

from the store sometimes for whole afternoons together, spending his time in this way with a few of his companions, sometimes gaining, and sometimes losing. It soon became perceptible that the business of the store could not be sustained, and one day the doom of inevitable failure came. The goods were all assigned to a Kilby street merchant; but what was most surprising, and what most added to young Foster's stock of city experience, was, that in some mysterious way, the goods had, to a considerable extent, disappeared from the store but a few nights before the failure. It was a dark operation—something that he never fully understood.

But notwithstanding all the defects and misfortunes in the character and circumstances of Mr. Cushing, he was so truly amiable and generous, and had so much of the real man in him, which at times would show itself conspicuously above all meanness and littleness, that this girl's early love and pride forever clung to him. She knew that he was addicted to bad habits, that his business in consequence was a failure, and always would be while these habits continued; yet, nevertheless, she had too much false honor, foolish pride, and affection, to cut away from him; and so, like many another, adhered to him through all. She was solemnly pledged to him, had been all ways true to him, had been his adviser and friend, as well as lover; and the long and short is—she would have him.

But here was a secret. She loved him, but it was not with that full and unabated love which for the first few years had characterized her affections. It could not be. She was not insensible to his faults, and she might have known that if she married him, she would go with open eyes into the fire. Still, what remaining affection she had for him, together with her pride, and her constancy, and her sense of mortification in the event of an open rupture and separation, conspired to keep her true to her engagement, hoping for a better result.

I have said that all the members of Mr. Cushing's store boarded in one house. Now it so happened that "little Edward," for that was the appellation he came soon to be distinguished by, became a great favorite and pet with the Tracy family. The old lady, motherly and kind, just the woman to be the mother of such a daughter, soon manifested toward him the partialities of her hospitable house; and now that Smith's rascality had brought him out, and there were no more favors extended toward the "good salesman," little Edward was admitted to unusual privileges. His simplicity and honesty, and a kind of open-hearted good nature, at once endeared him to all the family; and though, from a shrinking diffidence, he never mingled familiarly with any of the boarders, yet with Mrs. Tracy's family he was an intimate. The entire family, which was then at home, consisted of the mother and two daughters. The elder daughter was married, but did not live with her husband. She also had drunk of the bitter cup of unfortunate love, had married an artist of considerable celebrity, who had become intemperate, so that she could live with him no longer than the first two years of their union. She then retired to her mother's house. But it must here be remarked that this elder daughter was uncommonly beautiful. She had been, in fact, the belle of a neighboring town, before she had moved into the city, and her personal attractions were very great. She had a fine form, large, dark eyes, high and fair forehead, regular features generally, rather fallow complexion, and, altogether, was one of those dark-eyed beauties which so frequently command our admiration. She had married a portrait painter by the name of Willard. Mrs. Willard and Miss Louisa Tracy occupied together the back parlor of the house aforesaid, and although no other boarder was admitted to the privilege of their room, the little Edward soon came naturally by that right and favor. Every day, almost, as soon as he came from the store, he would find his way to their door, and either Louisa or Mrs. Willard stood ready to greet him. He was always a welcome visitor. There was not the slightest impropriety ever thought of in Edward's visits to their room; for he was so simple, innocent, and open-hearted, that every boarder regarded him rather as a kind of relative than an acquaintance of the daughters of Mrs. Tracy; and they saw the familiarity as a matter of course. And, indeed, it was more as a brother than anything else that Edward associated so familiarly and so constantly with these two young ladies. He had not the slightest movement of anything like passion toward either of them. He did not even think of love. He could not help admiring the beauty of Mrs. Willard, and no doubt it was the occasion of some closer attachment to her. She was, too, a decidedly intellectual and accomplished person; much more so than the other daughter. They could both sing and play well, but the married daughter had charms which could not be resisted. If Edward had any preference, it was for Mrs. Willard. She was his favorite. There was not a lady of his acquaintance for whom he had so great an admiration. Louisa saw this, and it naturally made her a little envious, for she really had an affection for Edward. Edward himself knew nothing of it, for he was so young, and she was so much older, besides being engaged to Mr. Cushing, that she studiously kept the matter concealed from him till at last it could be concealed no longer. One evening, as Louisa was alone with him, she undertook to reveal to him some of the faults of her elder sister. She accused her of vanity, of an intoxicated admiration of her own beauty, and made it appear that she had sundry unamiable qualities which had been the means of augmenting strife between her and her husband. Edward was struck with astonishment. He had never dreamt any such thing. He had taken her for all that she appeared to him.

Now, it was not that Louisa hated her sister, or wished to injure her in the least, but only on account of this little affection which she felt springing up in her heart toward Edward, that induced her to indulge in this folly. The young man knew not what to do about it. He understood neither the motive nor the occasion for it. He certainly had not begun to be in love with either of them. He could not help admiring the young, brilliant, and accomplished Mrs. Willard; and, with a slight shock upon his sensibilities, he continued to do so. It should be observed here, that after the failure of Mr. Cushing, he went to New York and engaged in a clerkship there. But the boarding-house in Boston was still kept by Mrs. Tracy, and in the absence of Mr. Cushing, there was hardly an evening that was not spent by Edward in the room of the two daughters. He had obtained a situation in another establishment, of a decidedly superior character, not far from the corner of West street, but where the same ignoble practices which then characterized this business were carried on with success. In this store were one or two clerks who were members of the "Orthodox" church. They were truly well-minded. But they had to comply with the demands of the proprietor of that establishment, and although it was considered an honorable one, and they did a business there of a hundred thousand dollars a year, yet it was the practice, night after night, during a certain season, to take linen cambric

handkerchiefs and other articles, new and undamaged, and throw them confusedly into a tub of water, and then take them out and hang them upon clothes-lines stretched from end to end of the store to get partially dry, and to sell the next morning for "damaged." The ladies would pick them off very much faster at the same prices, thinking they must be cheap because damaged. Another practice was also common. It was to take a piece of cassimere or flannel, and cut it in two in the middle, making two rolls of it, marking one piece sixpence or ninepence more than the other, and then put them upon the shelves. When a customer came in, the rule was always to show the lowest priced first, else those would be dissatisfied who only wished for a cheap article, after seeing that which was better. And if the cassimere or flannel at first shown was not deemed quite good enough by the purchaser, then the other roll would be taken down, which originally belonged to the same piece, but which was marked ninepence more, and with a little softer voice and smooth of the hand, the extra price would be named, and as half the people could not tell the difference of ninepence between two pieces of goods, very often the highest priced one would be taken, thinking it must be as much better as the price and the manners of the salesman would seem to indicate. Such was the miserable trickery of a shop of this order.

Young Foster continued in the business, however, for he had begun, and it was not easy changing. And during his continuance, as it was still in the vicinity of the house of Mrs. Tracy, he still continued to board with her, and to enjoy the company of the two daughters. Night after night, while Mr. Cushing was in New York, would they spend their time in the most agreeable manner, and an intimacy was here formed which was never fully broken.

In a year or so, Louisa was summoned to New York to be married. And Edward, having for a sufficient reason left the store that he had last occupied, now deemed it a good chance to go with her, where, with Mr. Cushing, he might possibly find business to better advantage in that city. His thought was carried into execution. They both went to New York together, and by the means of Louisa's brother, who was residing in that city, a place was soon secured for young Foster in Maiden Lane, where, however, he continued but a few weeks, his qualities as a salesman not being sufficient to keep him in that position.

Louisa was married, and she lived a miserable life. Her husband grew more and more intemperate, and finally had to leave New York, while she was in part supported by her brother, and in part by the work of her own hands. Edward, failing to find permanent business in New York, returned to Boston, and while in search of employment here, spent much of his time in company with Mrs. Willard. There now sprang up an intimacy between them which they never experienced before. Edward began to think of his misfortunes, and how little, perhaps, he was fitted for the business he was engaged in; and Mrs. Willard sympathizing with him, would also descend in an affecting manner upon her own misfortunes, in the marriage with the man she could not live with. The extreme beauty of the young woman began to impress and enchant him more and more. She was but twenty-five, and he now nineteen. And love now had fairly begun its work. But between what parties? He a youth, without experience, without money, without even any occupation that he could depend on; and she married to another man! This led to an interesting discussion on the nature of marriage. What is it? Do laws make it? Can it be made and unmade by power of attorney? Can anything but love make it? But ah! when once made by the laws, no matter how sorrowful, it must abide by the law's decree. And how many kinds of love? "Do I love?" soliloquized young Foster, "this dear creature for her beauty? Do I not carry my reason to a greater depth than that? Am I not in my inmost consciousness utterly lonely without some one to whom I can reveal myself, and with whom I can repose my whole heart, and between whom and myself there shall be the most sacred confidence? And why should this dear friend be married to a brute?—a brute, too, who has forsaken her, and is dead to her? Oh, let me, if possible, redeem her from this fatal bondage, and if I can love her worthily, then let the pure heavens bear witness to our sincerity!"

Such was the dangerous and somewhat improper feeling that now existed. Mrs. Willard saw with evident pleasure the increased affection which was growing between them, and encouraged it. But what could it result in? Was there any prospect of divorce, or of death, or of anything that could cause their love to be any other than a half-gratified feeling, and a torment to them? Such a question did not disturb them at all. They loved. That was enough. They delighted to be in each other's company. They were uneasy when not together. They supposed that they had a right to love, and to indulge in that sweet and pure pleasure, which now mutually existed between them. And so they lived for the space of several months, during which Edward procured himself another situation, and Louisa remained in New York under the care of her brother.

Then another change came. Mrs. Tracy, being somewhat infirm, could no longer support herself well at the boarding-house; her debts had accumulated to a considerable amount; and she was obliged to sell out and remove to the State of Maine, where, in the family of a near relative, she proposed spending the remainder of her days as an assistant and co-worker. This made it necessary for the daughter to seek some other support for herself. Nothing offered in Boston, but just at that time a very near friend of hers, Mrs. Pierce, was about starting for New Orleans, to open a fashionable boarding-house there. She proposed to Mrs. Willard to go with her to live in her family, and with the assistance she could render and the company she would be, to remain with her for a small compensation—enough to clothe her well, and something besides. She accepted this invitation, and, trying as it was to Edward, sailed for New Orleans in about six weeks from the time of the proposal.

During this time Edward and Mrs. Willard were necessarily much together. They both deplored the separation, but acquiesced in it as the best thing that could be under the circumstances. Visions, too, of a future meeting in that Southern city would flit before their eyes. He supposed that he might, if a good report was heard from there, soon join the lady of his heart, and prosecute his business there as well as here. So they parted. It was a pleasant day in the month of September. There were no unusual leave-takings, but I must not fail to mention, that the night before their separation, that which until now had not been indulged in—kisses of a hearty and pure affection—sanctified and made holy the bond which had been cemented between them.

[To be continued in our next.]

"Bury me in a Pompadour waist, cut biased," was the last request of a Vicksburg girl.

Written for the Banner of Light.

MIDNIGHT.

BY MRS. C. L. SHACKLOCK.

I wandered alone in my sorrow,
My soul was overshadowed with gloom;
A bright sunny blossom had fallen,
And withered its delicate bloom—
A blight from the merciless tomb.

On that midnight of bitterest anguish
I deemed that no morning could dawn;
When the light of the eyes that I worshiped
From me was forever withdrawn;
And I knew that my idol was gone.

Without one fond murmur of parting;
From the lips that I loved not one kiss;
Ay, gone from this region of darkness
To a world of ineffable bliss,
But leaving me lonely in this.

And my heart, in the torture of breaking,
Cried out for the beautiful dead.
Oh, could not the breast which was aching,
The breast which in agony bled,
Still pillow that fair golden head?

Then over my spirit in mercy
Was the veil of oblivion drawn.
I awoke from my trance, but the glory
Of sunshine forever was gone.
On my sorrow no morning could dawn.

I shrank from the desolate future;
As I gazed down the vista of years,
I could see but the gloom and the darkness,
My eyes were so blinded by tears,
My soul so overshadowed by fears.

Still bonds, from the blast of the tempest,
The stem whence the blossom was torn;
But through a rift cloud there is gleaming
A light in eternity born;
The glory which heralds the morn.

Oh, blossom, so tenderly cherished!
Oh, light, from my pathway withdrawn!
'Tis only on earth thou hast perished
To bloom in eternity's dawn;
My gem from the casket is gone.

Once more shall my vision behold thee;
Thou parting is but for a while;
With rapture my arms shall unfold thee,
My soul shall exult in thy smile—
In the light of thy beautiful smile.

Original Essays.

THE ANTIQUITY OF THE CROSS.

A Paper read before the Albany Institute,

BY DR. G. L. DITSON.

PART ONE.

Mr. President, and Gentlemen of the Albany Institute—For several years I have been collecting material for a work on the antiquity of the cross, not by any steady or laborious effort, but simply by picking up those stray waifs of ancient lore which fell in my way in the course of my literary pursuits.

What originally signified such goods as a thief, when pursued, threw away to prevent being apprehended. Many of the facts which I have collected I think were intentionally scattered, lost, put out of sight, to prevent a proper apprehension of the subject to which they originally belonged.

As one phase of my theme—indeed, the most prominent one—may seem to border too largely on the vulgar and indelicate, I will quote, in extenuation, an appropriate paragraph or two from authors who have with much ability casually touched upon this topic; though this prudential measure would hardly be necessary if my readers would constantly bear in mind that quotation on the title page which with more than a subtle bordering of inspiration proclaims: "Evil (only) to him who evil thinks."

Mr. G. C. Stewart, in his *Hierophant*, says: "To symbolize this regeneration and new birth the most appropriate emblems were adopted; some of them, and particularly those most forcible in their action, are the sun, the star, and the cross. We must say, however, in extenuation, that in olden times men did not behold or talk about certain of Nature's creations with the same feelings that possess us in this more refined age. All ancient books are in proof of this assertion, the Bible itself containing many references to the sun, the moon, and the stars, while reading in an audience of both sexes. The principal symbol with which ancient religion and science marked the entrance of the sun into the kingdom of summer was the phallus of India and Egypt, that has shocked the sensibilities of Christian missionaries, although the same emblems are perpetuated in a modified form among the sects of the East. This symbol—or rather these symbols were the organs of generation, fit emblems of fruitfulness, forcible in their teachings, but too rude for this age, and only retained in the modified form of the Roman cross, the May pole, the Serpent, and one or more of the Masonic emblems, and our church steeples."

