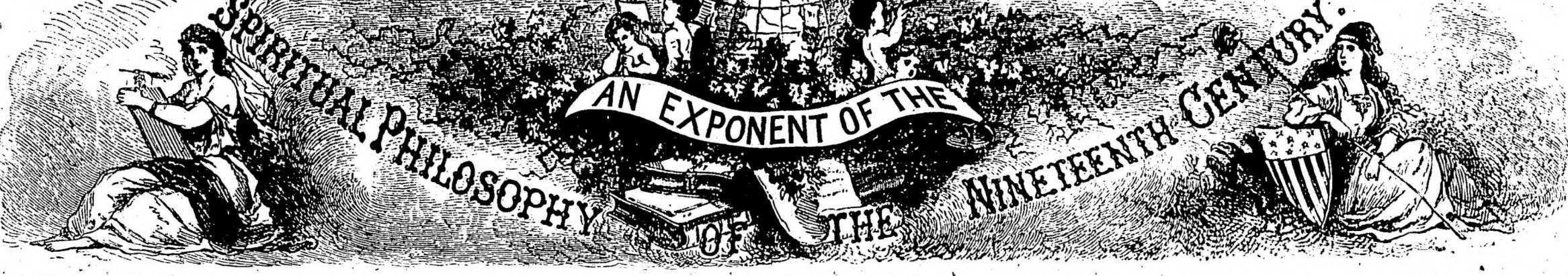


BANNER OF LIGHT.



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THE HARMONIAL CYCLOPEDIA: A Repository of Useful Knowledge Concerning PAST, PRESENT AND FUTURE.

BY ANDREW JACKSON DAVIS.

ARTICLE I.

NOTE.—It is proposed to publish a series of contributions from the pen of Mr. Davis under this head. They will appear in the BANNER OF LIGHT from week to week, or as frequently as circumstances will permit. The author to prepare them, and will probably run through the entire volume of the BANNER upon which we entered last week. Although subjects with different initial letters may appear in one contribution, it must not therefore be inferred that Mr. Davis has created all subjects he expects to under any one particular letter. The order and sequence of the alphabet will not be rigidly adhered to. Hence the same letter will be likely to reappear from time to time, in order to meet and cover subjects which may arise or be suggested.—E. B. O. L.

Approach.—This excellent word, which means the act of advancing near and nearer, expresses the author's present labor—to come very close to the esteemed reader with his recent thoughts and daily inspirations concerning themes of deathless importance—to transmit living ideas of society, science, industry, literature, laws, governments, poetry, principles, spirituality, morals. To apologize for this act of drawing nigh unto you—to beg your pardon for besieging your private fortress—would be to confess a lurking doubt as to the propriety of this work. When a tree or a vine begs your pardon for blossoming and bearing in your garden—when the free-winged bird of song makes to you an "humble apology" for swelling out its breast and loading your ears with music—then, but not a moment before, you may expect from me a differential excuse for "thus appearing before you."

Apocalypse.—A name, for a prophetic revelation. Before Christianity, so-called, was a century old, the inspired St. John (inspired just as every medium is, more or less) experienced, on the Isle of Patmos, an apocalyptic awakening of his most interior perceptions. The disclosures of St. John's "Revelations" have entertained and puzzled sinners, ministers and followers, equally, for about seventeen hundred and eighty-five years. It is certain that the remarkable visions and predictions of the medium of Patmos can be comprehended and measured, as to their real import and true value, only by and through a careful study of analogous experiences and apocrypha written within memory of the present generation.

Looking afar for a blessing, instead of just at your feet, where the richest diamond lies hidden in the coarse sand, illustrates the difference between a fool and a philosopher.

Alphabet.—The elementary signs of sounds. These sounds originated in the silence of the mind. Feelings, thoughts, emotions and sounds preceded pictures, signs, letters and written language, by many long ages of human history. About fifteen hundred years before the Christian era, what is called the alphabet was introduced into Europe. Ancient astronomers and pre-scientists, especially the Chaldeans and Phœnicians, were first in developing and arranging the sound-signs into alphabetical order. Mesrob, the learned Armenian scholar, solemnly declares that, after elaborate efforts and final failure to render spoken language into visible signs, an angel from heaven vouchsafed to him a vision of the perfect Armenian alphabet. Now, although Mesrob was a conscientious and pious man, and the first translator of the Armenian Scriptures, yet who, in this age of science (?), can accept his testimony concerning the angel?

It seems but common justice to turn a listening ear when a white-robed messenger from heaven outstrips the "lazy pacing clouds, and sails upon the bosom of the air," and voluntarily comes into our rude presence to do us good. Gratitude for such lasting benefits would indeed be "a virtue of the highest excellence." Happily, our celestial benefactors are, in this sublime virtue, rich enough not to cease their labors in our behalf; for they know that we are either ungrateful or too poor in spirit to reward them with the expression of our "thanks."

Angels.—These celestial ambassadors and terrestrial envoys, both feminine and masculine, appeared in the earliest dawn of human history. They were once men, women and children—were, like ourselves, clothed in flesh and blood—and may, therefore, retain many of the imperfections of their origin. A New Testament writer refers to an angel of the bottomless pit. Other penmen allude to angels as ministers of the gospel, bearers of glad tidings, ambassadors of God, and as messengers passing to and fro between heaven and earth. "The bottomless pit" is an expression possible to the human mind before astronomical science demonstrated that heaven is just as profoundly deep as earth; that to the infinite Spirit and glory there is "no high, no low, no great, no small," thus making a local hell and a local heaven literally impossible. But that angels from the inner universe, like envoys from one terrestrial government to another, may be either good or evil, is an idea founded in the very essence and constitution of things, and cannot be safely overlooked when thinking of or dealing with this extensive race of the starry realm.

Animals.—These are organic stepping-stones upon which minerals and vegetables ascend to the development of the physical man.

Since mankind's advent, many species and varieties of animals have become extinct, and when the human race shall have become sufficiently refined and spiritualized to no longer need or feed upon animals, they will all disappear from the globe. Animals are to the erection and completion of the human kingdom what scaffolding is to the construction of a dwelling. When the structure is finished the builders remove the vari-

ous instrumentalities, so that other and higher artisans may proceed with the finer works; and after the scaffolding is removed, the decorations completed, and the furniture arrayed, it is then natural to expect and welcome the angel of the house. But animals nevertheless are filled with sensibilities which can be, like man's, influenced by either pain or pleasure; therefore, and also because animals are man's indispensable predecessors and subordinates, they are entitled to human sympathy and uniform kindness.

