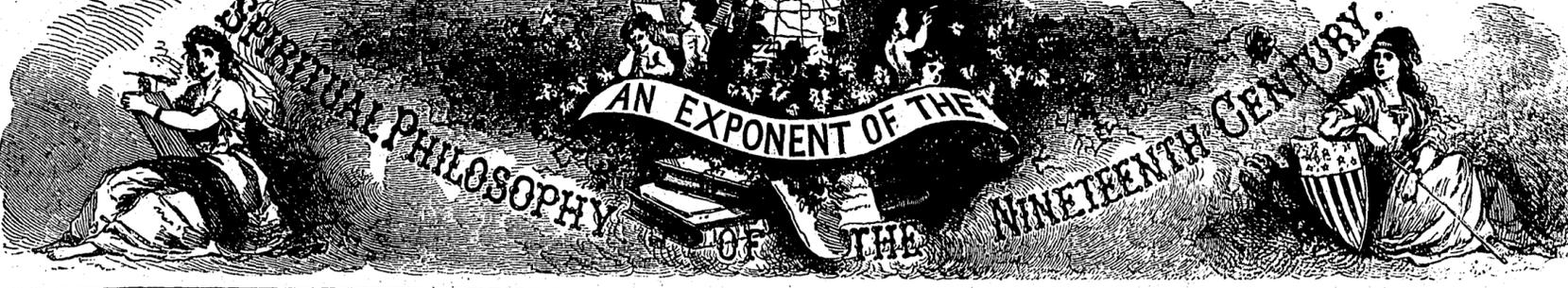


BANNER OF LIGHT.



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Literary Department.

Written for the Banner of Light.

BEAUTY UNVEILED; OR THE ADVENTURES OF EDWARD FOSTER, The Enthusiast, the Philosopher, and the Lover.

BY CHRISTOPHER HARTMANN.

CHAPTER VII.

It was now twelve o'clock. Louisa had been reading that forenoon in the novel of Bulwer known as Pelham. She had just closed the book, and given herself to reflections on her own life, when a rap was heard at her door, and a gentleman announced in the parlor. "Ask him to send his name," said Louisa. The servant returned with the answer, "He says he is an old acquaintance of yours, and had rather realize the surprise of the occasion." The fact was, Cushing did not wish to reveal himself beforehand, for he wanted all the opportunity he could have to test the quality of his wife's affections. He designed an unpremeditated greeting from her. In this he was not disappointed. She received him with mingled surprise and gladness. He had altered some by the experience he had passed through, but gave many tokens of recovered manliness, and was evidently dressed for the occasion. His wife at first interpreted all this to his disadvantage. She thought that, having received her letter, he had taken encouragement from it to come on and seek her companionship again. She trembled for the result.

"You need not look so fearful, Louisa; I have come to you a reformed man."

The whole story of her sister's efforts which she gathered from letters and had heard from Edward then ran through her mind, and she more than half believed the report. She rose from her seat, went to him, and, looking smilingly in his face, said, "And is this really so?" He avowed that he was the very man he professed to be. He said that he had been tempted by the devil, but had turned strongly about. He ran quickly through the whole affair, spoke in the warmest terms of her sister's efforts, and of an influence that had come over him that was strange, mysterious, irresistible. And he frankly declared that he came back to live with her forever.

The heart of the once loving but now hopeful wife began to feel assured and tender toward him. And now, for the first time for a long and weary interval, she clung upon his neck and wept like a child. She avowed that she would take him at his word, but that the proof of all this must be in his constancy. After so long a time she demanded the reasonable privilege to gain by degrees the confidence which had been so destroyed. A wife's affections, she told him, when long tried and trampled on, could not all at once be the unwounded, unfeeling thing that they were. She promised faithfulness, but reminded him of the sad work of the past.

In the evening Edward was sent for. He had been previously made aware of Cushing's return, and was very anxious to see the man who had been with Mrs. Willard, and of whom he had heard so good a report. He became thus acquainted with many more incidents in the life of one he loved so dearly, but declared himself still unable to realize her departure. Cushing eyed him with the intensest interest, and seeing him so much improved since he had acted in the capacity of clerk to him, and noticing the poetic, ethereal character of his mind, ventured to question him a little on business matters. He found him in a better state, but still dissatisfied. The truth was, it was a business utterly unsuited to him. He could not prosecute it successfully without awful qualms of conscience, and he was fairly tired of it. Cushing reminded him also of his own delinquencies from duty while he was in the same occupation, and attributed his first departures from rectitude, which led to dissolute habits, to the temptations of such an establishment. He learnt to lie there most remorselessly. But Edward was more scrupulous; he was very nearly that "fire proof" boy which his father was told about when he was inquiring of the wholesale merchant concerning a place for him. But it was now Cushing's turn to seek some new employment. He was prepared for it, and was worthy of it. He was determined, this time, to go sure.

"But what will you do?" said his wife anxiously.

"I don't know," he replied; "but just now Willard is on my mind. That man is no further gone than I was. He is more hopeless of himself, but I have seen enough of him to know that there is yet hope of him. He feels bitterly about his wife. But I have an appointment with him for to-morrow, and I mean to see to him."

Edward encouraged it by every consideration. Just at that moment his dream returned to him. But Cushing determined to try him first. True to his appointment, he went to the hotel the next day and found him. He first told him the remarkable fact of the reawakening of his own memory. He gave him, too, the history of the little book; and, when he took it from his pocket, he had taken good care to have it in readiness, Willard expressed a desire to read it. So he gave it to him, and charged him to read it carefully and prayerfully. He said he would, nevertheless he laughed some at the idea. Since, however, it came from his wife, he said that, as he felt then, he could almost adore the very covers of it. It was as a charm, a talisman to him.

"What else," said he, "did my wife give you?"
"Nothing but her clothing and jewelry."
"Have you her clothing and jewelry?"
"She left directions for me to take all that was worth saving, with her rings, ear-ornaments and

plains, and deliver them into the hands of Louisa. I have done so; but"—holding up his hand and looking at one finger—"here is one ring which I wish to keep for myself as a memento, and I have Louisa's consent."

As Willard took his hand, and looked at it, he exclaimed, "Great heavens! that was our engagement ring. You cannot have that. I had it made on purpose. Never shall I forget when I put that upon her finger. Here is a braid of her own hair with mine."

All these circumstances so wrought upon him that his friend Cushing seized the favorable opportunity, and prolonged the conversation nearly two hours, strongly urging upon him the importance of a new course of life, and strengthening his appeals by citations from his own experience. On the evening of that day they all met again at the house of Cushing. Here the matter of business came up. What was to be done? What should Cushing do? It was proposed to see Goodman. He was engaged in a wholesale store, of the same kind of goods that Cushing was acquainted with, and it was thought that, possibly, through his influence, a place might be procured for him there. And Willard—what should be done with him?

"Mr. Willard," said Edward, "you are an excellent artist. Are you willing to give up drinking, move into the city, be received into our friendship, and, under our auspices, try to be yourself again?"

The man quailed at the thought. How can I, thought he to himself, when habit has got so strong hold of me? But, after hesitating for a while, he said, "If you will trust me so far as to try me, I will be frank with you, and say thus much: I will come into the city, take a room, and go to work as an artist. But I tell you, candidly, I cannot have full confidence in myself, I know myself so well. But I will try it again, if you will all stand by me. And, Foster, I shall look to you for many things."

Foster got up, extended to him his hand, and promised faithfulness to him forever. He made another beautiful allusion to the departed spirit of his wife, and seemed to recognize her influence with the rest. Poor Willard was now fairly in the grasp of the divine Providence for greater virtues than any that had been dreamt of. Suffice it to say that he moved into the city in just one week from the time of this interview, and took a room in what is now known as Tremont Row—but was then occupied by smaller buildings—in the immediate vicinity of Gardner Green's Garden. And in the meantime he had read the book. He had taken it with him into the country—at Burlington, Vt., I believe—and read every word of it with attention and seriousness. The effect upon him was different from that upon Cushing. At first he disbelieved it; he took it to be pure fiction; but he had not read far, before he obtained a different conviction. This must be real history, he said, for no man could write so and invent it all; or, at least, if it be fiction at all, it must be largely founded upon fact. But the chief point was, it came so near his own experience in many things, as to create in him a strong self-application. A leading idea of it was the abuse of superior abilities, as it bore upon our relations with the Creator, and the destiny thus involved. He had marked several passages in the margin—among others, this:

"I once knew a man eminent for his gifts and genius, but these things, which are the means of thinking well and doing well, were to him the means of thinking and doing evil; for he who excels in genius and talent, has more things than others by which he may set himself against the Divinity, and against all those things which tend to goodness and peace. This man, however, ran but a short course. He squandered the first few years of his manhood upon vicious and criminal indulgences, and when he died, confessed that if he had been an idiot, or a man void of common understanding, he should now be comparatively happy; but the reflection that he had been so largely gifted, and that he had made use of those very superior abilities to plunge himself still deeper into wickedness, was a source of the most bitter and painful regret to him."

I saw him in his last hours, and was well acquainted with him in life; and if ever I saw an object of pity and commiseration, it was that man—the dying genius—that never-to-be-forgotten wreck of all that was noble, going down into a darkness that even his genius was so well fitted to explore."

Willard did have a grim faith in some realities beyond the grave; and, to his own candid inspection, he had been a man intellectually fitted to go sounding through that dark abyss. And oh!—problem to all those who begin to set about in earnest for a good life—he felt; the more he dwelt upon the goodness of it, a discouraging sense of his own unworthiness. In other words, he began to see evil in its true light, which is the light of the opposite good. No man knows what evil is, truly and profoundly, who sees it not from a high point of goodness. The angels in heaven know what evil is, more truly than the devils in hell. There are thousands and millions who pass through this life without much sense of evil, from no other reason than that they are in it so deeply. And I speak not now of the lower, more criminal classes exclusively, but of the common classes, who enjoy the repute of good citizens, and take their places with the so-called virtuous and respectable—those, I mean, who live an easy, quiet life, not troubling themselves about the past, nor having any anxious forebodings of the future, but who live in the present, and enjoy what it brings. They pass their time as listlessly, so far as any real anxiety for their moral or spiritual condition is concerned, as the animals that roam the fields amid the sunshine and the grassy beauties of Nature. Indeed, they often appear, to one of a contemplative mind, to be in a sort of mere animal comfort—easy, unconcerned, so be it that they have good health, good digestion, good bodily

circulation, and a fair share of the goods and pleasures of the world—and thus to be almost enviable. "What makes the odds, so long as you're happy?" is the brief motto of their life; and, truly, it would seem sometimes as if there was but little difference, or rather, as if what difference there was was on the side of the philosopher, if philosophy it can be called. But let these same persons once be waked up to a sense of their moral relations to the eternal Author of all goodness and truth, and to a sense of the real, essential element of human depravity, which is selfishness, in all its forms—let them, in short, receive but the first impulses of a regenerate life, and it is astonishing how this easy, constitutional quiet is dissipated forever. The inner nature is now waked up; and it is so excited, let it be understood, by the influx of the divine spirit of goodness into their selfish and perverted souls. The flow of this goodness is it, that convicts them of evil. To be sure, it takes the form of truth first, and the fears of justice come along with it; but it is none the less goodness in essence; and this in a thousand mysterious ways and wonderful providences, of which the case we are now relating is one conspicuous instance.

The unfortunate Willard had begun to experience these inflowings of the divine mercy. Before, he was in the gall of bitterness and bond of iniquity. Many more respectable persons are without knowing it. The difference between their case and this, that, in the one, this sense of evil is blunted by a mere natural state—by a constitutional good-naturedness—without any respect to the divine law, or even the divine Person, which keeps them in a thousand amiable and respectable habits which it is only necessary to test by something that crosses their interests, and you shall then see how the virus of selfishness is at the bottom of every one of them, or is the corruption of every one of them, and how all their virtues are put to flight by the application of a touchstone so powerful. In the other case, this sense of evil is not only blunted or obscured by mere naturalism, but the whole moral nature is so overgrown with corruption, so imbruted in gross sensualism, that the man becomes what every evil man would if left to carry out and ultimate his life's love in unrestrained indulgence—a mere brute of a man—a demon, frequently, in human shape.

Willard, I say, had begun to experience the inflowings of the divine spirit; and, to one so quick and imaginative as he was, even the first faint influences were so disturbing to his dark and sinful soul that he recoiled with horror from a deep which seemed already to yawn for him. He began to realize how black and evil a thing he was. He went on from this conviction into increased light. The sun of love rose higher and higher. He was greatly distressed; but, within it all, he finally felt a principle which he knew was the dawning of the day-star within his heart. In other words, it was the fulfillment of Edward's dream. When he looked up, he saw the star, and it brightened; when he turned away, it was obscured. The looking up was typical of looking within—to the great depths of the heavenly nature in every human soul.

One dark and stormy night, when the winds howled dully through the old trees that waved in front of the house where he was then tarrying for a day or two, a few miles from the city, as he was pondering the contents of the book which had so absorbed him, and musing upon his own possible fate, he was overheard by a friend whom he had taken with him, to be walking his chamber floor, uttering aloud to himself something of the following soliloquy: "My God! my God! what am I? Is it possible that I can persevere? Why do I so intently dwell upon these phantoms? What is it that possesses me?" And he ended with a deep and fervent prayer for the salvation of his immortal soul. It was the first deep and agonizing prayer that the man had ever uttered. It was soon after this the arrangements were completed to have him board, in Boston, at the same house with Cushing and his wife and Edward. This was to keep him so much as possible under their influence, and to watch him narrowly. In the mean time, Cushing had seen Goodman, and had obtained a situation in a wholesale store in Kilby street at a salary of eight hundred dollars for the first year. This was the beginning of the return of his fortunes. He felt now, and his wife felt, that God had not afflicted her sister in vain; and if by her means, directly and indirectly, both the men were to be restored to virtue and happiness—"This will be done."

[To be continued in our next.]

THAT ONE DROP.—For two years past I have been laboring to save an inebriate. After several relapses he became perfectly sober and gave hope of permanent reform. His wife remarked, "If he falls again it will kill me." Things went on smoothly several months. That nice darkened home had become once more a sunny spot. But one day the reformed man met an old friend, who invited him to dinner. At the table wine was furnished, and the entertainer passed the reformed inebriate to take a glass with him. He knew the man's former habits. The unhappy man swallowed one glass, and unchained the demon in a moment. From that bur to this my poor friend has hardly seen a sobriety, and nothing but a miracle of God's grace will ever lift him from the bottomless pit into which he has fallen. In this case it is not difficult to deduce who was the greatest sinner. The man who urges a reformed inebriate to touch a drop of intoxicating liquors deserves to be imprisoned in ten years at hard labor. He is not a safe companion to run at large, for where is the moral difference of assassination with a knife, and assassination with a "social glass" of poison?—Dr. Cuyler.

Anna Cora Mowatt Ritchie was a Swedenborgian, and a firm believer in spiritual manifestations. She used to assert most solemnly that in all her trials, after her first husband's decease, she was in direct communication with him, and that he guided all the important actions of her life.

PREVISIONS.