At the vernal equinox the sun held the great or one of the greatest jubilees of the year. The Passover at this period, and the Feast of Tabernacles immediately after the autumnal equinox, or, as it was called by the Pagans, the Feast of Bacchus, being the two great feasts of all the ancient Pagan nations, as they also were of the Hebrews. The equinox of the sun at a kind most important time, the spring equinox, was the sign of salvation from starvation; at this precise juncture the sun was supposed to escape entirely from the power of the Devil and commence his reign in glory. * * * Therefore as the *Salter* or *St. Andrews* cross, forming an angle of twenty-three degrees, i. e., the angle formed by the sun in crossing the equator, became an emblem of salvation, because it ushered in the fruitful season, so, the lingam being an emblem of fecundity, they necessarily became blended into one idea."

Some who believed in the crucifixion of Wittoha, or Salivahana, the cross borne in India; in the deaths and resurrections of Adonis, Esculapius, &c., among the Romans, seemed to have ridiculed the early Christians for their emblems; for Minutius Felix, a very celebrated Christian father, who lived toward the end of the second century, in a defence of the Christian religion says, "You certainly who worship wooden Gods are the most likely people to adore wooden crosses as being parts of the same substance with your Deities. For what else are your ensigns, flags and standards but crosses gilt and purified? Your victorious trophies not only represent a simple cross, but a cross with a man on it. The sign of a cross naturally appears in a ship, either when she is under sail or rowed with expanded oars like the palm of our hands; not a jargon erected but exhibits the sign of a cross; and when a pure worshiper adores the true God with hands extended, he makes the same figure. Thus you see that the sign of the cross has either some foundation in Nature or in your own religion, and, therefore, not to be objected against Christians."

Richard Payne Knight, in his curious and interesting work, the "Worship of Priapus," remarks that "On all common subjects the dominion of passion and prejudice is restrained by the evidence of sense and perception; but when the mind is led to the contemplation of things beyond its comprehension, all such restraints vanish; reason has then nothing to oppose to the phantoms of imagination, which acquire terrors from their obscurity, and dictate uncontrolled, because unknown. Such is the case in all religious subjects, which, being beyond the reach of

sense or reason, are always embraced or rejected with violence and heat. Men think they know, because they are sure they feel; and are firmly convinced, because strongly agitated. Hence proceed that haste and violence with which devout persons of all religions condemn the rites and doctrines of others, and the furious zeal and bigotry with which they maintain their own; while perhaps, if both were equally understood, both would be found to have the same meaning, and only to differ in the modes of conveying it.

"Of all the profane rites which belonged to ancient polytheism, none were more furiously inveighed against by the zealous propagators of the Christian faith, than the obscene ceremonies performed in the worship of Priapus; which appeared not only contrary to the gravity and sanctity of religion, but subversive of the first principles of decency and good order in society. Even the form itself, under which the god was represented, appeared to them a mockery of all piety and devotion. * * * But the forms and ceremonials of a religion are not always to be understood in their direct and obvious sense; but are to be considered as symbolical representations of some hidden meaning, which may be extremely wise and just, though the symbols themselves, to those who know not their true significance, may appear in the highest degree absurd and extravagant."

I will now enter more directly upon my subject. The cross was an important emblem in the Pagan mysteries, and was used as an hieroglyphic of life. "It is retained," says Mr. Mackey, "in one of its modifications, the triple 'tau,' as an emblem of a high Masonic degree according to the English ritual, and is plentifully distributed through the symbols of the ineffable and philosophical degrees. As an emblem in the degrees of chivalry, it bears a strictly Christian allusion."

The cross as a symbol in the Egyptian mysteries was a symbol of eternal life, whereas the simple cross, or several crosses upon an upright shaft, was an emblem of regeneration. I have one that was presented to me by Madam M. while I was visiting Monsieur le Bey Marquette, at Memphis. The antiquity of this cross we can carry back to that ancient period when the Nileometer was erected on the banks of Egypt's great benefactor; but it is perhaps impossible to ascertain how far into the night of the past this would take us. I have seen one of these Nileometers at Rhoda, opposite to Cairo, and another at Elephantia, just north of that wall of granite which separates Egypt from Ethiopia, 24° 5' 23" N. L. The former consists of a slender, graduated pillar of marble, standing in a well; the latter consists of a staircase descending to the river, having one of its walls marked off at proper intervals by engraved lines, which give the different elevations to which the river rose under the Caesars. These, however, are probably modern when compared with those which, doubtless, in the time of the Pharaohs, were an important adjunct to every city, and were annually watched with greater solicitude and more intense anxiety than any other object, or, if I may say, event that might threaten the weal or woe of the nation.

The Nileometer at Elephantia is mentioned by Strabo. There was one much older, at Memphis, which it is said was transformed by Constantine to a church in the vicinity of the Serapium, but which was sent back by Julian to that temple. There is also, I believe, some historical traces of one about 2000 years B. C., in the time of the celebrated Moris, the Pharaoh Thothmes IV. Then eight cubits in the rise of the Nile were sufficient, but fifteen were required when Herodotus visited Egypt; now twenty-one are only deemed as adequate to the necessities of the country, though when eighteen are reached the canals are cut.

When the river does not rise high enough to overflow its banks or flood the canals the greatest consternation seizes upon all classes, for starvation stares the great mass of people in the face—the majority being very poor—while the few who are wealthy are aware of the pressing demands that will inevitably be made upon their purses and their sympathies.

When, then, the important transverse line upon the upright shaft—forming together the cross—was slowly approached by the rising waters, or when a floating transverse piece of wood was gradually lifted to the desired point by the hastening flood, life or death was really hanging upon the issue; and when the waters really reached the long-watched-for height, it was an emblem of their salvation, and was heralded as such by fleet and shouting couriers as they spread the joyous news throughout the expectant land.

At this epoch, Sirius, too, was a harbinger of glad tidings; its helical rising was a sure forerunner of the rising of the Nile; he was like John in the wilderness predicting the coming of a saviour. It is easy now to see why this figure should be impressed upon the Egyptian mind as one of transcendent moment, and why it should be regarded as an emblem of their most precious interests and become the symbol of higher and supermundane anticipations. The dog-star also must necessarily hold a most important place in that realm of thought which engirded that solemn period. Its coming, its brilliancy through the pure atmosphere of the desert, must have made it preeminently an object of profound regard.

The day in some portions of Egypt was held in great veneration, but whether in connection with the constellation *canis major* I cannot positively say. If, however, it had this association, I think it would have been an object of universal national worship. Some think he was the *Anubis* of the Egyptians; was the offspring of Osiris and Nephtys and the sister and spouse of Typhon, and that he inherited the wisdom and goodness of his father. Others say that Anubis had the head of a jackal. In this there may be some mistake—the Greeks certainly confounded the two. Hermes was identified with him and with Sirius, the precursor of the inundation of the Nile, and the "terrestrial symbol of which was the gazelle, that flies to the desert on the rising of the stream." Plutarch says "that some of the Egyptian writers understood by Anubis the horizontal circle which divides the invisible from the visible part of the world." "Other writers tell us that Anubis presided at the two solstitial points, and that two dogs, (or jackals), living images of this god, were supposed to guard the tropics along which the sun rises and descends."

As the ancients were in the habit of symbolizing almost every thought, every prominent idea that seized upon them in their universal, their constant contemplation of Nature, I can see why they would naturally deify the horizontal line, referred to by Plutarch, which divides the invisible from the visible part of the world. The line of sight along which the eye traverses the earth to its visible boundary, is so far as the action of the eye may be concerned, a narrow circumscribed band of territory, which, at right angles with the horizon, is like a straight column, the slender shaft of the Nileometer for instance, across which lies the line of water, forming the sacred 'tau'—

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- Worship of Priapus, p. 14.
- Mackey's Masonic Lex.
- See further on what the Abbé Fuchs says.
- Class. Dic. *Hermes*, Herod. 11, 82.
- Class. Dic. *Anubis*.

when the eye reached the cross which the horizon forms with the shaft or line of sight, the oriental mind reflected upon two distinct states of being, or at least physical conditions. The one below the horizon—the ametha of the Egyptians, the realm of Ahirman of the Persians—was the region of clouds, of storms, of sterility, of an ocean as it were of death, while above stretched the milky way, the starry road of happy souls, journeying to the great Om. The circle of the horizon then turned upward, above the cross, represented a region beautiful in its nature and peopled with the good. Thus united, their symbol, as has been stated, was the *crux ausata*. "This variety of the cross is found also in the sculptures from Khorsabad and the Ivories from Nimroud." The priests hold them in their hand hanging down at their side, or extended toward a deity. Monsieur Lajard, in his *Observations sur la croix ausate*, refers it, says Dr. Smith, "to the Assyrian symbol of divinity, the winged figure in a circle, but the Egyptian antiquaries quite reject the theory." "In Egyptian sculpture," says the Bible Dictionary, "it is variously called the Key of the Nile (referred to above), the character of Venus, and the emblem of life."

"No one, I think, can cast his eye straight forward to that line of junction between the heavens and the earth, without discovering how very easily, how naturally derived would be this conception of that symbol, which, with slight and unimportant variations, has been revered by all the nations of antiquity, even including the Mexicans, from time immemorial."

HEALING BY RELICS.—SPIRITUALISM.

In *Woodhall & Claffin's Weekly*, of Aug. 27, there is an interesting paper under the head of "The Barefoot Friars of West Hoboken." Eyes that were diseased past all the common surgery were restored to health in such way as in all ages has been considered marvelous or miraculous. Even the relator, Mrs. Batty, says she had "tried all human means" in her "desperate case." Is it superhuman that the unfleshed human spirit should unite and work, in apt conditions of mediumship, with human spirits in the flesh? This mode of being and doing has always been a power in all the religions, and has potentially helped to make them what they were and are. It is a true power, and should be better understood in order to keep it from being perverted by ignorance and superstition. The priesthoods of all religions have appropriated this power from earliest antiquity to the latest Indian *pocowoc*, where the medicine-man or medium can often do as marvelous works as the barefoot friars of West Hoboken. Now, whether we call it magnetism, mesmerism, or Spiritualism, or gift of healing by the laying on of hands, by relics, by planchette, or other mode of putting in an appearance, it is none the less a reality, and a true power in its mode of being, having its laws and conditions under which its various effects may be wrought. To our own mind, after numberless experiments along this plane of being, it has been demonstrated that there are unfleshed intelligences—human souls—were once in the flesh, and that they can blend and work with fleshed humanity in a certain rhythmic order of Nature—not contranatural, miraculous or supernatural, but only a way of life as natural as any other in consecutive causation. Spiritualism is opening the way whereby we may pass into the hitherto secret chambers which have been hermetically sealed lest the profane should "penetrate into dark corners and disembody sacred mysteries." Healing mediums are abroad in the land doing cures by the same power, or gift of the spirit, or *virtue*, that is transmissible through the medium of a relic in the hands of the mediums of West Hoboken. True, the Roman and Protestant hierarchies may claim their own gifts of the spirit as of God, and denounce the "without" as doing the works of the devil—may claim that the church brings its airs from heaven, and that the Spiritualists can only bring blasts from hell and work with goblins damned. But so it was said of "one Jesus," "Spirit of health," or of those who healed in that name, that they were of the house of Bezzebub.

Whether we personify the power and call it the Holy Ghost or the Devil, its various grades of operators are along the same plane of law and conditions. The pot may call the kettle black, but this can suffice only for those in spiritual bondage, and not for those in the freedom of the larger light. In the science of religion, biblical or church Spiritualism cannot be permitted an exceptional *experimentum crucis*, but must be amenable to the common law in causation, having no links severed from the chain of all spiritual being. The fullness of the Godhead spiritually blends with the fullness of the Godhead bodily, and thus becomes Him in whom "we live, move, and have our being."

More or less may be the manifestation of the spirit, given only in such measure as may accord with its laws and conditions. Even "Father John" confesses that "many have applied for the blessing and a cure, but all are not healed. We cannot promise anything." This is the exact counterpart of the working in Spiritualism. One medium may fail in a case where another succeeds. Jesus could not always do the mighty works, and other seers, prophets, or mediums, may sometimes be lessened of their virtue as conveyances of the word or power of God. The rod of Moses, like the relic of St. Paul of the cross, might heal the bitter waters, and the modern divining rod might locate a spring of water, when behind both the sacred rod and the witch-hazel there were apt mediumistic links in the chain of being and doing. There are many things in heaven and earth that transcend the old formulas, and the fossil theologians on the one hand, and the short-sighted scientists on the other, may fail to come to time, and so fail to harmonize and blend with the new Catholic church. C. B. P.

HEALTH POSSIBLE FOR THE RACE.

BY GEORGE DUTTON, M. D.

The conditions on which health depends are simple and easily observed. Among the domestic and wild animals, health is the rule, sickness the exception; and no good reason can be given why the same should not be true of man and woman. Was reason, which has been considered as his distinguishing characteristic, given to man for no higher purpose than to deprive his appetite and vitiate his taste? We cannot believe it. We have faith not only in the Creator but in man, and we know that he aspires to health and a noble manhood. Let us all seek to aid him and improve the race by securing for ourselves the fullest expression of perfect health. Let each reform one, and that one himself. A noble specimen of manhood or womanhood is a god-send in society. Example is contagious. Health and beauty are synonymous terms, and beauty is the robe of divinity. We everywhere instinctively pay it the swift homage of our hearts, and are made better by it. Hence a beautiful person is a public benefactor. We all seek to be beautiful, and crave it for our children. It can be secured only by the realization of the most perfect health, for health is the index of integrity of form and function. Form and feature are modified by intellectual culture, for the mind is a sculptor, ever chiseling

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Banner of Light.