Atheism.—Strictly speaking, atheism is a denial by another of the existence of the God in which you have been educated to believe. Denial of this kind may be honest, and ought not to subject a person to reproach. But there is an absolute atheism which consists in a willful rejection of what you believe is strictly just and true. This is a godless state of mind; being at once unconscious of, and disobedient to, the laws of the eternal good that is within you. A mind in this atheistic condition is of necessity in the world without God and Hope. Its punishment consists principally in the absence of light, affection, hope and happiness. It is not punished arbitrarily by an infliction of suffering, but rather by deprivations, which is a species of spiritual loneliness and starvation—a most natural result of this, the most deplorable and desolate of all forms of atheism.

Belief in the positive existence and superintendence of a Supreme Power, is as natural and congenial to the human heart as disbelief in the necessary limitation of the personality of God is natural to the well-balanced human intellect. You perceive the distinction here made between the heart and head; that is, between *Intuition* and *Intellect*. The first, of the heart, is called *Déisme*; the second, of the head, *Atheism*. But there is neither merit nor demerit in either direction. Because no human spirit, in its affections, can deny its fountain source; any more than any thinking human mind, in its thoughts, can adopt and believe in a God with personality and measurable boundaries.

Athiophel.—In the time of David, the great King, this man's reputation for wisdom exceeded that of any other in the Jewish nation. He was a great counselor and judicial functionary, and among his friends it was said that he "knew the whole mind of God." Doubtless, therefore, Athiophel was the first regular recognized Doctor of Divinity; of which important class, in America, there are upwards of five thousand, maintained at enormous salaries. But their great original (Athiophel), when his counsels were contemptuously rejected, got upon the back of an ass, rode home to his family, explained to them the wisdom and economy of suicide under the circumstances, then withdrew into a retired room of his own house and hanged himself. But modern Athiophels, who are conspicuously unlike their magnanimous prototype, when their dogmatic ideas of "the whole mind of God" are rejected, seem strongly tempted to maintain their authority with dignity and hang their opponents. Now, however, the times are different; and we cannot expect Doctors of Divinity to follow the example of Athiophel.

Agriculture.—Sixteen hundred years before the advent of Christianity, the science and essential dignity of agriculture were anticipated. As far back in human history as the age of pyramids, when the Egyptians were successful earth-workers, the profession of husbandry was recognized and exalted as the basic business of mankind. Triptolemus claimed to have been taught agriculture by an angel; instructed by a divinity bending over him out of the heavens, how to plow, to sow, to reap, and to make excellent corn bread. In the Eleusinian mysteries, or rather in Oriental mythology, this great scientific earth-worker was helped by a goddess (an angel?) to communicate "what he knew about farming." But, owing to the law of progression, it has come to pass that even editors have become like unto the gods, "knowing good and evil." And in these proud and pompous times, the aid of goddesses and ministering angels are by many counted undignified and superfluous; and yet journalists are easily transformed into aspiring presidents, while the earth is surrounded and forced to yield to the authority of science by those who "know about farming."

The sources of the world's wealth are two: first, the Land, second, the Sea; and agriculture is to the former what commerce is to the latter; but the master science of all material sciences is that by which the earth is conquered and made to blossom as the rose. . . . I can discern a time when mankind will control the production and the distribution of rain. Already the signal office of the United States has utilized three instruments—the thermometer, the barometer, and the telegraph—in the interests of both commerce and the general public. Other instruments and scientific means will be ere long employed for the special benefit of fruit-growers and agriculturists.

Bibles.—The universally adored fetic of Christendom was originated and arranged into a (so-called) unimpeachable authority about two hundred years after the martyrdom of Jesus. In the year A. D. 218 the Vulgate form of the existing Bible was established. All known bibles were, as to their contents, "given by inspiration," and are (or may be made) profitable for doctrine, for rebuke, for development, for growth in spirituality and goodness; but let no ecclesiastical tribunal exalt a dead book above the divine *living light* that is inseparably a part of each human mind.

Boreas.—A figure of speech, applicable to certain unfortunate types of character, (also sometimes called "beats") which are of two varieties—the sharp, and the dull. The sharp bore means a person who is rooted and grounded in self. He thrusts himself upon your attention and society uninvited; stays with you as long as he pleases; talks at you incessantly, permitting no conversation; is charmed and utterly preoccupied with his own logic, or music, or anecdote, or

story, or religion or scheme, or dogma or notion; and finally retires from your presence when his conceit and egotism perchance combine to remind him that elsewhere he has "a positive engagement."

The dull bore, on the contrary, hangs upon your presence like a sack of sand. He may be insane enough to fancy you like him. He utters half-truths, tells stories, and moralizes in a half-witted style; smiles continuously, and applauds his own speeches with the confiding grin of self-satisfied wisdom; and yet the boorishness of such a person, hard as it is to endure hour after hour, is preferable to the pomposities and intellectual strut of the merely learned, because the hour cometh when the dull bore goeth his way, but no man knoweth either the year or the month when the representative of the "learned ignorance" shall depart from the habitations of rationally-minded men.

Brother.—The idea of brother was born in the warm heart of equal rights. The Father-and-Mother Fountain of the Universe sends the streams of love and life which throbb through human souls. "Oh, brother man, fold to thy heart thy brother." Freely and broadly the Divine Bounty pours itself through human hearts. When this Divine Love is felt positively, the selfishness surrenders to benevolence, and private partialities give way to public virtue and universal good will. Fraternal love is the blossom of a spiritual civilization. Selfishness is to the savage what brotherly love is to the civilized state of humanity. Let fraternal love universally prevail. It is the only infallible remedy for war, cruelty and crime; the triumph of the Father-and-Mother Spirit in the human heart; the overthrow of selfishness, and the inauguration of the harmonious kingdom among men.

Belief.—The affections and moral attributes in human nature are confiding as little children, and are constitutional believers in sentiments, ideas, and principles. The first spontaneously believe in human nature; the latter involuntarily and constantly believe in the infinite and eternal. Intellect, *per se*, is skeptical. All inquisitiveness, all doubt, all investigation, all growth, in every description of knowledge, is referable to the restless industry of the intellectual and atheistical faculties, which occupy one-third of the human brain. Urged by the combined belief of the affections and moral sentiments, but made cautious by the doubting and questioning intellect, the great human world makes progress and develops itself in positive science. Men search the atmosphere, scale the mountain, sound the sea, explore the forest, and map out continents, under the undoubting belief of the moral faculties, regulated by the sturdy skepticism of the intellect. The divine impulse of belief (faith) was behind all the explorations, discoveries, and accomplishments of Columbus, Galileo, Newton, Franklin, Humboldt, Fulton, Morse.

