "Our labor in the cause of progressive learning has been arduous. The circles, lectures, public and in the cottage, have been numerous, and we trust very beneficial in leading the minds of all who have come under their influence to see and feel more clearly the law of life, past, present, and future, and that the labors or deeds of to-day make up the life of the never-ending future. Our library has been a great lever in the spread of our great spiritual life-truths, and has silently, by the quiet fireside, turned the thoughts of many hardened material minds upward, and we cannot do better than recommend every circle of friends to read over the thoughts of those laborers who have passed on before us on the road leading upward, and into the depths of hitherto hidden truth. Another great help is in answering every recurring question by letter, though we would again strongly recommend all who expect an answer to a letter to enclose a stamp for return. Altogether we think that higher truths and a better life will be the result of the labors of the past year." So much for Brother E.

From Nottingham I have received the most gratifying account of the progress of the cause of spiritualism; and I feel assured that the friends of progress will be delighted to learn that here, too, our prospects are brightening, and spiritual light is becoming acknowledged.

Our dear Brother Hitchcock—who has labored most assiduously in the organization of a Children's Lyceum, and with whom I have carried on a pleasing correspondence in reference to the cause in which we are all fellow-workers—tells me that in that district they have about thirty mediums, who are engaged as trances, drawing mediums, and writing mediums. Mrs. H. is very well used as a trance medium. Doubtless many here present will remember the admirable manner in which she was used at our last year's Convention by the notorious "John Brown." In a hall capable of accommodating about a hundred and fifty, they hold, on an average, three weekly meetings, to which the public

are admitted, the attendance at these meetings being so great as to necessitate the sending away, for want of room, many inquirers. In addition to the public meetings, six or eight private circles are held, where highly progressed spirits are gradually expanding the minds of their disciples, by enabling them to comprehend the grand scheme of Nature's laws, and guiding them in the paths of our harmonious philosophy.

Most cheering accounts have also been forwarded to me from Kelghley. A new secretary, however, having been recently appointed, prevents me from laying so favorable a report of progress before the present meeting, the new officer not having had time to get acquainted with the statistics of the Society. Just a word, however, as I am cognizant of, and which will only detain us a few seconds. The branch association here comprises thirty-seven enrolled members, about fifty friends, whose names are not on the books, and from fifty to sixty others who regularly attend the meetings as inquirers. Besides one weekly public meeting, there are several private circles. At present they possess only three really well-developed mediums, (one of these being a healing medium of a very powerful character). But ere this time next year comes round, we trust our spirit friends will undertake the management of the developing department, and thus cause the supply fully to equal the demand.

With regard to Spiritualism in Wolverhampton, I gather from a correspondent there that the Society has recently been placed under new auspices, a dispirited and disintegrating force having been at work, severing what was joined in harmoniously. However, I believe that even in Wolverhampton Spiritualism is much more deeply seated than would appear on the surface, as those who one or two years ago entered its ranks have materially assisted in spreading its influence privately. There are no regular public meetings held there at present, but private circles are carried on as usual.

From Mr. George Tommy, a most persevering and active member of our Spiritual Association in Bristol, I learn that the Bristol Spiritualists are just on the verge of realizing hopes which they have long been cherishing. Although their formerly organized Society was broken up because they did not immediately obtain brilliant results, there are still ten of them, who meet weekly at Mr. Tommy's residence, for the purpose of quiet, calm, and earnest investigation. There is not much apparent progress in Bristol, but I fully believe there is an under-current of inquiry going on, which will eventually show good results. During the past twelve months they have been engaged in "the pursuit of Spiritualism under difficulties," but the twelve months' probationary term expired a week or two ago, and according to constant and reiterated promises made to them by their spirit guides, let us pray that their "Daybreak" will be a dawn which has already encouraged them—will shortly brighten into the splendor of spiritual daylight.

It would trespass too much on the valuable time of this meeting were I to enter into a more detailed account of the numerous circles which I know are held in the various towns, cities, and villages of England, Ireland and Scotland; suffice it then to know that firm believers in spirit-intercourse and steadfast adherents to our harmonious philosophy are to be found in the following districts, which, however, are far from being a list of all, but a list of which will be printed. I have myself, accompanied by Mrs. Green, visited and held meetings in Liverpool, Glasgow, Manchester, Leeds, Huddersfield, Dukinfield, Salford, and Selby, in all of which places, I am happy to say, undoubted evidences of spirit power were given, and varied phases of spirit control manifested. I feel assured that our Missionary tours have been productive of much good. For proof of which I need only refer you to my repeated correspondence, which I have now about to read to you. The numerous letters, now about which we have received since visiting the various places named, ought to be received as a good test, very clearly showing that a deep interest has been awakened in many minds, and which, I trust, will ultimately in a candid investigation of the laws and means by which the immortal spirit controls and uses the perishable physical form, through which an All-Wise God has given the spirit the power of acquiring knowledge in this material sphere, and, moreover, in his love and wisdom, permitting of our those who are laid down their own earthly tabernacles to return once more to this planet, and through a knowledge of the laws connecting spirit and body, occupy, for a limited period, and for a given purpose, the form of one still living on this earth-sphere, or, in other words, control a medium.

I have during the past year received above nine hundred letters, concerning spirit and business, relating to our soul-elevating Spiritualism; said letters emanating from all classes of society, and representing every phase of mental culture. The clergy, full of holy zeal and pious indignation, have favored me with denunciatory epistles, teeming with mild gospel promises of everlasting torment as a fitting reward for the performance of my duty as a truth-seeker—and this reward was to be conferred upon me by the All-Loving Father of Humanity.

On the other hand, I have received many letters from the true followers of Jesus, who, through spirit-intercourse, confirm the doctrines taught by the great medium of old, who set us the glorious example of holding communion with the spirits of those who had gone before, inasmuch as he invited his disciples to be present at the grand spiritual séance held upon the Mount, conferring upon them the gift of spirit-sight, by which they were enabled to see Moses and Elias. I rejoice to be able to add that I have had the testimony of many ministers, generally, and candidly acknowledging that, through spirit-intercourse, they were able to come clearly to distinguish the true and genuine meaning of the inspirational records of the past, and had now got a firmer, higher, holier and truer trust in the love and wisdom of their ever-loving Father, God.

In conclusion, permit me to add that during the time I have had the pleasure of acting for the Association as their Secretary, I have, to the best of my ability, endeavored conscientiously to discharge the various duties which this post (no sinning against it, I can tell you), has entailed upon me. Allow me, at the same time, to urge upon you the necessity of unity of action, and a firm resolution on the part of each member of the British Association to render it in all things what it ought to be, viz., a centre, from which shall radiate knowledge, peace and harmony, assisting thousands who are now ignorant by affording them opportunities of studying the true and harmonious laws of physical life in the earth-sphere, and spiritual unfolding in the never-ending eternity.

EDWIN HARRISON GREEN.

Honorary Secretary.

The above report was unanimously adopted for publication, and Mr. and Mrs. Green re-elected as Secretaries for the ensuing year.

Officers: Robert Cooper, President, Eastbourne, Sussex; William Tebb, Vice President, London; Robert Harper, Treasurer, Birmingham; Foreign Secretary, Signor Damiani, Olifton, Bristol.

List of places where circles, in connection with the Association, are held: Almondbury, Birmingham, Bridgewater, Bradford, Bristol, Brighton, Boston, Belfast, Bayswater, Carlisle, Cambridge, Cowmes, Chelsea, Coventry, Camberwell, Darlington, Dublin, Dukinfield, Edinburgh, Gomersall, Glasgow, Hartlepool, Hull, Kilmartin, Linsey, London, Liverpool, Leeds, St. Leonards on the Sea, Manchester, Malvern, Maldstone, Malton, Newcastle, Otley, Pool, Preston, Paris, Nottingham, Pentonville, Sheffield, Kingston on Thames, Salford, Selby, Selwyn, Swindon, Uttoxeter, Bradford on Avon, Isle of Wight, Huddersfield, Halifax, Wakefield, Wolverhampton, Wootton Under Edge, Hare Green, Wilmslow, Bishop Auckland, York.