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LUTHER COLBY, EDITOR.

LEWIS B. WILSON, ASSISTANT.

Business connected with the editorial department of this paper is under the exclusive control of LUTHER COLBY, to whom all letters and communications must be addressed.

The New Volume.

It is with unfeigned satisfaction that we address our congratulations to the readers of the BANNER OF LIGHT, who open the new volume with this present number. It is a respectable age at which we have arrived, and we ask all our friends to rejoice with us at having reached it.

The BANNER hardly need make fresh promises, its very existence forming the strongest pledge of its intentions to serve the better spirit of the age and cooperate with the higher movements of the century. As it is given us to do, so shall we endeavor to do with all our might. Nothing, unless it is the direct influences of the intelligences above, so inspires and strengthens us in our chosen work as the sympathetic aid of all advanced, growing, and expanding souls. What we can all of us do individually or together, let us wait for no invitation to do. The world is full of woe and want, requiring all the sympathy of its more humane inhabitants. There is still suffering, ignorance, poverty, prejudice, blindness, and obstinacy enough around us, to call out our best efforts and enlist our profoundest sympathies. The BANNER intends to wave its folds over the heads of all those who need the healing influences of love and assistance. That is the fortress it professes to occupy. It wages no war against opponents, but seeks rather to establish friendships everywhere. Its work is to elevate humanity; to disabuse their minds in regard to the paradoxical and mythical teachings of past and present theologians; in fact to do all in its power to aid in inaugurating the kingdom of LOVE upon the earth, instead of the kingdom of HATE.

With these views we launch our bark once more upon the ocean of Time, expecting storms to arise and rough seas to encounter; but with TRUTH at the helm, and numerous pilots in the superior life to guide us on our course, we shall fear not, for we even now occasionally catch a glimpse of the golden sunset that fringes the cold clouds of the earth-life.

The Defeat of Napoleon.

The victory of Prussia over France is too great in itself, and too prolific in results, to be fairly grasped in the mind all at once. It is an event not to be dismissed with the "boisterous surface phrases of common observation. The penetrating and reflective mind, that addits itself to reach backward to connect causes with present results, dwells on a momentous matter of this character with more than wonted thoughtfulness, knowing at a quick glance what long roots it has, imbedded in a prolific past, and how numerous and important are the outgrowing sequences for the human race. The first French Revolution startled the world with its wild outbreak, and made people think the very social heavens were coming down about their heads. The present overthrow of a revolutionary Emperor, by a power even more monarchical in spirit, brings urgently before the mind considerations not one whit less serious.

Reviewing the situation philosophically, it will occur to many people that Napoleon has, in the hands of overruling powers, been put to the highest service for France, in teaching her too volatile people how to husband their energies, concentrate their aims, moderate and subdue their feelings, and utilize all their faculties in obedience to the demands of the age. That was the lesson they especially needed to learn. And if he has taught it to them sufficiently to make them ready to receive a genuine republic, involving the responsibility of self-restraint, and the regularity of profitable industry, then he assuredly has not lived and labored for France in vain. Every American will of course wish that France may become an established, and self-supporting democracy, and be able to dispense with that repressive external force, whether King or Emperor, which is so foreign to the expansive and liberalizing spirit of the age. And if the interval of Imperial experience through which she has been passing in the last twenty years shall prove to have done the needed work of discipline for her, the change now entered upon will be hailed on this side of the ocean with double gratification.

We need not pause now to deplore the destructiveness of bloody war. Its desolation is too well known of all, and still mankind are bent far more resolutely on continuing the costly work than on relaxing it, if by its means they entertain the hope to secure fresh benefits. If it was formerly true that monarchs used to go to war for their personal aggrandizement, it has come to pass in our time that the people are just as willing to go to war for their own expected advantage too. It is not easy, under all the circumstances, to believe that a republic can now be set up in France without producing an immediate effect upon the surrounding peoples. There is a marvelous contagion in popular liberty, which neither kings or emperors can suppress. Let the new fire of freedom be fairly kindled and burning in France, and it must spread more or less in Europe.

We see how it is operating already. Spain is moving for a republic. Italy is in a ferment, and talks of a republic for the peninsula, with Rome for the capital. Ireland sympathizes irrepressibly with republican France, and may be put to most effective service against England, in case of the latter being drawn into any trouble herself with Prussia. And Austria herself, fearing the growing power of Prussia, is moving for the revival of the German Confederation, so that the whole congeries of German States shall become a sort of United States in the heart of Europe, rather than a compact military empire under one-man rule. We cannot yet tell to what this republic which Prussia has unwillingly released in France may lead throughout Europe.

Regarded in the light of history, it cannot but be admitted that Napoleon, whose dynasty has

now come to an end, had done his work well. It was thus appointed to him to perform his part. He doubtless had his faults, and was guilty of his crimes, but his place was a dizzy one, and few are the rulers, it will have to be admitted, that ever have occupied his station without falling away much more from the standard they originally proposed. He has led France away from her gaiety and frivolity and trifling, and taught her how much better it is to work with the forces of this great age than to waste life and its gifts on the pursuits of pleasure alone, even when gilded with the attractiveness of glory.

A Begun in Blossom.

The Rev. Mr. Peck, a Methodist minister of Springfield, a few weeks since preached a harangue on Papal Infallibility; with whose views we have no disposition to take issue, nor in fact to criticize them in any manner. These are not for us to approve or except to. But in the course of his red-hot sermon he came out flat and full for the doctrine of the odious Inquisition, itself an instrument of Catholic tyranny. This is his method, which we must say makes a very pretty show for the latter half of this century of civilization. "If any man," said he, in a paroxysm of rage against the Catholics, "attempts to destroy our free schools, (meaning, if any man insists on saving them by removing ecclesiastical influences from them,) let him die the death!" This follower of the Prince of Peace openly invites the slaughter of all those who do not think as he does on the prudence and propriety of keeping the Bible out of the schools! He gives as his reason, that "if the common schools perish the Republic is doomed." We feel as earnestly as he can, or as any one can, that upon the general diffusion of intelligence and an equal distribution of the means of obtaining a rudimentary education depend many, if not quite all, of the hopes of genuine liberty; for no people was ever free against whom the doors of education were shut. But we must confess that we do not love indiscriminate slaughter for opinion's sake better than we love education. Nor does Mr. Peck pretend to show, even if he could, how it is going to result that the schools will break down if the Bible is kept out of them as the feeder of sectarian disputes.

We would gently remind this bloodthirsty shepherd of Springfield, that if he possessed the power and patience to analyze his feelings, he would discover that all his professed conviction on this mooted subject springs from an over-nursed passion. It is not the common schools that he loves, but the Roman Catholic denomination that he hates. We beg to suggest to his reverence that what he thinks of Catholics, or how he feels toward Catholics, is not the point in issue at all. The question is, whether it is better to insist on having the Bible read in the public schools at the imminent risk of destroying the whole school system, or to save them by withdrawing it as no contemplated part of the prescribed instruction. We could not find it in our heart or judgment to think worse of a Catholic who gets his instruction without bringing in the Bible, than of a person like Mr. Peck who manifests such a horribly bloodthirsty disposition after having been educated in schools where the Bible was read. If that book has done him no more good than this, while he was in school with it, what reason is there in continuing it there to make both sides equally barbarous in disposition?

This is not a question as to the necessity of preserving the public schools. That can be done without any Bible. It was not for biblical instruction that the schools were originally instituted. It was simply for teaching the rudiments of a lasting education to the young minds of the country. Men of the Peck stamp rave about the overthrow of the schools by the quiet withdrawal of the Bible, when they simply aim at the overthrow of Catholicism by insisting on its use in the schools. They notoriously reject the teachings of Christ in fighting so valorously for its retention. No such chance is offered them anywhere else to assail the Catholic Church in this country. Now if they should take their stand, openly and unequivocally, on the position that no sort of ecclesiastical teaching whatever should be tolerated in the common schools, neither Protestant nor Catholic, they would be so strong that they could not be shaken. But that is precisely what they do not want to do. They show on the face of it what they are driving at. Under pretence of keeping Catholicism out of the schools, they seek to crowd themselves in. That is the sum and substance of the matter. And the Rev. Mr. Peck, of Springfield, announces himself ready to proceed to slaughter for the sake of carrying the Protestant side. We trust he has got his own helmet ready to protect his precious head from an early cracking.

Our Public Free Circles

Were resumed on Monday afternoon, Sept. 5th. The interest in these séances has not abated one iota. The Circle Room was early filled with visitors anxious to hear from those in the life beyond, and further investigate the beautiful phase of Spiritualism as exhibited through the mediumship of Mrs. Conant. Ours and the world's friend, Henry C. Wright, took this first public opportunity to return and leave a message for those friends he had so abruptly left in the earth-life. His communication is quite lengthy, and strikingly characteristic of the veteran philanthropist. Another noble worker in the cause of humanity, Alinda Wilhelm Slade, also improved this occasion to send greetings to her numerous friends in earth-life who think she was taken away in the midst of her usefulness, before her work was done. She assures them that she is not idle now, but labors more earnestly than ever for the good of mortals. The message bears the true impress of our late co-laborer. Both of these communications will be published in due time. In the meantime the public are freely invited to attend our Circles every Monday, Tuesday and Thursday, at three o'clock P. M.

"The Empty Cradle."

On our first page will be found a beautiful engraving which tells its own story, but which is further illustrated by the touching lines below it. We need not add a word of comment or criticism. The work is by a German artist, and the grief of the mother, and the gloom of the humble apartment, are truthfully portrayed. May the angel of Spiritualism roll away the stone from the tomb of many hearts buried in a like grief, that they too may behold "Heaven's crystal gates swing inward" and see their darlings there.

Sacramento, Cal.

Mrs. D. W. Stephens, writing from the above place Aug. 26th, says: "Spiritualism is far from being dead here. Indeed there is so much life in it that one of our noted ministers (Rev. Mr. Wieth) felt it a duty he owed his flock to devote an entire discourse to the subject, explaining and asserting that it was true. Then, after the style of Elder Knapp, he asserted that it was terribly true, and came from his Satanic Majesty!"

Who Hinders Reform?

We have before us the recital of a poor girl's experience in Detroit, who resolved of her own choice to break away from the life of shame she had been leading, and place herself again within purifying and reforming influences. She succeeded after much effort in procuring a situation as a domestic in the house of a most respectable family in the city, and gave unqualified satisfaction to its mistress in the discharge of her daily duties. At length, through the superciliousness of what we should suppose to be a suspicious young man, who was a caller at the house, the former life of the poor girl was pointed out to the inmates of the house, and she was cast out as if she had been a leper. No inferences that we could hear of were drawn respecting the informing gentleman in the affair, whose knowledge could have been no more to his credit than was the girl's former life to her's. She went forth, however, mildly accepting the hard fate Society had so soon thrust upon her, and after much exertion succeeded in finding another situation. In this she remained a brief period, and was finally expelled again as she had been before, and for no better reasons. Her service as a domestic was every way satisfactory to her employers, and her conduct was above reproach; but because she had had the misfortune to slip and publish her error, she was doomed without judge or jury. She had not money to take her away where she would not be known, there to begin her life of reform anew; and she went back to the scenes of her shame, thoroughly disheartened, and attempted to destroy a life which she would no longer possess in a state of degradation.

Fables and Ghost Stories.

Those who have eyes to see can now discern with wonderful distinctness the close relation existing between the romantic tales, fables, and wild stories of apparitions that have been accepted as living truths all over the continent of Europe, and particularly in Hungary, and the truth and power of the spiritual manifestations. These tales were received in their day either as fictions or exaggerations, but in Hungary were accepted as facts equally with the spiritual phenomena that abound on every side. Careful investigation has fully satisfied many minds in Europe that people actually believed in the reality of these myths and fables, and that for them they therefore possessed a living meaning. Spiritualism, as it becomes familiar to men's minds, tends to save what would otherwise be cast aside as rubbish, and shows that nothing has entered the heart or imagination of man that has not abiding relations in the spiritual world. The fables, therefore, are but realities. Spectres and ghosts are living entities. Thus not only are the past and present drawn closer together, but the outer and the inner become more nearly one. Nothing of all man's dreams or devices goes for naught. The human spirit reaches not in vain in any direction for its supports and affinities. It may employ the imagination in its work, but what is to prevent that from serving as honestly and truly as the reason, and far more so than the outer sense?

War and Christianity.

We see that the much-talked-of world's conference of "evangelical Christians," which was summoned with so much flourish to be held in New York this month, has been indefinitely postponed by the managers to a more fitting season. The reason given is the war in Europe. It is the most suggestive of all reasons that could be offered. Here we are in the nineteenth century of Christianity, during all which time the sword has never slept in the sheath, deferring a World's Convention of professed Christians on the distinct ground that the Christian peoples happen to be too much occupied in butchering one another to spare any of their representatives. It is a very pretty confession to make, but still it has got to be made. Now what is the distinguishing principle of Christianity, according to its founder and teacher? Love, and only love. He says unequivocally that love is the fulfilling of the law. Then what has Christianity to do with this wicked work of fighting? It seems to us, that to carry out in full the spirit of its founder, those who profess to be his followers should rather hurry to assemble in convention all the sooner, in the hopes of allaying excited human passions, and at any rate to join their influence in protesting against so uncivilized a practice, which Christianity has done nothing as yet to uproot.

Cornville, Me.

Seward Mitchell, writing us from this place, Aug. 25th, sends money to renew subscription, and speaks highly of the work done by the Banner of Light. He refers in especial terms of praise to the late Henry C. Wright, saying:

"One by one the great landmarks are removed. What a glorious pattern was he! Hardly anything from his pen have I missed reading for twenty-five years. I have no tears to shed over such a life as that. How I used to love that noble soul when in Boston I heard him plead for the oppressed!"