But no man can control his convictions, nor dictate by will the form of his faith. His senses and his thoughts involuntarily yield to the weight of positive evidence. It is therefore absurd to teach voluntary "faith" as a means of personal salvation. Doubt is as natural to one as belief is natural to another. Men intuitively and spontaneously either doubt or believe that which they do not comprehend by intellect; for that which is comprehended is no longer an article of faith. It is certainly, fact, knowledge; a palpable and portable part of the mind's furniture.

Body.—This is the perishable chariot of fire in which the immortal spirit rides through the world. Fire in the lungs keeps the blood boiling; fire in the heart keeps the blood throbbing; fire in the blood keeps the passions and appetites bubbling; fire in the nerves keeps the brain blazing; fire in the brain keeps the whole house warm and inhabitable, in all climates, and preserves the whole establishment against the ten thousand fire-extinguishers which continually threaten individual health. The only genuine fire-proof armor is health. A sick person is liable to combustion and sudden destruction from fevers, inflammations and corruptions, which are only different consuming fires in different parts of the house. All persons who are thus slowly burning to death in the presence of their dearest friends, may be said to be paying a high rent for a poor, dissolving habitation. No blasphemy is more ungently than a conscious transgression against the laws of rudimental life and health. Such a person is irreligious, although he may fulfill all the rules of his church as to prayers, Bible-reading, and obey every known formula of duty and worship.

Babylon.—A great city of the remote past, built on either side of the river Euphrates, named after that monumental folly, called Babel, which was a scientific (?) scheme to lift humanity above earthly disasters by the straps of its boots. Science is now engaged in ascertaining and settling what is knowable and what unknowable; which, intellectually considered, is another tower of Babel, a post-Christian enterprise likely to result in another theologically fortified Babylon. It would be better for the world if our modern Nimrods could be induced to hunt the spiritual as well as the material universe for substances with which to build the new city.

The triumph of woman's righteousness in the State is foreshadowed in the influence of Amytis, the queen wife of Nebuchadnezzar, who, to meet her imperial demand and to secure her gratification, erected an artificial mountain on the level country within the walls of Babylon. The tierced sides of this magnificent structure, the forest of beautiful trees crowning the loftiest summits, the hanging gardens filled with singing birds and made musical with flowing fountains, all testify what one charming and resolute woman can do with great men in power entrusted with the fate of kingdoms.

But, as to the great Babylonian walled city of modern intellectual materialism: May it not happen that, one of these nights, some spiritualistic Cyrus, with his immense, unorganized army of followers, shall divert Euphrates, the river of the knowable, into the canal of the (alleged) unknow-

able, thus rendering the city accessible along the then fordable channel, by which he and his army may enter and capture Orthodox, priests, kings, scientists, and all the slaves of an earlier era in theology and religion? All this is infinitely more probable than that such a tower as Babel was ever built, save in the imagination of Oriental dreamers, from whom also came many of the astounding stories which pass for verities in our Old Testament.

Cross.—Thoughts beget sounds; these clothe themselves in signs; these signs may be either hieroglyphs, letters or pictures. A picture is a representative, by means of lights and shadows, of the thought and affections which originated it. Thus, a picture of a horse, sheep, tree or house instantly causes you to think of the reality. The cross is a picture of a thought, a feeling or an experience. It is a natural symbol of suffering, sacrifice, conquest or trial. Nothing is older in the world's gallery of pictures than the cross, save the circle and the ellipse; because nothing antedates human trial, suffering, sacrifice, contest, conquest and death. In religion, it stands figuratively between heaven and earth; meaning the end of death, and the inauguration of eternal life; the end of the world, with its woes and sorrows, and the beginning of that which is spiritual and everlasting.

But it is the merest superstition which exalts "the cross" above the dignity of a suggestive picture. Human nature is beyond calculation older, and its experiences and attributes are beyond language more sacred than pictures and bibles which simply contain signs and symbols of what humanity has passed through, and must repeat over and over again, on imperceptibly revolving and steadily ascending planes, until the last mortal shock strikes the hour of universal death to all terrestrial things.

Cheerfulness.—The discharge of this essential duty should be obligatory upon all mankind. The existence and incalculable of a "religion of despair" in the world will account for a vast deal of human sadness. For who can smile, yea, who dare so far forget the true sympathies of his heart as to be glad for a moment about anything, when the preacher positively tells him that only about one person in a hundred millions ever reaches the kingdom of eternal bliss? How dare an Orthodox minister wrangle his mouth with smiles? In his Christian scheme he teaches that, since the "bliss of great joy" were first heard, countless hosts of human hearts have died without being "converted"; and that each of these thronging millions has gone under the everlasting "wrath of God" into a hell of endless suffering! He smiles? Yea, how dare any sincere believer in such a "religion of despair" venture to be glad, or indulge an emotion of joy even for a brief moment? For the emotion of human nature, let it be recorded that those who sincerely believe these unutterable doctrines are never cheerful, and do not, because they have not the heart to smile from morning till night. They are partially insane!

But while writing these few sentences, the birds of the air sing cheerfully, and the whole earth is throbbing with gladness. Cheerfulness is a cardinal principle in true religion. Not frivolity, not silliness of conduct and idle gabble, but cheerfulness, thankfulness and robust happiness. The setting sun, the beginning of winter, the decline of rudimental life, are to the truly religious and healthy, as beautiful and cheerful as are the rising sun, the opening of summer, or the birth of a babe in the beautiful morn of spring-time.

Cheerfulness, believe me, is an all-healing medicine prepared in the laboratory of the gods. Disease, Adversity, Death—these fertile sources of human suffering, vanish under the magic spell of cheerfulness. It illumines and dispels gloominess through the darkest chambers of the solitary heart. But beware of persons who can be jovial only when stimulated and magnetized by excitement; beware of those who continually assail you with flippancy tricks and interrupt you with small talk; for such know really nothing of true cheerfulness. They are given to hours of that terrible wretchedness and despair which is the lot of the unredeemed, and may at any moment ruthlessly break the golden bowl at the sacred fountain of your happiness.

MY DREAM-HOUR.

