





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

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

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

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

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

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

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

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

Louisa was married, and she lived a miserable life. Her husband grew more and more intemperate, and finally had to leave New York, while she was in part supported by her brother, and in part by the work of her own hands. Edward, failing to find permanent business in New York, returned to Boston, and while in search of employment here, spent much of his time in company with Mrs. Willard. There now sprang up an intimacy between them which they never experienced before. Edward began to think of his misfortunes, and how little, perhaps, he was fitted for the business he was engaged in; and Mrs. Willard sympathizing with him, would also descend in an affecting manner upon her own misfortunes, in the marriage with the man she could not live with. The extreme beauty of the young woman began to impress and enchant him more and more. She was but twenty-five, and he now nineteen. And love now had fairly begun its work. But between what parties? He a youth, without experience, without money, without even any occupation that he could depend on; and she married to another man! This led to an interesting discussion on the nature of marriage. What is it? Do laws make it? Can it be made and unmade by power of attorney? Can anything but love make it? But ah! when once made by the laws, no matter how sorrowful, it must abide by the law's decree. And how many kinds of love?

"Do I love?" soliloquized young Foster, "this dear creature for her beauty? Do I not carry my reason to a greater depth than that? Am I not in my inmost consciousness utterly lonely without some one to whom I can reveal myself, and with whom I can repose my whole heart, and between whom and myself there shall be the most sacred confidence? And why should this dear friend be married to a brute?—a brute, too, who has forsaken her, and is dead to her? Oh, let me, if possible, redeem her from this fatal bondage, and if I can love her worthily, then let the pure heavens bear witness to our sincerity!"

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

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

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

[To be continued in our next.]

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

Written for the Banner of Light.

## MIDNIGHT.

BY MRS. C. L. SHACKLOCK.

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

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

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

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

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

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

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

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

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

## Original Essays.

### THE ANTIQUITY OF THE CROSS.

A Paper read before the Albany Institute,

BY DR. G. L. DITSON.

#### PART ONE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### HEALING BY RELICS.—SPIRITUALISM.

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

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

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

### HEALTH POSSIBLE FOR THE RACE.

BY GEORGE DUTTON, M. D.

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

\* Worship of Priapus, p. 14.

† Mackey's Masonic Lex.

‡ See further on what the Abbé Fichon says.

§ Olass. Dic. *Hermes*, Herod. 11, 82.

¶ Olass. Dic. *Anubis*.

\* Hierophant, p. 62.

† Idem, p. 232.

‡ Min. Fol. Sect. xxix. Higgins II, 110.



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The Banner of Light is issued on a sale every Monday Morning preceding date.

## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1870.

OFFICE 158 WASHINGTON STREET,  
Room No. 3, UP STAIRS.  
AGENCY IN NEW YORK,  
THE AMERICAN NEWS COMPANY, 119 NASSAU STREET.

WILLIAM WHITE & CO.,  
PUBLISHERS AND PROPRIETORS.

WILLIAM WHITE, LUTHER COLBY,  
For Terms of Subscription see seventh page. All mail  
matter must be sent to our Central Office, Boston, Mass.

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

### The New Volume.

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

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

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

### The Defeat of Napoleon.

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

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

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

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

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

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

### A Begun in Blossom.

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

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

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

### Our Public Free Circles

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

### "The Empty Cradle."

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

### Sacramento, Cal.

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

### Who Hinders Reform?

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

### Fables and Ghost Stories.

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

### War and Christianity.

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

### Cornville, Me.

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

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

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

### Indian Troubles.

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

### Delegates from Louisiana.

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

### "The Inner Life."

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

### Table of Contents:

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

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

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

THE FOURTH AND FIFTH PAGES give editorials on current topics, items of interest, movements of lecturers, news of the war, &c., &c.

THE SIXTH PAGE is occupied by the Message Department and Convention Notices, and the SEVENTH with business announcements.

THE EIGHTH PAGE presents the editorial correspondence of Warren Chase, and interesting "Western Locals" from the pen of Cephas B. Lynn.

### Mormon and Christian.

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

### Last Grand Union Picnic of the Season.

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

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

### Warren Chase.

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

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

### Meeting at Pierpont Grove, Malden.

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

### Louisville, Ky.

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

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

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

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

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

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

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

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

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

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

Miss Julia J. Hubbard will lecture at Kendall's Mills, Maine, Sept. 18th; at North Scituate, Mass., Sept. 25th; at Manchester, N. H., Oct. 23 and 29th. Address box 435, Portsmouth, N. H.