Two hundred years ago, a Scotch emigrant carried to Canada a thistle. Set out in his garden, its seeds took root in his neighbor's soil, and now it is a pest, decreasing the annual productions from twenty-five to fifty per cent. The white daisy, from a rare plant, thirty years ago, has now become almost omnipresent, and is a positive injury to any soil and any location.

The German Expedition in search of the North Pole has left Spitzbergen, with a fair wind.

Liberalism in Mexico.

Editors *Banner of Light*:

Continually reading in the daily papers inflamed and distorted articles about the state of Mexico, I have come to the conclusion that a few facts will be refreshing, upon the principle that variety is the spice of life, and, in consequence, I have translated a portion of the proceedings of the last session of the Mexican Congress for the *Banner of Light*, it being the only paper exclusively devoted to the cause of advancement.

Mexico is not in the deplorable condition generally reported, for though there may be factions, discussions and disturbances, still the Government is administered by able and determined spirits. They have closed numbers of the monasteries and convents, and sent the inmates forth to struggle and battle with the world, the better to prove that in exertion alone lie the seeds of improvement.

Some may consider this rather an equivocal reform, but although I am a Catholic, still I do not consider it in that light, for, in the economy of Nature, equilibrium is maintained by contending forces. Did not the nutrient vessels antagonize those of absorption, animal life would cease, as one set could not build up unless the other pulled down. The principle holds good with regard to the body politic; conflicting elements are positively essential to its well being, whilst preponderant influences are hurtful. Mountains of prejudice had to be leveled before the subject treated upon in the translation could have had an existence, even in the minds of individuals. What an advance, then, when it is proposed as a law!

Hoping you will grant this the favor of publication, I remain,
A WELL-WISHER.

Cadereyta, Nuevo Leon, Mexico, July 2, 1868.

Congress of the Union, City of Mexico, Session of May 22d, 1868.—The following resolution and project of a law were introduced by Mr. USIA, and passed their first reading:

Resolved, That we concede to all women who have attained the age of twenty-five years the exercise of all those civil rights from which, by the laws of the Republic, they are now debarred.

ART. I. That free primary schools for the education of girls be established in the Capital of the Republic and in the Capitals of the several States. Also, others of a higher grade shall be established, in which they shall be taught the arts or other branches useful to the sex.

ART. II. Here shall be erected in the Capital of each State, one or more colleges, with preparatory departments of instruction in the liberal and exact sciences.

ART. III. The proceeds of the sale of the convents, bishops' and priests' houses, not yet closed, and the amount remaining after the establishment of the public schools, shall constitute the funds of the last mentioned places of instruction, and shall be placed in charge of the Minister of Justice.

ART. IV. That the Governors of States, within a month after the approval of this law, shall make all necessary arrangements for carrying it into effect.

On the subject of the establishment of these schools Mr. USIA proceeded to say:

Sir:—In vain society boasts in all its acts of its liberality and munificence. If it condemns the most important and numerous half of the species to a dependence on the other half, under the specious pretext of want of intellect, defective education and established customs, without reflecting that the mind of woman needs no impulsive force, that her education she receives from us, and that invoking custom would be to stand still in the day of progress.

What is woman in our day? What is her future? Woman, sir, is sometimes our companion, but often our rival, and nearly always an anomaly, who, without being a person nor a chattel, depends for her protection and resources upon our sex. The work of her hands is insufficient for her maintenance. She is deprived of her civil and political rights, that might place her in an employment, or open for her a career in the arts and sciences. Having no prerogatives of state or of her country, she yet sustains a heavy share of its burdens. She can enter into no contract without previously obtaining license. Her testimony is of no value in grave cases. She is obliged to forgo the privilege of a second marriage if she wishes to retain the position of governess to her own children, and, in fine, we expect her to be an epitome of all the virtues, for the slightest blemish upon her character envelopes her like a heavy mist, and she is lost.

And, sir, in exchange for so many requirements what does society give her? What protection to her do our laws afford? What steps are being taken to improve her education? What benefit has she received from the reform that has sown her heart with seeds of sorrow for the loss of her fathers, husbands and sons? Truly, whilst man has achieved a conquest in the history of civilization, woman has been sinking into a worse condition, because one of the two avenues of escape she formerly had is closed in the suppression of the convents. Her color, her color, her color, between matrimony and the cloister—it matters not whether she entered the latter from vocation, despair, or convenience, it still was a resource for her. Now she cannot subsist by herself for lack of the fundamental elements; she must marry or abandon herself to a life of shame. Behold woman and her inheritance!

Call not that law a reform which concedes to her the right of accusing her husband of infidelity, or any thing that betters her condition, because the occasion of its use must be rare indeed whilst woman has no means of independence, whilst her very subsistence is in the hands of her husband, in fine, whilst the plenitude of civil rights is not guaranteed to her.

If you would advance woman to a higher state, you must improve her system of education and combat custom. It is also necessary to elevate her work to the standard of that of man, and this will be accomplished by establishing schools or colleges of arts and professions, thus opening to her the road to eminence in the career of letters.

What objection will it be to a woman who, with a full knowledge of our legislation, can obtain a title and plead in our tribunals, defending her own interests in those of her sex? What will be the result to humanity when a woman can be professor of medicine and surgery? Without doubt one very satisfactory, as there are a multitude of infirmities which are concealed, from a disinclination to confess them to a male physician, and submit to his examination, which would be revealed to a woman, and, by curing them would perfect the science by experiments, and the delicacy and intuitive feelings of her own exalted nature.

In respect to the arts, will there be any inconvenience? Will a picture or brilliant jewel be of less value for having been elaborated by a woman? I believe, on the contrary, that she will elevate taste to the summit of perfection, that she will acquire a distinct individuality, and that commerce will receive a new impulse.

The cost of these schools or colleges can be met by the proceeds of the convents, bishops' and priests' houses ordered surrendered, and others which are already in the possession of the nation. Taking into consideration that the greater part of these pious institutions were founded for women, it is but just that we should apply them to the same purpose, and the authorities who may carry out this philanthropic thought, besides complying with a duty, will gain a niche in the temple of immortality.

Delegate to National Convention.

EDITORS *BANNER OF LIGHT*—At a meeting of the Portland Spiritual Association this afternoon, the Hon. Jabez C. Woodman was chosen as a delegate to the National Convention of Spiritualists, to be held in Rochester, N. Y., on the 25th of August next. Very respectfully yours,
JAMES FURBISH, Pres't of Association.

Portland, July 10, 1868.

"Does the dentist kiss you when he pulls your teeth, pa?" queried a little youngster. "No, my son; why?" "Oh, nothing, only he kissed me, and she said it took the ache all away; and I guess it did, for she laughed all the way home."

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All business connected with the editorial department of this paper is under the control of LUTHER COLBY, to whom letters and communications should be addressed.

Executive Meeting of the Massachusetts Spiritualist Association.

A special meeting of this Association will be held at the *Banner of Light* Office, on Thursday, July 30th, at 2 P. M., for the purpose of selecting delegates to represent the State in the next National Convention at Rochester, N. Y. Let all attend who can. Per Order,
GEO. A. BACON, Sec'y. WM. WHITE, Pres.

The Project to Unite Church and State.