Always, at fall of the twilight,
I sit in the darkness alone,
And dream of the silent voices,
And the faces I have known.
And sometimes, out of the stillness,
Old voices call my name,
And I see the dear old faces
In the freighting of the time.
And a sense of rest comes o'er me
As I feel the vanished near,
And their love still round about me,
My weary way to cheer.
I cannot be sad nor lonely
When they are near my way,
And at twilight's stillness only
They come with the close of day.
You may call it idle dreaming
Of a weak and wearied brain,
But I know that my loved ones gather
About my ways again.
For they love me! Call it dreaming—
Oh, call it what you will—
But leave me alone at twilight
With the friends who love me still.

Prof. DeMorgan, President of the Mathematical Society of London, in his preface to Mrs. DeMorgan's work, entitled "From Matter to Spirit," says:

"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelievable, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

The Chinese mix willow leaves with tea, and the British Consul at Shanghai recently reported that fifty-three thousand pounds of the leaves were in course of manipulation at one port, to be mixed with tea for shipment.

Literary Department.

THE OLD ORGAN; OR, THE WHITE SWAN'S DYING SONG.

Written expressly for the Banner of Light,
BY GRACE LELAND.

CHAPTER III.

"The days of our life are few." Most of the housewives, with the assistance of their daughters, do their own housework. I could introduce to you several young ladies, who not only assist in the household routine of their own homes, but who lend a willing hand to their neighbors in case of sickness or any emergency. They consider no duty beneath them; and a cry of need, from whatever source it may come, appeals at once, and not in vain, to their benevolence. They would walk into your drawing-rooms with as much ease as do the daughters of idleness, and with a much brighter sparkle in their eyes. They would converse with you on the various topics of the day with intelligence, showing a degree of culture which would perhaps surprise you. For these young ladies, who know how to do housework, are also versed more or less in metaphysics, the natural sciences and the languages. Some of them are no strangers to the piano and the violin, every-day duties, they form the true type of American life, reminding us of Irving's words: "In America, literature and the elegant arts must grow up side by side with the coarser plants of daily necessity."

Thankful am I to my good parents for instilling into the minds of their children ideas of usefulness, and training them in the practical duties of every-day life. So when Monday came again, and my aunt took her station at the inevitable wash-tub, I to my stand at another, and we were soon deep in the practice of a certain class of gymnastics not in vogue with fashionable ladies. Not much accustomed to that particular branch of housework, it was not long before my whole countenance had taken on a ruddy hue, not at all in accordance with the artistic arrangement of color in the human face.

Yet I said—and I spoke sincerely—
"I like this, Aunt Ruth!"
It was pleasant to make myself useful; to feel that I could do even this when circumstances required it; for I would have scorned the idea of allowing my aunt to do for me what I was able to do for myself, and not a washerwoman could be found for miles around.

As I proceeded with right good will in my labor, my aunt said, with a little laugh,
"What would some of your city admirers say now, if they were to see you, Florence?"
"I do not know, nor care," I answered—"yes, I do know, but I don't care. Tom Jones, who lives in a splendid brown stone front house, and wears a costly diamond ring, would shrug his shoulders, and start back with horror; he would raise his eye-glass, and survey me critically a few moments, after which he would probably not find time to call on me again. George Brown, merchant, on Washington street, would say, 'Good for you! I like that! I won't hurt you. Wish all the city girls would use their pretty white hands in the same way.' Ned Collins from Harvard, would hum lightly."

Fair though the town's sweet daughter may be,
Fairer the nymph of the country to me.
He always puts everything into rhyme and measure. Leon St. John, also from Harvard, would say with a nod, "A sensible girl! Out would come his pocket memorandum book, into which he would jot down in unintelligible shorthand. 'Mem. When I buy me a farm, and want me a wife, get Flora Kingsley.'—It never would enter his head that Flora Kingsley could not be got!—My lawyer friend, Myles Bowman, would wave his hand approvingly, with the brilliant observation, 'All right, seeing it is you, Miss Florence!' The rich old bachelor, Mr. Feggsyck, would remark with a bow and a smile, 'Charming! charming!' He seldom utters more than one word at a time, but makes out some length in repetition. Oh! I mustn't forget poor little Simon Coles, who is cursed by his father's fortune, and has no business at all. He would remark, as he twirls his moustache, 'I never thought Miss Kingsley was much of a lady. I confess she always seemed to me quite country-bred. Shouldn't I wonder if she came from a low stock?' Then he would call for 'Tom, Dick or Harry' to ride out to Brighton with him after his splendid span of greys, and in comparison with their horses and their riggers all poor Simon would sink into insignificance."

At this moment Chester Lynne was seen walking slowly up the driveway. We were out in the "back stoop," as they call it, and my aunt beckoned to him, saying, after we had exchanged a "good-morning,"

"I was just asking Florence what her gentleman friends in Boston would say if they could see her now, and she has been quoting some half-dozen of them—now what say you?"
"I say that a lady who commands respect elsewhere will command the same respect at the wash-tub, or wherever duty may call her."

The glance accompanying this sent the hot blood anew into my face, heightening my already brilliant complexion. I felt that in his heart he yielded me the praise which he would not utter. I was glad and thankful that he did not make a pretty, complimentary speech on the occasion. I was weary of hearing soft compliments that mean nothing; and he could not more surely have gained my respect than by thus withholding such words. I will say frankly that I did not object to the look

TO MY MOTHER ON HER BIRTHDAY.

BY WILLIAM HUNTON.

Oh, mother, how I love thee! love each tone and look of thine!
Yea, how my heart rejoices, thinking, dear, that thou art mine!
Not all the world could give the joy to-day I feel in thee.
If thou, my darling mother, wert to be withdrawn from life!
Thou art but plain in looks and ways where wealth and fashion shine,
But thy pure, mother's love for me has beauty all divine.
What show has gorgeous state when set by this superb delight—
The bliss thou hast in seeing me advance in good and right?
What weight have art and skill when balanced by thy simple truth,
Thy firm, persistent care and love that guarded me from youth?
Nay, more than these, my mother dear, a heart supremely blest,
Where all my love may fondly brood and find its sweetest rest.
From infancy till now—my latest day of earnest need,
Thou still hast been the all to me of noble word and deed.
For nought a mother might hast thou for once neglected dear,
But still attended me with care from rounding year to year.
With joy and sorrow we've pursued the varying path of life,
Been one in peace and solitude, and one in pain and strife.
The changes life has freely brought have bound us nearer yet.
Those changes, bright and dark, and dark and bright, we'll never forget.
I love thee, love, for all thy wondrous wisdom, care and pain;
Thy love within my heart as firm as earth will fast remain.
The day may set, the summer fade, and youth may pass away,
But thy pure love, my mother dear, with me shall ever stay.
Not time's rough hand may steal the prize, nor death destroy its worth;
It lives beyond the shocks of fate that come to things of earth.
Thy love shall live while I have breath and sense and right and love,
Shall live in time, shall live in death, and live in peace above.
Oh, mother dear, I love thee! love each tone and look of thine,
While throbbing heart and mind and soul rejoice that thou art mine!
Boston, Mass., Sept. 1, 1872.

