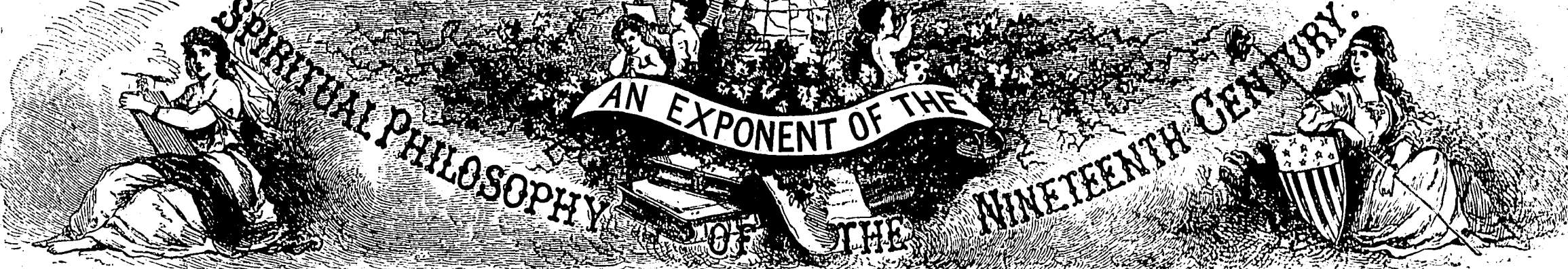


BANNER OF LIGHT.



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

BY ANDREW JACKSON DAVIS.

ARTICLE I.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

MY DREAM-HOUR.

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

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

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

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

Literary Department.

THE OLD ORGAN;

OR, THE WHITE SWAN'S DYING SONG.

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

CHAPTER III.

"The days of old had long since."

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

Thankful am I to my good parents for instilling into the minds of their children ideas of usefulness, and training them in the practical duties of every-day life.

So when Monday came again, and my aunt took her station at the inevitable wash-tub, I too, my stand at another, and we were soon deep in the practice of a certain class of gymnastics not in vogue with fashionable ladies. Not much accustomed to that particular branch of housework, it was not long before my whole countenance had taken on a ruddy hue, not at all in accordance with the artistic arrangement of color in the human face.

Yet I said—and I spoke sincerely—

"I like this, Aunt Ruth!"

It was pleasant to make myself useful; to feel that I could do *even this* when circumstances required it; for I would have scorned the idea of allowing my aunt to do for me what I was able to do for myself, and not a washerwoman could be found for miles around.

As I proceeded with right good will in my labor, my aunt said, with a little laugh,

"What would some of your city admirers say, now, if they were to see you, Florence?"

"I do not know, nor care," I answered; "yes, I do know, but I don't care. Tom Jones, who lives in a splendid brown stone front house, and wears a costly diamond ring, would shrug his shoulders, and start back with horror; he would raise his eye-glasses, and survey me critically a few moments, after which he would probably not find time to call on me again. George Brown, merchant, on Washington street, would say, 'Good for you! I like that! It won't hurt you. Wish all the city girls would use their pretty white hands in the same way.' Ned Collins from Harvard, would hum lightly."

Fair though the town's sweet daughter may be,
Fairer the nymph of the country to me."

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

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

"I was just asking Florence what her gentleman friends in Boston would say if they could see her now, and she has been quoting some half-dozen of them—now what say you?"

"I say that a lady who commands respect elsewhere will command the same respect at the wash-tub, or wherever duty may call her."

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

of appreciation—not to say admiration—which flashed from his dark eyes, for it seemed wholly involuntary, and therein lay its worth.

"How happens it, Chester?" asked my aunt, "that you are here so early, and alone, too?"

"You have not forgotten my prohibition for long walks, have you, Aunt Ruth? Well, I spent Sunday with an old friend, in Melton; and being in the mood this morning for an eight-mile walk, I started along. My luggage will come by express this afternoon."

As he turned away, my aunt asked, a little reproachfully, "Now, Florence, can you find his capital among your Boston friends?"

"You forget, aunt," I replied, with a smile, "that I have seen him only two or three days."

"Sure enough! Well, you will have a chance to get acquainted, and you will surely like him. He always was a good boy."