Our correspondent says, "We are having glorious meetings here, under the teachings of the angels, through the organisms of Clara A. Field and Mrs. Bradbury." He also refers incidentally to the recent massacre of Christians in China, and thinks the real cause has not come to light, being of the opinion that "these naturally honest people have had a religion forced upon them which was abhorrent to them." He asks: "Has the religion of the so-called civilized world—a religion mixed with rum and gunpowder—really been a blessing to these naturally honest people?"

Indian Troubles.

The papers each day contain so many items of intelligence from the plains and thereabouts, redolent of "scalp dances," "war paths," "Indian outrages," "settlers murdered," etc., etc., that it is truly refreshing to read the following paragraph from a private letter written us by a correspondent from the camp of the 17th U. S. Infantry, Fort Sully, Dakota Territory, Aug. 9th, in which he says: "I am at present serving in the heart of the Indian country, and everything here is as quiet as in Boston. In fact it is amusement to us soldiers to hear of the Indian outrages which are so prominently given in the papers."

Delegates from Louisiana.

At the regular monthly meeting of the Central Association of Spiritualists of Louisiana, seven delegates were duly elected to represent the State in the Seventh National Convention of Spiritualists to be held at Richmond, Ind., 20th inst., as follows: Dr. J. W. Allen, President; J. H. Finch, Secretary; Prof. Dr. Brozene; — Duff, M. D.; Madam Jennie Ferris; Madam Savini, and Madam Koszta.

"The Inner Life."

This elegant book of poems, by Miss Lizzie Doten, has passed through several editions, and yet the sales are steadily on the increase. This fact is not to be wondered at, for the poems are upon live subjects and unsurpassed in classic beauty.

Table of Contents:

Those who will take the trouble to examine the present issue of the Banner of Light will find many interesting and entertaining articles, from leading minds, which cannot fail of well repaying perusal. The First Page offers the introductory chapter of our new story: "Beauty Unveiled." This will continue some time, and like all lengthy works of romance there is a certain amount necessary of introducing characters, making preliminary remarks, etc., incident to its opening. A beautiful engraving, "The Empty Cradle," with a poem of the same title, completes the page.

On the Second Page, Dr. G. L. Ditson discusses on "The Antiquity of the Cross," a paper read before the Albany (N. Y.) Institute; "Healing by Belles" is referred to, and Dr. George Dutton discusses the possibility of health for the race. A poem by Mrs. Shacklock is also given.

Third Page.—Letter from E. S. Wheeler; Banner Correspondence; List of Lecturers; Minnesota State Agent's report, grove meeting reports; "A chapter on Servants," by Jane M. Jackson; "The Church," and a poem on Henry C. Wright, go to fill out this page. Here is to be found Lizzie Doten's fine poem entitled "Fraternity," originally published in the Banner, which was read at the late Walden Pond camp meeting.

The Fourth and Fifth Pages give editorials on current topics, items of interest, movements of lecturers, news of the war, &c., &c.

The Sixth Page is occupied by the Message Department and Convention Notices, and the Seventh with business announcements.

The Eighth Page presents the editorial correspondence of Warren Chase, and interesting "Western Locals" from the pen of Cephas B. Lynn.

Mormon and Christian.

The Dr. Newman who went forth from Washington to Salt Lake City, to take Mormonism by storm by flourishing his Orthodox Bible in its face, has had to come away after a pretty severe tilt with one of the leading elders, leaving his Bible behind him. It must have been extremely humiliating. Elder Pratt took his Bible out of his hands, and opened it again and again to pages that taught and upheld the polygamy doctrine, reading off whole volumes of historical texts that went to establish the leading Bible characters, esteemed saints by Orthodox, as regular Mormons. Dr. Newman crawled amazingly on this part of the argument, and was at last rather glad to abandon it to his Mormon opponent. Nor did the latter leave his visible advantage unimproved; he charged home vigorously on the Reverend Doctor, and pointed him triumphantly to the practices of such cities as New York, where it was an acknowledged part of civilization to hold one wife, but debase as many others as possible in the open dens of iniquity. The people committed sin enough every twenty-four hours, according to Elder Pratt, to sink them in hell permanently. And he likewise points, and justly, too, to the pollution and infanticide of the nation at large, while a handful of people, practicing "Bible marriage" in the mountains beyond the plains, are threatened with extermination. He declares himself quite ready to compare the piety and pollution of one side with the same qualities of the other. Somebody carrying more guns than Dr. Newman will have to be sent out missionary among the Mormons.

Last Grand Union Picnic of the Season.

The unprecedented hot summer with its blazing sun and stifling air has at length passed "to join the myriads that are gone before," and autumn's hand begins gradually to be seen among the delicate tracery of the forest leaves. The fall is very pleasant for travels in the country, giving, as it does, a change of color to the eye, and bracing winds to nerve the physical nature for the better enjoyment of life and health.

With a view to profiting by these advantages Dr. H. F. Gardner, of Boston, has arranged the last of his series of picnics for 1870, to take place at Island Pond Grove, Abington, Friday, Sept. 16th. All who have ever attended one of the Doctor's rural assemblies need no assurance on our part that everything will be done for the comfort and enjoyment of those participating in the festivities of the coming occasion. Let this picnic be the crowning one of the year. Good speakers will be in attendance, and a reunion of a spiritual as well as social character may be expected. Trains and other matters are referred to in the notice in another column.

Warren Chase.

We copy the following deservedly complimentary notice of this able pioneer in the field of spiritualistic reform from The New Life, published in Baltimore, Md.:

"Warren Chase is known by Spiritualists to be a man of broad sympathies—earnest, capable and intelligent. No man in our ranks has done more substantial service in the field. Beginning with the grand truth of spirit-comunion. May the with Spiritualism—and has grown stronger as he grows older. On the rostrum he not only strikes boldly, but he knows where to strike. He makes every blow tell. We have listened with great pleasure to the able discourses with which he has sometimes instructed and delighted a Baltimore audience. Mr. Chase has not only worked earnestly himself in person, but he has been a close observer of the movements of others. He has been ever ready to unite in any effort calculated, in his opinion, to extend the boundaries of the new religion. We met him at the National Conventions in Providence and Cleveland, and found him using his best efforts to bring order out of chaos, and we saw then the effort was hopeless. Our opinion, based upon observation at the time, was that no good result would flow from that attempt at National organization. And we find our friend Chase has now reached the same conclusion. We heartily endorse his article (recently published in the Banner) on organization."

Meeting at Pierpont Grove, Malden.

A large and intelligent audience assembled at this place Sunday, Sept. 4th, to enjoy amid the beauties of Nature the glorious weather afforded at that time. The morning services were commenced by remarks from Dr. A. H. Richardson, who presided, followed by M. V. Lincoln and J. H. Powell, after which the meeting closed, and the friends partook of a collation per invitation of Messrs. Vaughan, Barrett, Cary and others, of the Committee. In the afternoon, Dr. Richardson made the introductory speech of a conference, in which Dr. H. B. Storer, Sarah A. Byrnes, Mrs. Cora Symes and others took part. Music was furnished, of a superb order, by the volunteer choir.

Louisville, Ky.

Our friends in Louisville have organized, and now hold regular Sunday meetings in Temple's Hall, corner of 11th and Green streets, at 10 A. M., and 7 P. M. E. Jewell has been chosen President, R. P. Smith, Vice President, G. H. Kidder, Secretary. Speakers who can make it convenient to visit Louisville the coming fall and winter, to lecture on "liberal religious thought and Spiritualism," are requested to address the Secretary.

Movements of Lecturers and Mediums.

E. S. Wheeler, now on a visit to Boston and vicinity, will accept invitations to lecture the remaining Sundays in this month. After that he is engaged until January.

Mrs. Addie L. Ballou has resumed her labors in the lecturing field.

H. P. Fairfield called upon us on Monday of last week, looking well and full of the spirit. He predicts a great "revival" for Spiritualism the present fall and winter. Mr. F. fills engagements in Lynn the present month. He is also engaged for the month of October in Salem. After that he is free to make engagements.

Mr. N. M. Wright, a good inspirational speaker, has returned to Boston, and is now ready to receive engagements for lectures anywhere in the New England States. He can be addressed care of his office.

Mrs. H. F. M. Brown will return from California early in September. Her address will be Lyceum Banner office, Chicago, Ill. She has been elected a delegate from California to the National Convention of Spiritualists.

Mrs. A. B. Severance, of White Water, Wis., the well known psychometrical reader of character, is intending to visit the National Convention of Spiritualists at Richmond, Ind., Sept. 20th.

Mrs. Susie A. Willis spoke to good audiences in Saco, N. H., on Sundays 4th and 11th of September, at Bartlett's Hall. She will speak at Stafford Springs, Conn., the two last Sundays of October and the first in November.

Charles H. Foster has resumed his séances at 29 West Fourth street, New York.

Mr. A. E. Doty, of Ithaca, N. Y., has consented to attend funerals in Herkimer county and vicinity. This will be a great accommodation to Spiritualists and liberals, as there is quite an extent of country there not supplied with a lecturer or speaker to represent our philosophy on such occasions. Mr. D. was formerly engaged in the ministry, but since his conversion to Spiritualism he has stopped preaching creed-doctrine.

Miss Julia J. Hubbard will lecture at Kendall's Mills, Maine, Sept. 18th; at North Scituate, Mass., Sept. 25th; at Manchester, N. H., Oct. 2d and 9th. Address box 435, Portsmouth, N. H.

Miss Nellie L. Davis lectured in Milford, N. H., the first two Sundays of this month, but has no engagements for the last two. During October she lectures in Worcester, Mass. Her address is 49 Butterfield street, Lowell, Mass.

Miss Lottie Fowler, the test medium, is holding public séances in New Haven, Conn. She met with great success in Hartford.

Mrs. Anna M. Middlebrook has been lecturing recently in Dryden, N. Y., and vicinity, with good effect. The News says: "Mrs. M. has done much to enlighten the minds of the masses on the subject of Spiritualism; she has given useful ideas on the life that now is, and is to come; her themes have been practical, scientific and spiritual, calculated to affect the every-day life, the motives, actions and conditions of men, the sum of which molds and forms the individual's character. All her friends are eminently satisfied with the good and the success she has achieved, and speak their thanks in various ways."

A. B. Whiting, having given up the latter month of his engagement in Chicago (September) to Bro. J. M. Peebles, is ready to receive calls for the remainder of this month, and the other fall and winter months, in any part of the country. Address Albion, Mich.

Dr. G. W. Keith is healing the sick at Providence, R. I.

Death of an Eminent Spiritualist.

Under this heading the English magazine, Human Nature, (published in London), for August, chronicles the demise of the late Dr. Hahn, as follows:

"A dear brother Spiritualist has just left us. Dr. Hahn, of Stuttgart, of whom I saw you a brief notice in Human Nature of February last, has gone to join the host of our kindly helpers in the Summer-Land. In a letter dated 9th instant, his widow writes to me: 'I remain desolate, but he is gone to that state of being which he so ardently desired to attain.' Dr. Hahn was a very remarkable man. Of an exceedingly handsome person, learned, and of great renown in his profession as a physician, an unsurpassable inspirational artist, a great musician, and, above all, a medium with manifold gifts, he was the only Spiritualist in the capital of Wurtemberg; but he, amidst the pity, the derision, and the skepticism of his fellow-citizens, calmly yet firmly maintained the grand truth of spirit-comunion. May the blissful state of being which he preconceived, he fully realized for him in the brightness of his sphere. Clifton, 15th July, 1870."

Spiritualism in Patterson, N. J.

Dr. Willet Stratton gives us, Aug. 30th, an account of spiritual matters in that place, by which it seems that a great many believers are to be found there, but at present there is no organized society. Circles are held regularly on Sunday evenings at different places, and much interest is displayed in communion with the departed. Our correspondent speaks highly of Dr. Fellows, the physical medium, who was in Patterson at the date of the letter, and says that he was to start for Boston Sept. 1st, to remain five or six weeks, and hopes he will find a warm welcome.

Of himself, Dr. Stratton says he is about to make a tour, as an exemplar of the same (physical) phase of mediumship; going first to Coxsack, N. Y., for two months, thence to Camden N. J.

Williamsburg Spiritual Bookstore.

Seeing the need of a depot where all the works on Spiritualism and other liberal and reformatory publications could be obtained by the residents of Long Island, Mr. Henry Witt opened a bookstore on Fourth street, Williamsburg, a year ago, and procured a good supply of the works above specified. We are pleased to know that his efforts to accommodate the citizens in that vicinity have met with their appreciation and patronage. Among his collection are to be found the complete works of Prof. Wm. Denton. Mr. Witt keeps a circulating library in connection with his bookstore.

Circulate the Documents.

Four new tracts will be immediately issued by the American Liberal Tract Society, together with an increased amount of the three originally put forth. Send in your orders, friends, to the address as published in the advertisement on seventh page, present issue. This movement, set on foot by such active workers as Prof. W. Denton, Dr. H. F. Gardner, M. T. Dole, A. Morton, H. S. Williams and others, is going on "from conquering to conquer."

The Fourth Annual State Convention of the Spiritualists of New Hampshire met at Concord, August 31st. There was a good attendance, and quite a large number of speakers. Good results will grow out of this liberal scattering of spiritual ideas. We are promised, by the Secretary, an account of the proceedings.

ALL SORTS OF PARAGRAPHS.
Subscribers for season tickets to the Sunday afternoon course of lectures in Music Hall will please call as soon as possible at the Banner office for the same. The meetings begin the first Sunday in October.
Mrs. Hannah B. Needham, of West Newton, will please accept our thanks for an elegant basket of flowers and several bouquets, for our free circle table. We are also under obligations to other friends for like favors.

The good things at the Howard Theatre are the warm talk of the town.
By an advertisement in another column it will be seen that Mrs. E. C. Littlejohn, one of our most reliable medical and business clairvoyants, has resumed her sittings at 20 Hanson street, Boston.

INTUITION is the title of a book recently issued by Mrs. Frances Kingman. We print in our advertising columns the table of contents, which we advise our friends to read, and then send for a copy of the work.
Read Dr. P. B. Randolph's card announcing that he wants a special business partner.