Original Essays.

GOD AND NATURE DUAL.

BY LEON HYNEMAN.

[Continued from the Banner of Aug. 31st.]
The plain statement that, whilst betrayed woman is taboed the society of men and women, and her betrayer is welcomed everywhere as if without stain, proves how deep and wide have been the influences of the church in molding public sentiment wherever the appointed ministers of so-called religion have ventilated the doctrines of their pretended divine revelations. Why should woman alone suffer the stigma of having departed from the path of virtue? There is no doubt—and the statement cannot in truth be questioned or controverted—that the departure of woman from the path of virtue was solely and exclusively caused by man, either by brute force or by continued and persistent deception and lying promises. Man has ever been the betrayer, man the seducer of woman; and he alone should suffer the stigma of guilt, and be excluded from society wherever known. We make the bold declaration, that never was an instance where woman who had not known man made the first advances to sexual intercourse. Woman is by nature chaste; and during her virgin life, no thought, no feeling of sexual passion enters within the pure, chaste until she comes in social communion with the opposite sex; and even then, in every act and every expression, she manifests her instinctive sense of purity in heavenly, childlike innocence. There are no words in any language expressive of the *fleur de* man, to gratify his animal desires, pursues his object with utter disregard of consequences, until he finally accomplishes his purpose, and effects the ruin of the object of his base, vile passions. Women generally have stronger will-power and executive force to control the feelings and inclinations than men; hence, in civilized lands, there are comparatively few who yield to the tempting voice of the seducer. Of these, however, the greatest number, because of a vicious social system, in consequence of poverty and want, are induced to enter houses of prostitution to sustain life by gratifying the animal desires of low, vulgar men. If it were not for the innate purity of woman, and strong will-force to control and subordinate her animal nature, the most stringent laws would be ineffective to prevent the general demoralization of mankind, and cause humanity to be too impotent and insane to keep up even an imperfect civilization.

In the economy of Nature, the generative functions eliminate the life-force through germ-forms. Life is in the germ. The generative powers of the human are Nature's highest functions. The human and germ-form generated complete the complement of Nature's powers. The germ embraces all the elements and essences in the highest refinement Nature is capable of. Germ-forms only differ according to the conditions in which they are produced. The constituents of the form in the germ will be according to the gross or refined characteristics of the parents. The germ and life will be according to the conditions of the inner status of man and woman at the time of copulation. Indiscriminate as well as excessive intercourse of either male or female, or both, will cause inharmonious life and nature in the being generated. Those who enter the conjugal relation ought to understand that Nature tolerates no excesses nor indiscriminate indulgence of its highest and most sacred powers. The evil results in shortening the lease of life through consequent diseases and suffering are not confined to parents alone, but the effects will continue through succeeding generations. The magnetic and electric elements of life become vitiated through promiscuous intercourse, and are manifested in impure thoughts and lustful desires, eventuating in a decrease of mental and physical powers and early decay. There can be no real enjoyment which will bear future reflections, no true happiness outflowing from the inner, divine entity, in the undue indulgence of the animal desires. The marital relation ought to be preserved pure. Each should be unpolluted—their virginity unstained. Youth-

ful pollution mars the entire physical life, nor do the consequences terminate with the dissolution of the body. Nature will not permit the life-giving principle to be polluted, the sexual organs to be abused, the vital essences of elemental principles to be depreciated by any manner of indiscretion. Faintly, insensibly, at the first emotion of desire an alarm is given throughout the entire organization; the nervous system is stirred; the soul echoes through every avenue in silent whispers from the inner temple, *Be careful!* In youth, the God within is ever vigilant, and speaks in tones comprehended by the consciousness in approval or disapproval of intent and design. No wrong or indiscretion is permitted but God and Nature first caution through the sensorium, next warn! The God within is ever admonitory, but constant unheeding of the warning voice causes the animal nature to overshadow the internal, spiritual nature, so that the admonitions cannot be heard.

Every male and female child has its counterpart in God's universe. In consequence of the general misdirection of the human kind, the true counterpart of either man or woman is not sought, and the conjugal relation is mostly entered into from various motives discreditable to man and woman's higher natures. The cause of this is in the almost universal estimation in which woman is considered as inferior to the sterner sex, which unmanly and dishonorable consideration, manifested in public sentiment and in various ways, has had a potent and injurious influence on the life and nature of womanhood.

Woman is by nature pure and chaste. In youthful life she manifests a higher refined nature than that of the opposite sex. Her every expression of features and movements is reflective of purity and innocence, of a soul free from impure thoughts and true to its inner divine intuition. But as womanhood approaches, she quickly perceives that her life must be subordinated to the will or whim of the assumed superior intelligence of the beings claiming to be woman's lord and master. It has always been so, even prior to the time, according to Scripture testimony, "when men began to multiply, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took themselves wives of all which they chose."—Genesis, vi. 2. These sons of God were the Priests, the teachers of religion—the Mormons of to-day. All through the holy Scriptures, the word of God, a multiplicity of wives was had by holy, righteous men, and yet Christendom condemns Mormonism for its practice of allowing many wives. What the sons of God, the holy righteous men, did in the past as sanctioned by the Divine Being, is practiced to a great extent to-day covertly, because public sentiment is against it, notwithstanding Scripture evidence which favors it, and the examples of God's chosen favorites mentioned in the Holy Book. The testimony of the past is conclusive evidence that the church and the priesthood molded public opinion, and under the pretence of teaching salvation (a meaningless term) by divine commission, excited the fears and terror of the people in portraying the condition of those who are not saved, gaining thereby complete control, and holding the mind in subjection. It is only within a recent period that enlightened men and women threw off the shackles of superstition, and in accordance with their interior divine natures determined that their souls should not be in the keeping of assumed messengers of God, fallible, unprogressive humans, whose only "stock in trade" consisted in mythic revelations of miracles, and scientific records of a long past ignorant age. The teachers of so-called religion, the church and its ministers, are in the main responsible for the misdirection of humanity and the inferior status of womanhood.