EDITORS BANNER OF LIGHT.—The years now number more than twenty since my first reading of the PROPHECY OF ORVAL, a most remarkable production of a monk while a resident of the Abbey of Orval, a religious institution situated in the Diocese of Trèves, on the borders of Luxembourg, and the vaticinations of a Jesuit priest, communicated by him at the establishment of that religious order in the town of Poitiers, France, some time in the latter part of the last century, before the first French revolution. The name of this priest does not appear. It is said that he died at the city of Bordeaux, in the "odor of sanctity," not long after making his prophecies. It appears that the name of the monk, the Orval seer, was Philip Olivarius, and that his prophecies were printed as long ago as 1744, under the title of "Les Prvisions d'Orval." These utterances have been called to mind by the passing events of to-day, and a re-portal of them hath been had, being prompted by accounts of the battles of hostile armies and the flowing of hell-fire in Continental Europe.

I have transcribed some of these aforesaid predictions for the benefit of the reader. If he cannot receive them except as the sayings of ecclesiastics, mystics, or madmen, and is disposed to treat them as the wild vagaries of disordered imaginations, or the hallucinations of fevered brains, let him accept them as such, but award to them, at least, the importance of a classification among "curiosities of literature;" and that those supposed to relate to the past evinced an astonishing coincidence of foretelling and fulfillment. It is no more than reasonable to believe that, if what has been predicted of men and matters, now historic, came to pass precisely according to prediction, that which required a future will find like fulfillment in the future.

Here beginneth the Chapter of Prophecy, whose voice comes to us from the walls and towers of ancient Orval, through the distance of more than three centuries, claiming to be "Certain Provisions revealed by God to a Solitary, for the consolation of the children of God." Read and say whether the language is oracular, and its monastic author inspired to unveil the future:

"At that time a young man, come from beyond the sea into the country of Celtic Gaul, shows himself strong in counsel. But the mighty to whom he gives umbrage will send him to combat in the land of captivity. Victory will bring him back. The sons of Brutus will be confounded at his approach, for he will overpower them, and the temple of the Lord resonant in great desolation, will be somewhat comforted, for the eagle will carry off many sceptres and crowns. Men on foot and horse, carrying blood-stained eagles, and as numerous as gnats in the air, will run with him throughout Europe, which will be filled with consternation and carnage; for he will be so powerful that God shall be thought to combat on his side. The church of God, in great desolation, will be somewhat comforted, for the eagle will carry off many sceptres and crowns. 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Original Essay.

THE ANTIQUITY OF THE CROSS. A Paper read before the Albany Institute, and prepared for publication in the Banner of Light, BY DR. G. L. DITSON.

PART THREE.

The Linga, with the Linga of stone, is found all over India as an object of worship. It is strewed with flowers, and water is poured on the Linga. The rim represents Yini, and the base, uncialularis, and instead of the Linga, Isvara might be represented standing in the middle, as they used to do in Egypt.

Captain Wilford, when referring to the geography of the Orient, says: "The most remarkable feature of this system is Mount Meru in the centre, the Olympus of the Hindus, the place of abode of Brahma and his Sabha congregation or court. This mountain made also part of the cosmographical system of the Jews; for Isaiah, making use of such notions as were generally received in his time, introduces Lucifer (in Sanscrit Swarbhuvan, or light of heaven), boasting that he would exalt his throne above the stars of God, and would sit on the mount of the congregation, in the sides of the North. Meru has also the name of Sabha, because the congregation or assembly of the Gods is held there, on its northern side."

In another place, when writing of the Lobos, Capt. Wilford adds: "The stalk originates from the navel of Vishnu, sleeping at the bottom of the ocean, and the flower is described as the embryo of Brahma, or Brahma-utero."

The summit of Meru is called Gharvata, or the circle of Ha, which is the same as the Mount Ida of the Greeks, where Paris adjudged to Venus the prize of beauty, and is considered as a celestial earth, or Swar-gabhim, or Svar-ga, heaven of India, and it is thus called to this day by the people of Tibet, the Chinese, and the Tartars, who, like the Hindus, hold it in the greatest veneration."

Now there were four rivers flowing from this Meru, this Sagar or Indifu paradisi; there are four also in Scripture; and we learn from the Eldas that there were four rivers of milk flowing from the feet of the cow Anubhava. "In all these accounts," says the article in the Asiatic Researcher, "these rivers are only branches of an original one, called Saraswati, or Mandu-vari in the Puranas; in the Edda all rivers derive their origin from that called Hver-gilmer; but in Scripture it has no name."

The history and relations of Mount Meru and the ship Argo had not only extended from India into Syria into Greece, into Egypt, but we find traces of them in Ethiopia. Mr. Waddington in his travels says: "As far as we could judge from the granite and other sculptures remaining at Armo, a considerable distance above Siene, which forms the boundary line between Egypt and Nubia, and at Diobel of Berkel, the art of sculpture seems to have been as well understood, and carried to as high perfection by the sculptors of Meru, as it was afterward by their scholars at Thebes and at Memphis." Argo and Meru come here together again. Meru is an island in the upper Nile, and is doubtless an oval Mount Moriah, or Meru, a sacred spot.

To make any place particularly holy among the Oriental people generally, it was necessary to have a Mount Meru; hence such a place was found in nearly the centre of the city of Jerusalem, where the very hole is shown in which stood the column, the shaft, the tree of crucifixion. I visited the spot with Dr. Barclay, a missionary several years; he was not satisfied with the traditions concerning that locality, and probably not with the story of the finding of the cross by the Empress Helena, and he took me to the edge of a declivity outside of the gate of St. Stephens, and opposite to the Mount of Olives, and said he thought that that was much more likely to be the place where the great sacrifice was made than the former. Still, that under the great dome of the temple where the sepulchre of Christ is also shown, will be visited and held sacred for centuries yet to come, as the Meru of the Christians.

The Abbe Pincho mentions the canopus as a jar or pitcher of water, intended to make the people acquainted with the exact progress and increase of the inundation; and says that they used to mark these jars with the figure T, or a small cross, to express the increase and swelling of the river. (8) "Canob" is the Egyptian word which is rendered canopus by the Greeks; the information which this seems intended to convey, was so particularly necessary to the Egyptians, that it is no wonder it should, in the course of time, cease to be considered as a mere sign, and acquire a place among the Deities themselves. The word canob, by the analogy of the Sanscrit language, becomes cumbh, which signifies a jar or vase; it gives name in the Hindu Zodiac to the sign Aquarius. This cumbh, Gha'a, or jar, is the principal object in the celebration of Hindu worship. It is considered as almost the Deity itself. It cannot be dispensed with, while the image of Durga may be omitted entirely. The Vishnavas use the sacred jar, which they mark with several crosses. "The Saivas mark the jar with a double triangle; one triangle signifies Siva, uniting in himself the three great attributes; the other triangle is his consort, with the same character and attributes. The worshippers of the Sacti, or female principle, mark the jar with this figure: These marks are called jantras; they are in fact hieroglyphic characters; and there is a vast variety of them." (9)

There is in the Egyptian department of the Museum in the Louvre a bronze figure of a god or goddess, having its head surmounted by a perfect cross. The cross was also found in the temple of Serapis, the sun god, whose emblem was the cross. Indeed, when the Emperor Hadrian was aware of the Christian's predilection for the cross he called them worshippers of Serapis. (10)

Higgins, in his great work, The Anaclypsis, (copying from the Is. Res.) says: "The cross of the Buddhists is represented with leaves and flowers, springing from it, and placed upon a Mount Calvary. . . . They represent it in various ways, but the shaft with the crossbar and the Calvary remain the same." (11) The tree of life and of knowledge, or the Janba (12) tree, in their maps of the world, is always represented in the shape of a cross. Captain Wilford says, "The cross, though not an object of worship among the Buddhists, is a favorite emblem and device with them. It is exactly the cross of the Manicheans, and is placed upon a Mount Calvary, as among the Roman Catholics. It is represented to be eighty-four yojans, or four hundred and twenty-three miles high, including the three steps of the Calvary. This cross, putting forth leaves and flowers, and fruit, also, as I am told," continues Capt. Wilford, "is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial Paradise. Agapius, according to Pholus, maintained that this divine tree in Paradise was Christ himself. . . . The divines of Tibet place it to the southwest of Meru,

toward the source of the Ganges. The Manicheans always represented Christ crucified upon a tree among the foliage. The Christians of India and of St. Thomas, though they did not admit of images, still entertained the greatest veneration for the cross. They placed it on a Calvary, in public places, and at the meeting of cross roads; and it is said that even the heathen Hindus in these parts paid also great regard to it."

Capt. Wilford annexed to his work the drawings of two crosses from a book that had been given to him by a learned Buddhist, and are to be hereafter reproduced. He gave also a third figure, which represents the same tree, but "somewhat nearer to its natural shape. When it is delineated as a trunk without branches, as in Japan, it is then said to be the seat of the Supreme One. When two arms are added, as in our cross, the Triumvirate is said to be seated there. When with five branches, the five Sogats, or grand forms of Buddha, are said to reside upon them." (13)

Captain Wilford throughout his "paper" on the "Origin and Decline of the Christian Religion in India," and in fact by its very title, would seem to wish to have us infer that all there is in India bearing resemblance to the Christian religion originated with Christian disciples, such as the Manicheans, who, going eastward into bright lands, carried the light of the new dispensation or gospel along with them; but, knowing that it would be difficult to make people believe in the humble Galilean tree of life, engrafted a few of its branches on the old trees of the Buddhist and Hindu faith. Now, so far as I have examined the subject, I am compelled to believe that the grounds for such a deduction are almost as faint and unsubstantial as shadows. Ask our missionaries what progress has been made in that direction in a century. Christianity has not maintained itself in its very birthplace. It has been driven from all its earlier strongholds, and the crescent has taken the place of the cross. Islamism, six hundred years younger, has very many more adherents. But among all nations almost, particularly in populous cities, there are those who are ever ready to adopt new notions—interest, curiosity, love of change being separately or collectively the incentive to action. Mormonism, literally in our midst, has its thousands of disciples, converts; and so would Islamism and Buddhism have if their missionaries should come among us.

"But let us return to this wonderful child," says Capt. Wilford—concerning whom is the treatise called the Vicrama-charitra, or history of Vicrama-litya—"who was to manifest himself to the world, when 3000 years of the Kali-yuga were elapsed, that is to say, in the 301, answering to the first year of the Christian era, according to the Cumadica-chanda, and the Vicrama-charitra. According to the same respectable authority, the purpose of his mission was to remove from the world wretchedness and misery; and his name was to be Saca, or the mighty and glorious King." Now Mr. Wilford and other writers would have us understand that Saca was Salivahana, who was simply a Hindu prince, said to have reigned in Magadha or South Behar, and to have instituted an era which bears his name—an era, the beginning of which took place when 379 years of the Kali yuga or the present mundane age had expired, corresponding with the seventy-eighth year of the Christian era. (14) But Mr. Wilford says (in another place) that Saliva'hana (or Saca) was the son of a Tachaca, or carpenter, * * * and that this carpenter was not a mere mortal—he was the chief of the Ili Tachacas, a serpentine tribe, famous in the Puranas."

If the latter portion of what has just been read has any significance—and I doubt not it has—is there any reason for supposing that an actual human being, reigning as an earthly prince as late as the seventy-eighth year of our era, could have been referred to? The serpentine tribe, from which this wonderful being descended, was famous in the Puranas. The Puranas themselves, some will say, are comparatively modern. The present form in which we have them may not bear an ancient date, but they contain internal evidences—scholars I think agree—that they were derived from alike compositions of an antiquity almost fabulous. But allowing that all the written records of Oriental forms of religion, doctrines and ceremonies are modern, we have stone and bronze monuments of the cross in various and remote parts of the world, that cannot be erased by the pen of modern criticism, nor blotted out by sectarian prejudices or bigotry, and they are, beyond all cavil, long anterior to the crucifixion of Jesus.

Whatever conclusions Capt. Wilford may adopt—and can any sectarian be without a bias? if, indeed, his reason and judgment be not wholly perverted—wherever his Christian education may tend, let us hear from him further on this subject: "I observed before," said he, "that the Hindus would have it that these prophecies were fulfilled long before, in the person of Krishna. (15) In this they were wiser than the Jews, who, by insisting that the Messiah is not yet come, have plunged themselves into inextricable difficulties, and have been forced, at last, to give up any further inquiry into the time of his appearance. In this manner many of the Samaritans, in order to elude the prophecies concerning Christ, insist that they were fulfilled in the person of Joshua, whose name is the same with Jesus; and who, according to the Hebrew text, was contemporary with Christna, (about 1500 B. C.); and they have a book of the wars of Joshua with Scathas, which may be called their Maha-bh-arat."

Capt. Wilford continues: "When I said that the Hindus conceived that the prophecies concerning a Saviour of the world were fulfilled in the person of Krishna, I do by no means wish to convey an idea that he was Christ, from whom he is as distinct a character and person as Joshua, and whose name, with the general outline of his history, EXISTED LONG BEFORE CHRIST. Yet the prolix accounts of his life are filled with narratives of a most extraordinary kind, and most strangely variegated. This incarnate deity, of Sanscrit romance, (16) was not only cradled but educated among shepherds. A tyrant, at the time of his birth, ordered all male infants to be slain (and then, I may add, he was carried away and concealed among shepherds). "He performed amazing but ridiculous (17) miracles, and saved multitudes, partly by his miraculous powers and partly by his arms, and raised the dead, by descending for that purpose into the infernal regions." Again: "It is declared, in the Vicrama-charitra, that the time of the birth of this divine child from a virgin had been foretold one thousand years before it happened—nay, some say

two thousand. . . . Saca (Salivahana) is considered under three different points of view, according to the three different objects or purposes of his mission; and accordingly he is said to be either an incarnation of Brahma, of Vishnu, or of Siva. . . . When the object of his mission is declared to be to destroy the kingdom and power of the Daityas, or demons, he is then said to be an incarnation of Siva. . . . In consequence of this destruction, a regeneration takes place, as attested in the legends of the good Sulastha, or he who was crucified. Salivahana is then said to be an incarnation of Brahma; and this is the general opinion of the inhabitants of the Dekhin, according to Mr. A. Roger and others. When considered independent of these two energies, meek and benevolent, doing good to all mankind, he is then Vishnu; and this is the opinion of the Salivansas in the provinces of Benares and Oude." (18.)

We have seen that Salivahana was the son of a Tachaca. The Tachacas had two countenances—that of serpents, and a human one, which they assumed at pleasure. "The chief of these," says Capt. Wilford, "is obviously the same with the serpent Agatho-Di-mon, the Demi-urgus, Ophix, and artist of the Egyptians, Greeks, Gnostics, Basilidians, &c. These sectaries asserted that the serpent was the father and author of all arts and sciences; and this serpent, they said, was the Christ, who was thus the son of a carpenter and artist, and, at the same time, an incarnation of the great serpent, exactly like Salivahana, the Saca, or mighty and glorious King."

Here Capt. Wilford states, perhaps, more than he intended; for, if these sectaries, who must have known what they were saying, admit that Christ was an incarnation of the great serpent, "exactly like Saca," they must have felt assured that reference was had to two distinct beings.