The *Banner of Light* is a religious paper with a deservedly high reputation. In its issue of April 25, it makes an onslaught on "a pretentious pamphlet, written by a Professor in a New Jersey college, on our national obligations to acknowledge God in the constitution of the United States." After some sound and arguments against admitting any such thing as an element in our organic law, because it would be impossible to prevent a scramble among the sects for precedence and power, the *Banner* says:

"Those who make no 'professions' of religion, would of course be ostracized; their voting privileges would be taken away; they would not be allowed to testify; the courts of justice would not be open to their call; in a word, they would go to the wall."

Our Constitution is of value to the protection and perfection of the religious element in society only as it leaves the same free to act as it will; the moment it is put in harness, instead of civil government, we shall have a hateful theocracy; and no government can well be a more odious one to endure than that which sets itself up as a dispensary of 'religious' sentiments and opinions in any manner gives the stamp to men's forms of faith, or attempts to invade the domain of conscience for the purpose of curtailing its high and silent prerogative. It is needless to argue the matter; its very statement carries all the argument along with it that needs to be applied. Experience teaches us but one lesson, and that is, that civil freedom and religious intolerance are totally and forever incompatible. And the fairest and most plausible proposal that can be made with a view to introduce this destroying element, first into the form, and next, into the spirit of our Government, is the certain precursor of that betrayal of practical liberty against which we are to stand perpetually on our guard."

NOTE.—Our object in copying the above, is to ask our brother of the *Banner* why, if it is so "odious and hateful" to have a government set itself up as a "dispensary of religious sentiments" in order to give the stamp to men's form of faith, is it any less "hateful" and "odious" to have a government "set itself up" as a "dispensary" of political sentiments and opinions, and give the stamp to men's form of political faith? Is the domain of conscience less sacred when invaded for the purpose of establishing politics than when invaded for the purpose of curtailing religion? We think this a pertinent question, especially in view of the situation at the South during the last three years, where, in a season of profound peace, a tyrannical military rule has been established, and is only to be displaced by the "plausible proposal" to make suffrage universal, by enfranchising one race and disfranchising another. We hope the *Banner* will answer.—*Ohio Democrat*.

REMARKS.

The *Democrat* knowingly puts a political, that is, a secular question; whereas we discussed one purely religious. That there ought to be as much conscience in men's choice of their political views as of their religious belief, we shall be the last to deny; but we all know that there is not, and that each class of opinions naturally spring from very different motives. Politics pertain properly and strictly to business. They have to do with the affairs of government, that is, of practical life. So does religion, but in a very different way. The former is wholly and entirely worldly; the latter is spiritual. And although it cannot be defended in any party or government that presumes to dictate forms of political opinions to the people, whether directly or indirectly, we could not consistently undertake to resist such attempts from the same motives and on similar grounds. We could not do so for the reason that two entirely distinct spheres are felt to be invaded by such meddlesome action. And that will stand as a test of the real character of the action itself.

The *Democrat* would like to know why it is any less odious for a Government to dispense political than religious opinions for the people. It is a matter of comparison rather in appearance than in reality. That the mode of forming the two classes of opinions is very different, may be understood in an instant by reflecting that men change their political opinions oftentimes from whim or prejudice, very readily from interest, and more frequently because they are without a reliable habit of reflecting for themselves. Their selfish feelings enter into their politics, in spite of them; and by no agency are they so often deceived. But they change their religious sentiments and views from very different considerations. In religion, they do not associate as open and avowed partisans, however their zeal may for a time carry them away. Nor do they instinctively feel that profound indignation when oppressed in their political creed as when dictated to in their religious faith. Any of them would willingly throw aside the former for the sake of preserving the latter; but not vice versa. And the obvious reason of this is, that in forming their opinions on politics they claim to assert no more than the natural independence of their minds; but in developing their religious faith, it is the freedom and the sensitiveness of the conscience which is concerned. The two ought strictly to work together, we allow; but they need not, nevertheless, and oftentimes do not.

We hope this is not in any sense metaphysical, but what occurs to every man as common reason. At least it seems so to ourselves. Bad and wrong as we concede it to be for any power, wherever lodged, to attempt to cramp and control men's political opinions, it is a small offence compared with the other attempt to dig the grave for conscience and lay the seeds on its coffin. While we would be glad to see just as much of conscience as possible infused into politics, we yet remember that those who claim to have the most conscience in politics are as often inclined to bigotry and tyranny as any others, if not more so. All this simply goes to show that faith and opinion are masters of two entirely distinct spheres. What is intellectual is not of necessity spiritual; and what is a matter of interest or feeling is likely to be still less so.

And a word more as to politics. We need not add that ours is in no sense whatever a political paper. If we ever allude to affairs which are the subject of party discussions, we aim to do so wholly on their spiritual side. Viewing it from the spiritual, or religious, standpoint, we abhor

the establishment of "tyrannical military rule" in a free government or in any other. All parties have heretofore placed far too much reliance on the law of force in government, the very thing that is likely to sap and undermine the idea of a free republican system. Neither do we believe in "enfranchising" one race and "disfranchising" another, on the pretence of making suffrage universal. Neither, again, do we agree that it is just and right to make slaves of the Indians, while we are giving freedom to black men. No party, whatever its name, has our sympathy or approval that would crush down one class out of pure selfishness, and stay up another in order to secure power. If we believe in freedom at all, it is for the whole family of God's children—black, red and white, male and female.

But in the political arena, as well as in the court of conscience, we think it is high time that there was a final end of all this bitter vituperation, from one end of the country to the other, and that the olive-branch of forgiveness and fraternity be extended on all sides. Upon our banner we have written the shining word—PEACE. We can all have it whenever we sincerely want it, but our most effective way of asking for it is by proffering it along with our petition.

A Word in "Season."

One Pepper, a Methodist rantpole, who engineered a local revival last winter, in the town of Wellington, Ohio, but has since received the appointment of Chaplain in the regular army, (not of "the Lord," and been stationed at Raleigh, North Carolina—this Pepper, we say—and let us stop to sneeze as we say it the second time—has been writing a letter, no doubt with the scorched end of a ramrod, to the local newspaper published at Wellington, which staggers under the title of "Enterprise." The reason why Pepper pens his diatribes at Wellington is probably because the town has such a decidedly military name, and is so suggestive of that courage which rises in his bosom the further away he goes from its insulted inhabitants. The subject of his communication, apart from its party pother, is Spiritualism and the Spiritual Convention at Cleveland. Not that anything Pepper may have to say on the subject is at all new—not even his abuse, which is the sum he has been diligently collecting from abusive speakers and papers, and for which his intellect has conceived so strong a relish. But the outrage he inflicts on reputable citizens, and especially on ladies who he is just man enough to insult at a safe distance, merits notice from us chiefly as affording a new occasion for holding up such a fellow, and the paper that publishes his drool, to the scorn and reprobation of a virtuous and indignant public.

If we are surprised at all in this matter, it is to find that a local journal should basely lend itself to the printing of scurrility about respectable ladies living in its own locality and section, under the wretched expectation of pleasing anybody who still respects himself.

A Wicked Trade.

Perhaps it is well that half the world does not know how wicked the other half is. Virtue would almost lose courage, to realize every day by what dreadful practices men gain riches and position, and too often receive social consideration in spite of them all. London journals tell of the existence of a regular traffic in female virtue that is carried on between England and Germany. Girls of "prepossessing appearance" are advertised for in the German papers, with offers of eligible situations for them in London. They come over to the great babel, where they are strangers and unacquainted with the language; and, once there, they become easy victims to their decoys, who speedily force them to the lives which it is for their infamous interest that these helpless creatures should lead. And New York practices precisely the same trick. The advertisements of notorious houses in that city may be found in the papers of Germany, which successfully toll over emigrant girls who are beset by decoys, procurers and sharpers, in spite of all the Commissioners of Emigration can do to stop it. It seems as if there might be some way for the local authorities of New York to acquaint the similar authorities of the German cities with these facts, and thus put innocent persons on their guard to shield them from ruin.