Women are the natural educators of children. It is woman's proper sphere, and if educated herself and having perfect freedom and cooperation of her counterpart, she will exert a life-long influence upon her children. They drink in with their mother's milk the elements of her kind, gentle, patient disposition, and the emanations flowing from her pure, affectionate, unselfish nature, will be wrought in their inner being and manifested in all their life-actions. Such children are among the few upright adult men and women who are the conservators of all that is lovely, just and true, amidst a race of demoralized, misdirected humanity. But the mothers are comparatively few who have been properly trained in unfolding their interior divine natures; who have not been influenced by the general depreciating sentiment of woman's caste as inferior in the scale of being to man. If we read aright the past, and carefully scan the present, we will find that the aim of the clerical profession, the professed teachers of religion of every faith, has always been to enslave the mind to their particular creed—to support the Church and its appointed ministers. And always the social life, the codes of jurisprudence and the morals of the people were shaped, to a great extent, to conform to the religious faith taught them. No age has been without an assumed divine revelation differing from those of preceding ones; and accordingly it would seem that God, like fallible humans, was ever and anon employed in tinkering and changing the laws for the government of the people. Thus, in all ages, the peoples of every nation have been the dupes of pretended teachers of God's laws; and in no age were people so willingly duped as are those who claim to be enlightened, in this era of advanced civilization, by assumed teachers of a present God's holy word revealed in a book called the Bible, filled with errors, contradictions, ancient fables and mythic traditions. Notwithstanding its absurdities, in a scientific view, and its immoral relations of the actions of God's chosen men and women, and its representation of the infinite Jehovah as governed by the low passions of hate and anger, fallible in judgment, revengeful and remorselessly cruel, yet such has been and is the influence of the clerical profession, that people professing to possess common sense accept and swallow the entire contents of the so-called holy book as if every word was written with the finger of God, and therefore must be infallible truth. It has been unfortunate to human progress, in the elevation of mind and morals, that woman in the past did not have her proper position in the social scale as the counterpart and equal of man. It is certain that in every department of life's activities, her refining influence in a healthier tone of morals and a higher appreciation of human life would have been attained. Men would not have clamored of the "fall sex," nor of "fallen women," as vulgar minds have in all past time. Prostitution, as a social evil, would not have been sanctioned—would not, in fact, exist. The condemnation of unlawful intercourse would fall upon the libertine, the hypocrite, the deceiver—man, as it should, and not upon the victim of his deceptive arts. Notwithstanding the universal stigma of "weak," or "frail," attached to women, the degree of vice and criminality among the sex will bear no comparison to the enormity of crime, pollution and immorality of the sterner sex, as the statistics and daily records of the world show.

As women have quicker aptitudes than men, if encouraged in the development of their natural abilities, free from the depressing influences of inferiority and subordination, they will unfold their intuitive and interior perceptive powers and

prove themselves, as many have, the peers of their counterparts in any range of thought in the domain of science. We are certain that in the order of events the time is approaching when the influence of woman's mental eliminations and clear intuitions will be felt in the halls of legislation, and will be acknowledged as fitting her to fill any position, even the highest in government. The Infinite Unfolding of life through Nature and spirit forces, is ever eliminating within receptive forms progressive tendencies to higher unfolding of the spirit entity in wisdom. It is the divine order to unfold slowly, imperceptibly, progressively. In the ever-moving onward of passing time, there are states in which some individual life is illumined by the powers above with some grand truths adapted to and accepted by receptive, progressive minds, which give an impetus to the unfolding of thought extending far and wide, and blessing the world of humanity with an increase of knowledge. We recognize eras of progress all through the past, in the elimination of some truth of science, in advancing intelligence, in reformatory and revolutionary movements; but in no time past has there been such progress in the elimination of Truths communicated direct to receptive minds by intelligences from the spirit-world who have passed out of the initiatory birth of earth-life as in this present quarter of the nineteenth century—truths clearly proving the misdirection of mind through priestcraft, teaching of a consistent knowledge of God, of God's just and perfect laws, of the divine government, of God's present wisdom and infinite love manifested in infinite justice, ever and always promotive of the best good in unfolding the characteristics to the advancement to a higher life. The misdirection of the general mind is observable not alone in the teachings of false and inconsistent theologians, not one of which has a foundation in truth, but in the very general reverence in which the Bible is held, a book certainly of little value, less than an ordinary romance or novel; a book called a revelation from God to mankind, which needs to be interpreted alike to the intelligent and unlettered devotees to creeds, whose fettered minds cannot range out of the superstitious myths taught them by the assumed interpreters; and in the deference given to those said interpreters of what God meant to teach humanity, for which they receive not only good pay, but cause their devotees to build and support expensive structures in which to explain God's will and purposes. This has gone on for many centuries; and yet hide-bound creeds, the supporters and attenders of churches and maintainers of the black-robed professors, are blind as they have always been to the logic of current events in the progress of knowledge and establishment of scientific truths, showing by the clear light of reason, the absurdity and utter falsity of Bible teachings.

In this present era—blessed with pure sparkles of light from heaven, coming down through angel ministrations to souls receptive according to their capacities to comprehend and express the golden truths eliminated, to save mankind from ancient superstitions, and deliver them from the bondage of death and its terrors inspired by false teachers of hell and damnation and of a devil possessing power to efface the divine purposes—it is lamentable to see the many doubting Thomases, who will not believe, will not accept the gospel of salvation, which gives happiness and joy to humanity; who, relieving sorrowing hearts in lapsing death, and proves continuous, never-ending life. Glorious gospel, which brings the knowledge (not a mere belief) and proof of unceasing conscious existence in actual communion with loved ones who have passed to spirit-life, and who give that most positive and unmistakable evidence of their identity, which sincere men and women have ever looked and prayed for, but never found in any of the creeds and religions!

The invisible spirit-world is embraced within God's universe, and is in close relation to the visible. They are not and cannot be separated. The visible is illustrative of the invisible; they are correspondences. The same laws rule in both. In this life we associate with and seek those with whom we are in affinity. It is ever the same in spirit-life. There and here we are attracted to those upon the same plane of thought and life. The law of association governs in both spheres, only in spirit-life we have a broader comprehension of the cause of human activities, and look with a more lenient eye upon the weak, ignorant, misdirected children of humanity. The world has yet to recognize that all things in the universe are governed by immutable laws—all Nature in its phenomenal manifestations, all and every act, spiritual, mental, and physical, of the human-kind. Supernaturalism is a theology deception, invented by priestcraft as a means to enslave the mind. Working upon the credulity and ignorance of weak-minded men and women, either to inspire fear or wonder in the relation of miracles, the priests have been wonderfully successful. It is a part of their trade, and in this age of light, many cultured minds accept and believe the mythic tales of supernatural acts said to have been performed by God, the Church, and its ministers. There is nothing supernatural in the communion of spirits in the physical form with those in the spirit form. It is the same as one individual conversing with another in mundane life. The conditions must exist to bring each into rapport with the other. Spirit-communication is an accomplished fact, however much professors of so-called religion and self-opinioned scientists may deny and decry it.