- (1) Asiat. Res. 5, 274. (2) Id. 284. (3) Id. 298. Navel in Sanscrit is nabhi. The Yoni and Nabhi are both denominated Anha or mother. Anha, Nabhi, and Argha have gradually become synonymous. The plevils (boat-shaped) is meant here. (4) Id. 314-19. (5) Id. 321. (6) Anaclypsis, i: 250. (7) Much that is interesting concerning this Helena (in connection with the cross) is to be given hereafter. (8) This has a parallel and significant emblem in pregnancy. (9) Asiat. Res. viii: 76. (10) Dupuis, Origine de Tous Les Cultes, v: 180. (11) Anaclypsis, i: 250. As. Res. x: 121. (12) Shape of Janba, like bottom of a sling. As. R. x: 111. (13) As. Res. x: 121. (14) Some of our Enceps have adopted this theory. (15) These prophecies must have been before Christna, and hence could not be modern. (16) Could not the Hindus return the compliment when they read of his incarnation of God? They have more than once said that, if we would divest Christianity of its non-sensical superstitious and rubbish, we should be Brahmins. (17) To be recounted by-and-by; also, an explanation of the deluges sitting in the arms of the cross. (18) As. Res. x: 44.

AN ORIENTAL APOLOGUE.

BY JOHN G. SAGE.

Name Nature, when her work was done, And she had rested from creation, Called up her creatures, one by one.

To be for each his own creature. The ass came first, but dropped his ears On learning that the dame intended That he should bear for thirty years His panniers ere his labor ended.

So Nature, like a gentle queen, (The story goes) at once relearned, And changed the duty to elation, Whereof the ass was well contented. The dog came next, but plainly said, So long a term could be but hateful; So Nature gave him twelve instead, Whereat the dog was duly grateful.

Next came the ape; but Nature, when He grumbled like the dog and donkey, Instead of thirty gave him ten, Which quite appeased the angry monkey.

At last came man; how brief appears The term assigned for joy or pleasure! "Alas!" he cried, "but thirty years?" Oh Nature, lengthen out the measure!

"Well, then, I give thee eighteen more; To be for each his own creature!" "Nay," said the beggar, "I implore A longer term." The dame consented. "I add the dog's twelve years besides." "It is not enough!" "For thy persistence, I add ten more," the dame replied—"The period of the ape's existence."

And thus a man's three-score-and-ten, The thirty years at the best, are contented; Are his of right; and only then, He wins what'er is worth the winning.

Then came the ass's eighteen years, A weary space of toil and trouble, Beset with crosses, cares and fears, Who'd not grow less, and not grow double.

The dog's twelve years come on at length, When man, the last of every creature, Bore of manhood's pride and strength, Sits growling, toothless, in a corner.

At last, the destined term to fill, The ape's ten years come lagging after; And man, chattering imbecile, Is but to them for childish laughter.

The Barbarism of War.

Under this lead the Boston Post publishes extracts from a recent private letter written by a resident of Paris to a relative in this city, which admirably and clearly presents the true idea of humanity regarding that remnant of medieval times—war—which all reformers should unite to condemn to the hell of by-gone passion and ignorance from whence it springs. That the new light of love any hand the nations in an universal work of peace and harmony, is the legitimate work of our philosophy. Let Christians imitate their so-called "Redeemer," throw down the needle-gun and Chassepot, and listen to the voice which says, "Love ye one another."

"It is infamous that the ambition and mutual hatred of two individuals should be allowed to plunge hundreds of thousands, nay millions, into blood and death. And I believe it to be the duty of every man and woman who is convinced of the fearful accursedness of war, never to lose opportunity of writing or speaking against it, and endeavoring to arouse public sentiment every where against it. The public sentiment of almost civilized countries has effectually abolished the duel, which was the arbitrament of brute force between individuals; why should it not in time put down that multiplied combination of all horrors, the arbitrament of brute force between nations? In some aspects, too, war is a horribly ridiculous, though certainly it can cause excitement only in friends. Here are hundreds of thousands of children brought into the world, and the first care of their parents is to furnish them with arms, and to educate them in the art of the sword, and to teach them to strike dead by lightning, and to lift their heads for a moment with lighter when he sees hosts rushing to glory, and calling on him as the 'God of Battles.' But sometimes I think men are nothing but cut-throat all, as Jean Paul says, who go on, with their heads down, browsing and chewing the cud of the half of the world, and strike dead by lightning, and to lift their heads for a moment with lighter when he sees hosts rushing to glory, and calling on him as the 'God of Battles.' 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went to the door, rang the bell, and was shown into the parlor. Presently a neat, nice looking woman came in, and he commenced to say, "Mrs. —, I called to —" "Yes," she interrupted, "I know all about it; your daughter is very ill, and is in No. —; you have come for me to heal her; she is controlled by an evil spirit; I will go with you in a few minutes, but you must promise to keep the matter to yourself, for I don't want it known that I make any such pretensions." "No," she said, "for fear of the Jews;" "for fear of losing caste, popularity? Shame!" But soon the two were on their way to the boarding house, and on entering the parlor the clairvoyant saw at once that the woman was controlled and tormented by the spirit of her former husband. On catching sight of the medium the "possessed" slunk away to the further corner of the room, and crouched down like a whipped dog. The lady-healer paused a moment to gather force, kept her eye on her subject, and presently addressing the "unclean spirit," she said, "Why do you want to torment this woman so? COME OUT OF HER, AND DEPART TO YOUR OWN PLACE, and never trouble her again, AT THE PERIL OF YOUR OWN SOUL'S ETERNAL REST!" And then making a few "passes" over the woman thus crouched in a corner, she took her by the hand and lifted her to her feet, when she smiled and burst into tears, and was led to a sofa all weak and trembling from sheer exhaustion, where she lay down, and in fifteen minutes was in a sound sleep, from which she did not wake for six hours. She then arose, took some nourishment, and was as well as ever she was. She had not eaten or slept for three weeks to amount to anything. Was this a case of "the devil cast out?"

Now, Messrs. Editors, won't you give your readers the benefit of your observations in this direction, and a few examples of the same kind—well authenticated—for the confirming of the faith of your inquirers? I am, very truly, &c.,

CURATIVE PROPERTIES OF ELECTRICITY.

EDITORS BANNER OF LIGHT—It is only recently that the therapeutic or healing value of electricity has been acknowledged. There are many of the profession now, who scout the claim that it possesses any virtues, especially animal electricity, or as it is more usually called, animal magnetism. The M. D.s, with scarcely an exception, deny that it has any efficacy, even if there be such a fluid or substance generated by the human body.

Quite recently there was an electro-surgical operation performed in the case of Gen. Kilpatrick, who has just returned from Chili. The difficulty was a tumor on the neck, protruding outwardly as large as a hen's egg, and inwardly much larger, crowding the windpipe half an inch over the left, making the effort to eat or talk very painful. Four large needles were pierced through the tumor, two a powerful electric battery was applied. In thirty minutes exactly the outward swelling began to go down, and soon disappeared. The result was, the windpipe was straightened, and the "lump" which he had complained of has disappeared.

Perhaps now that such an operation has been successfully performed, the faculty will not be as unanimously condemnatory of electrotherapy, and possibly may be disposed to examine the claim that similar results may be attained by human or animal magnetism. It has been done repeatedly, and some obstinate cases of the kind have yielded under manipulation. It is applicable to all the ills that flesh is heir to, whether functional or organic, more potent and efficacious than drugs, because it is the natural stimulant of the system, is readily assimilable and congenial with the workings of the organs forces. Ordinary medication is a violence to the system. Drugs are articles which irritate and disturb the action of one or more sets of organs, or as some of the old school men express it, induce a new disease by which the old one is removed. This on the face is an unnatural mode, and one which carries with it its own condemnation.

On the contrary, magnetism is entirely natural. There is good reason to believe that the basis of life and function is entirely magnetic. Foreign agents therefore are inimical to both, and that they do not in all cases produce death is due to the recuperative energy which inheres in the body, that principle which has been called *vis medicatrix nature*. Magnetism comes to the aid of this principle, harmonizes and blends with it.

Facts in the practice of healers attest this, and abundantly vindicate all we have said. In my own experience, it is no uncommon thing for those under my hands to express surprise that they feel more sensibly the magnetism as it passes from me to them. If our hands are joined, the nerves of the arms denote that the fluid is traveling upward, and in cases where a lung is diseased, it finally settles at the diseased or inflamed part, and is distinctly felt, generally followed by sensible relief. In some cases, those who have been affected felt nothing from a battery when applied. The power of healing I suppose to be, to a certain extent, resident in every person, though weak in some, while others possess it in a high degree. The latter probably have added to their natural powers, aid from spirit-circles, in various forms. This aid comes from the personal contact of an individual spirit, or several, and sometimes from an extemporized spiritual atmosphere, thrown off for the purpose. At times, I am cognizant of an individual spirit, and again I feel to be enveloped in a sort of mist, from which I absorb, and transmit to the one on whom I may be operating.

This subject in all its bearings is an interesting one. Its philosophy is darkly understood, even by those who have investigated the most. Yet we know healing comes of it, and that it is the nearest a panacea we can use. Why then do so many go to the old school who profess to believe in better things? This is indicative of a weak faith. As Spiritualists, let us be consistent; having eschewed the flesh pots of Egypt, let us not go back to them and turn away from what is rational, reasonable and saving. W. FOSTER, JR.

Providence, R. I., Oct. 5, 1870.

THE NATIONAL CONVENTION.

DEAR BANNER—Another National Convention has passed off; another story has been added to the pyramid of American Spiritualism; another impetus has been given to the cause universal. The Convention was a glorious success and an inglorious failure. A successful labor was performed by the zealous workers in attendance; but, so far as a general representation of the avowed Spiritualists in the country is concerned, the Convention was a failure; and, unless the downward tendency of this national movement is soon checked, it will not be long before we shall have to chant the requiem of its departed hopes. I foresee adverse times setting against the Convention, foreshadowing its failure with respect to numbers, long before it assembled. The Western editor of the *Banner*, I believe, was amongst the number who threw cold water on this national enterprise, by insinuating that it has never accomplished anything. I say this not by way of

conspire or criticism, but to set forth a fact. I censure nobody. It may be all right; at least, I am not amongst the fault-finders, believing that the cause will continue to advance, despite the neglect of any of its representatives. With Mr. Chase's manifesto of coolness, if not of opposition, we of course did not expect his attendance; but, with respect to others, we were disappointed. Why Mrs. Emma Hardinge, being within a few hours' ride of the Convention, failed to reach it, we have not yet learned. Doubtless, her reasons are potent; and of course we can't suspect her lack of interest in the cause. Bro. Peabody, who is into every good word and work, and always on duty, *we knew* would be with us if able; and it appears sickness did prevent his attendance, but the good brother was thoughtful enough to forward to the Convention the reason for his absence. If others, expected and invited, had shown the Convention this much respect, and would have exalted themselves in its favor. But few of our prominent speakers were in attendance, and but few of them reported themselves. The chairman, Mr. Wait, presided very successfully and very satisfactorily. The Secretary, Henry T. Child, was admired as a man, as a medium, and as a recorder; and I hope he will continue to fill the post which he has shown himself so competent to fill. That noble brother, Cephus B. Lynn, was present, and cheered the Convention with his voice, which has the ring of the true metal. I regret the want of an opportunity to cultivate his more intimate acquaintance. Sister E. M. Brown—I need not say she was there, for that was a matter of course. She can sail half-way round the globe (or less) while some of our hoastful champions are putting on their boots.

Amongst the most important resolutions which claimed the attention of the Convention, was one recommending a longer period of time in the employment of speakers—from monthly to yearly, or semi-yearly. I should have opposed the resolution, had I not been prevented, by a temporary difficulty in my glands, and by a peculiar formula of the Convention, from taking an active part in its proceedings. Several speakers remained silent because the rules of the Convention restricted the business to the delegates. With respect to the resolution recommending the extension of the time for employing speakers, I confess myself unable to see any necessity for it, as every society must be presumed to be competent to regulate the matter for itself. Indeed, it seems scarcely fraught with good sense, when we reflect that nothing can be easier than to reemploy the speaker when his month expires, if both parties desire it; and if he is not desired to remain longer, a serious disadvantage is imposed upon the society in having employed him for a longer period. The principal effect, therefore, of "setting" speakers is to tie the hands of both parties, so as to prevent them from executing their own wishes. I could offer other objections to setting speakers, if it were necessary, and I were not interfering with other people's business. Bro. Hull desires to settle—I do not. I would rather wear out in the cause than rust out. I consider a life of ceaseless locomotion necessary to keep the blood and other fluids in a healthy circulation, and prevent stagnation, if not crystallization. I would be willing to engage to speak for a month or two in one locality, but not for a longer period. The health of the speaker and the best interests of the cause, I think, are both opposed to "setting" speakers, and past experience confirms this statement. The Boston society, I think, have adopted the true policy—that of changing the speakers every month, or reemploying the same speaker after his month's service expires. K. GRAVES.

Richmond, Ind., Sept. 27, 1870.

TRIBUTE TO HENRY C. WRIGHT.

BY MRS. M. S. HOADLEY.

The form of a noble man has gone from our sight to mingle with its kindred dust, but thank God! he *lives* still, and will be with us, not only in the works he has left, but in spirit, to urge on, with his great, inspiring powers, our weary souls to action. "Dear Henry!" thousands loved thee because of thy goodness, thy great truthfulness, thy conscientiousness, and thy strong will to aid the oppressed and suffering humanity in every shape. Thy work in the form is done; thy crown of glory won.

Grand soul! whose mighty power Hath permeated human thought, And roused full many a weary heart From out its slough of dark despair, To nobler purposes and loftier life; Whose strong, true manhood towered Like forest oak among its kindred, Grew stronger for the many ills That fury storms of ignorance Have swept round thy devoted head; Whose words of truth, like two-edged sword, Have cut old superstitions' veil; With many a rent and let the light through To shine on hearts chilled high to death; Whose faithful hand hath ne'er refused To grasp the pen with powerful thought, Or wring a brother's hand with friendly feel; Whose kindling eye hath, like a gleaming star, Poured forth its love or many a darkened path, and made it bright.

And, like the lightning's flash, pierced Many a temple, reared in pride, And shattered its weak walls to dust; Unfiring in thine efforts for our sex— To raise our womanhood to God, And make us feel that love divine Would save the sinner from his crime, As Christ taught in the days he lived! To break the chains of slavery From off God's children in the South, Establishing the equal rights claimed. As man's just inheritance, And that his life, God-given, belongs to him; That prisons and the scaffold tree, Are symbols of a headstrong, Unworthy this progressive age, And, as the light of truth comes in, Must pass forevermore away. Immortal soul! whom I have loved And honored as a noble man, When in thy presence I have stood, And seen thy majesty of human life, Now thou art free from earthly pain; That noble form will soon go to its dust, And we who loved thee see thee here no more, Save as our inner sight is quickened To behold thy spirit-form.

The mourning winds are breathing now, A solemn requiem, that, as I write, Seems chanted to my soul for thee. And tears are falling, dropped, it seems, As tokens to thy sacred memory, Immortal as thy spirit will be thy work! A million monuments in human hearts Inscribed with gratitude's most potent words, Are reared, eternally to stand, Each bearing record of thy love For some poor, hungry, starving soul! Let but the shadow of thy mantle fall On this weak heart of mine, And teach me how to speak poor truths, That, like to thee, when this poor life is past, The world be better that I lived, And, crossing o'er the mystic stream, The glorious crown of light and love Be placed upon my brow, as thine

Now sparkles in the nearer presence of thy God.