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

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

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

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

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

### Death of an Eminent Spiritualist.

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

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

### Spiritualism in Patterson, N. J.

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

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

### Williamsburg Spiritual Bookstore.

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

### Circulate the Documents.

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

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



**ALL SORTS OF PARAGRAPHS.**  
Subscribers for season tickets to the Sunday afternoon course of lectures in Music Hall will please call as soon as possible at the Banner office for the same. The meetings begin the first Sunday in October.

Mrs. Hannah B. Needham, of West Newton, will please accept our thanks for an elegant basket of flowers and several bouquets, for our free circle table. We are also under obligations to other friends for like favors.

The good things at the Howard Theatre are the warm talk of the town.

By an advertisement in another column it will be seen that Mrs. E. C. Littlejohn, one of our most reliable medical and business clairvoyants, has resumed her sittings at 26 Hanson street, Boston.

INTUITION is the title of a book recently issued by Mrs. Frances Kingman. We print in our advertising columns the table of contents, which we advise our friends to read, and then send for a copy of the work.

Read Dr. P. B. Randolph's card announcing that he wants a special business partner.

Two hang-up weddings are expected in New York.

Which simply means that the parties are rich, are aristocratic, are wine bibbers, and consequently "hang-up."

The number of immigrants arrived in New York this year to September 1st is 163,507, which is 23,404 less than for the corresponding months last year. The commutation money this year amounts to \$427,803.

**THE SPIRITUAL PHILOSOPHY.**  
Here the free spirit of mankind, at length, throws its last fetters off, and what shall place a limit to the giant's unchained strength?  
Or curb his swiftness in the forward race?

Rowing on the water is called field amusement in New York.

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

None are more accustomed to hear morning roll calls than waiters at the eating houses.

**AWARE OF THE CRISIS.**—Sergeant Muckelbauer (more in sorrow than anger). "Halt! Oh man, number three, I wonder thee see yet! Hoo can ye think Foreign Powers can ever respect ye, if ye will persist in stepping three inches less than the regulation."—Punch.

Two friends, some years married and widely separated, lately exchanged telegrams, thus: "To — All well. We have two pairs of twins. How is that for high?" "To —. We have three little girls. Three of a kind beats two pairs!"

"If I were asked," said De Toqueville, the author of "Democracy in America," "to what the singular prosperity and growing strength of the American people ought mainly to be attributed, I should reply to the superiority of their women."

A preacher of Waushara, Wis., has been discharged for being personal to his hearers. He said, "If you should take a barrel and fill it with the Holy Ghost, and another and fill it with whiskey, and call this congregation up and let you take your choice, the whiskey would be gone first."

Mr. Soker says dry docks are good in the abstract, but would never do for him personally.

**THE LYCEUM BANNER**, published in Chicago, Ill., by Lou, H. Kimball—Mrs. H. M. Brown, editor—comes to us regularly, looking fresh and entertaining. Illustrations, stories, poetry, original, rebuses, items and correspondence are presented to its juvenile patrons in great abundance and attractive style.

**LEARNING.**—The Germans are studying French, and the French are learning German. They have been very studious for a month or two past.

Old Bull was married Sept. 7th in Madison, Wis., to Miss Sarah Thorpe, the youngest daughter of Senator Thorpe, of that city.

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

A new mineral, named nadorite, discovered in the province of Constantine, Algeria, has been analyzed by M. Pisan. It is chiefly constituents are the oxides of lead and of antimony. It also yields a small quantity of chlorine.

The New York Star says: "God made the ice, and the devil made the Knickerbocker Ice Company."

A guest at a Leavenworth hotel ate two dozen ears of green corn the morning he died.

Before the war, the debt of Prussia was about \$326,000,000; that of France, \$2,707,000,000. By the time they get through with their present quarrel, both nations will be saddled with an enormous debt.

**GENUINE PORT WINE.**—Older, 14 oz; alcohol, 3 oz; strong decoction of logwood, 4 oz; alum, 40 grains; cream of tartar, 20 grains; white sugar, 11 oz. This being a native wine, is largely patronized in America. By all means make it for yourself. It will be much cheaper than to buy it, and you will have the satisfaction of knowing that it is unadulterated!

A member of the Irish Parliament, in a debate boasted of his attachment to the jury system. "Mr. Speaker," said he, "with trial by jury I have lived, and, sir, by the blessing of God, with trial by jury I will die!" "What!" exclaimed a member in a stage whisper, "do you mean to be hanged?"