Two hang-up weddings are expected in New York.—Ez.
Which simply means that the parties are rich, are aristocratic, are wine bibbers, and consequently "hang-up!"
The number of immigrants arrived in New York this year to September 1st is 163,807, which is 23,494 less than for the corresponding months last year. The commutation money this year amounts to \$427,803.

THE SPIRITUAL PHILOSOPHY.
Here the free spirit of mankind, at length, throws its last fetters off, and what shall place a limit to the giant's unbridled strength?
Or curb his swiftness in the forward race?
Rowing on the water is called field amusement in New York.

THE AMERICAN ODD FELLOW for the current month has among its interesting contents many valuable articles, including the following: Eight Belles; Hebrew Poetry; Art of Living Happily; An Odd Fellow Abroad; Scientific and Curious Facts; Out of War; Oriental Sketches; Temples of Pekin; Odd Fellow Gems; Humors of the Day; Leaves from a Rover's Life-Log; the Germans; Ladies' Olio; Youth's Department, &c., &c. Published by the American Odd Fellow Association, No. 96 Nassau street, New York.

None are more accustomed to hear morning roll calls than waiters at the eating houses.
AWARE OF THE CRISIS—Sergeant Muckelbauer (more in sorrow than anger). "Halt! Oh man number three, I wonder thee see ye! Hoo can ye think Foreign Powers can ever respect ye, if ye will persist in stepping three inches less than the regulation."—Punch.

Two friends, some years married and widely separated, lately exchanged telegrams, thus: "To — All well. We have two pairs of twins. How is that for high?" "To —. We have three little girls. Three of a kind beats two pairs!"
"If I were asked," said De Toqueville, the author of "Democracy in America," "to what the singular property and growing strength of the American people ought mainly to be attributed, I should reply—to the superiority of their women."

A preacher of Wausau, Wis., has been discharged for being personal to his hearers. He said, "If you should take a barrel and fill it with the Holy Ghost, and another and fill it with whiskey, and call this congregation up and let you take your choice, the whiskey would be gone first."
Mr. Soker says dry docks are good in the abstract, but would never do for him personally.

THE LYCEUM BANNER, published in Chicago, Ill., by Lou H. Kimball—Mrs. H. M. Brown, editor—comes to us regularly, looking fresh and entertaining. Illustrations, stories, poetry, original, rebus, items and correspondence are presented to its juvenile patrons in great abundance and attractive style.
LEARNING—The Germans are studying French, and the French are learning German. They have been very studious for a month or two past.

Old Bull was married Sept. 7th in Madison, Wis., to Miss Sarah Thorpe, the youngest daughter of Senator Thorpe, of that city.
Only a few days since, we heard of a man whose circumstances would enable him to give a fair share of support to the cause, saying: "I've been a Spiritualist seventeen years, and thank God it has never cost me a cent!" There are not, we hope, many such Spiritualists; but our own experience has taught us that while many are eager to listen to the beautiful teachings of Spiritualism, too few are ready to give pecuniary aid to sustain its teachings.—*New Life, Baltimore.*

A new mineral, named nadorite, discovered in the province of Constantine, Algeria, has been analyzed by M. Pisan. Its chief constituents are the oxides of lead and of antimony. It also yields a small quantity of chlorine.
The New York Star says: "God made the ice, and the devil made the Knickerbocker Ice Company."
A guest at a Leavenworth hotel ate two dozen ears of green corn the morning he died.
Before the war, the debt of Prussia was about \$326,000,000; that of France, \$2,707,000,000. By the time they get through with their present quarrel, both nations will be saddled with an enormous debt.

GENUINE PORT WINE—Older, 14 oz; alcohol, 3 oz; strong decoction of logwood, 4 oz; alum, 40 grains; cream of tartar, 20 grains; white sugar, 11 oz. This being a native wine, is largely patronized in America. By all means make it for yourself. It will be much cheaper than to buy it, and you will have the satisfaction of knowing that it is unadulterated!
A member of the Irish Parliament, in a debate boasted of his attachment to the jury system. "Mr. Speaker," said he, "with trial by jury I have lived, and, sir, by the blessing of God, with trial by jury I will die!" "What!" exclaimed a member in a stage whisper, "do you mean to be hanged?"
A widow lady who resides near Elmira, N. Y., complains of the coldness of her husband during the last year of their married life. For the first year he used to address her as his dear, then as his little goat, and with his last breath he referred "lovingly" to her as his "old sorrel top." The failure to invent any other term of endearment for her may have been the cause of his death.

PRINTERS.—The Chaplain of New Hampshire Penitentiary says:
"I have the happiness to number among my friends many printers. For the nine long years with all the inducements offered, not one of that trade has connected himself with my congregation; and I do not think a man could be found of all who ever tenanted our prison, who could set up a column of type. I leave the reader to make his own comments, only remarking that this cannot be accidental, nor can the explanation be that their employment keeps them ignorant of the prevailing vices and immoralities, nor yet that young printers are removed from the large masses where corruptions engender and spread. In all these respects this class is exposed. It is evident that the employment has an elevating tendency, and is favorable to intellectual and moral improvement."

A lady being run away with by a fiery horse, was asked by a friend, "Did you not trust in the Lord?" "Yes," replied the artless woman, "I trusted in the Lord till the breaching broke, and then I did not know who to trust in."

The frightful mortality among children in Cincinnati is ascribed to the impure milk sold throughout the city. Out of forty-nine dairies recently inspected, all, with the exception of two or three, were reported in the most dreadful condition of filth and unhealthfulness, the cows being all fed upon still slops, garbage, &c. The authorities promise to take action on the subject.

The town of Wheelock, Vt., passed the following vote in 1797: "Voted, that the town be at the expense of rum for venduing off the new meeting-house pews."
In Elmira, the other day, a young lady was discovered who helped her mother at the housework. Within two weeks she had a dozen desirable offers of marriage, one of which she accepted. Elmira girls are all taking to help their mothers.

An Erie county minister prayed in his church that "the wicked game of base ball, and the devil's tattoo, called Shoo Fly, may speedily spend their force."
Ruskin, in one of his recent lectures, says: "Though England is deafened with spinning-wheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for gain, they die of hunger."

The difference between Victor Hugo's "Travailleurs de la Mer" and Chinese players, is that the first are actors of the sea and the last are sellers of the tea.
Quite a jute panic has prevailed in Bangor lately among the ladies, and many are the switches, clignons, etc., which have been sacrificed as a holocaust. Microscopes have been in demand, and numerous and various have been the discoveries made, and the result has been that the articles have been almost wholly discarded.

Since Queen Victoria took her place on the English throne, thirty-three years ago, every throne in Europe, from the least unto the greatest, has changed occupants.
FATE OF A CLERICAL "PAUL PRY."—A correspondent of the *Chattanooga Times*, writing from Trenton, tells the following graphic story: "John Robison grante circus exhibited at Trenton, on 11th. Reverend parson Smith was sitting near the canvas in shade raising the Eg of curtains when a watchman gave him a severe blow on the head with a hickory club inflicting a serious wound though not considered fatal, he objected colorfully to going in, it was generally supposed that he was taking the names of the members of his church whom was in attendance that had gone in before he came up."

The bathing belles at the watering places are called dive-in-lids.
Colorado has a community of "Humanitarian Pioneers," one of whose laws prohibits celibacy above the age of twenty-five in a man and above the age of twenty-one in woman, "as outrageous to human dignity and welfare."

Spiritualist Lyceums and Lectures.
Boston.—*Mercantile Hall*.—Sunday morning, Sept. 4th, a brief session of the Children's Progressive Lyceum was held, after which the organization proceeded to a partial election of officers for the ensuing year. The exercises of the meeting opened with singing and silver-chain recitations; and songs by Charles W. Sullivan, Maria Adams, Adelle Richardson, Cora Stone, Cora Shollman, music by Ada Morton, Belle Bates and Alice Gaynor, completed the services. The regular order for the day being declarations, the Conductor stated that it would be postponed for the present week, and announced the election of officers to be in order, at which the general session dissolved.

Madison Hall.—The regular session of the Children's Lyceum was held at this hall, Sunday, Sept. 4th, at which the ordinary exercises were participated in. Dr. C. C. York announced that in consequence of his professional engagements he should be obliged to resign his position as Conductor. This school has had a hard struggle, and it is to be hoped that assistance will be given by those friendly to the Lyceum movement.

Charlestown.—*Union Hall*.—The Children's Progressive Lyceum celebrated its fifth anniversary at the above named hall, on Friday evening, Sept. 2d, by music and speaking, ending with a pleasant social dance. Dr. York, Joseph Carr and others served on the Committee of Arrangements, and Misses Helen Abbott, Carrie F. Oulter, and Mrs. Joseph Carr as Committee on refreshments. Addresses were made by Dr. Fannie Allen, (who ended with a poem), Prof. J. H. Powell, and Mrs. N. J. Willis. Owing to the lateness of the hour Dr. H. J. Currier, who was present, declined speaking, and the hall was cleared for dancing, which continued till 2 A. M., a very large party participating. We are pleased to announce that the meeting was a financial as well as social success.

Cambridgeport.—*Harmony Hall*.—The meeting of the Children's Lyceum (deferred one week on account of the Walden Pond camp meeting) took place on Sunday morning, Sept. 4th, at this hall, and was well attended. Answers to questions, declamations by the children, (mostly girls), singing, marching, &c., comprised the exercises.
Dorchester.—*Union Hall*.—The regular Sunday evening meetings were resumed Sept. 4th, with Mrs. Floyd, of Dorchester, as speaker. During the summer the hall has been fitted up in good style, and is now a suitable place for the meetings. Mrs. Floyd is a young speaker of much promise, and is already a great favorite with the Dorchester people. She will speak each Sunday evening for the present.

American Liberal Tract Society.
Owing to the demand for tracts far exceeding our anticipations, there has been some delay in filling orders. Hereafter orders will be filled promptly on their receipt. As postage is a very heavy item of expense, it is expected all orders will be accompanied by cash or postage-stamps, at the rate of six cents per hundred, seventy-five cents per thousand tracts. The Publishing Committee will be pleased to receive matter for publication from all persons who have truth to present in a concise and attractive manner. The Society seems to meet a great want, and is constantly in receipt of commendations similar to the following, from a friend in Illinois: "I think your Society is just the thing needed; there is a pressing necessity demanding activity on the part of every friend of humanity." See advertisement in another column. **ALBERT MORTON, Secretary.**

The European War.
Since our last issue many strange and startling changes have passed across the face of the campaign, overturning the Napoleonic government in France, evoking in that already distracted country a host of political issues, and seemingly opening the road for Prussia, even to the gates of the Gallic capital. The *Courrier des Etats Unis*, a French paper published in New York, accepts the surrender of Sedan as the termination of the war, and says it will be useless for France to make further resistance. Sedan, like Worms, was lost through Prussia's incompetence or treachery. As for the Imperial Government, says the *Courrier*, its fate is sealed.
Among the varying views expressed on the subject, a charitable contemporary uses the following language concerning the fallen monarch:
"Within two short months what a marvellous change has taken place in the destinies of France! Yesterday, Napoleon was in the hands of a powerful and prosperous nation; today he is a prisoner in the hands of a despotic and revengeful one. He has lost the brilliant *flambeau* of his empire, and is now a captive in the hands of the victor. He has lost the Champ de Mars for the Sultan of Turkey, welcoming Austria and Victoria to the shores of France, kissed by the Queen of England, and the Emperor of Austria, and has been driven from his own land, opening the grand Exhibition of International Industries, his Empire in brilliant state at the inauguration of the Rue de la Paix, planning the tunneling of the Alps, freeing Italy, compelling France to order and prosper, and building up a magnificent and powerful nation, and now he is a prisoner in the hands of a despotic and revengeful one. He has lost the brilliant *flambeau* of his empire, and is now a captive in the hands of the victor. 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Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed by the Spirit whose name it bears through the instrumentality of

Mrs. J. H. Conant.
While in an abnormal condition called the trance, these Messages indicate that spirits carry with them the characteristics of their earthly life, whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Banner of Light Free Circles.
These Circles are held at No. 155 Washington Street, Room No. 4, (up stairs) on Monday, Tuesday and Thursday afternoons. The Circle Room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Seats reserved for strangers. Donations solicited.

Mrs. Conant receives no visitors on Mondays, Tuesdays, Wednesdays or Thursdays, until after six o'clock P. M. She gives no private sittings.

Donations of flowers for our Circle-Room are solicited. The questions answered at these Circles are often propounded by individuals among the audience. Those read to the controlling intelligence by the chairman, are sent in by correspondents.

Donations in Aid of our Public Free Circles.

Since our last report the following amounts have been received, for which the friends have our warmest thanks:

Andrew Fogg	\$2.00	E. H. Barker	50
D. Upham	50	R. H. Russell	1.00
T. S. Brown	1.00	E. F. Pratt	1.00
J. M. Evans	1.00	S. L. Stanley	50
A. Ford	1.00	R. Walker	1.00
H. F. Foster	1.00	J. W. Kimball	1.00
Little Fowler	50	J. S. Kinsley	1.00
P. Chamberlin	2.00	W. F. Tuttle	1.00

Sending the Banner free to the Poor.

David Collins 50
B. Walker 1.00
J. S. Kinsley 1.00

Invocation.

Breathe thou upon us, oh Holy Spirit of Truth, that we may live anew in thee. Illumine all the darkened chambers of our intellect, that we may see our way more clearly and understand thy divine meaning. Oh Infinite Spirit of Truth, we would bow before thee, acknowledging thee our Lord and Saviour, acknowledging thee our protector, our defender against all the ills of time and eternity; and we would come, oh Infinite Spirit of Truth, into that divine relationship with thee that is the soul's privilege to inherit. We bring thee all the aspirations of our being. We bring thee our praises, and we lay them upon thy sacred altar of time, and we know that thou wilt bless them. We bring thee our prayers, oh Spirit of Truth. Thou wilt hear them, and thou wilt answer them. Give us that strength of being which belongeth to thee, that shall nourish the soul for eternity. Feed us with those fruits that will no longer lead us into darkness. Give us to drink of that clear water, which, if we drink, we shall thirst no more. In union with the many voices of this glorious summer's day, we, oh Infinite Spirit, do praise thee, asking not that thou wouldst turn aside from thine immutable laws for us, but that we may understand those laws and obey them, so that thy kingdom may come to us, be with us wherever we are, on earth, or in heaven, or in hell. Thou art our father. Thou art wisdom. Thou art love. Thou art truth. Thou art power. All that we need thou art and thou wilt be unto us. Hear us, oh Infinite Spirit, and be with us this hour. Amen. June 2.