Spiritual Phenomena.

SEALED LETTERS—BEAUTIFUL TESTS.

EDITORS BANNER OF LIGHT—Having heard and read considerable at one time and another about sealed letters, and always desiring to know for myself more about the matter, I have taken a little pains the past summer to investigate the subject, and herewith send to your readers the results, believing them to be somewhat interesting, inasmuch as they proved very satisfactory to me.

On June 26th, I addressed a letter to my spirit-grandfather—writing to him with just the same familiarity that I would had he been living in the flesh, and I confess with feelings of profound respect and affection. This letter I securely sealed, and upon it private marks, enclosed it within another envelope, and sent it to W. Flint, medium, of New York, to be answered.

I will here say it was my sincere desire while writing this letter, that if any of my spirit friends were present and knew what I was then doing, that the letter might be answered immediately upon its reception by the medium.

Whether or not my desires were understood, or whether they had anything to do about dispatching business, I cannot say, but it is true that the letter was sent by mail on Tuesday, the 28th; went some three hundred and twenty-five miles, and was answered the 29th, and the answer reached me the same week!

With the answer was returned my sealed letter, and precisely in the condition that I had sent it! I am satisfied beyond all doubt that the sealed letter was not opened, nor tampered with in any manner whatever.

The answer was written with a lead pencil, on one side of half sheets of paper, and from right to left, so that one had to hold the sheets writing side to the light in order to read them.

The answer was such as to give me great satisfaction, and to leave in my mind no room for doubt but that it was the immortal spirit of my grandfather that dictated it. And though it would not have an especial interest to any but those for whom it was intended, yet there are some things in it characteristic of my grandfather which I will relate. For instance, we grandchildren always called him "grandpa," instead of "grandfather," being taught so by himself as well as our parents. In course of his answer he says, "Yes, your grandpa lives, and often near with his loving, guiding influence." This little thing, insignificant to the reader perhaps, had in it a great deal of meaning to me. My reason not only recognized it, but my whole spiritual being felt and accepted it. He answers questions closely, encourages me in the ways of duty, and closes by using words, peculiar to him on parting from friends, "Good-by."

In commenting the answer, he says, "My dear Grandson, your dear welcome message of the 26th is before me," etc. Now, how in the name of reason and common sense, (when the sealed letter had not been opened), could the medium have known that I was a grandson? How could the medium, a perfect stranger, with no time for investigation, know but that I was a brother, an uncle, or a father of the spirit addressed? How could the medium have known that the letter was dated the "26th," as it really was?

In my judgment there is no way to get around these things, but by admitting that they come from the source they purport to come from, viz.: From immortal spirit-friends. It is the most reasonable, as well as the most acceptable theory a person can well believe. What is the use of going clear around "Robin Hood's barn" to undertake to arrive at a truth, when there is a nearer and a better "cut"? What is the use in people willfully and maliciously "kicking against the pricks," when they must know all they will get for their angry pains will be tremendous sore feet?

On July 24th, I addressed another letter to my grandfather in spirit-life, and in due course of time I received an answer through the same medium. It was fully as satisfactory as the first. The letter was put into an envelope and sealed, over which I pasted, in a thorough manner, a sheet of writing paper. Back with the answer came the sealed letter, as before, and as far as my eyesight or reason could discover, in just the same condition it was when I sent it away! I feel as certain that it was not opened nor tampered with as a person can well be certain of anything—say, for instance, as certain, as I am that there is now war in Europe, though I am not there to see it.

But what would chiefly interest the reader in this answer, would be the beautiful test that accompanied it. He writes: "Oh, V—, I was, when you received my message, standing by your side. I was very happy to see the happiness it caused you. I tried so hard to let my presence be known! I touched you upon the shoulder and called you by name; but you neither felt my touch nor heard my voice. I will, when you receive this, try again."

And now comes the test. On receiving the letter from grandfather, I went into the house of a friend to read it. I sat down in the room alone, by the side of a window, and read my letter. I sat on a chair, my right shoulder resting against the window casing. Opposite to me, on the lower half of the window sash, in nearly a horizontal direction, was a small vase of flowers, about three feet from me. I had read the letter, put it in my pocket, and just taken up a newspaper, when I felt something brush my forehead, and noticed a petunia blossom fall into my lap upon the newspaper, and somehow or other sort of slide along and rest upon the window sill!

I was surprised. There lay the flower, plucked clean from the stem. I called the ladies who were present to see it. I instantly thought of what grandfather had written, "I will, when you receive this, try again!" I studied the manifestation carefully as I could, and I could find no way in which the flower could possibly have reached me without assistance. There was no wind in the room—all was still as night, save voices in another room. If the flower had only fallen from the vase, it would, by its own gravity, have silently fallen to the floor, directly beneath the vase. But the fact was, it came in a horizontal manner, at least three feet, before touching me, and then went as much as two and a half feet horizontally before resting!

I believe this manifestation was from my spirit-grandfather, or from some spirit intelligence under his direction. He was a man that made few promises while in the flesh, but those he did make he intended to fulfill. I always thought I loved this blessed old man, whose best form and long grey locks I still seem to see, but never have my heart affections for him been warmer or purer than they are to-day. I feel his presence, and I know that he has to be praised for ordaining his laws so that they shall be for the highest welfare of his children! Let us thank him for this age of the world, when the lights of heaven are permitted to stream upon us unceasingly, and for the development of the physical and spiritual universes in purity, in knowledge, in wisdom, and in love. E. W. POWERS.

St. Johnsbury, Vt., September, 1870.

Banner Correspondence.

SKOWHEGAN CONVENTION OF SPIRITUALISTS.

Wm. S. Planners, writing from Cornwall, Me., gives a brief account of the Convention, from which we make the following extracts. We are obliged to condense for want of room. He says: "At the deliberations of the Convention, Madison and Carleton were held a Convention at the grove of Alder Hill, in Skowhegan, on Saturday and Sunday, Sept. 10th and 11th. The early part of Saturday being rainy, no meeting was held at the grove, but at 1 o'clock P. M. the Convention met at the hotel in Cornwall, and proceeded to organize by choosing Wm. Philbrick, of Skowhegan, President; Samuel Woodman, of Cornwall, Vice President; Wm. S. Planners, of Cornwall, Sec., and Mr. C. H. Brown, of Skowhegan, Secretary, a committee of arrangements.

The President not being present, the chair was occupied by the Vice President. Public exercises commenced with a song from the audience followed by an invocation by Mrs. Clara A. Field, of Newport; a song by the audience was followed by addresses by Mrs. Field, and Mrs. Wentworth, of Knox.

The following preamble and resolution, presented by Seward Mitchell, were then received and adopted by the Convention: "Whereas, Every intelligent Spiritualist feels that the principles of Spiritualism are founded on the rock of God's eternal truth; therefore, Resolved, That all persons present, whether Spiritualists or Christians, Reformers or Infidels, be allowed to express their views on all the deliberations of these meetings, subject only to self-respect, and that deference due the rights of others.

Remarks were then made by S. Woodman, S. Mitchell, and others, and the Convention adjourned to meet at the grove on Sunday, 11th, at 10 o'clock A. M. Sunday Morning Session—Met at the grove. Vice President S. Woodman in the Chair. On motion, voted to add three to the committee of arrangements: Mr. Brain, of Madison, Albion Nay, of Skowhegan, and S. S. Woodman, of Cornwall, were chosen.

Public exercises commenced, which consisted of songs by the choir, invocation and address by Mrs. Priscilla D. Hubbard, of Madison after which, remarks were made by S. Mitchell, of Cornwall, G. W. Mansfield, of Portland, and Elder Hamilton, of Cornwall, each a committee of three appointed by the chair to receive and present resolutions. Seward Mitchell, of Cornwall, S. D. Arnold and Alonzo Colburn, of Skowhegan, were appointed. Adjourned for an hour.

Address of Session—Meeting called to order by the Vice President. Collection taken to defray incidental expenses. Amount received, nineteen dollars and fifty-two cents (\$19.82). The following preamble and resolution presented by Mitchell, were received and adopted by the Convention: "Whereas, We learn with regret that our sister Clara A. Field is about to leave us to labor in other parts of the vineyard; therefore, Resolved, That we tender her our most heartfelt gratitude for the good work she has done among us, and most cheerfully and earnestly recommend her as an earnest and able public speaker, in any place she may be called to labor.

Public exercises then commenced, consisting of songs by the choir; invocation and address by Mrs. Clara A. Field, on words contributed of the friends, viz: "No hurricane can thee destroy, Until thy work is done." After which the meeting adjourned.

On the whole, the Convention was a success. Notwithstanding the inclemency of the weather at the beginning of the Convention, all the meetings were good, many coming from a distance—some riding as far as twenty, thirty, and even forty miles to be present, showing by their zeal in coming, and their earnest attention to the speaking while the present, and their interest in Spiritualism is not "dying out," but rather increasing.

CONNECTICUT. SPIRITUALIST CONVENTION.—At the annual meeting of the Connecticut State Association of Spiritualists, held at Middletown, Sept. 15th, P. P. Isham, one of the Vice Presidents of the Association, acted as President, and P. A. Hunt was chosen Secretary. On motion, the report of the Association was called for and read by E. Annie Hinman, of Middletown, Conn. The following officers were elected for the ensuing year: Dr. P. P. Isham, President; Dr. Holl, Mrs. P. S. Hussey, Benjamin Abbott, Mrs. G. Harvey, A. E. Carpenter, T. M. Allen, P. B. Skinner, Nelson Powers, Vice Presidents. The following officers were elected for the ensuing year: Board of Trustees were reappointed.

The Committee on Resolutions presented the following to the meeting, which were adopted: Resolved, That all persons attending the missionary efforts of our State Association call for our gratitude to God and the angel-world for past effort and a firm reliance for the future; therefore, Resolved, That the power that Jesus Christ exercised in the laying on of hands to heal the sick is the same as modern mediums operate with to-day; and, Whereas, The Legislatures of some States have prohibited the exercise of Spiritualism, and in other ways attempted to legislate against liberal laws; Resolved, That it becomes our duty to apply the ballot, ignoring party ties, for the support of men of liberal, religious and patriotic views; and, Resolved, That salvation is attained only by good intentions and good works, and that man is accountable for all his disquisitions from moral and physical law, and must suffer accordingly.

MINNESOTA. SHAKOPEE.—L. L. Foster sent the following: "Enclosed is a notice for September, with an appeal to the devoted Spiritualists of Minnesota, hoping to stir up their minds, by way of remembrance, that many subscribing to the Ratio fund at Fairbault have not as yet paid up their shares. The annual Convention is near at hand; our reports must be made up, and accounts settled; and, unless you all pay your dues promptly, some bills must go unpaid. Let all persons who have not paid their dues consider as they are about to meet in convention, that they may settle the 21st of this month, with the 'stamps' to settle their arrears, or send the same by some one that is coming from their place. Justice demands a settlement between themselves and the association, and they may start on the new year even with the world, at least. Please make an extra effort to raise the little due the Association, and come prepared to encourage one another in the work. Come one, come all, and let us all be glad to have a glorious time. Let all bring as good a time with them as they can, and as much of it; and we will have a profitable meeting. Spirit-friends will be there, ready to encourage in every good word and every good deed." Report.—Whole number of lectures given, 21; expenses, \$9.55; whole number joining Association, 25; places visited, Plymouth, Excelsior, Kingston, Hutchinson, New Auburn and Shakopee, in collection, \$41.10.

Hutchinson, the church people raised \$11.00 for our lectures, that resulted in a discussion of four evenings with Mr. Griffith, an Antislaveryist, that ended in our favor. We attended at the house of A. Bonding, Sept. 15th, I joined in marriage Mr. David B. Christfield and Miss Mary E. Coffin, all of Hutchinson, Mead Co., Minn. At Excelsior, Mr. Galpin, a Congregationalist leader, came one evening and made some objections, but refused to meet with us. The work goes bravely on, and theology retreats at every attack.

Before the Convention, I shall visit John Prairie, St. Paul, Stillwater, Sault Ste. Marie, and in evening, St. Cloud. The above is respectfully submitted to the Spiritualists of Minnesota.

LIST OF LECTURERS.

- [To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. Should any name appear in this list, and you know not to be a lecturer, we desire to be so informed.]
- J. MADISON ALLEN, conscientious trance speaker, he now prepared to make engagements with Spiritualist Societies for the winter with a prospect of giving twelve week-long lectures, when desired, on the Science of Language, and Instr. et classes in the new and Natural Short-hand. Will also officiate at all social and wedding. Address, Boston, Mass., care *Banner of Light*.
- C. FARRAR ALLEN will speak in Kansas City, Mo., during the winter, in October, Nov. 6 and 12, in Plymouth, Nov. 20 and 27, Dec. 4 and 11, in Worcester, Dec. 11, Jan. 1 and 8, in Baltimore, Md., during the winter, and will make further engagements in the winter, in the following places: East Cambridge, Mass. Mrs. NELLIE T. BURMAN will speak in Troy, N. Y., during October, in Lewiston, Me., during December; in Philadelphia during April and May. Address, Elm Grove, Colerain, Me.
- ANDRE L. HALLOU, inspirational speaker, Chicago, Ill., care E. W. Powers.
- Wm. H. BERRY, Esq., 69 Madison street, Chicago, Ill.
- M. G. BERT, inspirational speaker, Almond, Va.
- HENRY HANSTON, inspirational speaker, Duxbury, Mass.
- Mrs. A. G. BOWEN, inspirational speaker, Richmond, Iowa.
- Mrs. M. A. C. BROWN, West Randolph, Vt.
- Mrs. A. F. BROWN, St. Johnsbury, Vermont.
- Mrs. ABBY S. BRUNSON, inspirational speaker, 10 Chapin street, Boston.
- Dr. J. H. CUMBER, 39 Wall street, Boston, Mass.
- Dr. J. C. CHURCH, 100 Broadway street, New York, N. Y. Address rear 59 Poplar street, Boston, Mass., care Mrs. J. E. Hartwell.
- WARRICK CHASE, 60 North Fifth street, St. Louis, Mo.
- Dr. J. M. CHURCH, 100 Broadway street, New York, N. Y. Address rear 59 Poplar street, Boston, Mass., care Mrs. J. E. Hartwell.
- DEAN CLARK, trance speaker, Cincinnati, O.
- DEAN CLARK, trance speaker, Cincinnati, O.
- Dr. A. B. CHILD will lecture at convenient distances from Boston, Address 39 School street.
- CHARLES P. CHURCH, inspirational speaker, Fredonia, N. Y.
- Mrs. J. P. COLLA, trance speaker, 737 Broadway, New York.
- Dr. THOMAS C. CONSTANTINE, lecturer, Thornton, N. H.
- Mrs. HETTY CLARK, trance speaker, 100 Broadway, New York.
- Mrs. H. CLARK, Chatham, Vermont, 110 High street, Minn.
- Mrs. D. CHAMBER, trance speaker, Vineland, N. J., box 272.
- Dr. H. H. CRANDALL, P. O. box 100, New York, N. Y.
- Mrs. ANNE H. CULY, trance speaker, Pennington, Ind.
- Dr. H. CURTIS, Hartford, Conn.
- Mrs. JENNIFER C. CURTIS, Hartford, Conn.
- Mrs. ANNE H. CANNFIELD, Niagara Falls, Buffalo, N. Y.
- Mrs. CAROL M. CURRIE, trance, Hillsboro' Bridge, N. Y.
- Dr. JAMES COOPER, Hartford, Conn.
- Mrs. ANNE H. CURRIE, trance, Hillsboro' Bridge, N. Y.
- Mrs. MARIETTA F. CURRIE, trance speaker, Hartford, Conn.
- Mrs. LUCY H. CURRIE, Hartford, Conn.
- J. P. COWLEY, M. D. will lecture on "Human Temperaments." Address, Ottawa, Ill., box 1574.
- Mrs. L. D. DAVIS, Hartford, Conn.
- Mrs. Wm. DEXTER, Wellesley, Mass.
- Mrs. LIZZIE DODDS, Pavilion, 57 Tremont street, Boston.
- Dr. C. H. DUNBAR, Hartford, Conn.
- Mrs. AGNES M. DAVIS, 200 Main street, Cambridgeport, Me.
- Mrs. NELLIE L. DAVIS will lecture in Worcester, Mass., during October. Address, 100 High street, New York, N. Y.
- THOMAS GALEA FORTER speaks in Philadelphia during October, January and February; in Philadelphia during November, December, in Baltimore during March; in Troy, N. Y., during April; in Salem, Mass., during May; in Hartford, Conn., during June; in New York, N. Y., during July; in Philadelphia during August; in Philadelphia during September; in Philadelphia during October; in Philadelphia during November; in Philadelphia during December; in Philadelphia during January; in Philadelphia during February; in Philadelphia during March; in Philadelphia during April; in Philadelphia during May; in Philadelphia during June; in Philadelphia during July; in Philadelphia during August; in Philadelphia during September; in Philadelphia during October; in Philadelphia during November; in Philadelphia during December; in Philadelphia during January; in Philadelphia during February; in Philadelphia during March; in Philadelphia during April; in Philadelphia during May; in Philadelphia during June; in Philadelphia during July; in Philadelphia during August; in Philadelphia during September; in Philadelphia during October; in Philadelphia during November; in Philadelphia during December; in Philadelphia during January; in Philadelphia during February; in Philadelphia during March; 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The Banner of Light is issued on a sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, OCTOBER 22, 1870.