Western Conventions.

Our friends in the West have had a grand time at their State Conventions. We conclude in this number of the *Banner* quite a lengthy report of the proceedings of the Wisconsin State Spiritualist Association, lately held at Fond du Lac. The speeches were full of the true ring; the remarks of Elvira Wheelock, upon the subject of "What is Spiritualism?" are worthy of especial mention. She very properly defines Phenomenal Spiritualism as the primary or basic column upon which the higher principles are able to arrange and classify themselves in scientific order.

We have received a full report of the proceedings of the third convention of the Illinois State Spiritualist Association, held in Chicago last month, which we are obliged to postpone the publication of in consequence of so large a share of our columns being taken up with the report of the Wisconsin Convention. We shall commence its publication, however, in our next issue. The delay was unavoidable.

Mrs. Daniels in Bangor, Me.

Our friends in Bangor and vicinity will be gratified to learn that Mrs. Cora L. V. Daniels is to speak in the above city during the month of August. Mrs. D.'s fame as a first-class lecturer on the Philosophy of Spiritualism is world-wide, and wherever she goes the multitudes gather to listen to her eloquent inspirations. The meetings are usually held in Pioneer Chapel, (owned by the Spiritualists,) but the interest is so great to hear Mrs. Daniels, that Norumbega Hall (the largest in the city, capable of holding two thousand people) has been engaged, and she will speak there the first Sunday of her engagement. The remaining four Sundays, we understand, she is to speak in the Chapel. We can assure our friends that a rich feast is in store for them. Fail not to partake of it.

A New Work by Prof. Denton.

We are pleased to announce that Prof. William Denton has a new volume in press, which will be issued in a few days, entitled: "Lectures on Geology—on the Past and Future of our Planet." The high reputation of the author will create an active demand for so valuable a work. It will be offered at the reasonable price of \$1.50. By mail 20 cents additional for postage.

Justice at Last.

The Indian Appropriation Bill has finally passed Congress. It is in accordance with the plans and purposes of the Indian Peace Commission, and provides the Indians with permanent homes, a higher civilization, and makes them subject to the protection as well as the penalties of the law.

Decease of L. Judd Pardee.

Thomas Gates Foster, writing from Washington, July 18th, says: "I suppose you have heard of the departure from this world of care of our brother, L. Judd Pardee, for a better and happier land. He was very anxious to go. I trust and believe he will find a higher and more just appreciation in that land of beauty than he found any time in this."

Mr. Pardee has been a resident of Philadelphia for the past two or three years. A severe bronchial difficulty has prevented his lecturing for some two years or more. He was well known as a firm Spiritualist and a genial man. He was an inspirational medium, and through the aid of his spirit friends gave to the world many valuable thoughts. He was poor, a martyr to his faith, and during the latter portion of his life dependent upon his Spiritualist friends to supply his daily wants. But he has gone to a better home, where his needs will be fully supplied, and where, after recuperation, he will be ready and willing to continue in the great work that absorbed his noble soul while here, namely, the dissemination of the sublime truths of the Spiritual Philosophy among the peoples of earth.

After the above was in type, the following letter came to hand. It is from a correspondent who knew Bro. Pardee intimately, and his remarks are timely and appropriate:

EDITORS *BANNER*—Being personally acquainted with Mr. Pardee for several years, and having just learned of his demise, I feel it a privilege, as well as a duty, to say a word or two of his history as a man, medium, writer and speaker. He is, it is true, somewhat known as an earnest advocate of the modern philosophy, but I wish to give a few facts concerning him, which I feel are due him as a true advocate of the new cause which he so nobly espoused. Although not one of the most popular speakers in the ranks of Spiritualism, because of the peculiar vein of thought and style of expression given through him by the inspirations of ancient Grecian and Hebrew intelligences, he was, nevertheless, highly appreciated by the best thinkers. His views in regard to Christ seemed to differ somewhat from many of the Spiritualists. The Nazarene was to him something more than a mere man; he was, to say the least, in his estimation, the God of this world. But to the history, more particularly, of this gifted man, who had lived a few centuries ago, would have been regarded a marvel, because of his wonderful gifts and powers.

He was born August, 1825, in Fayetteville, North Carolina; came North with his widowed mother, in his third year; came to Philadelphia, where, at an early age, he followed the occupation of clerk. It was not until his twenty-fifth year that he first felt spirit influence, when he was developed, in two or three months, to speak for and personate individuals. Since that time he has been a great sufferer up to July 14th, thirty-five minutes past one o'clock A. M., when he took his final departure from the body to the immortal realms of the spirit.

A noble and gifted soul, with only thirty-nine years of earthly experience, has gone, but not, however, without leaving a beautiful testimony of a pure life and increasing proofs of a glorious immortality. It is the aggregate sum of such noble and often hidden lives upon the earth, that enhance the hopes and evidences of the great future. Yes, L. Judd Pardee has left us bodily, but only to be present in the spirit, to inspire us to nobler deeds and a holier life. He had not (like the Nazarene whom he so much loved and adored,) where to lay his head, save by the hospitality of kind friends. It is gratifying, however, to know that for the past twenty months he found a home and tender care with the hospitable Mr. C. Sharps and family at Philadelphia, where he took his final departure from earth.

Thus has gone from the ranks of modern thinkers one of their brightest stars; but only to shine, however, in the firmament of the spirit-heavens forever and ever.
Albany, N. Y., July 19, 1868.

THE WELCOME CHILD.

[The following original poem, from the Spirit Harp, now in press, was written by one of the clearest thinkers and most earnest advocates of our sublime philosophy.]

From golden sun-lauds
Of paternal hands,
Where the life-tree of virtue is flowering
In the garden of wisdom embowering,
From Love's spring,
Swift on thought-wing,
A spirit celestial descends,
Enchained with beauty, and blends
Both heaven and earth
For holier birth,
Under the silver veil.
Revere thy love-child
With welcome unguiled,
In answer to prayer for futurity
As the Christ of immaculate purity,
As the song-bird
That the heart stirred
For angels to guard o'er with care,
Thy burdens of trial to share,
Till every pain thrills
To harmonies trills,
Under the silver veil.
Oh, 'tis a blessed joy
Of grateful employ
To unfold with a faith glowing cheerily
Thy fair blossom of promise endearingly,
Bright with truth peerless
For the glad world;
So tenderly cherish it pure,
Devoted of all passion's allure;
Enoble and free
The angel to be,
Under the silver veil.

Look Here.

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If you want a paper that gives the most choice reading matter for the least money, subscribe for the *Banner of Light*.

We call the especial attention of our readers to the "Discourse on Spiritualism," by Herman Snow, in this week's issue. It is refreshing to read such free and bold expressions of thought from one who has so long held an honorable position among the Unitarian clergymen.

The Lyceum Picnic at Beverly.

If being favored by genuine picnic weather, and the assembling together of more than two thousand souls, including about five hundred Lyceum scholars, with music and marching and good cheer, makes success, the union picnic at Stanley's Grove last Wednesday, July 22d, was indeed such.

The children, with their beautiful banners and badges, mustered in grand phalanx, and a better natured and better behaved party of equal size would be difficult to get together.

The first train from Boston required eleven and the second train five cars to carry them. On arriving at the ground they were met by the Salem Lyceum and their friends, many of whom rode in their own conveyances, as did also those from Newburyport. Nine Lyceums were ably represented, and in the order of the programme, as they marched and filed through the trees to the music of the Metropolitan Band, it was a most pleasing and inspiring scene.