Questions and Answers.

CONTROLLING SPIRIT.—I am ready to answer your queries, Mr. Chairman.

Q.—What are the best means of restoring one who has been struck by lightning?

A.—Medical men inform us that there are only two successful methods that can be used, and they are these: The application of cold water and electricity through your common methods of application.

Q.—Can those who are keenly affected by the electric current during thunder storms, overcome the same by any means?

A.—Nature may overcome those conditions in them, but I know of no means that they can use to overcome them.

Q.—It has been said by the invisible speakers at your free circles and others, that the spirit of a medium during the trance often passes far away from the physical body, witnessing objects and scenes of which said medium retains no recollection on returning to normal condition, and not till after the final separation from the body at death. Does the person, even then, have a clear, well-defined consciousness of such experiences and their relation to his late mundane existence? or are those recollections like "the recovered passages of a dream," and so shadowy as to be sometimes mistaken for actual experiences in and evidence of a pre-existent state?

A.—It is by no means certain that because a spirit who has been temporarily separated and in that state has been cognizant of its spiritual surroundings, that those scenes and circumstances cannot be transmitted through its physical organism and therefore remembered in a normal state, but it is not usually the case. But it should be understood that all the conditions of being through which the soul passes and in which it acts are distinctly remembered by the soul as a soul in its pure spiritual state. The organs of sense are finite, bounded about by the infinite world of thought and the infinite world of matter, but in and of themselves they are finite. They have bounds set unto them, beyond which they cannot go. But the soul and its experiences are infinite. The memory of the soul is infinite. It holds within its grasp all that it has ever known, forgetting nothing. That which it temporarily forgets, is forgotten in consequence of the finite conditions through which it expresses itself in its earthly life. But in the hereafter, when it is no longer called upon to express itself through a weak organism of physical forces, and when it can express itself through spiritual senses, then it will remember, and not dimly, but clearly and definitely, all the scenes through which it has passed, and will know where to place them all. It will know to what class they belong, and will make no mistake in registering them.

Q.—By Cephas B. Lynn: Mr. Abbot tells us that there is a universal and special element in every religion. What are the universal and special elements of Spiritualism?

A.—It is true, I believe, that there is a universal and special element in all religions. That universal element is truth, absolute truth. That special element is expressed to the soul through forms, through symbols, through the various objective ideas that can appeal to any class of people. For instance, the Methodists have their special form of religion. They express it differently from all others, because it expresses itself to them in a special way. It is to them the only safe road to heaven. It appeals to them through its own special methods, through the rites of its own peculiar church creeds; and what is true of the Methodists, is true of all other classes of religionists. Truth is the underlying lever, the basis, the life principle of Spiritualism, as of all other isms. The most special feature that is to be noticed in Spiritualism, is the

communion of departed spirits. That is the special point in their religion that appeals to them. It is unlike all others. The Spiritualist, in his yearning for knowledge, for truth, unlike all others. He asks for absolute facts, for a demonstration concerning another life that shall be absolute in objective conditions here—that shall be a reality to his senses, not merely to his intellect or his faith.

C. B. L.—The Spiritualist doctrine, then, is higher than the Universalist?

A.—Not necessarily higher. It is of a different type. It is higher to the Spiritualist, but not to anybody else.

C. B. L.—The work of Jesus, then, is the special element of Christianity, is it not?

A.—Certainly it is.

C. B. L.—It was necessary for Christianity to come up as an organic movement, in order to perfect this special element, was it not?

A.—Certainly it was.

C. B. L.—Does the same law hold good of Spiritualism?

A.—Certainly.

C. B. L.—And Spiritualism is to come up as an organic movement, the same as Christianity did?

A.—Yes.

C. B. L.—You think it the greatest truth of the day, do you not?

A.—It is the greatest to those who can accept it as such, but only to those. All truths are measured by the soul's need of truth. Spiritualists have need of just such truth as Spiritualism offers them. It is the highest, the best to them, but to those who have no need of it, it is not the highest nor the best.

C. B. L.—Will you define the term sectarian?

A.—The term defines itself.

C. B. L.—It represents an organic force, does it not?

A.—Certainly.

C. B. L.—Then in the highest sense is not Spiritualism becoming sectarian?

A.—Yes, it is. It could not be otherwise. Spiritualists rebel against it, but they must of necessity drift into it, because it is a spiritual and natural necessity that they should.

C. B. L.—The popular idea seems to be that if we become sectarian we must necessarily become bigots. Is that true?

A.—No, certainly not.

C. B. L.—Is it not where individual freedom is restricted that the point of bigotry comes in?

A.—Certainly.

C. B. L.—If we take sect as a finality progress ceases, does it not?

A.—Yes; but the sectarianism of the Spiritualist has infinite bounds. It cannot build a wall about itself, because it is spiritual and therefore infinite. It cannot say I have all the truth and you have none, because it recognizes truth everywhere. The true Spiritualist cannot be a bigot, though he may be a sectarian.

Annie Louisa Crane.

My name was Annie Louisa Crane. I was fourteen years old. I have been gone three years. I was born in Castine, Maine, and died in Augusta, Maine. My sister is a believer in the return of spirits, but nobody else that I know, none of our family are. I told her I would come back if she was right. I died with consumption, I suppose. I could not speak aloud for months before I died, hardly any. I want Mary to be happy, and to enjoy her beautiful faith all she can. I want her to know that when she comes to the spirit-world I will have everything in beautiful order for her. She is a dear good sister, always doing everybody good, and she will have a beautiful home when she gets here. She need not be afraid that she won't, because she will. She will be very glad I have come. It will do her a great deal of good, and she need not be afraid of its making trouble with any of the family, for they won't trouble her about it at all. She need not be afraid they will see it, because I hope they will. I hope they will—particularly Uncle Josiah. I hope he will. It will do him good. Josiah Crane, my father's brother.

John Perry.

I was born in Suncok, N. H., and I am back here to tell my friends that I am alive. John Perry is my name. I've been dead, I know, as they say, nine years, but I never was more alive in my life than I have been since I been dead. And I don't like to hear any of my folks in speaking of me say, "oh he is dead." I am not dead—not as they understand it. I am often around where I can see and hear a good share of what is going on among them. And I hope for their own sake, not for mine, for it won't do me any good nor any harm, but I hope for their own sake they will turn their attention to something better than brewing beer or selling it, or dealing in whiskey. That's their business in Albany, N. Y. I am satisfied with what has been done with what I left, although they are conscious of having done wrong. I am perfectly satisfied. I know that the time will come when all wrongs will be righted, and I am perfectly satisfied with the turn things have taken. If they had done what they have and were not conscious of it's being wrong I should not be satisfied. But I see that they are conscious of it, and that tells me it's coming out all right. The dead live and they can speak, so it behooves people to do about as near right as they can here in this life, because they are never alone. Good day sir. June 2.

Noah Sturtevant.

I was called a few days ago—I think it was five days ago—to respond to some queries from two of my friends, and was unable to do so because I could not speak through the subject they gave me, and I could not write only by what is termed impression, and that is rather imperfect, so I declined to do anything at all. As I was somewhat acquainted with this place, I thought I'd come here and tell them if they will enclose those inquiries, with more if they wish, in an envelope, seal it up and send it to the medium, Mr. Mansfield, for me to answer. I will give them clear answers, I think, and make the matter all straight. Noah Sturtevant, East Boston.

Séance conducted by Rev. Sylvanus Cobb; letters answered by L. Judd Pardee.

Invocation.

From the depth of the darkness of ignorance, oh Soul of Wisdom, we pray to be delivered. Oh soul of righteousness, shine thou through the rific clouds that surround our being, illuminating our souls and causing us to grow great in thee. Give us strength to perform our duties. Give us wisdom, oh give us wisdom, for we are sadly in need of it. And for these thy mortal children, oh Lord, we ask that day by day and hour by hour thou wilt pour into thy being new light, greater truth, diviner revelations of thyself, and when their hour of mortality is over and the angel of change calls them hence, oh we ask for them that peace in which the soul can alone find its heaven. May

they perform their duties so well in this life, our Father, that in that which is to come they may find peace and joy everlasting. Amen.

June 6.

Questions and Answers.

Q.—What is it within us that suffers? Is it the flesh which encases the spirit, or is it essentially the spirit itself?

A.—It is the spirit that suffers, and when the suffering comes through physical life, of course the physical life is the agent conveying the suffering to the spirit. It is not the body that suffers, because when the spirit has left it there is no more suffering.

Q.—I had reference to mental rather than physical suffering?

A.—They both properly belong to the spirit.

Q.—If the spirit can suffer is it immortal? Can that which is susceptible of suffering be immortal? Is not suffering the direct road to death?

A.—Yes, it is the direct road to the death of that which causes the suffering. But it does not by any means lead the soul to death. Suffering belongs to change—is one of the incidents of change. It affects the spirit temporarily, not permanently, because the spirit is superior to it and destined to rise above and beyond all suffering.

Q.—Is it in our power to change our own natures and make ourselves better or worse?

A.—Relatively speaking, you can; absolutely speaking, you cannot.

Q.—Does not experience teach us that the spirit is but an outgrowth of the physical form?

A.—It never taught me that. It may so teach you. Life has taught me quite the contrary. It has taught me that all form is the outgrowth of spirit; that spirit is the underlying basis of all things—the power, the principle from which all things are evolved. I see you take the opposite view.

Q.—Why then does the mind decay as the body grows old?

A.—The mind does not decay. Its manifestations become imperfect, because here in mortal life it is called upon to manifest through a mortal machine; and if that is out of order, if that has become diseased, the manifestation will be correspondingly diseased and out of order. The most perfect musician cannot give a perfect manifestation in music unless you supply a perfect instrument.

Q.—In regard to the doctrine of re-incarnation, as long as no good can result from its propagation why is it insisted upon?

A.—You say no good can result from the propagation of such a doctrine. I cannot agree with you. All truths the soul has need of—some soul, if not yours. There are thousands abroad in the land who are ready to receive the doctrine of re-incarnation. There are tens of thousands who are not. But from the fact that there are some who do, it is proof that it is well that the doctrine is taught. The soul progresses or lives in circles. It rotates perpetually upon an axis of its own, and there must be some circumstances in the course of its rotation that will be repeated. If it does not obtain that experience which is necessary to it, as a spirit, during one mortal life, then there is a necessity for return, and return it will. This is the law. Whatever the soul needs for its perfection, that the great Master of Life provides it with. And if it needs to be re-incarnated in physical life, it will be re-incarnated, and the great Master of all souls will not ask your soul or mine whether it would rather return here and live through another human life or no; but the law will be fulfilled in all cases. The doctrine of re-incarnation is very old; but for a time it has been obscured by a false religion, by a religion which has been in no way wedded to science and philosophy. There has been a divorce between religion, science and philosophy. This should not be. True religion can be demonstrated as such by science. That that the soul needs and can use for its highest good can be proved to be good by the philosopher. I say that the doctrine of re-incarnation is very old, and so it is, but a false religion has covered it up for a time. This new spiritual religion has revealed it again to the soul, has brought it up to the surface, and there are many, many souls who are closely embracing it and feeling that it is a spiritual truth.

Q.—Is there any difference between this and the old doctrine of the transmigration of souls?

A.—Only a difference of terms; that is all.

Q.—Since the future is a state of progression, why can we not progress there as well as to come back and enter again into the flesh?

A.—I see you have wrong ideas of progression. To you it means a straightforward, onward and upward course. To me it means that I must go down into the valley that I may ascend a higher mountain, and, having ascended the mountain, to go down into the valley again that I may ascend another and still higher mountain. Progress is not to define as you do.

Q.—It is said of one of the Rothschilds that he was a confirmed invalid during the most of his life, but his mental capacities remained undimmed up to the time of his death. And in many cases the mental powers seem to increase in brilliancy as the bodily strength fails. How do you explain this?

A.—It is a well known scientific fact that when one organ is diseased and incapable of performing its functions properly, some other organ must bear the burden of labor—do what the diseased organ fails to do. For instance, if the lungs are weak and cannot perform their function, the labor is thrown upon the liver and the brain and it must labor all the harder because the lungs do not work. Now, in cases of lung difficulty, when the upper portion of the lungs is diseased, the brain is found to be exceedingly active. Hope is always very active. So the consumptive is always hoping to get well; seldom ever thinks that his disease will prove fatal. The brain, under certain physical ailments, becomes very active, and because of its activity, the spirit manifests itself clearly, is not at all deficient in power, because the brain is not diseased. It is performing its functions well, and more than well, doing the labor for the lungs and other weak portions of the body that under ordinary circumstances it would not be called upon to do.

Q.—On Decoration Day the flags were at half mast. What do our friends on the other side think of it?

A.—Some think one way and some another. Some feel that it is an idle display, others that it is a sacred memorial, and feel honored by it.

Q.—Would it not be better to have hoisted?

A.—Yes, to those who feel it would be better, but not to those who are satisfied to have the flags at half mast. If the heart and the head mourns for the lost who can be no longer seen in the body, the heart and the head will symbolize that grief by the several methods that are extant amongst you. All these things are but symbols of your soul states.

Q.—Is the spirit, when re-incarnated, conscious of its prior existence?

A.—Not always, but often.

Q.—Does it know the cause of its re-incarnation?

A.—No; of the cause they know nothing more than you know here. It is a fact that you were called into physical life; but you came here without any voice of your own in the matter whatever. So it will be with you if you are ever re-incarnated in physical life.