A widow lady who resides near Elmira, N. Y., complains of the coldness of her husband during the last year of their married life. For the first year he used to address her as his dear, then as his little goat, and with his last breath he referred "lovingly" to her as his "old sorrel top." The failure to invent any other term of endearment for her may have been the cause of his death.

That man who knows the world will never be bashful, and that man who knows himself will never be impudent.

The population of Providence, R. I., according to the census just completed, is not far from sixty-nine thousand.

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

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

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

The town of Wheelock, Vt., passed the following vote in 1797: "Voted, that the town be at the expense of rum for venduing off the new meeting-house pews."

In Elmira, the other day, a young lady was discovered who helped her mother at the housework. Within two weeks she had a dozen desirable offers of marriage, one of which she accepted. Elmira girls are all taking to help their mothers.

An Erie county minister prayed in his church that "the wicked game of base ball, and the devil's tattoo, called Shoo Fly, may speedily spend their force."

Ruskin, in one of his recent lectures, says: "Though England is deafened with spinning-wheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for gain, they die of hunger."

The difference between Victor Hugo's "Travailleurs de la Mer" and Chinese players, is that the first are toilers of the sea and the last are soilers of the tea.

Quite a jute panic has prevailed in Bangor lately among the ladies, and many are the switches, whips, etc., which have been sacrificed as a holocaust. Microscopes have been in demand, and numerous and hideous were the discoveries made, and the result has been that the articles have been almost wholly discarded.

Since Queen Victoria took her place on the English throne, thirty-three years ago, every throne in Europe, from the least unto the greatest, has changed occupants.

**FATE OF A CLERICAL "PAUL PRY."**—A correspondent of the *Chattanooga Times*, writing from Trenton, tells the following graphic story: "John Robison grates circus exhibited at Trenton, on 11th. Reverend parson Smith was sitting near the canvas in shade raising the Eg of curtains when a watchman gave him a severe blow on the head with a hickory club inflicting a serious wound though not considered fatal, he objected seriously to going in, it was generally supposed that he was taking the names of the members of his church whom was in attendance that had gone in before he came up."

The bathing belles at the watering places are called dive-in-lids.

Colorado has a community of "Humanitarian Pioneers," one of whose laws prohibits celibacy above the age of twenty-five in a man and above the age of twenty-one in woman, "as outrageous to human dignity and welfare."

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

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

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**The European War.**  
Since our last issue many strange and startling changes have passed across the face of the campaign, overturning the Napoleonic government in France, evoking in that already distracted country a host of political issues, and seemingly opening the road for Prussia, even to the gates of the Gallic capital. The *Courrier des Etats Unis*, a French paper published in New York, accepts the surrender of Sedan as the termination of the war, and says it will be useless for France to make further resistance. Sedan, like Worms, was lost through Prussia's incompetence or treachery. As for the Imperial Government, says the *Courrier*, its fate is sealed.

Among the varying views expressed on the subject, a charitable contemporary uses the following language concerning the fallen monarch:  
"Within two short months what a marvellous change has taken place! Yesterday, Napoleon was the ruler of a powerful and prosperous nation; today he is a prisoner in the hands of his enemies. We think of him as the ruler of the brilliant *Fleur de Mars* for the Sultan of Turkey, welcoming Albert and Victoria to the shores of France, kissed by the Queen of England and the Empress of Austria, and the Emperor of Germany, opening the grand Exhibition of International Industries, his Empire in brilliant state at the inauguration of the Suez Canal, planning the tunneling of the Alps, freeing Italy, compelling France to order and prosper, and building up of manufactures in establishing institutions of public credit, and in bringing closer together the interests and sympathies of the provinces and the capital. These are tangible, substantial accomplishments, not wrought at the expense of the lives of his subjects, and not by the sword of his enemies. As he has ruled France, to him belongs the glory of all these achievements. Had he labored solely for his selfish interests, France would have a very different condition of affairs. He would have been identified himself with the prosperity and happiness of his country."

It cannot be reasonably denied that such a man is in the highest degree worthy of the admiration of his countrymen. He has been for the upper popular good. No polity ridiculed from prejudice and passionate dislike can reach a ruler thus inspired. As he ever claimed to derive his power from the people, so he has ever been ready for their advancement. He has been a true patriot, and his reign has been marked by the unanimous vote of the Legislature, and grandeur and power all departed together."