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WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY, EDITOR.

LEWIS B. WILSON, ASSISTANT.

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The Wrongs of Women.

It is no mere sentiment that actuates women in their present determined efforts for the improvement of their condition; it is because they know what others do not know and never can know of the tyrant necessities, hardships and injustice that doom them practically to a life of wretched servitude. No society could long continue that permits such a condition of things, whether seen or unseen. The prime necessity of a healthy society is, that all its members shall be free to help themselves. In our modern society, we find an alarming corruption and disintegration going on, principally because it denies to one-half of its members the opportunity to obtain an independent living by honest and reputable exertion. It shuts woman out of all the places where remuneration awaits her effort, and dooms her to sufferings of which, as a class, men have but a most dim and indistinct idea. Not until this great wrong is put right may we hope for the genuine reformation of the social condition. All other applications will be but as plasters to surface sores, while injustice is mining everything at the core and centre. We are well aware of the difficulty of reconstructing the entire social organization, even upon a single point, without time and deliberation; but this is a matter so perfectly simple and direct—merely the opening of a door to petitioners—that future generations will look back in astonishment to see the obstinate reluctance with which we finally acceded their rights.

As illustrating among the disadvantages to which the sterner sex put and keep the weaker one, we may instance three several cases which have been alluded to in the public prints of this city. Nothing could well be more cowardly, and even base, than the sentiment they disclose. One was that of a young lady who, being compelled to support herself by her own exertions, applied to the proprietor of a certain establishment of high repute for a situation as saleswoman. At the close of some talk on the subject, she was informed by the proprietor that she did not dress well enough to suit his purpose. To this she replied that she had had the misfortune to be some time out of employment, but that, as soon as she could again earn something, she should take pains to make herself faultlessly presentable. The proprietor answered her that she must do as other girls did—rely on some friend outside, and reckon what she would in the store as clear gain. The second case was that of another young lady, whose application for work at a fashionable establishment on another street was answered in precisely the same manner. The third case was a little different; it was not an application for work or a situation, but the voluntary expression of opinion on the part of the head man of a large retail dry goods establishment, who said he could not do anything for the wages of the girls in it were reduced, as most of them had some man outside to furnish the money to dress them. To these let us add one of our own knowledge: it is that of a poor woman in this city, who is the sole dependence of a helpless and sick grandparent, having a child of her own to support besides. Formerly she was a capable saleswoman in a large and popular dry goods store on a popular street, but received her peremptory discharge last June, for being absent from her place part of two days in succession by reason of sickness. She has been unable to obtain any employment since. Kind Spiritualists are assisting her in her distress; but they feel that society has no right to cast off its responsibilities upon them or upon any other individuals.

Now, here is a state of things calculated to excite the profoundest feelings of pity, anxiety and indignation. It is one, too, that cannot always continue without a remedy. There is so very much wrong in it that its mere weight will overturn any form of society that thinks to go on and carry it without trying to correct it.—Who can reflect with anything like satisfaction upon a social plan in which such outrages against one sex are knowingly practiced without a hiss of protest save by the women themselves? Are men so fatally short-sighted in their morals as not to see that they are sapping and destroying, by the tyranny of such selfishness as this, the very hopes on which the future is built? Do they not yet understand that injustice as flagrant as this, which so fatally on themselves, on all their interests in the social state, on their higher enjoyments, on their real prosperity? Have they given entertainment to the delusion that they can go on with the entire social scheme on their own shoulders, seeking only self-aggrandizement and self-gratification, and indifferent to the wrongs and sufferings inflicted on women, who are imploring for the more privilege of helping themselves?

No one can say that we are indeed civilized, or anywhere near to it, who views this spectacle, of which we have furnished ever so faint an illustration, without a shudder of astonishment bordering upon actual horror. As we said before, civilization must rest on abstract justice; and if there is the least semblance of justice in this, then barbarism itself may be styled civilization. Is it to be wondered at that woman pleads her own cause on the platform, as she is doing, when she has so little to hope for from the hand of man? Is it at all surprising that she seeks to obtain power for herself through the ballot, that she may command, by its agency, the correction of evils so gross and unreasonable? And she will persist until she is at least carried her point. She will not always stand a suppliant to the society where she is entitled to equality. Her wrongs are her most effective weapons of warfare. The longer man permits them to continue, the more certain he makes the triumph toward which she is moving. He will discover that he cannot stand alone, and likewise that he cannot wrong woman without doing a greater wrong to himself.

The Banner of Light in Washington.

Our friends in Washington, D. C., can always obtain copies of the Banner of Light at the new bookstore of Mr. J. D. Adams, corner of 8th and F streets, opposite the post-office.

Return of Dr. J. R. Newton.

We, with thousands of others, cordially welcome the return of Dr. Newton after his six months' effectual labor in England. That he did a good work there is beyond all question. The Spiritual Magazine for October contains a full account of the farewell meeting tendered to the doctor just before his departure, which took place in Cambridge Hall, Newman street. J. C. Luskmoor, Esq., presided. Mr. Thomas Shorter proposed this resolution:

"That we deeply sympathize with Dr. Newton and his mission, and rejoice in his success amongst us, and fervently pray for the undiminished success of his efforts in the promotion of Spiritualism and for the good of humanity."

Mr. Shorter then spoke at length in advocacy of the resolution. He was followed by Mr. Jones, after which Dr. Newton related some interesting cases of cures and spiritual manifestations. Mr. James Burns closed his remarks as follows:

"But the crowning feature of Dr. Newton's teachings was his fearless openness and thorough candor. He openly avowed the truth as it appeared to him, at the expense of cherished friendships and public approbation. I have traveled much with Dr. Newton this summer, and addressed thousands of people, and I am practically certain that Spiritualism is spreading at a very rapid rate, and never so surely and steadily as now."

Dr. Newton has opened an office in Boston, at 23 Harrison avenue, where he will exercise his remarkable gift. Let the afflicted give him a call, and learn the truth of present spirit power as demonstrated in the alleviation of human distress.

Interesting Subjects.

The frequency with which the plea of insanity has been set up as a defence in criminal cases, has agitated the public mind to a considerable extent, and created a reasonable doubt as to its truth and justice. The precise limits of moral responsibility in such cases ought to be better defined by unprejudiced experts, who have made the subject a special study. A lecture giving a thorough exposition of it was delivered last week to an appreciative audience under the auspices of the Anthropological Society in Worcester, by Professor Mead, late of the Cincinnati College. A vote of thanks was tendered, and a request made that the lecturer would visit that city again. Dr. M. has been for nearly thirty years engaged in that specialty, and has given ten courses of lectures upon it, in medical colleges, and before medical societies in the West. He is about to deliver a lecture on "Omnomania, or the disease of Intemperance, its curability, and our duty in relation thereto," and one upon interesting and anomalous phases of insanity. The unreliability of statements in published reports as to alleged specific causes is pointed out, and a comparison made between Spiritualism and religious excitement as exciting causes.

One or more of these lectures will be given in towns convenient to Boston, on application to Dr. Mead, care of Mr. Wm. Denton, Woblesley, Mass.

Spiritualism Popular.

When an unpopular cause becomes popular, thousands of timid people rush in "at the eleventh hour," and assert that they were always believers. Our cause having made tremendous headway of late, it is really amusing to observe the "eleventh hour" men making themselves prominent in our ranks. All right, gentlemen. We receive you with open arms. But you must not repudiate the noble PROGRESSORS who have so long and so tediously toiled to inaugurate the most glorious religion vouchsafed to the human race. Another thing: be generous with your funds, if you would have the world believe in the sincerity of your professions. Patronize our periodicals—the Banner of Light, the Religio-Philosophical Journal, the Present Age, the American Spiritualist, the Lyeum Banner, the New Life, etc. Let your good works become apparent. Lukewarmness and reticence among a certain class of Spiritualists have been a serious drawback upon the efforts of the zealous workers in times past; yet by great perseverance all obstacles have been overcome, and Spiritualism now stands forth before the world a fully demonstrated truth. Let us thank the spirit-world for its mighty aid in our behalf, and in behalf of down-trodden humanity. A new era dawns upon the race.

A World's Spiritual Convention.

The readers of the Banner did not fail to notice, in the report of the Seventh Annual Convention of the Spiritualists at Richmond, Indiana, that Mr. Peckles earnestly recommended, in a letter addressed to the Convention, the holding of an international convention of Spiritualists, to take place in London, Paris, or New York, one year from this fall, or from next spring. The reasons leading to this recommendation were to be found embodied in the letter, though addressed to other topics and objects. Whether all things are yet ripe for such a movement may be allowed to be an open question as yet; but it cannot be denied that, when once the different nations meet by their delegated representatives and form a perfect spiritual brotherhood, the event, no matter if heralded by shouts of applause, will introduce an era for whose coming the world has long and hopefully been waiting. It would freshly inspire the human heart to witness a spectacle so full of promise to the happiness, freedom, and progress of the race.

Marriage of Emma Hardinge.

It will be seen, by the following notice, that the renowned lecturer on the spiritual philosophy, Emma Hardinge, has been joined, in matrimony to one of her own countrymen, Mr. Britton—a gentleman of high standing, worth, and liberal principles. We heartily congratulate our friends, and hope their wedded life may prove all their hearts desire. We are pleased to learn, from a note from Emma to her friends, which will be found in another part of this paper, that she will not withdraw entirely from the work she has been so nobly engaged in for the last fourteen years:

Tuesday, Oct. 11th, 1870, married, at Grace Church Rectory, Jersey City, by the Rev. J. Rice, Emma Hardinge to William G. P. Britton, both of London, England.

Mr. and Mrs. Britton will sail for England Nov. 23, but we hope they will soon return to this country. They carry with them the fervent blessings of thousands.

Music Hall Spiritual Meetings.

Are a grand success. The large audiences grow larger each Sunday. Prof. Denton's lectures are more popular than ever. His discourse, Oct. 9th, on "The Philosophy of Death," was unusually interesting. Though thoroughly scientific, the subject-matter seemed to touch the hearts as well as the heads of the multitude, who gave proof of their feelings by earnest attention and frequent applause.

Prof. Denton's last lecture for the present will be given next Sunday afternoon, on "The Coming Day."

See card of Prof. S. B. Britton among our special notices. The Doctor is one of the most skillful practitioners of the age.

Movements of Lecturers and Mediums.

Mrs. M. S. Hoadley speaks in Hudson, Mass., Sunday, Oct. 23d.

The San Francisco Pioneer of Oct. 1st says that the talented Laura Cuppy Smith will shortly give in San Francisco a series of lectures. The public will no doubt greet most cordially Mrs. Cuppy Smith's return to the lecture field, although but for a brief period, as we regret to learn that Mrs. Smith will after these lectures leave us for sojourn in the Atlantic States.

Dr. P. B. Randolph, who recently gave up his office in this city, to Dr. Smith, having completed the writing of his two new works, has been prevailed on by his patrons to resume his practice, and he has accordingly re-purchased the establishment, and will be found at his office, 89 Court street, as per advertisement in another column. Dr. R. is also ready to lecture within a reasonable distance of Boston.

Mrs. J. H. Stillman Sovereign will commence a course of lectures on Spiritualism, on Sunday evening, Nov. 6th, at Howman's Hall, Millwauke, to be continued every Sunday night until further notice. Under her spirited speaking we hope the people will be aroused to proper action on the importance of Spiritualism.

J. Madison Allen, it will be seen by reference to the list of lecturers, is again in the field, ready for energetic work. Mr. Allen is an educated gentleman, and his medium powers are well developed. As a trance and inspirational speaker he is taking position in the front ranks. His present address is care this office.

Mrs. S. E. Warner will attend the State Convention of Spiritualists in Lincoln, Nebraska, on the 28th of the present month. Will be glad to make engagements to lecture for such societies as may desire her services during the ensuing year. Permanent address, box 98, Cordova, Ill.

Dr. H. P. Fairfield is doing excellent work in Salem, Mass. His lectures are attracting great attention.

The American Spiritualist says: "We learn that Bro. O. L. Sutill, one of Ohio's most earnest pioneer workers in the cause of Spiritualism, intends spending the winter East, with headquarters at Boston. For years a zealous Methodist, he became familiar with the Bible, which he now uses with telling effect, in proving the truths of Spiritualism. His explanations of the mysteries of that famous book, especially the prophecies and revelations, are original and highly interesting; and if there is to be a revision of its dim and dingy pages, we hope that Bro. Sutill will be employed to do the work. By him, the 'pale horse and his rider' frightful us no more; the gloomy picture of an angry God, the terrors of death and hell, melt away as faded myths before the spiritual power of a true interpretation. Those wishing to engage Mr. Sutill's services can address him at Wooster, Ohio."

Dr. J. K. Bailey is intending to labor in the East this fall, and perhaps during the ensuing winter. He is now in the vicinity of Harrisburg, Pa., from whence he goes to Elmira, N. Y. He will answer calls to speak anywhere in Southern New York, or Northern Pennsylvania, along the Erie and intersecting railways. Address, till further notice, Elmira, N. Y.