Q.—Do progressed spirits have their choice about returning to be re-incarnated or not?

A.—No, they do not.

Q.—If this theory is true, then natural ties have no permanence?

A.—Yes, they do have permanence, but not in that external fleeting manner that you recognize as being permanent here. They are permanent with the soul through whatever change it may be called to pass. The soul never forgets its loves. You may be sure of that.

Q.—Every time a person comes upon the earth he is born of different parents. How, then, shall we determine who are his real parents?

A.—I can answer you in no better way than Jesus answered one who questioned him concerning marriage. He said: "In heaven they neither marry nor are given in marriage"; and I say to you that in the spirit-world these relationships of father and mother, parent and child, husband and wife, are not known. But the laws of spiritual attraction, attracting parent and child, or husband and wife, are known, because they are laws relating to principles, not to forms.

Q.—Does not precisely the same affection, spiritually, exist between husband and wife in the next world as in this?

A.—Yes, precisely the same.

Q.—Then if one of them is sent back to be re-incarnated, does the other come with it, or are they separated?

A.—Separations take place with us in the spirit-world as with you. There are changes with us equivalent to your change called death. We lose our friends in your bright and beautiful life as you lose yours here. They pass from our sight as yours pass from your sight here. That is the law. I know it is repulsive to human love, but I know also it is the law, and we all must abide by it.

Q.—I have read the *Banner of Light* for several years, and, to me, it has presented anything but a favorable view of the spirit-world. Many things seem arbitrary.

A.—If you expect unalloyed happiness in the spirit-world you will be mistaken. It is only one step beyond this life. It is a world where changes come, where sorrow and sadness are felt—not physical pain, to be sure, but spiritual, mental pain; far more acute than any physical pain. If you have been expecting a world wherein you would be perpetually happy, it is time that your eyes were opened. It is high time that you see things in their true light. You may as well see them here as to suddenly come to the unpleasant consciousness of them in the other life.

Q.—I understand you to have said that you do not know this theory of re-incarnation to be a positive fact, but you accept the testimony of others.

A.—I beg your pardon, but you refer to some other intelligence.

Q.—I refer to the controlling intelligence—to Theodore Parker.

A.—They are numerous. It is by no means one intelligence manifesting at this place at all times. Certainly not. Theodore Parker tells you what he believes to be true. I tell you, perhaps, something else. I give you the result of my experience and of his. We do not see alike, because we have not experienced the same things in life.

Q.—Is not this doctrine of re-incarnation the same as the exploded theory of the transmigration of souls?

A.—To me, the doctrine of the metempsychosis has never been exploded. Some of the erroneous opinions attached to it have been exploded, but the doctrine itself, to me, presents a grand and everlasting truth.

Q.—In a recent communication purporting to come from Prof. Bush, we are told that there is marriage in the other world. Which are we to believe?

A.—You are to believe just which seems most reasonable. When I say that there is no marrying nor giving in marriage in the spirit-world, I mean to be understood in this way: I mean there is nothing spiritual equivalent to the marriage law as it exists with you.

Q.—Is not the separation of which you speak temporary? Do they not meet and blend into one in some other sphere?

A.—That is my belief. There are those who declare to us that they know it. We believe their testimony.

Dexter Richardson.

I have only a few words to say, so I can say them very quick. I am made quite uncomfortable in my new life by the dissatisfaction that exists among my heirs, here in this life. It seems they are not satisfied with my will—because, forsooth, my will was not theirs. And so they are quarreling over it. And a part of them go so far as to say that if I was back on earth now I should do differently. I have to say I should not. I am satisfied with what I did, and so far as I am concerned, desire no change, because I think as it is it will result in the greatest amount of good. But if they see fit to quarrel over it, why let them do so. If by contesting it and breaking it they can make it over to suit themselves, I shall be satisfied, if they only get at peace among themselves. I am Dexter Richardson, of Uxbridge, Mass. Good day, sir. June 6.

Minnie Welch.

My mother is poor, but she is very good. She knew when I died I could come back. She told me I could, and told me where to come, and to bring all the good news I could. I bring this news—that I live with Grandmother Stacy. My name is Minnie Welch, and I live with my Grandmother Stacy and Aunt Charlotte, and we have got a beautiful home, and there are apartments in that home for my mother when she comes. They have all been fitted up from her good acts and her good thoughts in the earth-life. She won't be disappointed in a beautiful home, better than she ever had in the earthly life, when she comes here. Tell mother I did not suffer in coming. She thought I did, but I did not. I did not know anything about it. She thought I suffered dreadfully; but tell her I did not; and when I got all away from any body I did not know how I got away. I thought I had come here in my sleep. I had a fever, and it went to my head. And tell mother I am happy here, and I want her not to cry any more about me, and to get along just as easy as she can, for it won't be a great while before she will come, and I shall be so glad when she comes. Only a little while. You will publish my name, won't you? Because she will be looking for it. I lived in Cambridgeport. Tell mother that father has been afraid to come. He says nothing would induce him to come. He sends a great deal of love, and would say a great many things if he could. But nothing would induce him to come. He thinks you have to suffer dreadfully in coming. I don't; but I

should come to my mother if I did have to suffer a good deal. I'd die two or three times over to come to her. I'm ten years old now. I was n't quite nine when I was here. Good by, sir.

June 6.

Thomas Barrett.

[How do you do?] I am well, sir. I have been solicited to return, but no way has been offered me by which I can come personally to those that have called upon me to come. So I have waited for a good while, but have finally thought I would come here and see if I can come; and if they will furnish me with proper means I should be glad to give them whatever information I am able to. I should prefer to come in some less public way than this. I am Thomas Barrett. I am from Malden, Mass. Seventy-three years of age when here. Good day, sir; good day. June 6.

Edwards H. Parsons.

I had no belief in the possibility of return this way when I lived on earth, though I had many dear friends who did believe it; I never could; but now I am glad to avail myself of this unpopular faith. I was unfortunate in getting out of this world. The cares of this life pressed so hard, so heavy upon me that they made me a coward. I said I would rather face death than the sorrows of this life; so I opened the door through which my spirit might pass out, thinking that by so doing I would rest; but I found, on coming to consciousness in the spirit-world, that my mind was just as active and that I was just as much interested in things here as I had been before death; and I suddenly found myself wishing I was back again, thinking that if I was I could make the wrongs of this life right. I saw the way out of the difficulty into which I had fallen and through which I could not see when here; and I desired as earnestly to come back as I desired to go hence when here. The immediate cause of my taking the step I did was this: For some time I had kept my own books. I had a partner who entrusted this matter to me; and I suppose that the press of business and poor health made me keep my books in such a loose way that when I came to endeavor to balance them there was a deficit of several thousand dollars that I could not account for, and of course any one but myself would say that I had appropriated the funds but not accounted for them; but as the great spirit of truth is my judge, I did no such thing. I could not account for the deficit, except by my loose way of keeping my books. When I found how things were, my pride came up, and said to me, "Parsons, you can't stand this; it is too much; you had better face death." So I faced death. I left my friends here—my wife, as good a soul as the great God ever blessed a man with—to face the danger and the difficulty, and to feel, perhaps, that her husband was a thief—that in some way, at least, he was wrong. But I come back to say to her that it was a fault of my head and not of my heart, and if I had had more courage, and the physical strength to have stayed here and done my duty as I ought, I should have cleared it all up, and settled it honorably in due time. I had suffered much, physically, for more than two years, and it rendered me spiritually incapable of doing what I otherwise should have done. I want my partner to feel, and my wife, that I was honest, in intent at least, and that from my new home I will endeavor to exercise such a care over those I have left as to in some way compensate them for what they have lost in my death. Edwards H. Parsons, a pork dealer, on Harrison Avenue. Parsons & Wiggles. June 6.

This séance was conducted by John Pierpont; letters answered by L. Judd Pardee.

MESSAGES TO BE PUBLISHED.

Tuesday, June 7.—Invocation: Questions and Answers: James L. Hartup, died in June, 1867; Nellie Williams, of Boston, to her mother; Elizabeth McDonald, to her father in New Bedford.

Thursday, June 9.—Invocation: Questions and Answers: Mendum Javerth, of Portsmouth, N. H., to his children; Edward Richardson, of New Bedford, to his father; Edward H. Clemence, of Liverpool, England, to his mother.

Monday, June 12.—Invocation: Questions and Answers: Thomas Hunt, of Salem, Mass.; Caroline Phillips, of Williamsburg, N. Y., (died in Frankfurt, Germany,

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Banner of Light.

EDITORIAL CORRESPONDENCE.

By W. CHASE, Esq., (for Washington Avenue, St. Louis, Mo.)

SOWN AND GROWN.

Nature sows her seeds, and often while the crops grow the parent dies. The silk worm spins its thread and winds it and dies, while the thread is woven into human garments, preserved for ages. We are sown with the annual products of the dying stems and fed by the fruits of dead foliage of each season. The planted seed must perish that the shoot may grow, and the parents pass out of sight that their life may go into the offspring. How like the outer is the inner, mental and spiritual life. The Universalist Church is dying out, while the whole of Christendom is receiving its single distinctive feature of the goodness in God that must work out ultimate happiness for all his creation that is intelligent enough to enjoy it. Their work is done; their thread is spun and ball nearly wound, and they are henceforth useless. The Unitarian, too, has nearly extinguished in all intelligent minds the faded Trinity and almost driven it out of Christendom, and yet it cannot bring the Christians into its church folds. As an organization its work is nearly done. Unless it can grasp some new truth and widen its sphere of action, take in other Bibles beside the Christian, and correct the errors of belief the world over, it must die out of the way and let others have its place to do other work. New truths, like new-born babes, need nurses, wet and dry, but the nurse can soon be dispensed with, and, if she can do no other work, must seek other babes when the first is grown. The errors of church organizations are in trying to nurse truths that are too large to be handled by them, and make pets of full grown and world-wide principles. When a truth is generally accepted it needs no church to nurse it, and it will not submit to the leading strings of church discipline. The churches that had great and true principles to inculcate and spread, do their work nobly and well, but when it is done they must perish, while the old idolatry of the worshippers of images and authority still live and keep up their numbers, and will so long as there are enough ignorant, stupid and superstitious who can be led by fear and power to surrender a large share of their earnings to their leaders, who use it on purpose to keep them ignorant and in bondage. The Catholic Church will last as long as ignorance supplies its worshippers, but a church like the Unitarian or Universalist, that educates and extends its truths to all that will receive them, will bring the people up to its light where all can see and none will need its organic eye nor its priesthood and discipline; then its work is done, and it may die, and will, unless it breaks new ground.

When the people were ignorant the liberal churches could subvert by teaching natural and rational truths as divine revelations and religious doctrine; but when the governments educate the people with schools and the press, these truths are found to be natural and not especial revelations, and people arrive at them without the church or its religious discipline, and hence will not take on its yoke. One-fifth of the people of this country are church-members, and nearly all of the other four-fifths that have reached years of discretion believe the principal truths taught by both the Universalists and Unitarians, and to them they are not special divine revelations, but natural and rational to every mind that is sufficiently expanded to receive them. Such truths need no church to establish or enforce them. Spiritualism seems now likely to get its great triumph accepted by the world before it has time to organize, and will not need organization for that, but only with all liberal minds to resist tyranny and receive new truths that need nursing and find no fellowship in the churches. All the churches, even the old mother church, are receiving Spiritualism, but have not yet quite divested it of the devilish character which they give it, and make it, but soon will.

H. C. WRIGHT.

But yesterday we read the address this brother sent to the Cape Cod Camp Meeting, where last year we spent a week so happily by his side: today, his entrance to the world of spirits is announced. For twenty years we have been side by side with this noble man, true brother, honest and earnest reformer, whose words have gladdened many a heart and encouraged many a struggling soul, making thousands better and happier in life and death. No brother in the field of labor was nearer and dearer to us, and with no one was our heart more in sympathy. Bidding down the decline of life together, we have often felt that soon must slip the slender thread that bound us both to the outer world, and that any hour either of us, or both, might be called to another field of labor, where no doubt we shall both pursue the calling to which we are fitted. With a stronger constitution than we possess, we had expected to be the first called over; but as Henry has gone, we shall look earnestly for a message from him to confirm the noble truths he taught and encourage those he left behind. The many little books he has left in print, full of noble sentiments, are doing a good work, and still preaching for him. The words of his letter to the Camp Meeting brought him fresh to us with the same bold sentiment for which he was noted. Those who have heard or read his words, will cherish his memory to the end of life.

A homeless wanderer, with an earnest welcome in thousands of homes, he was truly a cosmopolitan—a guide for families, with none of his own, and mourned by a larger number of friends than a Peabody or an Astor. Who would not wish for such a life-record and such testimonial at a transition? We are only one of thousands that have loved him, and rise up to call him blessed; and, with the fullest assurances that we shall soon meet on the sunny shore of a brighter world, and look calmly back on the fruit and effect of our labors in this stormy life, we submit to fate.

ONE MORE.

SELENA BRYANT, aged 19, whose father was in the spirit-world and mother in Europe, residing at the house of her sister, Mrs. Cook, in this city, on the 20th of August by a short consumption escaped from her earthly body and joined the angels, with whom she and her sisters had often conversed, so they were not strangers. A few weeks ago we stood by the coffin of our aged brother, an octogenarian, and last week by the white casket of a little child, the third and last one of the parents' children, all of which had slipped away from their earthly grasp; and Sunday by the form of this beloved sister, and in each case we could give the fullest assurances of continued life in each. We have no prayers (what should we pray for?) on such occasions. Death we consider the greatest blessing our Maker has bestowed upon us, and to meet persons when near

is entirely welcome, especially those who know the realities of the next life. Those who have made few or no friends here may dread it, but those who have succeeded in making many love them, and in forgiving their enemies, have nothing to fear and much to expect from death. Such was Selena's case, and she was ready, although in the prime of life.

TESTIMONY TO THE GOOD SPIRITUALISM DOES, AND THE NEED OF MORE.