In the divine order of progressive unfolding, spirit-communication was first recognized in this era, through the medium of intuitive, youthful, feminine forms. The angel-world rejoiced at the event, and a clear-seeing humanity hailed the advent with gladness and joy, as a jubilee portentous of the coming time, when peace and good-will would reign on earth. It was an *innocent conception* unfolding through woman's form of that glorious movement, so much depreciated by Christian teachings, of Mother Eve introducing the knowledge of good and evil in the world. The fruit of that glorious movement ripened into the knowledge—through woman's intuition—of a loving, invisible humanity, in a world of light, capable of communing intelligently to the conscious perceptions of those in this life by coming into rapport with them. The problems of ages, in regard to miracles, witchcraft, divinations, dreams, and correlated psychologic phenomena, are solved—nay, more, immortality, in continuous, never-ending, conscious life, is clearly proved, and no longer a matter of doubt with those who accept the light of this God-revealed gospel. Since this heaven-inspiring dispensation was inaugurated, in the wisdom of present judgment, the general mind has been unsettled, unbridled, drifting hither and thitherward. Governments and the people appear to be at war. Bloody and cruel wars have been fought, and notwithstanding the great loss of life, suffering, and attendant evils, the horizon is not yet clear that peace universal is to prevail; demoralization of every species and degree reigns rampant throughout the major part of the social system; human life appears to be of no value to many, and such is the manifest corruption prevalent everywhere that many believe the human kind are retreating to a state of barbarism. But

observant minds—those who have become indelitrated with the teachings of the new gospel, the philosophy of Spiritualism—are conscious that, in the divine order, progression upward ever flows out of a corrupted and misdirected state or condition. Indeed they have the evidence, notwithstanding the general depravity visible in every direction, that the moral force has actually more than maintained its status in the constant increase of those who become convinced of the truths of Spiritualism, and consequently live a better life, in view of coming into close rapport with loved ones passed on to spirit-life. The fact is not apparent to the immoral and corrupt, because they never give the subject their consideration; neither to the credulous who oppose Spiritualism, and therefore are willfully oblivious to its heavenward influences.

There is nothing more true than that the right will ever come uppermost, and justice will ever be done. In the new light initiated through a youthful woman's form, we have a glance at the divine mode of manifestation. In referring to prior remarks as to the causes of woman's oppression and depression in the past, and deprivation of her legitimate freedom through theological teachings, we see that since a freer, purer, truer philosophy, a religion founded upon the immutable laws of God, has been inaugurated through progressed souls in spirit-life to bless mankind, the inner perceptive faculties of both women and men of liberal tendencies of thought have, influenced by intelligences in spirit-life, unfolded with greatly increased power. A divine energy has been developed by the sisterhood, aided by the invisible powers, which has unfolded a high degree of intellectual ability, and some of the most impressive have proved to be more than a match for some of the highest cultured scientists. That is so apparent to those who listen to their unadorned eloquence and heavenly inspiration, that none but deeply prejudiced minds will question it. Throughout the whole of this free land and in all other lands, from the rostrum, the angel voices are to be heard giving utterance to the blessed truths of Spiritualism, teaching humanity the true gospel of life, of immortality, and a pure natural religion, in harmony with the eternal laws of God. And effective to a very great extent have been the instrumentalities to make known this new gospel, as without any organized system in less than a quarter of a century those who have accepted it number many millions. But theologians, religionists of every creed will give no ear to the new gospel which brings peace and happiness to mankind, and would not if Jesus was to appear, because his teachings would not be in accord with their creeds; their grand structures erected to explain the meaning of his plain teachings, the living of the clergy and the systems of church organizations would offend his simplicity, and he would eschew them altogether as being no followers of his.

As woman, since the birth of the new dispensation of Spiritualism and its wide acceptance, has manifested in various ways capacities at least equal to man in many remunerative employments, and particularly in the display of high intelligence in disseminating the spiritual philosophy, in giving her hearers a higher conception of their manhood and womanhood, and leading them to a closer communion with God, the question of woman's rights has been brought prominently into notice with other much needed questions of a reformatory nature in behalf of right and justice to oppressed humanity. The right of suffrage, woman should always have enjoyed, at least in this Republic. A higher standard of morals would have been the result, a nobler manhood, a purer and truer life and a more exalted sentiment in regard to human life. And woman should not only enjoy the right of suffrage, but every elective office should be open to her, we mean from the highest to the lowest, from the President down to every officer voted for; and furthermore, as an adviser of the President, she should have a place in the Cabinet as the chief of a department.

However much the popular sentiment may be opposed to woman's enjoyment of such rights, we are sure she will enjoy them before the close of the present century. The labor question, which concerns both men and women, has been agitated for years by laboring men without success. Their failure has resulted from, among others, two prominent causes: first, a want of perfect unity; second, not including women and taking them into their councils. Woman's rights and the labor question will both be solved in time. Justice will ever be done. The proper conditions must exist. The order of events is drifting in that direction. The two questions in some aspects have a close relation. The laboring men have not digested all that is involved in their rights. They never will be able to until the rights of their counterparts are considered with their own and are as equals, taken into their councils. There is a superintending and guiding governing all movements. In the order of events the conditions for woman's enfranchisement are progressing to their fulfillment. Rational thinking men should use every effort to promote the full and complete enfranchisement of women, and none more so than the laboring classes. Whatever concerns either concerns both. Neither the disturbed condition of the human mind of society everywhere, nor the difficulties of the laboring classes will be removed, nor will the demoralization so very general be overcome, until the dual unit principle is recognized, and woman is accorded her full rights as the equal of man in the enjoyment of all rights and participation in all the interests man possesses.

CO-OPERATIVE DISTRIBUTION OF WEALTH.

To the Editors of the Banner of Light:
DEAR SIRS—My cordial thanks are due to you for the great courtesy of inserting two former letters on this subject. The last one, which appeared in your issue of August 3d, has elicited several letters from persons inquiring further on the subject. For the benefit of these, and probably of many others equally in sympathy with the ideas put forth, I have now to offer a further simplification of the cooperative process.