Here my aunt started out into a train of anecdotes, all showing conclusively that Chester Lynne was a noble and true-hearted man, and being all that was noble and true-hearted and brave. I must acknowledge that I was not an uninterested listener.

The next morning, Mr. Lynne accompanied me in my ramble, and we made our first sketch together of the old mill-pond, with its picturesque ruins. Mr. Lynne told me it would be better to practice sketching a little more before undertaking Mr. Tamar's; and as he was to be my teacher in drawing, I acquiesced, of course, like a dutiful pupil.

In the afternoon, we were sitting—Mr. Lynne, aunt, and myself—conversing on various topics, when my uncle entered the room.

"Are you going to town?" asked my aunt.

"Well, I don't know. I thought some of going to the post-office. Do you want to send for anything?"

"Yes, we are out of saleratus and starch."

"Well, I can go. I won't hurt Old White's to use him. He's been lying by now a number of days, and he feels pretty gay. I'll just put on the saddle and go horseback, unless some of you would like to ride."

This reminded me of my aunt's promise, and, tossing my sewing on to the table, I exclaimed:

"Oh, uncle! let us both ride him! Let me have my pony-ride now; may I?"

My uncle laughed heartily. "What a child you are! I do not know what you city-girls want to do! You are like so many untamed colts. I do not believe you could get one of the girls around here to ride in that fashion."

"Oh, I do not care for that," I said. "I want the fun; that is, unless you object to it, uncle. I will not urge it if you do."

"No, we little know. It is hard living in a rough country, but I believe it makes strong, brave men and women. I sometimes think that the present generation is in danger of becoming effeminate through luxury."

"I have thought of that, uncle, and have wondered if we were to solve the problem as ancient Greece and Rome did. But it seems to me that the danger will be averted through our civil liberty, extensive scientific research, and spiritual growth, and the increased culture and influence which woman possesses now. People have so much to think of, now-a-days, that surely they have no excuse for being idle or effeminate."

"You are right," said my uncle. "Your parents have taught you well. You are considerable of a thinker for a little girl, notwithstanding your wild ways and wayward notions. You'd better be riding pillows, and climbing trees, and securing the woods and making pictures, than to be reading novels, and dancing till midnight, and lacing your self till you get the breath all out of your body."

"Oh, life is too beautiful, too grand to be spoiled in that way! I mean to gather into my soul all the beauty and richness of life that I can, and then I shall have something to give to others. But I never shall be able to repay my good parents for all they have done for me. Each day I feel my indebtedness to them more and more."

"Yes, you are greatly blessed in having such good parents; and this richness of life that you tell of, you must give to those who have not been blessed as you are."

"I try to, uncle. There are starving souls and hungry hearts all around us. I must tell you what sister Belle and I did last summer. Father gave us a sum of money to defray our expenses in the country for a few weeks, as usual. We talked it over, and concluded to go for a short time only into the country, and stop at a farm-house where the board was not high, and so give the greater part of the money to board some poor people in the country. There were several children, and one poor woman who worked in a dressmaker's shop, whom we went into the country for a few weeks, and I assure you we never enjoyed a summer so much before. Of course they needed the change of air much more than we did, for the air is excellent where we live. I wish you could have seen those pale, sickly-looking children when they left their homes, and then again when they returned with rosy cheeks and bright eyes, and such happy, grateful hearts. Why, the wealth and beauty that they gathered in those few weeks will last them a long, long while. This summer father is going to send a still larger number of poor people out into the country. It will do them so much good! I think a great many persons forget that the poor need, not only money, and what it will buy for the body, but that they hunger and thirst in spirit. They need pure air, and the influences of Nature. They need beauty, and love, as well as food and drink."

"Yes; and Boston is doing a good deal for its poorer classes. That Public Library is a noble institution. The rich and the poor all have the same chance there. It is the same with the Lowell Institute lectures, and many other free lectures."

"And so many Art-Galleries, too, are thrown open to the public, free, that even the poorest may gain a certain degree of culture if they only will. Yet corporations and associations may do their best, and the ignorant will never be raised, nor the unfortunate rightly cared for, and assisted, without individual effort. We have a work to do in arousing in their minds a desire for improvement, a thirst for knowledge and culture, and this I think is often the most difficult part of the work. There is no such thing, uncle, as living idle in this world, if we have the least idea of what life is, or should be."