After the series of military evolutions and maneuvers by which Marshal MacMahon attempted to resist Metz, and after the failure of the Prussians, which he was driven, desperately retreating, with the historic valor of the French people, into the neighborhood of Sedan, near the Belgian frontier, the Prussians, who had been constantly harassing the French, were now in a position to strike a decisive blow. On the 1st of September, the Prussian army, under the command of King William, was defeated at Sedan. The French were driven from Vaux, and only fled about Wednesday between Douzy and Bazailles, where the Prussians followed them, and the enemy. A severe engagement occurred.

The Prussians turned the French right, necessitating its retreat from Sedan, before which they again renewed the fight on Thursday, Sept. 1st, when they were driven into the Meuse, and the Prussians followed them, and the enemy. A severe engagement occurred.

After struggling hours in the circle of the French cauldron, the following graphic description of the battle is given by one who was present at Prussian headquarters:  
"About 5 o'clock there was again a sudden suspension of the cannonade along the whole line. Many were the speculations as to what was going on. It was not long, however, before we saw a French officer, attended by two Uhlans, coming at a hand trot up the steep bridge path from Sedan, to the camp of the Prussians. He was a white doublet, a long fagot stick as a flag of truce. The messenger turned out to be a French colonel, who came to ask the terms of surrender. After a very short consultation between the King and the Emperor, the messenger told the King, 'The Prussians matter as important as the surrender of at least eighty thousand men and an important fortress. It was necessary to send an officer of higher rank.' You are therefore to return to the French camp, and tell them that the Prussians are ready to accept the terms of the King of Prussia. If he does not arrive in an hour our guns will again open fire. You may tell the commandant that there is no use of his trying to obtain any other terms, as we have already taken Sedan, and we are now ready to take Metz. He may tell them that we are ready to accept the terms of the King of Prussia. If he does not arrive in an hour our guns will again open fire. You may tell the commandant that there is no use of his trying to obtain any other terms, as we have already taken Sedan, and we are now ready to take Metz. He may tell them that we are ready to accept the terms of the King of Prussia. If he does not arrive in an hour our guns will again open fire. You may tell the commandant that there is no use of his trying to obtain any other terms, as we have already taken Sedan, and we are now ready to take Metz. He may tell them that we are ready to accept the terms of the King of Prussia. If he does not arrive in an hour our guns will again open fire. 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## Banner of Light.

## EDITORIAL CORRESPONDENCE.

By W. CHASE, Esq., 601 North Fifth St., (cor. Washington Avenue), St. Louis, Mo.

## SOWN AND GROWN.

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

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

H. C. WRIGHT.

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

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

## ONE MORE.

SELENA BRYANT, aged 19, whose father was in the spirit-world and mother in Europe, residing at the house of her sister, Mrs. Cook, in this city, on the 29th of August by a short consumption escaped from her earthly body and joined the angels, with whom she and her sisters had often conversed, so they were not strangers. A few weeks ago we stood by the coffin of our aged brother, an octogenarian, and last week by the white casket of a little child, the third and last one of the parents' children, all of which had slipped away from their earthly grasp; and Sunday by the form of this beloved sister, and in each case we could give the fullest assurances of continued life in each. We have no prayers (what should we pray for?) on such occasions. Death we consider the greatest blessing our Maker has bestowed upon us, and to most persons when near

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

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

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

W. CHASE, Esq.—Respected Sir: Although an entire stranger to you, it is not so with our glorious religion. In 1851 or '52 I first heard of Spiritualism, and then I prayed that it might be all I needed, even a communion of the spirits of the dead, and a certainty of a happy future. I am a "firm believer," and want our noble philosophy to spread over the whole earth. I have reason to be thankful to the invisible, for they did that which neither I, nor temperance societies, nor the church, was able to do; viz: free me from an enslavement of the recognized did not save me, I mean it, and although the "invisibles" had to appeal to my selfishness, yet they cured me. They said to my reason, (for although I have attended numerous "circles," I never was in one where they manifested in my life.) "You are creating an appetite for rum and tobacco that will cause you suffering in the other life, and you are not going to conquer your appetites here," and thanks to them, I have conquered—at least a six months' trial says I have.

"Now, asking your pardon for the infliction of this long introduction of myself upon you, I come to the main object of this letter, viz: in the *Banner of Light*, I see you argue for a "prohibitory enactment" to kill rum. Now I respectfully suggest that it will not do it. And why? Because we get the law, and then sit down and expect the officers to enforce it, which they do not do once in one hundred cases, for various reasons. Besides, it is too much like what the churches say to-day: "We must have God and the law, and the law will enforce it," or, as the old Roman Church used to say, "You shall do so and so." The ignorant but liberty-loving spirit rebels against it, and ignorance with its helps succeeds as it used to in the army, where the prohibition was often so strongly enforced that the officers spilled the offender's rum; and yet the law did not succeed, for I have known men buy the vile concoction, called essence and drink them for the little allowance they contained—and get drunk on them, too! I tell you, sir, utopian as it may seem, education is the only thing that will ever cure men of drunkenness and all its horrors.