After halting and singing "Summer-Land," Bro. N. S. Greenleaf appropriately addressed the gathering, at the close of which the friends were invited to the speakers' stand, where Dr. A. H. Richardson opened the exercises by congratulating the friends upon the day, the large attendance and the general good time they were having. He said the Children's Progressive Lyceums were just beginning to be known; that in place of six last year, we had nine represented this year, and would have had one more, had it been convenient for the Stoneham Lyceum to have attended. He read the notice of Dr. Gardner's picnic, at Abington, July 28, and advised all to attend who could. He also announced that the second annual New England Lyceum Convention will be held this year in Boston. He concluded by introducing Rev. C. F. Barnard as Chairman, who after some pertinent remarks called upon Mr. J. C. Chier, who said, in his peculiar way, many practical things touching the religion of humanity.

Mrs. Mathers, formerly teacher for many years in the Bigelow School, South Boston, related her experience, and presented the claims of the suffering freedmen of the South. She was followed by Mrs. N. J. Willis, Barbara Allen, Mrs. Juliette Yeaw, Isiah C. Ray, and others. Speaking from the younger children being called for, was responded to very prettily by Miss Moody, Miss Eldora Fritz, Miss Isabella Bacon and Master Warren Doolittle of the Boston Lyceums, and several others from the suburban Lyceums—the names of whom our reporter did not learn. An hour or more was then indulged in, by strolling about, dancing, swinging, &c.

Had it not been for the unusual delays, going and coming, it would have been a day of rare enjoyment. As it was, this proved the only drawback. The trains were late, had a long distance to go, made frequent and prolonged stops, and the party from Boston did not reach the city till about 10 o'clock, causing considerable anxiety on the part of the friends at home. No accident, however, marred the occasion.

California Items.

Ada Hoyt Foye is holding séances, as usual, slowly convincing the most obtuse skeptics of spirit communion. We learn by our spiritual telegraph that Bro. Berry—formerly connected with this paper, but now a resident of the Summer-Land—is one of the most active of her spirit friends in producing the physical manifestations.

A letter from E. Steele, member of Assembly from Siskiyou county, which appears in the *Banner of Progress*, contains the following notice of three lectures recently delivered in Treks by Mrs. C. M. Stowe, the well-known lecturer on Spiritualism:

"The three lectures delivered here by Mrs. Stowe established her with the people, as being of a superior order, both as an emotional and logical speaker. Her address was easy and graceful; her voice full of rare musical intonations; her gestures appropriate; her language of the choicest kind; her figures of speech original, sometimes eccentric, but forcibly illustrative; and, to sum it all up, she was eloquently instructive. It has been my fortune to hear many of the first speakers during my term, but in no case have I ever heard a subject more eloquently or ably discussed than by Mrs. Stowe. This I feel called upon to state; but, as you know, from tests that I have applied to those who are deemed test mediums, I am not full in the faith of any other result of this development than that, like magnetism, electricity, etc., it is but the unfolding of another test in the philosophy of Nature, and that the mind of man will step by regular gradations, until all is understood."

LYCEUM No. 3.—Bro. Amos F. Blood, of Taylorville, Plumas county, has purchased in this city a complete outfit of paraphernalia for a Progressive Lyceum, and will organize the same immediately in his mountain home. This will be the third Progressive Lyceum organized in California, and the fourth one on the Pacific coast—the Portland Lyceum having been instituted last year. The Taylorville little folks, who will form this new Lyceum, will number over thirty to start with.—*Banner of Progress*.

Still the work goes on.

Chas. H. Foster, the test medium, is in San Francisco.

Miss Eliza Howe Fuller is still lecturing in San Francisco.

The railway connection between California and Nevada is complete.

SPIRITUALITY IN THE ASCENDANT.—Two Sunday evening meetings are now being held in this city, at each of which the people crowd the building to its utmost capacity. Mrs. Cuppy's lectures at the Opera House are quite as popular as they ever were, and Miss Fuller's audiences, at Central Hall, show no abatement of interest. These are the means to secure two audiences to listen to spiritualistic discourses, on the same evening, either of which audiences is larger than can be gathered by any denominational church in the city, is a strong proof of the ever-increasing power of the truths of Spiritualism, and an earnest of their final triumph over the errors of Old Theology.—*Banner of Progress*, June 29.

Aid to the Southern Sufferers.

The appeal we made a short time since in the *Banner of Light* for the starving people of the Carolinas, was promptly responded to by our friends as follows: C. W. Cheever, \$2; C. Thomas, \$2; a Spiritualist, \$2; Schenectady, N. Y., \$2; a friend, Baltimore, \$2; W. H. Burr, \$2; A. B. J., Philadelphia, \$3; Lydia Pierce, \$5; J. S., \$2; H. S. Warren, \$1; J. H. Thompson, \$1; a lady collected \$100; G. Vane, \$1; a friend, Baltimore, \$1.

The above sums were paid over by Wm. White to responsible parties from the South, who forwarded them at once to Beaufort, S. C., and we have before us letters acknowledging their receipt; also giving touching details of the starving ones who received with grateful hearts the small portion of the food the contribution afforded to each. If these people can be kept from starving till the middle or last of August, it is thought that the new crops will sustain them by that time. Others who are disposed to give aid for the above purpose can send their donations to this office, and they will be promptly and faithfully applied.

The Abington Picnic.

Remember that Dr. Gardner's picnic takes place on Tuesday, July 28th. These hot and sultry days offer strong inducements for one to make excursions into the country and seek the cool shade of the Grove. Doubtless thousands will avail themselves of such an opportunity on the 28th. Trains leave the Old Colony depot at 9 and 12 o'clock.

Cleveland, Ohio.

We learn that Mrs. Nellie L. Bronson is engaged to lecture in Cleveland, Ohio, during August.

New Publications.

PLAIN TALK ABOUT THE PROTESTANTISM OF TO-DAY. From the French of M. Bogue, is neatly published by Patrick Donohoe, of this city, rather as a repository, or arsenal, of ecclesiastical weapons for those professing the Romish faith than for the investigation of truth. Of course it treats wholly of matters of authority, on which all merely ecclesiastical faith is founded. Take away that, and the structure falls to the ground. The French author declares at the opening of his little manual, which is extremely thorough of its kind, that it is not an attack, nor a controversy, either; it is intended as a work of preservation and self-defense. The reported sales of this book are very large, amounting in France to three hundred thousand previous to 1861. Any one who would provide himself with a full Catholic armory, with a weapon to meet every kind of attack with from the purely ecclesiastical standpoint, will be sure to purchase this little volume of citations from scripture and history.

GOOD STORIES. Part IV, from the press of Ticknor & Fields, contains "From Hand to Mouth," by Pitt James O'Brien; "Count Ernest's Home," by Paul Heyne; "Little Peg O'Shaughnessy," and "A Shabby Gentleman," by Thackeray. All capital selections, and approved reading, in paper covers and fine types for this season of summer weather.

A. Williams & Co. have for sale the "Cornhill Monthly and Literary Recorder," Vol. I, No. 1, published by Lothrop & Kemp, Boston. It is a neat publication, made up of selected matter of good quality, and sold at ten cents a number, or one dollar a year.

THE GALAXY for August is brilliant, containing the story of Kit Grate; A Journey through Mongolia; A Ghost in a State Room; A Few Words about the Nerves; A Tropical Morning at Sea; Saved by a Bullet; Adam and Eve; Literary Transfer Work; Bechdel; Words and their Use; Two Artists of Comedy—Macgill Mitchell and Mary Gannon; Miscellaneous; Driftwood; and Nebulae.

"BALLOON ON THE LAW OF STIMULATION" is the title of a pamphlet on drunkenness and its cure, by a new system, whose practical results are compared with those of the New York Inebriate Asylum.