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TO MY MOTHER ON HER BIRTHDAY.
BY WILLIAM BRUNTON.

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Yea, how my heart rejoices, thinking, dear, that thou art mine!
Not all the world could give the joy to-day I feel in thee.
If thou, my darling mother, wert to be withdrawn from life!
Thou art but plain in looks and ways where wealth and fashion shine,
But thy pure mother's love for me has beauty all divine.
What show has gorgeous state when set by this superb delight—
The bliss thou hast in seeing me advance in good and right?
What weight have art and skill when balanced by thy simple truth,
Thy firm, persistent care and love that guarded me from youth?
Nay, more than these, my mother dear, a heart supremely blest,
Where all my love may fondly brood and find its sweetest rest.
From infancy till now—my latest day of earnest need,
Thou still hast been the all to me of noble word and deed.
For nought a mother might hast thou for once neglected dear,
But still attended me with care from rounding year to year.
With joy and sorrow we've pursued the varying path of life,
Been one in peace and solitude, and one in pain and strife.
The changes life has freely brought have bound us nearer yet,
Those changes, bright and dark, and dark and bright, we'll ne'er forget.
I love thee, love, for all thy wondrous wisdom, care and pain;
Thy love within my heart as firm as earth will fast remain.
The day may set, the summer fade, and youth may pass away,
But thy pure love, my mother dear, with me shall ever stay.
Not time's rough hand may steal the prize, nor death destroy its worth;
It lives beyond the shocks of fate that come to things of earth.
Thy love shall live while I have breath and sense and right and love,
Shall live in time, shall live in death, and live in peace above.
Oh, mother dear, I love thee! love each tone and look of thine!
While throbbing heart and mind and soul rejoice that thou art mine!

Original Essays.

GOD AND NATURE DUAL.

BY LEON HYNEMAN.

[Continued from the Banner of Aug. 31st.]
The plain statement that, whilst betrayed woman is taboed the society of men and women, and her betrayer is welcomed everywhere as if without stain, proves how deep and wide have been the influences of the church in molding public sentiment wherever the appointed ministers of so-called religion have ventilated the doctrines of their pretended divine revelations. Why should woman alone suffer the stigma of having departed from the path of virtue? There is no doubt—and the statement cannot in truth be questioned or controverted—that the departure of woman from the path of virtue was solely and exclusively caused by man, either by brute force or by continued and persistent deception and lying promises. Man has ever been the betrayer, man the seducer of woman; and he alone should suffer the stigma of guilt, and be excluded from society wherever known. We make the bold declaration, there never was an instance where woman who had not known man made the first advances to sexual intercourse. Woman is by nature chaste; and during her virgin life, no thought, no feeling of sexual passion enters within the pure, untried shell she comes in social communion with the opposite sex; and even then, in every act and every expression, she manifests her instinctive sense of purity in heavenly, childlike innocence. There are no words in any language expressive of the flesh who, to gratify his animal desires, pursues his object with utter disregard of consequences, until he finally accomplishes his purpose, and effects the ruin of the object of his base, vile passions. Women generally have stronger will-power and executive force to control the feelings and inclinations than men; hence, in civilized lands, there are comparatively few who yield to the tempting voice of the seducer. Of these, however, the greatest number, because of a vicious social system, in consequence of poverty and want, are induced to enter houses of prostitution to sustain life by gratifying the animal desires of low, vulgar men. If it were not for the innate purity of woman, and strong will-force to control and subordinate her animal nature, the most stringent laws would be ineffective to prevent the general demoralization of mankind, and cause humanity to be too impotent and lame to keep up even an imperfect civilization.
In the economy of Nature, the generative functions eliminate the life-force through germ-forms. Life is in the germ. The generative powers of the human are Nature's highest functions. The human and germ-form generated complete the complement of Nature's powers. The germ embraces all the elements and essences in the highest refinement Nature is capable of. Germ-forms only differ according to the conditions in which they are produced. The constituents of the form in the germ will be according to the gross or refined characteristics of the parents. The germ and life will be according to the conditions of the higher status of man and woman at the time of copulation. Indiscriminate as well as excessive intercourse of either male or female, or both, will cause inharmonious life and nature in the being generated. Those who enter the conjugal relation ought to understand that Nature tolerates no excesses nor indiscriminate indulgence of its highest and most sacred powers. The evil results in shortening the lease of life through consequent diseases and suffering are not confined to parents alone, but the effects will continue through succeeding generations. The magnetic and electric elements of life become vitiated through promiscuous intercourse, and are manifested in impure thoughts and lustful desires, eventuating in a decrease of mental and physical powers and early decay. There can be no real enjoyment which will bear future reflections, no true happiness outflowing from the inner, divine entity, in the undue indulgence of the animal desires. The marital relation ought to be preserved pure. Each should be unpolluted—their virginity unstained. Youth-