G. Amos Peirce will answer calls to lecture anywhere in the New England States, within his means of traveling. His phrase of speaking is inspirational trance. "His health since last spring," he writes, "is so far recovered that his guides are anxious to be communicating their ideas of progress to the world." As a clairvoyant physician, healing and descriptive test medium, his services are said to be very "desirable and instructive." Address him, P. O. box 87, Auburn, Me.

Wonderful Spirit-Manifestations.

A correspondent informs us that on Friday evening, Oct. 7th, he, together with some twenty others, attended a private séance at the residence of Mrs. Cutter, 33 Dover street, Boston, and there saw many remarkable demonstrations of spirit-power in the form of the physical phenomena—such as rope-tying, personating, spirit-touch, &c. All these were done while the medium was entranced. Her hands were tied as no one in the form could have tied them. She gives (he says) every one a chance to examine for themselves, and there is not the slightest opportunity for deception or collusion with other parties, provided a disposition to do so existed.

Our correspondent is informed that Mrs. C. will afford an opportunity on Sunday evenings for the public to investigate the matter, and he advises all interested to avail themselves of the opportunity.

Discussion in Cincinnati.

A correspondent writing from Cincinnati says: "Rev. Moses Hill is giving us a grand course of lectures. He is having good audiences, and is doing great good. Our society is looking upward. The Rev. John Moore, of Philadelphia, Pa., has offered to debate with Bro. Hill in Cincinnati. We are arranging the preliminaries, and expect the discussion will take place during the third week of October. We have endeavored to get a Cincinnati clergyman to debate with Bro. Hill, but none will accept. I suppose they will do all they can against the success of the discussion. We feel quite confident it will create an interest heretofore unparalleled in our city in the cause of Spiritualism. Old theological teachings must fall when met by Spiritualism."

Massachusetts State Spiritualist Association.

By a call in another column it will be seen that this Association will hold a Convention at the City Hall, in Haverhill, Mass., on Saturday and Sunday, Oct. 22d and 23d. Preparations have been made to ensure a large audience, and good speakers will contribute interest to the occasion. A business meeting of the Executive Committee of said Association is called, to take place at the Free Circle Room, Banner of Light Office, Boston, at 3 P. M. of Wednesday, Oct. 19th. A full attendance is earnestly requested.

Only \$1.00 for A. J. Davis's New Book.

MESSRS. Wm. WHITE & Co.—Brethren: After a series of delays and expensive accidents, my "Fountain" volume is born into the world. In your last issue, I observe, you very justly remark that it cannot be sold at retail for less than \$1.25 per copy. That is very true. For a book, with even a few illustrations, containing 252 pages, this sum is considered very low. But I particularly request that you put the price down to \$1.00 per copy, so that everybody can afford to purchase one or more, and thus by larger sales make up for the losses occasioned by fire while the "Fountain" was in process of manufacture.

Your brother, faithfully,
A. J. DAVIS.

Miss Glyn, the celebrated English tragedienne, has given three readings in this city, at Tremont Temple, to large audiences. "Hamlet" and "Macbeth" were read last week. "Othello" is to be given on the 18th, and "Tomeo and Juliet" on the 21st inst.

Spiritualist Lyeums and Lectures.

Boston.—Mercantile Hall.—The Children's Progressive Lyeum still continues to hold its meetings here, under the direction of D. A. Ford, Conductor, and Miss Mary A. Sanborn, Guardian. At the last meeting, Dr. W. A. Duncklee, Treasurer, reported a deficit amounting to over \$100, which he hoped the friends of the movement would unite with him in raising; that the organization may be able to free itself from encumbrances. No letter object for pecuniary assistance is presented to any one having the means than this Lyeum, and let those possessed only of one talent of this world's goods see to it that they are able to render a good account of its usury.

The session held Sunday morning, Oct. 9th, was varied and interesting, consisting among other things of declamations and readings by six children, and songs by Chas. W. Sullivan, Edna S. Dodge, Hattie A. Richardson. Mr. F. W. Locke sang one of his own compositions, relating a story before it, to show the circumstances under which it was written. The grand Banner March was excellent—about one hundred being in the ranks. Meeting closed with a song from the new book.

Organization of Evening Conferences.—On Sunday evening, Oct. 9th, quite a number of Spiritualists and friends of the cause assembled at Mercantile Hall, for the purpose of carrying out a plan proposed at a previous afternoon meeting, for the organization of a series of evening conferences during the winter.

The meeting was called to order by Dr. W. A. Duncklee. A. E. Carpenter, from the Committee appointed at the previous meeting to prepare rules of order for the course, made the following report, which was unanimously adopted:

1. Name.—Boston Spiritualist Conference.

2. Object.—To consider topics of various kinds bearing upon the general subject of Spiritualism.

3. Officers.—The officers of this Conference shall consist of a Chairman, Secretary and Treasurer, the Chairman to be chosen monthly.

4. Sessions.—The speaker opening the question shall not be allowed over half an hour. Others shall confine themselves to ten minutes, and no person shall speak twice during one session if others desire the floor. 5. The opening speaker of each meeting shall be appointed by the chair. The question shall be proposed one week in advance, and each speaker shall confine himself to the question as far as possible.

The Conference then proceeded to the election of officers, with the following result: Chairman, M. T. Dole; Treasurer, W. A. Duncklee; Secretary, John W. Day.

The following named members were appointed a Committee to present subjects for consideration and debate: A. E. Carpenter, H. S. Williams, and John W. Day.

The Chairman then announced the meeting open for remarks. A. E. Carpenter proceeded to read a paper which he had prepared on physical mediumship, as shown in the presence of Miss Mary A. Orris, of Haverhill, Mass., stating that there was no question but that the things were done by some power outside the girl. This account will be published in our issue hereafter. Mr. Carpenter then added a few remarks strongly supporting the phenomena generally, and saying he was glad to hear Prof. Denton at Music Hall, in the afternoon, speak as he did of the other life.

Dr. H. B. Storer, following, thought that the sincerity and depth of our belief in anything phenomenal should not be made a basis for others to rest on. Let every one examine for him or herself. It was the trouble of our time that persons took too much for granted. He desired that all should carefully examine for themselves. In the interests of truth it was our duty to investigate carefully whatever was said to come from spirits or other circles. He said he probably believed as much as anybody concerning the phenomena, but that, in all cases, he must investigate for himself, and according to his own idea.

The remarks of Dr. Storer called forth replies from several. George A. Bacon endorsed the manifestations, citing several cases, among which was one where a perfect stranger (a lady) had at the late National Convention at Richmond, Ind., ascended the platform and showed to the President, Hon. J. G. Wall, the initials of his daughter, who had—unknown to the medium—promised him at a circle the night previous that on the following day she would manifest to him. He thought that in believing the spiritual phenomena we had the evidence of the majority of our senses.

Mr. Stokely followed, giving his experience among various churches, in his search for a knowledge of immortality, which he found at last in Spiritualism.

John Wetherbee, being called for, responded by declaring that, to his mind, the subject of eternal life, as a matter of demonstration, could never wear out—it was one by the side of which the things of this world sank into nothingness. He believed the true rule of conduct in spiritual as in other matters to be: Be sure you've got a fact, and then stick to it. A fact once demonstrated ought to stand for a million years. He quoted the experience of Horace Greely, as given by himself in "Recollections of a Busy Life," wherein he, being present at a circle among strangers, received, as a test, written on paper (which was beneath the table, and which he himself declared it was impossible for any of the party to reach—his hands all being on the table) the name of his brother who had died forty-five years before, and whom he had well nigh forgotten. Mr. Greely expressed himself satisfied that no human agency did this, but summed it all up by saying: Let the affairs of each world be kept by themselves. Mr. Wetherbee could agree with Mr. Greely in everything in the story save the conclusions he drew from it. He (Wetherbee) would stick to Spiritualism if every one went back from it. He knew there was some outside power at work, and he knew it could not be God—for he had just heard Prof. Denton in the afternoon—so it must be the spirit of man unclotched of the flesh.

Dr. Storer repeated his views that great caution should be observed. He had facts which he was convinced of. One table he had received from Mrs. Girdley had been the most reliable one he had had during his twenty years' experience; and also which he had received was unproven or untrue. He called the attention of all to the fact that he who points out the weak parts of the fortress is of more service than he who marches around it, declaiming alone upon its merits.

Mr. Young said that many mistakes which occurred in the course of the evening were of future progress; the errors of to-day would be those of to-morrow. We learn that each sphere of thought attracts spirits kindred to it. Let us love and live for each other.

Judge Ladd and Mr. Campbell were present, but declined speaking, whereupon Mr. Dole proceeded to speak of the great good done by the American Liberal Tract Society, which had, in the comparatively short space of its existence, published three hundred thousand pages of tracts, though with but limited means. He then read one of their issues, Tract number eleven: "Modern Phenomena," by William Lloyd Garrison, which was published originally by him (Garrison) as a book notice in the Liberator for March 3d, 1851.

H. S. Williams, from the appropriate committee, reported as the subject of the next debate: "Is the spirit-world objective or subjective?" He then proceeded to say that he endorsed the phenomena, but believed in caution in their investigation; and said that the shade of doubt sometimes coming over the mind of the old Spiritualist, itself showed the necessity of a full understanding of the matter, which could only be done by individual careful examination.

The question was accepted for discussion at the next meeting, and Dr. H. B. Storer appointed to open the debate; after which the meeting adjourned.

Temple Hall.—The usual circles for spirit manifestations—morning and afternoon—at Temple Hall, were well attended Sunday, Oct. 9th. In the evening, F. W. Locke addressed the Spiritualists on the subject of Temperance.

We have received from the Secretary the records of a late meeting held by the Boston-based Spiritualist Association for the election of officers for the ensuing year:

Regular Meeting of the Association.—President Higgins in the chair. The records being read and approved, reports were called for. Treasurer reported all bills paid, and a balance on hand of \$27.00. President reported the condition of the Association at the present time as harmonious and prosperous, notwithstanding the opposition it has had to contend with from outside influences; and if the good order and a crowded hall were indications of success, there was every reason to be encouraged.

The Association then proceeded to ballot for officers, with the following result: President, C. M. Higgins; Vice President, E. R. Trippe; Secretary, James N. Burnham; Treasurer, John Howard; Guards, Abby McOrilla, William S. French. It was, on motion, voted to unite the Lyeum, now meeting at Codman Hall, 170 Tremont street, with this Association, to be called "Temple Hall Progressive Lyeum." Officers: Conductor, J. Maurice Gaudin; Guardian, Hattie A. Dana; Assistant Guardian, Abby Joselyn; Secretary, H. Baldwin; Treasurer, J. Howard; Guards, J. Howard, — Simpson, — Baldwin. Temple Hall, Boston, Oct. 3d, 1870.

of money or clothing will be thankfully received and faithfully distributed.

Lyeum Union Assembly.—This course of evening dances, carried on under the auspices of the Boston Children's Progressive Lyeum and the Lyeum Aid Society, was commenced on Monday evening, Oct. 10th, at Codman Hall. A full attendance signified the occasion—music by Hall's Quadrille Band—T. M. Carter, leader. In consequence of the success of the opening night, the parties will continue to be held at the same hall during the winter on Monday evening of each week, instead of every two weeks, as previously announced. Tickets may be obtained of M. T. Dole and the officers of the Children's Lyeum at Mercantile Hall.

Churches.—Granite Hall.—Prof. William Denton continued his engagement at this place by a highly instructive and entertaining lecture on "The Soul of Things," Sunday evening, Oct. 9th. The course this year bids fair to be as successful as the last, and first-class spiritual meetings "threaten" to become a standing ornament to the city, much to the alarm and disgust of many worthy churchmen.

Cambridgeport.—Harmony Hall.—The officers and members of the Lyeum at this place are hard at work for its maintenance. On Friday of each week alternately is held either a leader's meeting or session of the Lyeum Aid Society at private residences, and on each Thursday evening an assembly for dancing at Harmony Hall—proceeds being used to sustain the organization. The winter campaign has already begun, and judging from its last session, Sunday morning, Oct. 9th, a good account may be expected from this Lyeum.

North Scituate.—Catharine Hall.—Daniel J. Bates writes, Oct. 10th: "Dr. J. H. Currier, of Boston, spoke at this place on the 9th inst., to an attentive audience. Subject in the morning, 'Growth'; in the afternoon, 'Perseverance, the right.' The lectures abounded in sound logical argument; the latter discourse urging those who had accepted Spiritualism as their religious faith, not to falter or be afraid at any time to acknowledge it to the world, though it might be unpopular; but to say, I am a Spiritualist, and intend to practice my belief by a life of true manhood or true womanhood. The Doctor speaks at the same hall the last Sunday of January."

Lyons.—Samuel F. Parsons writes, Oct. 7th: "As I had leisure I thought I would write you a few lines from the City of Souls (Salem). It is not very often I am commended from this place in the Banner, and you may think we are in all our senses as regards Spiritualism, but this is not so. We are having good meetings, largely attended by the most intellectual, and persons from every church are investigating for themselves our noble theory. As an evidence that our philosophy is doing its work here, I would say, the Orthodox church in Silsbee street is almost wholly deserted, and handbills have been distributed all around the city, giving invitation for all to come to that church and occupy the seats free; but Orthodox has gone up. It is a commodity that don't sell, even in this paper sale city. Rev. Mr. Holmes preached last Sunday in the High-street Baptist church, on 'Murray, and Modern Universalism.' He acknowledged the fact that Murray was a pious and devout Christian, and a true lover of his fellow-man, but was lacking in brain. The world moves, you see."

New Publications.

"THE BIBLE IN THE BALANCE" is the striking title of a thoroughly sterling work from the practiced pen of Rev. J. G. Fish, who proceeds to weigh the matter with history, chronology, science, literature, and itself. Not to dilate on any other portion of this most able treatise, we must refer the reader to the chapters that recite the wonders of mound-building in the vast valley of the Mississippi, demonstrating facts respecting a race or races of which no records have been left. One should not fail to peruse such expositions with close attention, in studying the basis of his belief in the Bible as it is offered us.

Wm. White & Co. publish "THE FAITHLESS GUARDIAN; OR, OUT OF THE DARKNESS INTO THE LIGHT," by J. William Van Ornum. It is a story of struggles and trials, doubts and triumphs, written under influence, conveying striking theories and conceptions in relation to life in and out of the form, and abounding with incidents which will not fail to arrest the attention and sympathy of all who will peruse it. The author is sufficiently well known by his previous productions to attract to this last one from his pen a host of appreciative readers, who will kindle at his glowing descriptions of what is universally dear to the human heart.

CHARLES AND EVA ROBERTS'S HOME IN THE WEST is number three of the popular "Charley Roberts Series" for young readers, from the prolific pen of Leo & Shepard, which form its headquarters for the juveniles in New England. This little volume describes our young friends in a new and interesting light, and all their old acquaintances will take an eager interest in following them to the home they are to enjoy themselves in.

In the "Rosa Abbott Stories" the same publishers issue THE PINES AND BEVER, being the sixth of the series. The title is so very taking, as Rosa Abbott no doubt know it would be, that all the children will be tempted to peep between the covers to see the story itself; and, with their eyes once there, they will be very sure to go through the whole volume.