All the Cooperative Societies of England have grown from very small beginnings. The exact principles of plant and animal physiology have been followed in the development of every Society. Some twenty or thirty persons—generally heads of families—living in the same town or village, agree to form themselves into a cell or nucleus; this cell enlarges, generally quite rapidly, until as in plant-life, it bursts and forms two cells or branches, then other cells are added on the same principle, until there is seen one large central cell or store, with twenty or thirty branches segregated around it, all equally balanced in reciprocal vitality and function with the parent cell.

The first operations of an infant Society in England are on the plane of food, i. e., grocery and provisions. The twenty or thirty members put down their names for five or any larger number of shares of one pound (say five dollars) each. It rarely happens that any more than one-fifth of the nominal capital of the Society is called up. Every one pays up, however, at least one share (five dollars), but where workmen and others are not able

to pay the five dollars at once, it is received by installments, and in a large number of instances is aggregated out of the profits on the members' purchases during the first three months of membership.

Having got together a paid up capital of fifty pounds (say two hundred and fifty dollars), they commence operations by buying in wholesale quantities for cash some of the "simplest necessities of life, locating them in some room in the house of a centrally situated member. Here they are distributed to the members and paid for in cash, one of the cardinal principles of the system being that no credit is given or taken. This goes on till numbers and capital have increased so as to make a store necessary. Then one business after another is added, until we have single Societies embodying and successfully carrying on the following formidable list of businesses, viz.: Farmers on a large scale, growing their own beef, mutton, pork, poultry, eggs, milk, vegetables, &c., &c., corn millers, coal dealers, tailors, boot-makers, milliners, butchers, grocers and glass dealers, ironmongers, besides grocery, dry goods and fancy goods, &c., &c. In short, the members very rarely need to go outside their own Society for anything they require, not even for a house; the Society building houses for its members, they are handed over at cost price, and that price is paid in the form of rent spread over ten or twelve years.

Now, it is scarcely necessary to say that this thing has not grown to its present colossal proportions without having encountered many difficulties and produced many failures; but the failures have been immensely useful as showing the rocks to be avoided, and specially in developing a perfect science of checks and counterchecks, which make fraud impossible, or at least necessitate its immediate detection.

The scope for financial economy through co-operation is much greater in the United States than in England. This is so because middle-men are more numerous here; that is, the number of profits on every kind of goods is greater, and the profit is in each case larger. The number of profits on goods imported from England being of necessity cumulative upon the duty as well as the goods themselves, multiplies the original cost price of many manufactured goods by three or four; whereas, the co-operation which the writer desires to establish would bring the actual manufacturers of fabrics, etc., in England, into direct contact with the consumers here. This would have the effect (in spite of the duty) of reducing the cost of most English goods at least one-half. Now, as all English co-operators are also free-traders, and as barter or exchange is one of the most radical ideas of free trade, therefore we should desire to take in exchange any produce that we could consume, and which might be cheaper than what we produce at home. This is the very simple idea of co-operation as the writer understands it—calculated, he thinks, to weld our two nations literally into one community, to make war impossible! between us, and to lead directly to a substitution of direct taxation for the present indirect protective system in this country.

Although here, on private business, should any persons be desirous of forming Societies, and require further information, the writer would travel any moderate distance and lecture on the subject for mere expenses, giving all the minute details of information necessary to success. Being an ardent Spiritualist, and seeing the philosopher's stone of progress to be the application of the natural conditions thereof, he strongly desires in the above way to make brotherhood of nations possible, and through brotherhood to develop all the other angel qualities of our race, so far as that may be possible in this material sphere.

I am, gentlemen,

Your most obliged servant,
ROBERT HARPER,
Of Birmingham, England.
457 4th Avenue, New York City.

Meeting of Spiritualists at Oriskany, N. Y.

DEAR BANNER—The Central New York Association of Spiritualists, agreeably to notice, held their Third Quarterly Meeting at Oriskany Falls, on the 17th and 18th ult. The officers of the Society were all present, and conducted the proceedings. The first day was spent mainly in conference, in which a large number participated. The second day was devoted to speaking. The first morning discourse was given by Mr. S. A. Kimball, of Sackett's Harbor, N. Y., under control. The basis of his remarks was the familiar quotation, "Be sure your sins will find you out." The theme was treated very interestingly and ably, and in holding the attention of her audience and all making herself the life of the occasion. Her subject matter was excellent and instructive. She was followed by Mr. A. A. Wheelock, of New York, in his usual impressive and pointed style, after which the morning session ended.

The afternoon session opened with a discourse by Mrs. M. A. Campbell, of Bridge Mills, N. Y. She presented a beautiful picture of a scene in the land of spirits, with surroundings of the good and great of that realm; and yet she thought we were all present in the spirit-land, surrounded by spirits in the flesh. Her prayer was that we may all be born of the spirit of the good, and be inspired by those noble ones who have passed away. Her thoughts were clothed in fine language, and were calculated to awaken other and deeper thoughts and meditations.

The next discourse was given by Rev. J. H. Harter, of Auburn, N. Y., formerly a Methodist clergyman, then a Universalist, and now a Spiritualist. He took a text from II. Corinthians, v. 1—"For know, we all, inasmuch as existence is to be endless, and we all have a right to it, and we cannot cease to exist, we must make the best of it. He used to believe, and have faith; but now he knew. We must all have a place for knowledge before we can receive it. Love purifies the heart. To be born of love is the second birth. Make a man believe he is the child of the devil, and he will believe like his father."

What nihilfulness is to the human character, so was his discourse to the Convention, stirring the audience with quaint illustrations and queer comparisons. This part could not have been well omitted.

The evening session was made interesting by a discourse from Mr. Wheelock. He gave an instructive explanation of the Indian control amongst media; then proceeded to the consideration of the question, "What is Spiritualism?" The answer, in brief, was substantially as follows:

"All intelligence proceeds from spirit. All power, motion and action proceed from spirit. Spiritualism is a science, a philosophy and a religion. 'Spiritualism' is the fullness and completeness of life." The subject was handled in a masterly manner, and was listened to with marked attention.

It was decided that the next—which will be the Annual Meeting—will be held at Oriskany, N. Y., on the 19th and 20th days of October, 1872.

Thus ended a very pleasant and profitable meeting. All present united in a vote of thanks to the people of Oriskany Falls and vicinity for the interest and kindness manifested in behalf of visitors and strangers attending the meeting.

J. D. SMITH, Secretary.
West Winfield, N. Y., Sept. 6, 1872.

REMEMBER THIS—Endeavor to take your work quietly. Anxiety and over-exertion are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift nor the strong.

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