ful pollution mars the entire physical life, nor do the consequences terminate with the dissolution of the body. Nature will not permit the life-giving principle to be polluted, the sexual organs to be abused, the vital essences of elemental principles to be depreciated by any manner of indiscretion. Faintly, insensibly, at the first emotion of desire an alarm is given throughout the entire organization; the nervous system is stirred; the soul echoes through every avenue in silent whispers from the inner temple, *Be careful!* In youth, the God within is ever vigilant, and speaks in tones comprehended by the consciousness in approval or disapproval of intent and design. No wrong or indiscretion is permitted but God and Nature first caution through the sensorium, *BEWARE!* The God within is ever admonitory, but constant unheeding of the warning voice causes the animal nature to overshadow the internal, spiritual nature, so that the motions cannot be heard.
Every male and female child has its counterpart in God's universe. In consequence of the general misdirection of the human kind, the true counterpart of either man or woman is not sought, and the conjugal relation is mostly entered into from various motives discreditable to man and woman's higher natures. The cause of this is in the almost universal estimation in which woman is considered as inferior to the sterner sex, which unmanly and dishonorable consideration, manifested in public sentiment and in various ways, has had a potent and injurious influence on the life and nature of womanhood.
Woman is by nature pure and chaste. In youthful life she manifests a higher refined nature than that of the opposite sex. Her every expression of features and movements is reflective of purity and innocence, of a soul free from impure thoughts and true to its inner divine intuition. But as womanhood approaches, she quickly perceives that her life must be subordinated to the will or whim, the assumed superior intelligence of the beings claiming to be woman's lord and master. It has always been so, even prior to the time, according to Scripture testimony, "when men began to multiply, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took themselves wives of all which they chose,"—*Genesis*, vi. 12. These sons of God were the Priests, the teachers of religion—the Mormons of today. All through the holy Scriptures, the word of God, a multiplicity of wives was had by holy, righteous men, and yet Christendom condemns Mormonism for its practice of allowing many wives. What the sons of God, the holy righteous men, did in the past as sanctioned by the Divine Being, is practiced to a great extent to-day covertly, because public sentiment is against it, notwithstanding Scripture evidence which favors it, and the examples of God's chosen favorites mentioned in the Holy Book. The testimony of the past is conclusive evidence that the church and the priesthood molded public opinion, and under the pretence of teaching salvation (a meaningless term) by divine commission, excited the fears and terror of the people in portraying the condition of those who are not saved, gaining thereby complete control, and holding the mind in subjection. It is only within a recent period that enlightened men and women threw off the shackles of superstition, and in accordance with their interior divine natures determined that their souls should not be in the keeping of assumed messengers of God, fallible, unprogressive humans, whose only "stock in trade" consisted in mythic revelations of miracles, and unscientific records of a long past ignorant age. The teachers of so-called religion, the church and its ministers, are in the main responsible for the misdirection of humanity and the inferior status of womanhood.
Women are the natural educators of children. It is woman's proper sphere, and if educated herself and having perfect freedom and the cooperation of her counterpart, she will exert a life-long influence upon her children. They drink in with their mother's milk the elements of her kind, gentle, patient disposition, and the emanations flowing from her pure, affectionate, unselfish nature, will be outwrought in their inner being and manifested in all their life-actions. Such children are among the few upright adult men and women who are the conservators of all that is lovely, just and true, amidst a race of demoralized misdirected humanity. But the mothers are comparatively few who have been properly trained in unfolding their interior divine natures; who have not been influenced by the general deprecating sentiment of woman's caste as inferior in the scale of being to man. If we read aright the past, and carefully scan the present, we will find that the aim of the clerical profession, the professed teachers of religion of every faith, has always been to enslave the mind to their particular creed—to support the Church and its appointed ministers. And always the social life, the codes of jurisprudence and the morals of the people were shaped, to a great extent, to conform to the religious faith taught them. No age has been without an assumed divine revelation differing from those of preceding ones; and accordingly it would seem that God, like fallible humans, was ever and anon employed in tinkering and changing the laws for the government of the people. Thus, in all ages, the peoples of every nation have been the dupes of pretended teachers of God's laws; and in no age were people so willingly duped as are those who claim to be enlightened, in this era of advanced civilization, by assumed teachers of a present God's holy word revealed in a book called the Bible, filled with errors, contradictions, ancient fables and mythic traditions. Notwithstanding its absurdities, in a scientific view, and its immoral relations of the actions of God's chosen men and women, and its representation of the infinite Jehovah as governed by the low passions of hate and anger, fallible in judgment, revengeful and remorselessly cruel, yet such has been and is the influence of the clerical profession, that people professing to possess common sense accept and swallow the entire contents of the so-called holy book as if every word was written with the finger of God, and therefore must be infallible truth. It has been unfortunate to human progress, in the elevation of mind and morals, that woman in the past did not have her proper position in the social scale as the counterpart and equal of man. It is certain that in every department of life's activities, her refining influence in a healthier tone of morals and a higher appreciation of human life would have been attained. Men would not have clamored of the "fall sex," nor of "fallen women," as vulgar minds have in all past time. Prostitution, as a social evil, would not have been sanctioned—would not, in fact, exist. The condemnation of unlawful intercourse would fall upon the libertine, the hypocrite, the deceiver—man, as it should, and not upon the victim of his deceptive art. Notwithstanding the universal stigma of "weak," or "frail," attached to women, the degree of vice and criminality among the sex will bear no comparison to the enormity of crime, pollution and immorality of the sterner sex, as the statistics and daily records of the world show.
As women have quicker aptitudes than men, if encouraged in the development of their natural abilities, free from the depressing influences of inferiority and subordination, they will unfold their intuitive and interior perceptive powers and