THE LITTLE MATRONS OF OXNOR forms the sixth of the "Helping-Hand Series," from the same house. It is a pretty tale, and a worthy companion of its popular predecessors.

THE PROVERBS STORIES (Second Series) are likewise issued by the same publishers, their titles being as follows: "A Wrong Confessed is Half Redressed," "One Good Turn Deserves Another," and "Actions Speak Louder than Words." They are too well known among young readers, by their first series, to require any special endorsement from us. Coming packed in a neat box, they make a pretty present for those who are of the right age, and experience to enjoy them.

No juvenile book made a greater stir in the time of it than "The B. O. W. C.," which went the rounds of the boys of every neighborhood. We were ourselves as much interested in their excited talk-over it as they were in the book itself. It was wholly original and striking, and it took hold of their imaginations almost like a second "Tom Brown." We have before us the second volume by the same author, entitled "THE BOYS OF GREEN FAYE HOUSE," published by Leo & Shepard. It will be necessary to mention the simple fact, to engage the attention of the boys forthwith. They will be as sure to have this fellow to the next book as they will be to open their bright eyes to the other series.

THE AMERICAN OLD FELLOW for October is a very interesting number. In its Grand Secretary's Report, and a complete summary of the proceedings of the Grand Lodge of the United States, together with much general information of value to the Fraternity. Its literary departments are full of choice reading. This popular magazine is published by the A. O. E. Association, No. 60 Nassau street, New York.

THE BUILDER AND MANUFACTURER for October is received. It is a valuable publication.

Philip Hall.

[The following message was given at our Public Circle, through the mediumship of Mrs. J. H. Conant, Monday afternoon, Oct. 10th, with the request that it be printed at once.]

I suppose I am not in very good condition, because I know so little about these things. To-day is only the fourth day since I was occupying a human body of my own. I died in Melbourne, Australia, four days ago. My name, Philip Hall, I was born in Charlestown, Mass. I was in my thirtieth year. I have a brother. I suppose he is in Boston. He does not know of my death. I propose to surprise him. [Not an ungrateful surprise.] I propose to let him know that I am alive, and to let him know of my decease, for it will prevent his being involved in trouble in this way. I may as well tell. He had agreed to furnish me with a certain amount of money in case I should want it after my arrival in Melbourne. I know I should want it, and so informed him by letter on the day of my arrival. That letter has not yet reached him. I hope to let him know of my death before he takes any measures to send me money, because I know he will cram himself and bring trouble upon himself, perhaps more than he thinks for, by doing it. So you see I have requested the spirit in control here to allow me to have my message published. He told me I would not come in time for some weeks. By waiting, you see, I might as well not come at all. So he says I can have my message published in your next issue. All I want my brother to know is, that I have gone. I had been troubled with fits—a species of apoplexy. I suppose it was apoplexy. I had little or no consciousness after being taken. [You were not sick long?] About fourteen hours, I think. So I was told. I feel certain that my brother will receive my message, because I know him to be interested in these things, and I think he will read it. I think he will read your paper, but I am quite sure he does weekly. I do not know, but I think he does.

Mediums in Boston.

MRS. M. A. STICKNEY, Clairvoyant and Business Medium, 225 Cambridge Street, Boston.

HATTIE T. HILLS, MAGNETIC PHYSICIAN, 1243 Washington Street, Boston.

DR. MAN'S HEALTH INSTITUTE, AT NO. 226 HARRISON AVENUE, BOSTON.

MRS. A. C. LATHAM, MEDICAL CLAIRVOYANT AND HEALING MEDIUM, 252 Washington Street, Boston.

MRS. F. C. DEXTER, CLAIRVOYANT, HEALING, TEST AND BUSINESS MEDIUM, 44 Tremont Street, Boston.

DR. H. H. BLANCHARD, ELECTRIC, ELECTROPHORIC AND MAGNETIC PHYSICIAN, 44 Tremont Street, Boston.

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MRS. D. G. GRIDLING, TRANCE TEST AND BUSINESS MEDIUM, 4 Essex Street, Boston.

SAMUEL GROVER, HEALING MEDIUM, 30 Dix Place, Boston.

MISS SEVERANCE, TRANCE MEDIUM, 100 Washington Street, Boston.

PSYCHOMETRY - MRS. A. C. BOSTWICK, PSYCHOMETRIST AND CLAIRVOYANT, 10 Pine Street, Boston.

Miscellaneous.

ORIENTAL TEA CO., Retail Dealers, Wholesale prices, or as low as the lowest retail buyers purchase by the chest, and supply.

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ODD BACK NUMBERS of the London Magazine, "DUMAS NATURAL" and the "SPIRITUAL MAGAZINE."

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THE AMERICAN LIBERAL TRACT SOCIETY, PUBLISHES Radical, Spiritualistic and Reformatory Tracts to No. 1, "The Bible a False Witness," by Wm. Denton;

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CONTENTS. CHAPTER I. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER II. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER III. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER IV. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER V. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER VI. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER VII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER VIII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER IX. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER X. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XI. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XIII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XIV. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XV. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XVI. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XVII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XVIII. OF THE NATURAL AND SPIRITUAL UNIVERSES.

CHAPTER XIX. OF THE NATURAL AND SPIRITUAL UNIVERSES.

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Banner of Light.

THE GRAVEYARD AT BAY VIEW.

BY JOHN WILLIAM DENTON.

A thousand years shall pass, and then I mean to try that road again.

Hadst thou a year for burial-love— A sigh for transient power— All that a century left above— 'Tis read it in an hour!

It stands upon the hillside's crest, And smiles to greet the tranquil sea; The day's last splendor linn the west With Titan's glorious tracery;

And, red as sunset's waning glow, The maple leaves are flaming low. And boughs of green and paly gold Still leave the air trembling flags on high.

For them the parson's wailing cry Swept quivering down the sombre years: Great is the Lord; his mystery Is darkly writ in human tears.

And shall stout Gabriel's blast awake The slumbering dead beside the sea, As, by old Grout's cave and lake, Shall slaves on Switzer soil be born, And vengeance thrills the Alpine horn?

Alas, no! they rose long years ago, Nor shroud, nor tomb, nor grave-mould's cold Could stay the spirit's onward glow— Like sea-bound streamlets—to its God, Land, wave and sky have not a spot So bleak, so sad, where they are not!

They come with loving words to cheer The soul that laves at sorrow's shrine; To all earth's wild and jarring strife, With heaven's own harmony divine: To wip'd death's dread baptismal dyes From forehead bright with endless day.

Dear friend, when, past the Jordan's tide, We reach the spirit's Canaan land, Go many an earth-bound breeze we'll ride And walk this landscape, hand in hand, And as the wild flowers take the air, Give gladly back a perfume'd prayer.

Boston, Oct. 15, 76.

The Lecture Room.

GROWTH vs. CREATION.

A LECTURE BY PROF. WM. DENTON.

In Music Hall, Boston, Sunday, Oct. 2, 1876.

Revised for the Banner of Light.

Those who have read "Uncle Tom's Cabin" will remember that, when Topsy was asked, "Who made you?" she replied, "Nobody, as I know of; 'speaks I growed." It was a very fitting answer—true of Topsy and true of a great many other things as well. The questioner represented a class who believe that everything in the universe was made by a direct creating power—a class who believe that there was a time when there was nothing—not even chaos itself—nothing but the Great First Cause, who out of nothing spoke into existence all that is. He plowed the eternal fallow, and sowed it with millions of blazing suns. Then sprang the planets into existence, called out of nothingness by the word of Omnipotence. Then came the globe, ridged with mountains that were never heaved; filled with rocks that were never agglomerated, with their fossil contents just as we find them—fish that never swam, reptiles that never crawled, birds that were never hatched and never flew; fossil trees, with rings of annual growth that never grew—never had root, though we find them provided with this necessary appendage. All these were made at once, just as they are, when Omnipotence spoke and it was done. There stands the world, bare, naked, desolate; but Omnipotence speaks again: "Let there be grass; let there be trees;" and the rocks melt into soil in an instant. Up comes the grass; and a carpet of verdure smiles where, but a moment before, the hard crust appeared in its native deformity—a blooming paradise instantly succeeds a gloomy desert. Trees four hundred feet high, with rings of century growth which they never knew, lift their foreheads to the sky; rivers, with deltas which, of necessity, a million years would have to labor to produce, flow sounding to the sea.

And the same is true of the human race, viewed through this lens of creation. Milton said—and he is almost as good authority among Christians as the Bible:

"The earth obeyed; and straight Opening her fertile womb, term'd it a birth Of numerous living creatures, perfect forms, Limb'd and full grown; out of the ground uprose, As from his lair, the wild beast where he wons In forest wild, in thicket, brake or den; Among the trees in pairs they rose, they walk'd, The cattle in the fields and meadows green; Those rarer and solitary, these in flocks Pasturing at once, and in proud herds upspringing, The gray clad men appear'd, now half appear'd, The tawny lion, pawing to get free His binder parts, then springs as broke from bonds, And rampant shakes his brinded mane; the ounce, The leopard, and the tiger, at the signal Rising, the crumpled earth above them threw In hillocks; the swift stag from under ground Bore up his branching head."

The water swarms with fishes that were never spawned, and life everywhere is brought into existence at once. Man, of course, was made in the same way. God had only to call him into existence, and of course he came—with hair that never grew, teeth that never were cut, with the appearance of twenty-five years of age, though he was only five minutes on the earth—there he stood, in all his beauty. And woman came too, but in a more clumsy fashion—made out of the rib of a man! No sooner did Adam awake and see the beautiful creature God had given him than he said: "This is now bone of my bones, and flesh of my flesh; thou shalt be called woman, because thou art taken out of a man." And I can imagine Eve making a low bow, and saying, "I'm very much obliged to you, sir." [Laughter.]

Those persons who believe that the universe was spoken out of nothingness must, of necessity, believe that, in the beginning, things everywhere were created by the word of Omnipotence. But is there any truth in this so common notion? This is the question that comes up for consideration to-day. Those who believe that man was created full-grown, believe that religion was called into being in the same fashion—like a pair of boots made for him—and men must receive this as true, under hazard of penalties eternal if denied, and believe in a Bible made for man, and perfect at the beginning, so that no man may add

to or take therefrom—the last completed attempt of Omnipotence to reveal itself to mankind. The speaker said these two propositions rested on the same foundation. If we could overturn one, we could the other also. Now, what says Mother Nature on this subject? We may behold it. What says the universe of all this? Did ever man see anything created? No man ever did. No man pretends to. Whence the belief that all these were created at the start? Is there, for this, any foundation in fact? Science to-day is teaching us that our planet never came into existence in the way these people who so believe suppose. It is telling us that it came into existence by law, and it points out the very laws by which these grand results were produced. The speaker then went back in time to the days when all matter was in a nebulous condition—a fire mist—and traced the formation of the universe of worlds—thrown off, by the law of centrifugal force, in rings, from the bosom of grand revolving suns—drawn into spherical shape by centripetal attraction—throwing off, in turn, now rings to form other planets. This was the nebulous theory, which was accepted by nine out of ten who had made it a study. Then sprang our planet into existence, a child of the sun, and as fiery as his father; the moon, the child of the earth. That the earth was originally in the condition which it must have been in order for such formation, could be seen by many indices existing to-day: the heat, increasing as we penetrated toward its heart, the boiling springs, the multitudinous chimneys of the volcanic ranges, all testified to the primitive fiery condition of our planet.

In proper time the crust cooled, the water gathered in the hollows of the hard surface—at first boiling hot—and steamy clouds enveloped the sky. Ages passed ere the first living forms made their appearance in these primal oceans, during which the lifeless globe swung round the sun. The silurian period, with its shales, limestone and sandstone, its corals and graptolites, its shells innumerable; the devonian period, with its primitive fishes, its beds of conglomerate and shale, its limestones and sandstones crowded with the fossil remains of extinct inhabitants of the deep; the carboniferous age, during which were deposited the mighty supplies of the coal measures, were all traced by the speaker with the powerful hand of one accustomed to such delineation, and the march step by step onward was described, from the Silurian and cretaceous periods, with their swarming reptilian forms, to the first mammal, not much larger than a rat, and till we came to the monkey, the prophet of the man. No such speculations as Moses wrote of, and Milton sang of, would do for the mind of the scientific investigator to-day. Man is allied by lineal descent with the brute, and only by growth became as we find him at the present hour; he is the product of ages, the fruit of the vast tree of life, whose root can be traced to the sediment of the old silurian seas, which blossomed in the tertiary, and fruited at last in the man of to-day.

The speaker said it had taken Nature millions of years to write the first chapter of Genesis in her Bible. How it differs from the story so frequently taught in the name of Moses for the good of humanity! Everywhere growth, nowhere creation, everywhere law, nowhere miracle, is the voice of Nature's manifold teachings. "There is a river, thirty feet broad," you say, "leaping from a mountain—a river that never grew." I have seen them myself. But let me, my friend, take you into the caverns in that mountain's heart, and you will perceive a multitude of trickling rills, flowing in darkness, to make up in the aggregate the outer stream. There is the oak tree—the grand monarch of the forest—once a seed, poor, neglected, trampled into the soil by the foot of the passing deer. Watch it with a microscope daily and hourly, and you cannot see that it changes, and yet, by an imperceptible process, carried on through centuries, it expands to a beautiful tree. In such natural lessons the speaker perceived the truth that growth was everywhere. If a savage in the primal forests had never built a log hut, the beautiful hall wherein the present assembly convened would have been an impossibility. A savage, sitting after dinner on the green carpeted earth, blowing through a hollow reed, and that is the source from which proceeds the majestic organ, whose tones of melody vibrated on the ears of a Boston audience to-day. The monotonous chant of his fellow savages was the prophecy of the sweet voiced singers who would one day arise, and the rude stamp which accompanied the lugubrious strain of those early men was the fountain head, from whence flowed the modern dance, which had truly been called the "poetry of motion." Art and manufactures had to grow. The cloth coat on a man's back to-day could never have been, had not the wild savage of the far past clothed himself in the skin of his wilder brute cotemporaries; the watch in his pocket had to grow—a wheel had to come before the watch could start; the early ones were nearly as large as a dinner plate, and as clumsy as a mouse-trap; it had taken years to bring forth the delicate workmanship of the present hour. The singing tea-kettle was the seed of the steam-engine, but it needed time and the labors of Newcomen, Watt, Fitch and Fulton to bring it to the practical use and enable it to do so much of the world's work to-day.