HARRISONVILLE, MISS. CO., MO., Aug. 21st, 1870.

W. CHASE, Esq.—Respected Sir: Although an entire stranger to you, it is not so with our glorious religion. In 1851 or '52 I first heard of Spiritualism, and then I prayed that it might be all I pretended, even a communion of the recognized in Orthodoxy. The old system claims special favor in the sight of the Infinite Spirit; also that the Divine Mind has exercised, and does exercise itself, specifically, toward a race or people or sect; that theology is God-made. Spiritualists do not accept these statements. Their belief is that the Divine Love does not flow out to humanity in special measures here and there, but that it descends in one baptismal flood on high and low, rich and poor, bond and free.

Humanity, as a recipient of spiritual blessings, stands as a unit before God. In appreciating and appropriating the supernatural benefactions, our selfhood acts, and grades of moral worth and spiritual excellence are thus created. Man makes theology. Hence it is changeable. New demands create new supplies. Spiritualists, in contradistinction to all other classes of religionists, do not claim that the truths presented by their system are finalities. Many suppose that the God-idea in religion falls with the Christ plan of salvation. Hence, they say, Spiritualists are without a God. We hold to the God-idea; we deny that it falls with the Christ-plan of salvation; we affirm that it is essential to the completeness of the idea of religion. And, more, we believe that the God-idea is indestructible. We cannot get away from it.

"God is; without him man is not." The new system is not yet completed. It is fast being outlined by the angels. All must work to keep up with the times. We gather the following general statements and accept them as a basis for a progressive theology:

1. Religion is not that which comes from God to man; it is that which goes from man to God.
2. Beliefs in God and immortality are not essential to morality; they are incentives thereto.
3. God, immortality and spirit-communion are to be incidental instead of fundamental ideas in religion.

"THE YEAR BOOK."

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WARREN CHASE,
601 North Fifth street, St. Louis, Mo.

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Yours for the truth,

Sept. 7, 1870. P. E. FARNSWORTH, Sec'y.

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A Leavenworth grocery has "Knew Syder for Sale."

WESTERN LOCALS, ETC.

Prepared Expressly for the Banner of Light,
BY CEPHAS B. LYNN.

Spiritualists are elaborating a new theology. And this theology is essentially different from Orthodoxy. The old system claims special favor in the sight of the Infinite Spirit; also that the Divine Mind has exercised, and does exercise itself, specifically, toward a race or people or sect; that theology is God-made. Spiritualists do not accept these statements. Their belief is that the Divine Love does not flow out to humanity in special measures here and there, but that it descends in one baptismal flood on high and low, rich and poor, bond and free.

Humanity, as a recipient of spiritual blessings, stands as a unit before God. In appreciating and appropriating the supernatural benefactions, our selfhood acts, and grades of moral worth and spiritual excellence are thus created.

Man makes theology. Hence it is changeable. New demands create new supplies. Spiritualists, in contradistinction to all other classes of religionists, do not claim that the truths presented by their system are finalities.

Many suppose that the God-idea in religion falls with the Christ plan of salvation. Hence, they say, Spiritualists are without a God.

We hold to the God-idea; we deny that it falls with the Christ-plan of salvation; we affirm that it is essential to the completeness of the idea of religion. And, more, we believe that the God-idea is indestructible. We cannot get away from it.

"God is; without him man is not."

The new system is not yet completed. It is fast being outlined by the angels. All must work to keep up with the times. We gather the following general statements and accept them as a basis for a progressive theology:

1. Religion is not that which comes from God to man; it is that which goes from man to God.
2. Beliefs in God and immortality are not essential to morality; they are incentives thereto.
3. God, immortality and spirit-communion are to be incidental instead of fundamental ideas in religion.

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us. God bless her and keep her long on earth to elaborate the gospel of Spiritualism—the sentiment that seemed to rise spontaneously from every heart. Her discourses abound with sweet and heavenly inspirations, the poetry of the spheres mingling therein; the ideas advanced prove the philosophical cast of mind, and the methodical arrangement exhibited demonstrates the culture and discipline of the scientist; and to crown all, the grand practical transcendentalism, pervading and fairly illuminating her public utterances, renders them invaluable aids to spiritual growth.

HIRAM AND COLUMBIANA.

Grove meetings have been held in these thriving settlements this summer, Mrs. Thompson, of Cleveland, and Bro. Kellogg, bearing the glad tidings to the people.

FACTS.

The glorious old *Banner* has a large and rapidly increasing circulation in these parts. There will be a great awakening among the people this fall and winter. Spiritualism will exhibit signs of life astonishing to old theology. Fanaticism is fast becoming detached from the spiritual movement. The people want calm, dignified statement. They want detailed elaborations too. We have had enough of broad generalizations. Spiritualism is the first system to render religion educational. Spiritualism is the power to divest the religious idea of supernaturalism, and perpetuate it in its normal beauty and grace.

REURGERS.

Things spiritually are looking brighter in Providence. For two years now we have sat with folded arms and made no public efforts to further the good cause. But now we are in the field again, with good prospects of success. A meeting was called Sunday, and the subscriptions were such as indicate a spirit equal to the work. It has been decided to have a conference in the forenoon Sunday, and a lecture in the afternoon regularly, and evenings, also, when the interest seems to render it advisable.

The lecture yesterday was by Brother Loring Moody, the grizzled veteran of reform. His topic was, "The Problem of Life and Immortality in the Light of Reason." It was a philosophical discourse, clear and lucid, and well set forth spiritual principles. His deductions had all the force of a mathematical demonstration. It is to be hoped Brother Moody may be induced to repeat it on numerous occasions; for its reasonings, elucidations and deductions are a complete answer to materialists—church-members who have a vague and indefinite notion of spiritual things, and those who base all things on matter, and allow nothing else to exist.

Susie M. Johnson will speak several Sundays. A portion of the time will be occupied by local speakers, of whom we have several who should be in the field.

Though we have been idle, Spiritualism has not lost ground. The heaven has been permeating the community, and converts have been coming over constantly. We have started anew, I trust, not to lay down our arms again, but to resolutely hold up the great truth of spirit-communion and its cognate doctrines, until they shall become the prevailing sentiment of the people, and work out the grand possibilities inherent in them.

Fraternally, W. FOSTER, JR.
Providence, R. I., Sept. 5th, 1870.

New York State Organization of Spiritualists.

The Fourth Annual Convention of this organization was held in the village of Leona, Chautauque County, on the 3d day of September, 1870, pursuant to public notice. The Convention was called to order at the appointed time by P. L. Clum, the President, who gave a brief and succinct statement of the business of the organization during the previous year, and then proceeded to the election of officers, and the reading of reports, and the transaction of its business.

The report of the Missionary Committee showed that Dean Cook, A. W. Woodruff and Mrs. Woodruff, were employed by the Convention, and rendered faithful and efficient labor and services in the field as missionaries for upward of three months, when their labors were suspended in consequence of the lack of sufficient funds to defray their necessary expenses, and secure them a proper support. The appeal made by the missionaries and officers of the organization to the Spiritualists of the State for assistance having met with but a very faint response. The work, however, will be resumed as soon as suitable arrangements can be made in respect both to the missionaries and finances.

The report of the Treasurer showed that twenty-one new members were added during the year, and a balance of \$20.00 remaining in the Treasury. Mrs. Carrie Hazen of Buffalo, Mrs. Lucia C. Miller of Le Roy, P. L. Clum and Mrs. A. N. Avery of Rochester, James Alger of Canastota, Lyman O. Howe of Fredonia, J. W. Peabody of Roseton, E. S. Wheeler of Elmwoodville, Robert Daggett and Mrs. Daggett of Springville, E. Gregory of Lockport, Dr. Carter of Leona, Bishop Beales of W. Taylor and Mrs. Skidmore were appointed delegates to the next Convention, to be held at Leona, Chautauque County, on the 3d day of September, 1871. The President elected was empowered to appoint the balance of the delegation and to fill vacancies.

The election of officers for the ensuing year resulted as follows:

President—J. W. Seaver of Byron.
Vice Presidents—Mrs. A. N. Avery of Rochester, Stewart Chamberlain of Le Roy.
Secretary—P. L. Clum of Rochester.
Treasurer—A. C. English of Batavia.

Good order and perfect harmony prevailed during the session, and at the close of its business the Convention adjourned with high hopes and bright prospects for the future.

P. L. CLUM, Secretary.

Rochester, Sept. 6, 1870.

SPIRITUALIST MEETINGS.

ANCONA, N. Y.—The "First Spiritualist Society of Ancona" hold meetings each Sunday at 4 P. M. H. P. Fairfield, President; J. Madison Allen, Corresponding Secretary; Children's Progressive Lecture, Sunday at 10 A. M. E. W. Bond, Conductor; Mrs. Emmeline E. S. Wood, Guardian.

ROSTON, MASS.—Music Hall—Meetings will be held every Sunday afternoon, at 2 o'clock, (commencing Oct. 2) under the patronage of Prof. W. W. Bond, President. Prof. Bond will lecture the first four Sundays. Music by an excellent quartette.

CHICAGO, ILL.—The Children's Progressive Lecture, Sunday at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dolé, Temple Hall.

TEMPLE HALL—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday, at 7 P. M. A. M. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

WADSWORTH, ILL.—Children's Progressive Lecture, Sunday at 10 A. M. T. M. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

BALTIMORE, MD.—Saratoga Hall—The "First Spiritualist Convention of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner of Vermont and Saratoga streets. Mrs. F. O. Hoyer speaks till Friday at 10 A. M. Children's Progressive Lecture, Sunday at 10 A. M.

CORRESPONDENT HALL—The Maryland State Association of Spiritualists commences its regular course of lectures on the first Sunday in October, 1870, continuing every Sunday thereafter until the end of May, 1871. A first-class lecture will be engaged for each month. Lecturers: Prof. Wm. Leonard, Waver, First Vice President; Mrs. Rachel Walcott, Second Vice President; George Broome, Secretary; Wm. Leonard, Treasurer. Children's Progressive Lecture, Sunday at 10 A. M. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McCallen, Musical Director.

BROOKLYN, N. Y.—Sawyer's Hall—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jay Street, every Sunday, at 7 P. M. Children's Progressive Lecture, Sunday at 10 A. M. Kipp, Conductor; Mrs. Ada E. Cooley, Guardian of Groups.

CUMBERLAND, ILL.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room, near De Kalb Avenue. Circle and conference at 10 o'clock; lectures at 3 and 7 P. M.

BROOKFIELD, CONN.—Children's Progressive Lecture, Sunday at 10 A. M. at Lyceum Hall. J. S. Shattuck, Conductor; Mrs. J. Wilson, Guardian; Dr. Foster, Librarian; Edw. G. Spinning, Musical Director.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Hall, on Central Avenue, between 4th and 5th streets. Meetings during September. Mrs. L. H. Blancy, Secretary; P. O. Box 1410.

CHILMARK, MASS.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on First Street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Bicker, regular speaker. The public are invited. D. J. Bicker, Sec'y.

CAMBRIDGEPORT, MASS.—Children's Lecture meets every Sunday at 10 A. M. at Harmony Hall, Watson's Building, Main Street. E. A. Albree, Conductor; Miss E. M. Martin, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Librarians hold regular meetings every Sunday at 10 A. M. at 109 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lecture at 1 P. M. Officers of the Society: H. C. Barker, President; J. M. Barker, Vice President; Dr. M. O. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director. Lectures during September: Speakers engaged—Mrs. Emma Hardinge during September; J. M. Peabody during October; E. V. Wilson during November; J. M. Peabody for the balance of the month.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 104 A. M. and 7 P. M. Children's Progressive Lecture, Sunday at 10 A. M. Dr. J. M. Peabody, Conductor; Dr. S. J. Avery, Conductor.

CLEVELAND, O.—Progressive Association hold meetings every Sunday in Willis Hall. Children's Progressive Lecture meets in Kline's New Hall at 11 A. M. S. M. Terry, Conductor; J. Dewey, Guardian.

CANTON, MO.—The Friends of Progress hold their regular meetings every Sunday afternoon. C. C. Colby, President; A. W. Pickering, Secretary.

DO QUIN, ILL.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday in each month. Children's Lecture at 10 A. M. and 7 P. M. at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Flor, Guardian; J. M. Peabody for the balance of the month.

DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, regular speaker.

DANVILLE, N. Y.—Spiritualist meetings are held every second and fourth Sunday of the month. Mrs. E. A. Williams, speaker.

DUNELAND, N. Y.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7 P. M. Children's Lecture meets at 10 A. M. Wm. W. Bond, Conductor; Mrs. J. M. Peabody, Guardian.

EXETER, N. H.—Progressive Lecture meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

FAIRPORT, MASS.—Children's Lecture meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. W. Bond, Conductor; Ada A. Clark, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10 A. M. at the Spiritualist Hall on Third street. W. J. Wharton, President; A. J. King, Secretary; J. M. Peabody, Guardian; J. M. Peabody, Conductor; Mrs. J. M. Peabody, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M. at Cadet Hall. LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 10 A. M. and 7 P. M. Children's Lecture meets at 10 A. M. J. S. Whitney, Conductor; Mrs. True Morton, Guardian.

LA FAYETTE, ILL.—The Association of Spiritualists hold meetings every Sunday at 10 A. M. and 3 P. M., at Concert Hall. Dr. S. B. Collins, President; P. A. Tuttle, Cor. Sec.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in the Temple Hall, corner 1st and Green streets.

LANSING, MICH.—The Spiritualists hold regular meetings every Sunday afternoon and evening at Lyceum Hall, at 10 o'clock.

MANTHOPE, MASS.—The Spiritualist Association hold meetings every Sunday at 10 A. M. and 7 P. M. at the Central Hall. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILAN, O.—Society of Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. at the Lyceum Hall. J. M. Peabody, Conductor; Emma Tuttle, Guardian.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists—Assembly Room, corner Washington Avenue and Fifth street. Services at 3 P. M.

MILWAUKEE, WIS.—The First