PETERSON'S LADIES' NATIONAL MAGAZINE for August is superb. The frontispiece engraving bears the title of "Papa and Mamma," in which the little girl is feeding her pet and the little boy smilingly looking on. The fashion plate is replete and enterprising. Crochet patterns, children's fashions, head-dresses, glove, carriage dresses, edgings, insertions, names for marking, music, receipts, tales, essays, poems, and editorial comments—all together stuff out this number to fine dimensions. For sale by A. Williams & Co.

THE LADY'S FRIEND for August offers the steel engraving of "The Soldier's Widow" to open with, after which follow in due order the fashion plate, the touching wood-cut "Entering into Life," patterns of bonnets, paleos, fichus, and other articles of ladies' costume, with a riding dress as exhibited on horseback. The "Novelists for August" form a separate chapter. The reading matter in the "Friend" is of high order, and well sustained the enterprise of its managers. A. Williams & Co. have it on their counter.

Adams & Co. publish a very neat and timely little manual of Nahant, what it has to show and how to see it, which all persons intending to visit that delightful peninsula will be desirous of possessing.

HARPER'S MONTHLY for August has the following noticeable articles, some of them finely and profusely illustrated: To and Upon the Amoor River, A Lover's Garden, Among the Andes of Peru and Bolivia, John Bull in Abyssinia, The Woman's Kingdom, A Visit to the French Corps Legislatif, The New Timothee, Duels and Duellists, English Photographs by an American. There is other matter of good interest, and the editorial department is done with care, ability, and success. For sale by Williams & Co.

FRYMAN'S MONTHLY for August contains—The Hamburg Gambling-House, Private Bohemias, Our Willie, Bits, A Night-Hunt, The Adirondacks, Journal of a Poor Musician, The Three Graces, The Wedding at the Parker House, Peking and the Chinese, What my Friend Said to Me, Too True, The Romance of the great Graces Case, A Sketch in Oil, A Morning among Autographs, The Picture of Christ, Cradle Song, and the Monthly Chronicle. It is a capital number of a favorite Monthly. For sale by Williams & Co.

S. J. Finney going to the Pacific Coast.

By a letter from Troy, N. Y., we are informed that Selden J. Finney, worn out physically by his arduous labors on the rostrum, is about to visit the Pacific coast for a season, with a hope of recuperating his exhausted energies. Bro. Finney is one of the most faithful, earnest and fearless advocates of the truth numbered in the spiritual ranks. For twenty years, he has been a prominent speaker, and his addresses have been listened to with profound satisfaction in all parts of the country. He now seeks a respite from his labors, and we earnestly hope that he may be the recipient of angelic ministrations and be shortly restored—fully recruited and equipped—to the field of spiritual reform. We give below a series of resolutions passed by the Trustees of the Troy Association, on the occasion of his leave-taking:

At a meeting of the Board of Trustees of the "Troy Progressive Spiritual Association," held at the office of E. W. Waters, the following preamble and resolutions were presented by Joseph Bowman, and adopted by a unanimous vote:

"Whereas, Our brother, S. J. Finney, who has so eloquently and so ably dispensed to us, for the past eighteen months, in such a clear, philosophical, and masterly manner, the great and sublime truths of our beautiful religion; and

"Whereas, His labor in the Lyceum as Conductor of the same, has conducted in no small degree to bring it up to a standard of excellence second to none in the country; and

"Whereas, Through his faithful and untiring labors, we have secured his labors and relationship with us; therefore be it Resolved, That it is with deep and heartfelt regret, which language can but feebly express, that we part with our much esteemed friend and brother.

Resolved, That in whatever land or clime he may choose to dwell, there shall our sympathy and affection go out after him, and from each of our hearts shall go forth earnest invitations to the guiding angels that he may soon be restored to health, happiness and usefulness.

Resolved, That these resolutions be entered upon the Journal, and a copy of the same be presented to Bro. Selden J. Finney, and also published in the Banner of Light.

Benjamin Starbuck, President.
Elisha Waters, Vice President.
Joseph Bowman, Secretary.
Thomas G. White, Treasurer.
William H. Tibbitts, James E. Briggs, William Leo, Mrs. John Skinner, Charles Kelsey, Jason McCort, John Skinner, Mrs. Joseph Bowman, Mrs. Hiram Wilbur, Trustees.
Troy, N. Y., July 14th, 1868.

The Religio-Philosophical Journal.

This well-conducted sheet in the interests of Spiritualism comes to hand regularly, filled with choice reading. It publishes, similar to this paper, communications from the spirit-world; and on this account especially the Journal should be well-patronized. Did mortals have the slightest inkling of the anxiety manifested by those who have passed on, to return to earth and manifest to their relatives and friends in the form, they would sustain without stint such papers as the Banner of Light and the Religio-Philosophical Journal, the only free and independent avenues of intercommunication between the denizens of the spirit-world and the earth-sphere.

It is time that all the spiritual papers were better supported than they are. There is an unaccountable lukewarmness in this respect among many Spiritualists that is to be regretted.

Changed Spheres.

At South Boston, July 12, Mrs. Mary Ford, wife of William H. Ford, aged forty-one. This estimable lady was a devoted Spiritualist. Her house was ever open to the disciples of that faith and those seeking the new light. While we rejoice in the new birth of her spirit, our sympathies are with the afflicted husband and children, who mourn their loss, for truly "a mother in Israel" is no more.

Bro. A. S. Hayward, writing us from Saratoga Springs, says, "Visitors here can find a fine home and board at Cottage House, kept by Dr. Newton, a Spiritualist. The house is situated in a nice shady spot, just about one-eighth of a mile from Congress, Clarendon and Washington Springs; also some distance from Union Hotel and Congress Hall, on Broadway street."

England on Citizenship.

Lord Stanley, Minister for Foreign Affairs, has admitted in debate in the House of Commons that England has signified to our Government her willingness to accept the American doctrine of Naturalization; and if the statement is true in its length and breadth, there is an end at once of all the difference on this important question between the two countries. The English doctrine of citizenship is that of old Feudalism, while that of America belongs to modern times. We hold that a man may expatriate himself just as many times as he chooses to; and that is what England now says she agrees to.

The To Be.

The time is approaching when universal peace will be established on earth upon the firm basis of strict impartial justice. But ere that auspicious epoch arrives, kingcraft and priestcraft must be blotted out. Then, indeed, will all peoples be their own priests, their own rulers; and love shall sit enthroned upon every brow, and the demon Hate be dissolved into airy nothingness. Woman shall then be the equal of man, and walk by his side an angel of light, to smooth his pathway on the journey of life, even beyond the portals of the tomb.

ALL SORTS OF PARAGRAPHS.

We have received a fresh supply of Prof. William Denton's discourse, entitled, "Be Thyself." Price by mail 20 cents, paper cover; or 15 cents, stitched, without cover. We can say, without exaggeration, that this discourse, for its length, is one of the very best, and is a finished argument in favor of human progress and self-independence. It is one of those essays which cannot be read without profit.

Spiritualists visiting Boston will find a convenient boarding-house at 54 Hudson street.

Scientists will find food for thought in the Spirit Message Department of this paper. See sixth page.

Hudson, all you say is fully appreciated. The harmonious philosophers are not over-harmonious just now, but time will soften the hard-shells, and we trust all will come up on a plane of congeniality ere long. Then the spiritual army will be mighty indeed. Seize every golden opportunity, Hudson, and so much brighter will be your crown when you permanently locate in the spirit-land.

Wait for others to advance your interests, and you will wait until they are not worth advancing. True, every word of it.

A German photographer is reported to have taken a photograph in natural colors.

Digby says, "No wonder the telegraph wires are always in advance with the news." "Why?" queried Jo Cose. "Because they are thoroughly post-ed," was Digby's reply.