prove themselves, as many have, the peers of their counterparts in any range of thought in the domain of science. We are certain that in the order of events the time is approaching when the influence of woman's mental eliminations and clear intuitions will be felt in the halls of legislation, and will be acknowledged as fitting her to all positions, even the highest in government. The Infinite Unfolder of life through Nature and spirit forces, is ever eliminating within receptive forms progressive tendencies to higher unfolding of the spirit entity in wisdom. It is the divine order to unfold slowly, imperceptibly, progressively. In the ever-moving onward of passing time, there are states in which some individual life is illumined by the powers above with some grand truths adapted to and accepted by receptive, progressive minds, which give an impetus to the unfolding of thought extending far and wide, and blessing the world of humanity with an increase of knowledge. We recognize eras of progress all through the past, in the elimination of some truth of science, in advancing intelligence, in reformatory and revolutionary movements; but in no time past has there been such progress in the elimination of Truths communicated direct to receptive minds by intelligences from the spirit-world who have passed out of the initiatory birth of earth-life as in this present quarter of the nineteenth century—truths clearly proving the misdirection of mind through priestcraft, teaching of a consistent knowledge of God, of God's just and perfect laws, of the divine government, of God's present wisdom and infinite love manifested in infinite justice, ever and always promotive of the best good in unfolding the characteristics to the advancement to a higher life. The misdirection of the general mind is observable not alone in the teachings of false and inconsistent theologies, but one of which has a foundation in truth, but in the very general reverence in which the Bible is held, a book certainly of little value, less than an ordinary romance or novel; a book called a revelation from God to mankind, which needs to be interpreted alike to the intelligent and unlettered devotees to creeds, whose fettered minds cannot range out of the superstitions myths taught them by the assumed interpreters; and in the deference given to those said interpreters of what God meant to teach humanity, for which they receive not only good pay, but cause their devotees to build and support expensive structures, in which to explain God's will and purposes. This has gone on for many centuries, and yet infidelism, heretics, the supporters and attenders of churches and maintainers of the black-robed professors, are blind as they have always been to the logic of current events in the progress of knowledge and establishment of scientific truths, showing by the clear light of reason, the absurdity and utter falsity of Bible teachings.
In this present era—blessed with pure sparks of light from heaven, coming down through angel ministrations to souls receptive according to their capacities to comprehend and express the golden truths eliminated, to save mankind from ancient superstitions, and deliver them from the bondage of death and its terrors inspired by false teachers of hell and damnation and of a devil possessing power to circumvent the divine purposes—it is lamentable to see the many doubting Thomases, who will not believe, will not accept the gospel of salvation, which gives happiness and joy to humanity; relieves sorrowing hearts in lapsing death, and proves continuous, never-ending life. Glorious gospel, which brings the knowledge (not a mere belief) and proof of unceasing conscious existence in actual communion with loved ones who have passed to spirit-life, and who give that most positive and unmistakable evidence of their identity, which sincere men and women have ever looked and prayed for, but never found in any of the creedal religions!