And what is true of all these things with which man is concerned, is just as true of man himself. Twenty years ago it was the heresy of heresies to teach that man was not put on the earth full fledged. To-day it is almost Orthodox to teach that he came as an apple comes on the matured tree, as the proof of its advanced stage of growth. We can to-day trace the course through which life has advanced from the gelatinous polyps of the early seas, through the fish to the lower mammal, the higher mammal—the man! Every part of man is the result of growth; we cannot point to one which has not been the result of gradual expansion and development throughout the ages. The speaker then proceeded to make citations from the zoological kingdom in proof of this assertion, stating that the crinoids, with their five, ten, twenty (or some multiple of five) fingers, the five toes of the batrachians, the five-boned paddle of the plesiosaurus and ichthyosaurus, the paw of the monkey, (course as it was), the rude palm of the primitive savage, were all indices of the perfect human hand which was to come in our time. It took Nature ages to make man's hand, and she threw away a million models before she found a suitable one from which to fashion that of the nineteenth century. So with man's heart, which pumped life at every stroke through his frame. Go down to the lowest forms of life and they would be found destitute of a heart; they drew in the water of the ocean, through the skin or from the stomach, direct to the various parts of the body. Come up to the lowest forms of the mollusks, and the cold, colorless blood was forced through their bodies by an instrument corresponding in its office, but far removed from the human heart; the snail would be found possessed of an auricle and ventricle; in the fish could be traced a still more perfect heart; in the reptile existed

the first indication of two auricles and two ventricles, approximating through the bird and the mammal to the perfection of man. Man's brain was also the result of growth, as well as the protzoa no nerve could be found. In some of the radiata we can trace nervous ganglia. In the cephalopods among mollusks we obtain the first idea of the brain; the fish presented the two hemispheres and the cerebellum or little brain—which man possesses. In the reptile the brain was enlarged, and still more so in the bird; in the lower mammal it was of still larger extent, attaining as we passed on to the monkey more of the appearance of the human brain. Man's brain, said the lecturer, has been made ago after ago. In some cases—as in my own—is lamentably deficient. [Laughter] but Nature is by no means done with her labor, and man is by no means yet her finished workmanship.

If, then, man was the subject—the result of growth in his every part—those things referring to him must also be the subjects of growth. Religion was not made for man full grown. When man was a baby, he gave us a babyish religion, and the Bible gives an idea of what that religion is. The speaker then proceeded to trace the growth of religion away from the traditional history and inculcations of the Jewish cattle raisers, (some of whom were as rude as the cattle they herded) as given in the Bible, which was handed down to posterity as the last attempt of God to teach the human race—to the present time, when circumstances were demonstrating that if the Bible was not a thing of growth, and its adherents so declared it, then men would grow out of the Bible. The snake in the garden of Eden, he said, had become magnified to the arch enemy of all souls; the fire kindled outside the gates of Jerusalem came to be the overlying fire in which all the enemies of the faithful were to be burned forever outside the gate of the new Jerusalem. Step by step it grew hotter and hotter till it reached its highest point, but for the last twenty years it had been gradually cooling, and now promises to become in time a comfortable place of abode.

So you see when we appreciate this principle, what grand results inevitably follow. "Why," you say, "if nothing has been created, all things have grown; then there is no need of an Almighty Creator?" Exactly so. "What, no Almighty Creator?" No, nothing of the sort. The work was done without it, because the universe is the source. The only God there is, is Nature, and nothing outside, or back of, or beyond it. Suppose you make a being to make a universe, what have you done? You are worse off than before. Who created this being? whose came he? It is the very same question my boys ask me whenever they get up to three years old: "Father, who made God?" Who shall answer it? We know nothing back of the universe. The universe we know, and we claim that it is all sufficient; we know of no being back of or behind it; all else is pretense. If a man says there is such, ask him for his evidence, and you will find there is no foundation for the assumption, save such as is recorded in that old Jewish story-book, the Bible. "But," says some one, "what becomes of my Heavenly Father? I can't get along without my Heavenly Father." Why, my friend, how long have you got along without a heavenly mother? I could get along without a Heavenly Father better than a heavenly mother. Do you suppose if there had been a heavenly mother, she would have let that snake into the garden of Eden to tempt and destroy the children a Heavenly Father stood ready to curse for what they could not help? Not she, indeed. She would never have allowed her charge to fall under the terrible denunciations God was about to inflict. She would have seized that serpent and scolded him in an instant! Would she have made a hell wherein to plunge her children for eternal ages? Not so; and if the Heavenly Father had done it, her tears would have drowned its fires forever! Nature, I say, is all there is—father and mother, the one just as much as the other; sister and brother, yet not perhaps in the same signification these words have to us. There is no Father, in the sense in which we have an earthly father and mother. You can tease your father into doing this and that to please you; your mother will strive to shield you from the inevitable results of your own doings; but the laws of eternity are enduring and obliterate, and you cannot escape their results. I am satisfied to accept the universe as I find it—Nature superior to the God of the Bible. Deater to us, better to us than any of the foolish gods that man has made, we accept this as the only God there is. Nature never changes; never turns to the right or left; and when men come to that conclusion they won't talk any more to God. When men and women come to understand that they cannot change the operations of natural law, long prayers will cease. Our inward desires of course will exist, the soul will breathe them, for this is natural, but no attempt will be made to change the laws of the universe by prayer, for the man who could change the operation of law by prayer would be God of the gods themselves.

No creation; no creator; nothing ever was created; all things are the result of growth—have come as the inevitable result of the operation of these natural laws from the beginning. Now you begin to see what follows, if this is accepted. You see man never fell; he has been ascending from the start; there is no go back. Man could never fall in the intended sense any more than the eagle could go back to the cracked shell from which he came, or the oak to the acorn which it split five hundred years ago! And the old story connected with it is false. Man never fell! Then he never needed Jesus to save him from the ruins of the fall. Away, then, go the conceptions of the theologians, for the law of our being is growth, and to such every soul shall attain. We are here on this planet to expand for the ages, and whatever wars with man's growth we must condemn.

One of the principal objections I have to Christianity is, that its creeds are as iron boxes around the human soul. The speaker proceeded to trace the effect of the creedal teachings upon the human aspirations after truth—the darkening effect of the fears of God and hell which were piled up by a paid priesthood before the gaze of the trembling believer—and said that every grumble from the sufferer was greeted with, "Be still! Hell awaits you, and you will never get to heaven." Hands off, inquisitors! Give the soul fair play. It took Nature ages to make man's hand, and she threw away a million models before she found a suitable one from which to fashion that of the nineteenth century. So with man's heart, which pumped life at every stroke through his frame. Go down to the lowest forms of life and they would be found destitute of a heart; they drew in the water of the ocean, through the skin or from the stomach, direct to the various parts of the body. Come up to the lowest forms of the mollusks, and the cold, colorless blood was forced through their bodies by an instrument corresponding in its office, but far removed from the human heart; the snail would be found possessed of an auricle and ventricle; in the fish could be traced a still more perfect heart; in the reptile existed

growth; let it have a chance, even though the consequences be as disastrous as the lightning to the oak. Nature demands it, and the tendency of the age is to make it worthy of its origin. The law of man's growth is within him, not outside of him. In the growth of the oak, it is not necessary to make holes in its trunk to put the limbs in, and to fasten on the acorns with glue. This is the way many are doing in their lives to-day, and they are constantly blaming the sun of nature because it melts the glue of artifice, and the fruit falls to the ground. Man's development is within him. The progress of this planet, and man's ultimate progression also, do not depend on the systems of mankind. This world existed before we came.

The lecturer then drew a powerful picture of the past history of the globe; of the oolitic times, when great reptiles crawled up and down the earth, besliming it with their loathsome track, and quoted the language of some cranker who might then have raised his voice, proclaiming in effect, "This world will never be anything. I have watched it as the fires have burned it, the waters overflowed it. The earthquake has rent it, the volcano has shaken it. I am sick and tired at the prospect that lies for it in the future." But out of this seeming darkness, the great principle of growth developed the age wherein man walked the earth with all the great possibilities that lie within him, and the grand future before him.

The lecturer had no doubt that there were those who would go away from the hall, wondering that a man could talk so, but the very fact that he was allowed the freedom of speech to do it was a proof of the growth of the human mind. When the war between the North and South began, the prophets of evil were croaking everywhere, and yet America never saw a brighter day than the one that shines on us now, and the next Sunday will be better, for we shall have advanced that much further on the road of progress. This is no time for despair, but for hope, for joy and rejoicing at what Nature is inviting us to partake of. We have grown in the ages past; shall we now stand still. Have we reached the best possible position that Nature affords? Why, we have only just started—kittens, who have just opened our eyes to take a look around us—but there is the bright sun above us, there is the great, grand future before us—we want a "chance to grow." There is an everlasting home for the soul, a home where all the aspirations that have never been met shall be fulfilled in the world that is to come.

When I see the crimes so prevalent to-day, I ask myself what is the cause of them? What made this or that man bad? Look at his head. Compare the shape of it with the head of a philosopher. Did he order his head before he came? No; he had to take the best head Nature could give him. What then? Why, go back for the cause to his parents, his father, his grandfather. There is no more necessary to create a demon to make evil, than to make a God to create the universe. Evil is undeveloped growth; it takes time to bring the lowest propensities into subjection to the higher powers of the brain, and make them do that which is best for themselves and best for all concerned with them.

Then, this accomplished, comes the age that poets have looked forward to—the millennium that Christians have been praying for and prating about, but which can never fall from heaven; the grand height to which man is to attain by marching from age to age. There is no possibility of bringing man forward in a moment of time; all that can be done is to allow the higher nature to govern the brute nature. Shall those men who are basely born—those men who never had a hundredth part of a chance on this planet, ever have an opportunity for expansion in the future? Is there only a place for them where suffering and torture are to afflict them forever? If so, I can understand them as questioning the wisdom and cursing the act of the power that placed them there. Shall these wretched beings never have a chance in the ages to come? They shall, every one of them! [Applause.] Nature has doomed us—if I may use the word—to eternal justice; placed before us in the great eternity something that will compensate us for all the past, however horrible it may have been. [Applause.] There is a life to come, to which we are all tending—a life of progress, of soul development. There is glory for us all. I heard some Methodists singing "glory" at a revival meeting last night, and it seemed to me that in view of this future for universal humanity we might also shout "glory!" The portals of the future open, and all souls shall find themselves at last at home! [Applause.]

Matters in Europe. But little of interest is to be gleaned from the telegrams up to the time of going to press. During the week several brilliant attempts were made by Bazzano to cut his way out of Metz, but each time he was repulsed. Some advantage was gained by the French over the Prussians in an action at Arzeny, near Orleans, in which the French were beaten. This has caused a scare at Tours. There are rumors of serious disaffection in the French armies. The ultra Catholic party is enraged because Garibaldi is to have an important command. General Fleuryons has resigned because his soldiers cannot be armed with Chassepots, and for other reasons. Paris is invested closely, and news of bombardment hourly expected, the troops within the walls being full of confidence. A London special dispatch, dated Rouen, Oct. 11th, says that the provisional government is more anxious to effect the relief of Metz than even that of Paris. The former fortress contains eight hundred thousand Chassepots, immense quantities of ammunition and other stores. Gambetta escaped with important dispatches from Paris by way of a balloon, and reached Tours in safety. His balloon was shot down by the Prussians, but he escaped with several hundred letters, each weighing about four pounds. There were still eighteen thousand such letters waiting dispatch at the Paris post-office. Carrier pigeons have considerable more than a dozen.

The French official despatch defers the elections to the Constituent Assembly until France is free from invasion. Garibaldi has been received in France with much enthusiasm. The statement of the gunner who, with seventeen others, escaped, was that a heavy shell struck the ship, which yielded to its force and capsized. Captain Burgoyne was on deck at the moment. He ordered the topsails to be lowered, and the boats to be hoisted out as the vessel lay over the bottom of the hurricane deck was exposed to the full force of the wind, and acting as a huge sail, pressed her lower and lower into the water until she turned completely over. Her deck was raised by the immense weight pressing upon it, and she filled with water and went down like a stone. A dispatch dated Tours, Oct. 12th, says that the ministry has just received the following news of an important French victory. The courier who brought the intelligence was permitted to pass through the Prussian lines. A battle occurred on Friday, the 7th inst., between Fort Mont de Valerien and St. Cloud, on the west side of Paris, the French under Gen. Ducrot having made a sortie in force. The Prussians were completely defeated, and were forced to retreat to Versailles, entirely surrendering the position they had lately occupied, and from which they might have shelled the western part of Paris. Berlin dispatches announce that, at the capitulation of Strasbourg, eleven hundred guns, of all sorts, twelve thousand chassepots, three tons of ammunition, and fifty locomotives of the Paris and Strasbourg railroad, which had been collected there, fell into Prussian hands.

Massachusetts Spiritualist Association. The Executive Board of the Massachusetts Spiritualist Association will hold a business meeting at three P. M., at the Banner of Light Circle Room, on Wednesday afternoon, Oct. 10. A full attendance is earnestly requested. H. S. WILLIAMS, Sec'y.

Passed to Spirit-Life. From Haverhill, Mass., Oct. 7th, Mrs. Celia Dickard, aged 33 years, and her only son Clarence, aged 18 years. Cause as yet a profound mystery. On Saturday morning the bodies of Mrs. Dickard and her only son were found in their bed, cold in the embrace of death, with their throats cut, respected, hard-working, and successful in their business, and in a most inhuman manner. Mrs. Dickard was a devoted mother, and her only son was a most promising young man, who had just received from the Government as pension and bounty, the sum of \$1000.00. The death of these two persons, who were so dear to each other, and who were so successful in their business, and who were so devoted to each other, has caused a great deal of interest in the community. The death of Mrs. Dickard and her only son, who were so dear to each other, and who were so successful in their business, and who were so devoted to each other, has caused a great deal of interest in the community. The death of Mrs. Dickard and her only son, who were so dear to each other, and who were so successful in their business, and who were so devoted to each other, has caused a great deal of interest in the community.

JUST PUBLISHED. THE FAITHLESS GUARDIAN; OR, Out of the Darkness into the Light. A Story of Struggles, Trials, Doubts and Triumph. BY J. WILLIAM VAN NAMEE, Author of "In the Cup," "The Unknown," "Estelle Graham," "A Woman's Love," "The Circle," "The Waters," "The Guardian Angels," etc.

THIS is a fine story, and is written in a style that at once secures the interest and sympathy of the reader. The author is one of the best developed mediums of the day, and in his preface says: "I have written as I have been impelled to write by influences that I could not resist." The story is highly instructive as well as entertaining. Read the following table of CONTENTS.

- CHAPTER I—Katy's Visit to Dr. Graham's Office. "2—The Little Brown House. "3—Departure of Mrs. Graves. "4—Katy's Visit to her Mother. "5—Mr. Harris Introduced. "6—Katy and Carrie start for the City.—Their Reception there. "7—The Court Case. "8—Carrie's Sickness. "9—Carrie joins her mother.—Katy finds a Friend and Home. "10—Marion's Letter. "11—Henry and the Doctor. "12—Marion's Arrival.—Katy's Discovery. "13—Mr. Grayson's Departure to a Higher Life. "14—Breaking Up and Removal.—Katy's Story. "15—A Talk on Spiritualism. "16—A Visit to a Medium. "17—Mr. Hall and his Theories. "18—Mr. Stanton and Kate start on their Journey. "19—Katy's Story Continued. "20—A Glimpse from the Spirit-World.—Mrs. Grayson obeys it. "21—The Hospital. "22—The Death of Light. "23—Katy finds her Father. "24—Henry and the Doctor again. "25—Henry's Inspiration. "26—Mr. Grayson's Recovery.—The Circle.—Katy finds her Brother. "27—The Circle in Henry's Studio. "28—Darkness and Light. "29—Investigations continued. "30—The Last Circle. "31—Life on the Ocean Wave. "32—Home Again.—Mr. Harris out of the Darkness into the Light. "33—The Lycour. "34—The Lecture. "35—All's well that ends well.

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142. JUST PUBLISHED—142 ILLUSTRATIONS, 142.

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