A Judge in New York has sent back to a Catholic House of Refuge, where she was sent by her father, a girl sixteen years old, who had changed her religion, and become a Methodist. Even in Austria, under the new system, persons of this age are permitted to select their religion—but in free America they are imprisoned at the will of bigoted fathers and priests.

Sal-ammoniac, dissolved in a gill of soft water, and applied to warts, will eradicate them in a week or two. So somebody says. It will cost but little to try the experiment, at any rate, and do no harm if unsuccessful.

Meekness and modesty are the rich and charming attire of the soul.

The Editor of the Tri-Weekly (Haverhill) Publisher has been "down river" to "Black Rocks." An excursion on the Merrimack river to the sea at this season of the year must indeed be a luxury. Our friend Dr. Smith has invited us to "chowder below," on the Black Rocks; but we shall be obliged to decline the invitation.

"People with condemnation continually upon their lips are invariably in hot water," remarked a friend to Digby the other day. "Yes," was the response of Digby, "and they generally become pretty thoroughly parboiled, in the end."

Moses Y. Beach, the venerable newspaper editor, formerly of the New York Sun, died in Wallingford, Conn., July 10.

An old building in Chelsea, formerly occupied by John Low, Esq., has been remodeled, lately. Some one asked Digby how he liked it. He replied, "It was Low studded (studied) there!"

A serious railroad accident recently occurred eighteen miles east of Laramie city; but the telegraph for once did not attribute the cause of the disaster to Indians! Where are the speculators in Indian lands?

What thing is that which, the more we cut, the longer it becomes? A ditch.

The pleasure of doing good is the only one that never wears out. When mortals treasure this treasure—hug it closer to their hearts—they will come in rapport with the angel world and cease to do evil.

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket; an unholo breath will dim its lustre and fade its freshness.

One reason why the world is not reformed is, because every man would have others make a beginning, and never thinks of doing so himself.

Beware of liars. They will cheat, when opportunity offers. Teach such that truth is a much better commodity to deal in.

A mean man caused the arrest of Prof. King, and attached his balloon, for alighting on his farm at Haverhill, a short time since, and damaging a few spears of grass. Digby wishes to know if that was an Aeolian attachment.

THE BEAUTIFUL GRAIN.

The grain! the grain! the beautiful grain! How it laughs to the breeze with a glad refrain, blessing the smiling earth in her pain. A song of joy their rustling waves, For the gracious gift that the earth receives. From every hillside, every plain, Comes the farmer's song as he reaps the grain, And the summer breeze wafts on the strain. And so for the grain! the beautiful grain! The golden, the laughing, with glad refrain, blessing the smiling earth in her pain.

Olive Oil has been united in marriage with Cincinnati Fork.

Live within your means, if you would have means within which to live. There is a world of truth in this; yet thousands of people do not heed it.

The accomplished wife of Maj.-Gen. Hooker is dead. The General has just arrived at New York from a European tour.

AIDS TO REFLECTION—Prayer-books with mirrors on the inside of the cover.

New York Department.

BANNER OF LIGHT BRANCH OFFICE,
544 BROADWAY.

WARREN CHASE, LOCAL EDITOR AND AGENT.
FOR NEW YORK ADVERTISEMENTS SEE SEVENTH PAGE.

Very Large Assortment of Spiritualist Books.
Complete works of A. J. Davis, comprising twenty-two volumes, nineteen cloth, three only paper: "Nature's Divine Revelations," 500 pages, 20 cents; "Great Illumination," each complete—Physician, Teacher, Seer, Reformer and Thinker, 400 pages, 20 cents; "Autobiography of the author," 400 pages, 20 cents; "Morning Star" (20 discourses), History and Philosophy of Evil, Philosophy of Spirit Intercourse, Philosophy of Spiritualism, Harmonical Man, Free Thought Concerning Religion, Present Age and Inner Life, Approaching Crisis, Death and After Life, Children's Progressive Lyceum Manual, Arctura, or Divine Guest, and Stellar Key to the Summer Land—last two just issued, and most highly interesting and instructive. Whole set (twenty-two volumes) \$25; a most valuable present for a library or public use.

Four books by Warren Chase—Life Line; Fugitive Wife; American Crisis; and Ghost of Spiritualism. Sent by mail for \$2.

Complete works of Thomas Paine, in three volumes, price \$8; postage 50 cts.

Persons sending us \$10 in one order can order the full amount, and we will pay out postage where it does not exceed book rates. Send post-office orders when convenient. They are always safe, as are registered letters under the new law.

We can now supply a few complete volumes of twelve numbers of the new London monthly, Human Nature, edited by J. B. Burleigh, price 20 cents. "Idealism," "Idealism," "Idealism," is being republished in this magazine as a story, but is not concluded yet. Human Nature is a radical and well conceived, and devoted to solid and other sciences as well as Spiritualism.

Send us five dollars, and we will send by mail Arabella, Stella Key, Memoranda, and the large book, "The Human Nature of the Author," A. J. Davis, of which we have a few left. To secure this liberal discount you must send soon.

Young England is a book, but we have another rare and remarkable English book, "Evangelism," on Spiritualism, principles, by Henry de Laizer, showing every position of the human body, in two thousand figures, only one copy, price 20 cents. Send us \$1.00 in one order, and we will send a copy of this book, and find it of great value; but as a library book it is not valuable for reading, as its large pages are mostly taken up with the engravings.

The Lecture Room.

Horace Seaver, editor of the Boston Investigator, lectured at Everett Hall, on Sunday, July 19th, for the first Society of Progressive Spiritualists. In the morning his subject was "Free Inquiry," and handled in an able and logical manner. The audience, not large on account of the heat, was highly appreciative, and pleased with this, to most of them, new and talented speaker.

In the evening a threatening shower, (which proved little more than threats,) prevented a large audience; but those who were present were highly gratified with the manner in which Mr. S. handled his subject, which was "Progression."

A unanimous wish to have Mr. Seaver come again at a more favorable time showed him and others that this Society is not afraid to hear all sides and endorse the truth, whether uttered by a Spiritualist or a Secularist. Many remarked that they would endorse all he said, and go further in the same direction, even to the acceptance of a new and demonstrated truth which he did not condemn but could not accept for want of evidence, viz, that death is not the end of conscious individual existence.

Personally we had a very pleasant visit and interview with this old pioneer for mental freedom, and found ourselves a little older in years and in fidelity than our brother, for we were defending the views he now entertains when he was trembling under the rod of Orthodoxy, and we feel confident we have again a little the start in reaching the complete evidence of continual existence after the death of the body.

Bro. Seaver made many excellent and pointed comparisons and conclusions, which were received with merited approbation and applause. We are glad of this interchange of thought, and hope to meet sometime our infidel and skeptical friends, and say our say to them.

The Rights of Married Women.

Mr. Trumbull, of Illinois, has introduced into the United States Senate a bill concerning the rights of married women, which gives them everything that the law can give them, except the privilege of voting. It provides that every married woman shall hold, enjoy, convey, devise, and bequeath her property, make contracts, and sue and be sued in all matters relating to her property, precisely as if she were single. There is no reason why the bill should not pass. Just such a law has been in force in France for half a century, and one nearly as liberal in this State for twenty years, without doing any mischief, but, on the contrary, a great deal of good. It is time that every vestige of the feudalism of the dark ages, which went on the assumption that men's wives were their slaves, was done away with. No decent man wants his wife to pay his debts out of her property, or to take that property for his own use without her consent; and Mr. Trumbull would wisely enact what public opinion has already asserted.