Again, in the *Banner* you plead for organization, and ignore the fact that in this country there have been the most rapid advancement of any other "ism" ever promulgated, and that without any organization visible to us, yet they undoubtedly have an organization, as I can prove. Do they desire us to organize? If they do, and are not aware of it. Then we ask, why do they?

Respected sir, with the present state of education I will fight your church, of whatever name, and your enforced morality, until I am changed, with all the ability I am able to command, as I now fight Orthodox organizations, heterodox organizations (so called), and organizations of the people with schools and the press, these truths are found to be natural and not special revelations, and people arrive at them without the church or its religious discipline, and hence will not take on its yoke. One-fifth of the people of this country are church-members, and nearly all of the other four-fifths that have reached years of discretion believe the principal truths taught by both the Universalists and Unitarians, and to them they are not special divine revelations, but natural and rational to every mind that is sufficiently expanded to receive them. Such truths need no church to establish or enforce them. Spiritualism seems now likely to get its great triumph accepted by the world before it has time to organize, and will not need organization for that, but only with all liberal minds to resist tyranny and receive new truths that need nursing and find no fellowship in the churches. All the churches, even the old mother church, are receiving Spiritualism, but have not yet quite divested it of the devilish character which they give it, and make it, but soon will.

I am, respected sir, your humble servant,

T. G. NEWMAN.

We do not argue for a "prohibitory law to kill rum," nor to kill rum-sellers, nor rum drinkers, but to declare the whole product of distilleries contraband of peace, as they really are, and outlaw them, and by stopping the manufacture and importation save all further trouble to and with the seller and drinker. No man has a right to keep mad dogs to bite people, and not any more moral right to distill liquid poison for sale.

No, brother, we do not ignore the fact of the rapid spread of Spiritualism without organization, but think organic effort best to accomplish any great reform. It is about time we did something beside convert people to the truths of Spiritualism; and both for offensive and defensive action every people have found it necessary to organize, for political, social, religious or civil purposes, and we must come to it soon or late.

## WINE.

Rev. T. H. Tabor, in the *Universalist*, labors hard to show that the wine used by his "Lord and Saviour" in the ordinance of the Lord's Supper was not the intoxicating kind used by Lot and Noah and other drunkards, but another kind that would not intoxicate. He thinks there are two kinds of wine referred to in Scripture, and that Jesus was too good a man (or God) to make the intoxicating kind or use it in sacraments. He seems to forget the testimony that Jesus and his disciples could miraculously drink any deadly poison and not be hurt, and of course could drink whiskey, if they had it—even our poison kind—and not get drunk. Lot and Noah were not so fortunate. We do not see why it would not be as well to cover this wine drinking with miraculous power as an evidence of the Divine Nature, in the same way as the church does the cursing of the fig tree for not having figs in winter. It costs a great amount of argument to reconcile the Scripture with the present state of morals and the reforms of the day.

## NOTICE.

The friends in Kansas, wishing to have me lecture for them, can be accommodated on very reasonable terms, before Dec. 1st, by writing to me soon.

WARREN CHASE,

601 North Fifth Street, St. Louis, Mo.

## New York.

DEAR BANNER—It may be interesting to some of your readers in the neighborhood of this city to know that Prof. William Denton, the distinguished geologist and psychometrist from Massachusetts, is lecturing every Sunday in this month in Apollo Hall, corner of Broadway and 28th streets. Hours of service, half past ten A. M., and half past seven P. M. His two lectures on Sunday, the 4th inst., were very masterly productions, and produced a deep impression.

Yours for the truth,

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

## Missionary Work in Wisconsin.

J. M. Peabody, J. O. Barrett and Dr. E. C. Dunn will hold meetings as follows:

APRILCOX, Friday evening, Sept. 9th, and Saturday and Sunday, Sept. 10th and 11th.

ROCKFORD, Friday evening, Sept. 10th, and Saturday and Sunday, Sept. 11th and 12th.

At the above places Mr. Peabody will lecture only Friday evening and Saturday forenoon.

J. O. Barrett and Dr. Dunn will be present at the great mass meeting in JAXEVILLE, Saturday, Sept. 24th, and at Clear Lake, Sunday, Sept. 25th.