The invisible spirit-world is embraced within God's universe, and is in close relation to the visible. They are not and cannot be separated. The visible is illustrative of the invisible; they are correspondences. The same laws rule in both. In this life we associate with and seek those with whom we are in affinity. It is ever the same in spirit-life. There and here we are attracted to those upon the same plane of thought and life. The law of association governs in both spheres, only in spirit-life we have a broader comprehension of the cause of human activities, and look with a more lenient eye upon the weak, ignorant, misdirected children of humanity. The world has yet to recognize that all things in the universe are governed by immutable laws—all Nature in its phenomenal manifestations, all and every act, spiritual, mental, and physical, of the human kind. Superstition is a theologic deception, invented by priestcraft as a means to enslave the mind. Working upon the credulity and ignorance of weak-minded men and women, either to inspire fear or wonder in the relation of miracles, the priests have been wonderfully successful. It is a part of their trade, and, in this age of light, many cultured minds accept and believe the mythic tales of supernatural acts said to have been performed by God, the Church, and its ministers. There is nothing supernatural in the communion of spirits in the physical form with those in the spirit form. It is the same as one individual conversing with another in mundane life. The conditions must exist to bring each into rapport with the other. Spirit-communion is an accomplished fact, however much professors of so-called religion and self-ophoned scientists may deny and decry it.
In the divine order of progressive unfolding, spirit-communion was first recognized in this era, through the medium of intuitive, youthful, feminine forms. The angel-world rejoiced at the event, and a clear-seeing humanity hailed the advent with gladness and joy, as a jubilee portentous of the coming time, when peace and good would reign on earth. It was an immediate conception, an unfolding through woman's form of that glorious movement, so much deprecated by Christian teachings, of Mother Eve introducing the knowledge of good and evil in the world. The fruit of that glorious movement ripened into the knowledge—through woman's intuition—of a loving, invisible humanity, in a world of light, capable of communing intelligently to the conscious perceptions of those in this life by coming into rapport with them. The problems of ages, in regard to miracles, witchcraft, divinations, dreams, and correlated psychologic phenomena, are solved—may, more, immortality, in continuous, never-ending, conscious life, is clearly proved, and no longer a matter of doubt with those who accept the light of this God-revealed gospel. Since this heaven-inspiring dispensation was inaugurated, in the wisdom of prescient judgment, the general mind has been unsettled, unhinged, drifting hither and thitherward. Governments and the people appear to be at war. Bloody and cruel wars have been fought, and notwithstanding the great loss of life, suffering, and attendant evils, the horizon is not yet clear that peace universal is to prevail; demoralization of every species and degree reigns rampant throughout the major part of the social system; human life appears to be of no value to many; and such is the manifest corruption prevalent everywhere that many believe the human kind are retrograding to a state of barbarism. But