We clip the above from the New York Sun, and are glad to find so ably a conducted paper speaking out frankly on this great question of the age. Every sign indicates the star of woman in the ascendant, and surely there is need enough of it, as every one must see who observes the spoiled few who are pampered by men of wealth and ruined by pride and fashion and the oppressed thousands who occupy all places in society, from the most abject slavery to respectable servitude and complete idleness. With all this tyranny of man over woman, we are satisfied that woman has earned more than one-half the real property of the world which is the product of labor, and yet she owns and holds less than one-eighth of it, and on that she is taxed without representation—obeys the laws she has no voice in making—and submits to the tyranny of man socially, politically and religiously, with a patience and grace the other sex do not possess.

Letters and Tracts of Hon. J. W. Edmonds.

Our industrious and persevering brother, Henry Witt, by permission of the Judge, got out a very neat little volume of these tracts, comprising the nine first numbers, and also another volume of the letters, being number ten of tracts (127 pages). He had one edition well bound in cloth, but few of which are left (at fifty cents each), and we understand he does not intend to have more bound, but will soon have out a new edition of each in paper, and so they can be sold for twenty-five cents each. These little works of Judge Edmonds have done a good missionary work already, and will do a vast amount yet, as they are well adapted to the public mind and written in the masterly style of the author.

The London Spirit Magazine for July is received, and is richer than any previous number. Like the Irishman's pot-pie, this magazine grows richer as we follow it down its monthly numbers. Price 30 cents.

Mrs. J. Cotton, the excellent magnetic healer, is still laboring for the good of humanity, at her residence, 431 Third Avenue, New York.

Mrs. R. L. Moore wishes us to say the excessively warm weather has delayed her prescriptions and examinations for a few days, and compelled her to seek the shady retreat around the old paternal homestead in Pennsylvania, but to assure all whose letters reach this office of such descriptions and prescriptions as the spirits make through her as early as possible. Mrs. Murley and several other of our best mediums have also been compelled to retire to the country to rest

and avoid the heat. Mr. and Mrs. Anderson among the number. In a short time we shall all renew our hold on the spirit-world, and with increased effort and power spread the light and knowledge in this. We have assurances of a busy fall and winter, and promise promptness and fidelity in every trust confided to us from either world.

(Communication.)

Yesterday we called at the office of Holmes & Co., 146 Fulton street, to examine HOLMES' ALPHABETIC PLANCHETTE, lately advertised and spoken of by one of the Boston papers as being superior to the French Planchette. We found the firm occupying the whole floor (third story) of 140 Fulton street, and are busy night and day filling orders. We found Mr. Holmes to be a practical mechanic of the highest order, and on conversing with him, learned the fact that he is a Spiritualist, and a medium of high inspirations.

That he was impressed to invent this Alphabetical Planchette something like a month ago, from having seen and experimented with the French one, in connection with Miss Fox, of the famous Rochester knockings, who is acknowledged by all who have witnessed her wonderful powers as highly gifted as a medium. Mr. Holmes makes no hesitancy in asserting that it is spiritual power alone that moves, or causes the Planchette to answer questions, and as in his Alphabetical Planchette gives, under favorable conditions, correct answers to one's inmost thoughts by simply placing your hand on the top board and remaining quiet a few moments. The pointer will move about and spell out the answer by pointing to the letters of the alphabet attached, which makes the test far more satisfactory than by any other Planchette in the market, especially if the party is blindfolded whose hand is placed on the board. He further asserted that every person is a medium, more or less developed, that some are controlled by evil and others by good spirits, and that ten thousand people who know nothing of and care less to investigate the subject of Spiritualism, either from fear or from its unpopularity, can cause his Alphabetical Planchette to move and spell out the answer to any question, even when asked mentally. His explanations of Spiritualism were somewhat new to us, and we must give him credit for his frankness and the courteous manner with which he received us. He further stated that the materials of which his Alphabetical Planchette is made are peculiarly adapted to the magnetic currents of the human system, being made of electrical and magnetic substances composed and prepared expressly for the purpose, and that he has, in consideration of the great good it will accomplish in opening the eyes of a credulous public and leading to the investigation of the hidden power, offered it at the low figure of \$1.50, and we were glad to express to him our appreciation, neatly packed, on receiving order, by addressing, Holmes & Co., 146 Fulton street, New York.—The Evening Telegram.

Note from E. V. Wilson.

DEAR BANNER—On Friday last I returned from the far West, where I have been lecturing for the past six months. During this time I have delivered one hundred and fifty lectures, held forty sessions, delineated six hundred characters, and given one thousand approved spirit tests. (Question: Will the committee on mediums, who claim their report to stand over, look into these tests and report on them at the Fifth National Convention?)

I traveled through the States of Wisconsin, Illinois, Missouri, Iowa, Nebraska and Kansas, organized meetings, fourteen towns and cities, and was warmly welcomed by every one. I have lectured in ten cities where there had been meetings held, and many have been added to our numbers.

The field is a broad one, and there is plenty to do. All genuine Spiritualists, who have truth, brain-thought and mediumship, and who are willing to work, can find plenty to do here in the West. The pay is good and sure, and the people are willing to purchase when speakers and mediums have original and inspired thoughts or mediumship for sale. I use the term in its literal sense, "for sale," and the best test of a speaker, medium or minister's worth before the people, is the pay they get from the people.

I hold an important discussion in Richmond, Ind., on the 1st of September next, which will continue five days, and shall remain in Indiana during September. I shall hold forth in Rochester, N. Y., during August, and will be at the National Convention, which will be held in Brownsville, Nebraska, on the first of October, and will spend the month in Nebraska.

I am well, have plenty to do, get good pay, good board, and work all the time. "Bless the Lord."

I am, dear Banner, fraternally yours,
Lombard, Ill., July 15, 1868. E. V. WILSON.
[If all the lecturers could make as good a report as the above, SPIRITUALISM would be in the ascendant in this country in less than five years. God speed you on your journey, Bro. Wilson. You deserve great credit for your labors in behalf of spiritual truth.]—EVS. B. of L.

Picnic, July 28, 1868.

The second Grand Union Picnic of the Spiritualists of Boston and vicinity for 1868 will be held at

ISLAND GROVE, ABINGTON, ON TUESDAY,

JULY 28TH.

All invited people are invited to join us. Excursionists from all way stations between Boston and South Braintree, Plymouth and Hanson, Fall River and Bridgewater will take the regular trains to and from the Grove at half the regular fare. Special trains will leave the Old Colony Depot, Boston, at 9 and 12 o'clock for the Grove. Fare from Boston: Adults 80 cents; Children with their Parents 50 cents. See Posters.

H. F. GARDNER, Manager.

Boston, July 15, 1868.

Obituary.

Passed to the spirit home, July 17th, John Herriek, aged 18 years 8 months 13 days.

After one week of intense suffering from typhoid fever he now rests in peace. His mother—one of our faithful mediums who so often comfort the sorrowing by the truths that Spiritualism offers—now knows that her beloved child is with his father and mother, waiting for her when she is called away. May the two children that are now spared to her, with her ever guided on through this changing world in the pathway of truth, and may the more of the Father's truth and love, and all at last unite in one happy band in heaven.
Somerville, Mass. RAMEL GUYER.

Business Matters.

MRS. E. D. MURPHY, Clairvoyant and Magnetic Physician, 1162 Broadway, New York. Sw. A1.

THE HERALD OF HEALTH for July—price 20 cents per copy—is for sale at this office.

THE RADICAL for July is for sale at this office. Price 30 cents.

COUSIN BENJA'S POEMS are for sale at this office. Price \$1.50.

ANSWERS TO SEALED LETTERS, by R. V. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

JAMES V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

DR. L. K. COONEY, healing medium. Will examine by letter or look of hair from persons at a distance. Address, Vineland, N. J.

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Spiritualist Annual Grove Meeting.
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