Mr. Peabody will speak in BAXTER, Thursday evening, Sept. 15th.

A Leavenworth grocery has "Knew Syder for

Sail."

## WESTERN LOCALS, Etc.

Prepared Expressly for the Banner of Light.

BY CEPHAS B. LYNN.

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

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

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

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

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

"God is; without him man is not."

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

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

## "THE YEAR BOOK."

Visiting Hudson Tuttle, "the Aristotle of the New Dispensation," a few days ago, it was our high privilege to glance at the *MS.* of this forthcoming work. We announce to the Spiritualists that a rich feast awaits them. Messrs. Tuttle and Peabody have labored early and late. J. Burns, 15 Southampton Row, London, has charge of the European department. Bro. Peabody's articles concerning the progress and universality of Spiritualism in Europe will be deeply interesting. The book will be of good size—some three hundred pages—and will be sold at the cheapest possible price, as a large circulation is desired. The opening articles are from the editors, stating the objects of the work, etc., etc. Prof. A. R. Wallace, of England, the celebrated founder of the "Darwinian theory," contributes a masterly essay, entitled "On the Attitude of Scientific Men Toward the Investigators of Spiritualism," then follows Prof. Gunning, on "The New Sciences; their bearing toward Spiritualism." The readers of the *Banner of Light* know that the Professor is keen, thoughtful and progressive, as well as critical. That sterling thinker, J. Stahl Patterson, writes about "The Great Battle," and Emma Hardinge discusses on "Spirit Art." The latter subject is one that we all desire to read about; William Howitt, of England, of whom we have heard so much, shows biblical passages demonstrating "Parallelism of Christianity and Spiritualism." Anna Blackwell, of Paris, contributes an article on the re-incarnation doctrine. This will be read with interest by all, for the doctrine is rapidly commanding the attention of American Spiritualists. Mrs. H. F. M. Brown gives notes of "California; its Ways and Workers." E. S. Wheeler has a fine essay. Then follows the history of the origin and progress of Spiritualism in some of our leading cities: also in Dublin, Ireland, Paris, Smyrna, Asia Minor, Italy, Sicily, Wales, G. B., Russia, Germany and Turkey. Henry T. Child, of Philadelphia, gives a history of the National Organic Movement. Full accounts of the different State Associations follow. Then comes a list of lecturers and mediums in this country. The list of journals published in the interests of Spiritualism, the world over, is valuable; also the catalogue of liberal works, closing the volume.

Every Spiritualist in the land should purchase at least half a dozen copies of this book.

By this brief synopsis of its contents—and there are quite a number of essays not mentioned—all can see that most every phase of the great movement is made a special theme by some of the best liberal thinkers on both continents. Let us all take pride in giving this book an immense circulation. Many will be led into the light by it.

## FARMINGTON, OHIO.

This town, situated in one of the finest farming districts of the State, has its share of Spiritualists and free thinkers. Spiritualism has put more life into the churches than hundreds of revivals could have done. Soon after the "Rochester Knockings," mediums were developed here, and marvelous phenomena took place. The interest ran mountains high; the priests denounced; the skeptical sneered; but the phenomena continued. Immortality was demonstrated by them. Souls were gladdened. One, especially, was saved from dependency that had hung over him like a terrible cloud for years, in consequence of the dogmas of the church. Blessed fact to chronicle! Thousands echo the same testimony for the spiritual philosophy.

Some two years ago, Bros. Curtis, French, Balden, and others, feeling that the time had arrived for some organic movement, met together, and, overshadowed by exalted ones, formed a plan for operations. In the course of time a fine hall was erected, and meetings are now held regularly. Bro. O. P. Kellogg, an "Ohio Institution" in Spiritualism, has ministered to this people during the past year.

The discussion between Prof. Crafts and A. A. Wheelock, of the *American Spiritualist*, a year ago last March, stirred up a great interest. The leading business men are outspoken radicals. Methodism, long a controlling power, is fast losing ground. The friends are now rejoicing over the great success that attended the recent two days' meeting, Saturday and Sunday, August 27th and 28th, the large hall was crowded with earnest souls to listen to the inspired utterances of Emma Hardinge. Mr. Wheelock was announced as one of the regular speakers. Business called him elsewhere, and the writer endeavored to fill his place.

From the surrounding country, the old pioneers of our cause came to listen to Mrs. Hardinge, whose career they had watched with so much interest, for the last ten or twelve years, through the public prints. There was a large party present from Warren, all earnest souls, conscious of the workings of the Spirit, in this day. Lyman Peck, Esq., of New Lyme, was there, and many, many others, of whose good qualities and untiring devotion to Spiritualism we heard so much.

Of Mrs. Hardinge's lecture, words of praise fall

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

## HIRAM AND COLUMBIANA.

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

## FACTS.

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

## Resurgence.

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

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

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

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

Fraternally, W. FOSTER, JR.

Providence, R. I., Sept. 5th, 1870.

## New York State Organization of Spiritualists.

The Fourth Annual Convention of this organization was held in the village of Laona, Chautauque County, on the 3d day of September, 1870, pursuant to public notice. The Convention was called to order at the appointed time by P. I. Clum, the President, who gave a brief and succinct statement of the business of the organization during the past year, and its prospects in the future, showing the necessity of keeping up the organization, with reference to the part the Spiritualists are to take in the important and stirring events now agitating the civilized world, and which are now rapidly approaching our own threshold; after which the Convention proceeded with the transaction of its business.

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

The report of the Treasurer showed that twenty-one new members were added during the year, and a balance of \$28.85 remaining in the Treasury. Mrs. Carrie Hazen of Buffalo, Mrs. Lucia C. Miller of Le Roy, P. I. Clum and Mrs. A. N. Avery of Rochester, James Alger of Canaan, Lyman O. Howe of Fredonia, J. W. Spear of Iron, Boies E. Litchfield of Ellipticville, Robert Daggett and George E. Gregory of Lockport, Dr. Carter of Laona, Bishop Beales of W. Taylor and Mrs. Skidmore were appointed delegates to the next Convention of the American Association of Spiritualists, to be held at Indianapolis, Indiana, September 20th, 1870. The President elected was empowered to appoint the balance of the delegation and to fill vacancies.

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

President—J. W. Seaver of Byron.  
Vice Presidents—A. N. Avery of Rochester, Stewart Chamberlain of Le Roy.  
Treasurer—J. H. Horst of Le Roy.  
Clerk—C. C. English of Batavia.  
Good order and perfect harmony prevailed during the session, and at the close of his business the Convention adjourned with high hopes and bright prospects for the future.

P. I. CLUM, Secretary.

Rochester, Sept. 6, 1870.

## SPIRITUALIST MEETINGS.

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

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

ACRITON, ILL.—The Children's Progressive Lyceum meets at 10 A. M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed to M. T. Dolé, Secretary.

TEMPLE HALL.—The Boylston-street Spiritualist Association meets regularly at this place (No. 18, up stairs), each Sunday. Lectures, at 7 P. M., by Rev. J. W. Woodruff, and at 10 P. M., by Mrs. W. Bond.

WADSWORTH HALL.—Children's Progressive Lyceum meets at this hall, 15 Tremont street, (near Mass. Temple), at 10 A. M. each Sunday. Dr. C. C. York, Conductor; Mrs. Harriet Dana, Guardian.

HOSPITALER HALL.—Public circles are held in this hall, 693 Washington street, Sunday mornings, at 10 o'clock. Admission 10 cents.

BALTIMORE, MD.—Saratoga Hall.—The "First Spiritualist Convention of Baltimore" hold meetings on Sunday and Wednesday evenings at Saratoga Hall, south corner of Calvert and Saratoga streets. Mrs. F. O. Hoyer speaks till four o'clock. Children's Progressive Lyceum meets every Sunday at 10 A. M.

CORRESPONDENT HALL.—The Maryland State Association of Spiritualists commenced its regular course of lectures on the first Sunday in October, 1870, continuing every Sunday thereafter until the end of May, 1871. A first-class speaker will be engaged for each month. Levi Weaver, Conductor; Jacob Weaver, First Vice President; Mrs. Rachel Walcott, Second Vice President; George Broome, Secretary; Wm. Leonard, Treasurer. Children's Progressive Lyceum No. 1 meets at 9 o'clock. Levi Weaver, Conductor; Mrs. Rachel Walcott, Guardian; John J. Henry, Librarian; Miss Anna McCallen, Musical Director.

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

CUMBERLAND-STREET LECTURE ROOM.—The First Spiritualist Society of Cumberland hold meetings at the Cumberland-street Lecture Room, near De Kalb avenue. Circle and conference at 10 o'clock A. M.; lectures at 3 and 7 P. M.

CHICAGO, ILL.—The Children's Progressive Lyceum meets every Sunday at 1 P. M., at Lyceum Hall, 7 S. Shattuck, Conductor; Mrs. J. Wilson, Guardian; Dr. Porter, Librarian; E. G. Spinning, Musical Director.

CINCINNATI, O.—The Society of Progressive Spiritualists hold meetings every Sunday morning and evening in Central Hall, at Central Avenue, between 4th and 5th streets. Moses H. Ricker, Conductor; Mrs. J. B. Blaney, Secretary.

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

CAMBRIDGEPORT, MASS.—Children's Lyceum meets every Sunday at 10 A. M., at Harmon Hall, Watson's Building, street. E. A. Allen, Conductor; Mrs. A. R. Martin, Guardian.

CLEVELAND, O.—The First Society of Spiritualists and Liberals hold regular meetings every Sunday at 10 o'clock A. M., 106 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: J. L. Conner, President; J. W. Woodruff, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; Mrs. J. W. Woodruff, Secretary. Speakers engaged—Mrs. Emma Hardinge during September; J. M. Peabody during October; E. V. Wilson during November; J. M. Peabody for the ten following months.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10 A. M. and 7 P. M. Children's Progressive Lyceum meets at 10 A. M. Sunday, immediately after the morning lecture. Dr. S. J. Avery, Conductor.

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

CANTON, MASS.—The friends of progress hold their regular meetings on Sunday mornings. C. C. Colby, President; A. W. Pickering, Secretary.

DOVER, N. H.—The First Society of Spiritualists hold meetings in Schrader's Hall, at 10 o'clock A. M., the first Sunday of each month. Children's Progressive Lyceum meets at the same place at 3 o'clock each Sunday. J. G. Mangold, Conductor; Mrs. Sarah Fier, Guardian. Society leaves for the benefit of the Lyceum every second evening.

DORCHESTER, MASS.—Meetings will be held in Union Hall, Upham's Corner, every Sunday and Thursday evening, at 8 o'clock. Mrs. Floyd, Conductor; Mrs. A. R. Martin, Guardian.

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

ELK HARBOR, O.—The Progressive Association of Spiritualists hold regular meetings at their hall on North street every Sunday at 7 P. M. Children's Lyceum meets at 10 A. M. Wm. Willis, Conductor; Mrs. J. W. Woodruff, Guardian.

FOXBORO, MASS.—Progressive Lyceum meets every Sunday at Town Hall, at 10 A. M. C. F. Howard, Conductor; Mrs. J. F. Howard, Guardian.

HINGHAM, MASS.—Children's Lyceum meets every Sunday afternoon at 2 o'clock, at Temperance Hall, Lincoln's Building. E. Wilder, 2d Conductor; Ada A. Clark, Guardian.

HOUVER, ME.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) every Sunday at 10 A. M. and 7 P. M. at the Spiritualist Hall on Third street. W. D. Wharton, President; A. J. King, Secretary. Lyceum at 10 A. M. J. H. Hanson, Conductor; Mrs. J. W. Woodruff, Guardian.

LYNN, MASS.—The Spiritualists hold meetings every Sunday afternoon and evening, at 3 and 7 P. M., at Cadet Hall.

LOWELL, MASS.—The First Spiritualist Society meets in Wells Hall. Lectures at 10 A. M. and 7 P. M. J. S. Whitney, Conductor; Mrs. J. W. Woodruff, Guardian.

LOUISVILLE, KY.—Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M., in Temple's Hall, corner 11th and Green streets.

LANSING, MICH.—The First Society of Spiritualists hold regular meetings every Sunday at 10 o'clock, in Capital Hall, Sec. Dr. Barnard, regular speaker. The Children's Lyceum meets at 1 o'clock.

MALDEN, MASS.—The Spiritualist Association hold meetings every Sunday at 10 o'clock, in the hall of Dr. J. D. M. Prof. Wm. Denton is engaged as speaker for the present year. James Lowe, President; Mrs. Sarah S. Foster, Secretary.

MILAN, O.—Society of Spiritualists and Liberals and Children's Progressive Lyceum meets every Sunday at 10 A. M. Conductor; Emma Tuttle, Guardian.

MORRISTOWN, N. Y.—First Society of Progressive Spiritualists hold meetings every Sunday at 10 o'clock, in the Assembly Room, corner of Washington Avenue and Fifth street. Services at 3 P. M.

MILWAUKEE, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall. Social conference at 2 P. M. Address and conference at 7 P. M. H. B. Brown, M. D., President.

MILFORD, MASS.—Children's Progressive Lyceum meets at Washington Hall, at 10 A. M. and 7 P. M. Mrs. J. W. Woodruff, Conductor; S. W. Gilbert, Musical Director, and Corresponding Secretary.