observant minds—those who have become indurated with the teachings of the new gospel, the philosophy of Spiritualism—are conscious that, in the divine order, progression upward ever flows out of a corrupted and misdirected state or condition. Indeed they have the evidence, notwithstanding the general depravity visible in every direction, that the moral force has actually more than maintained its status in the constant increase of those who become convinced of the truths of Spiritualism, and consequently live a better life, in view of coming into close rapport with loved ones passed on to spirit-life. The fact is not apparent to the immoral and corrupt, because they never give the subject their consideration; neither to the credulous who oppose Spiritualism, and therefore are willfully oblivious to its heavenward influences.
There is nothing more true than that the right will ever come uppermost, and justice will ever be done. In the new light initiated through a youthful woman's form, we have a glance at the divine mode of manifestation. In referring to prior remarks as to the causes of woman's oppression and depression in the past, and deprivation of her legitimate freedom through theologic teachings, we see that since a freer, purer, truer philosophy, a religion founded upon the immutable laws of God, has been inaugurated through progressed souls in spirit-life to bless mankind, the inner perceptive faculties of both women and men of liberal tendencies of thought have, influenced by intelligences in spirit-life, unfolded with greatly increased power. A divine energy has been developed by the sisterhood, aided by the invisible powers, which has unfolded a high degree of intellectual ability, and some of the most impressive have proved to be more than a match for some of the highest cultured scientists. That is so apparent to those who listen to their matchless eloquence and heavenly inspiration, that none but deeply prejudiced minds will question it. Throughout the whole of this free land and in all other lands, from the rostrum, the angel voices are to be heard giving utterances to the blessed truths of Spiritualism, teaching humanity the true gospel of life, of immortality, and a pure natural religion, in harmony with the eternal laws of God. And effective to a very great extent have been the instrumentalities to make known this new gospel, as without any organized system in less than a quarter of a century those who have accepted it number many millions. But theologians, religionists of every creed will give no ear to the new gospel which brings peace and happiness to mankind, and would not let Jesus was to appear, because his teachings would not be in accord with their creeds; their grand structures erected, to explain the meaning of his plain teachings, the living of the clergy and the systems of church organizations would offend his simplicity, and he would eschew them altogether as being no followers of his.
As woman, since the birth of the new dispensation of Spiritualism and its wide acceptance, has manifested in various ways capacities at least equal to man in many remunerative employments, and particularly in the display of high intelligence in disseminating the spiritual philosophy, in giving her hearers a higher conception of their manhood and womanhood, and leading them to a closer communion with God, the question of woman's rights has been brought prominently into notice with other much needed questions of a reformatory nature in behalf of right and justice to oppressed humanity. The right of suffrage, woman should always have enjoyed, at least in this republic. A higher standard of morals would have been the result, a nobler manhood, a purer and truer life and a more exalted sentiment in regard to human life. And woman should not only enjoy the right of suffrage, but every elective office should be open to her, we mean from the highest to the lowest, from the President down to every officer voted for; and furthermore, as an adviser of the President, she should have a place in the Cabinet as the chief of a department.
However much the popular sentiment may be opposed to woman's enjoyment of such rights, we are sure she will enjoy them before the close of the present century. The labor question, which concerns both men and women, has been agitated for years by laboring men without success. Their failure has resulted from, among others, two prominent causes: first, a want of perfect unity; second, not including women and taking them into their councils. Woman's rights and the labor question will both be solved in time. Justice will ever be done. The proper conditions must exist. The order of events is drifting in that direction. The two questions in some aspects have a close relation. The laboring men have not digested all that is involved in their rights. They never will be able to until the rights of their counterparts are considered with their own and are as equals, taken into their councils. There is a superintending spirit governing all movements. In the order of events the conditions for woman's enfranchisement are progressing to their fulfillment. Rational thinking men should use every effort to promote the full and complete enfranchisement of women, and none more so than the laboring classes. Whatever concerns either concerns both. Neither the disturbed condition of the human mind of society everywhere, nor the difficulties of the laboring classes will be removed, nor will the demoralization so very general be overcome, until the dual unit principle is recognized, and woman is accorded her full rights as the equal of man in the enjoyment of all rights and participation in all the interests man possesses.
CO-OPERATIVE DISTRIBUTION OF WEALTH.
To the Editors of the Banner of Light:
DEAR SIRS—My cordial thanks are due to you for the great courtesy of inserting two former letters on this subject. The last one, which appeared in your issue of August 31, has elicited several letters from persons inquiring further on the subject. For the benefit of these, and probably of many others equally in sympathy with the ideas put forth, I have now to offer a further simplification of the cooperative process.
All the Cooperative Societies of England have grown from very small beginnings. The exact principles of plant and animal physiology have been followed in the development of every Society. Some twenty or thirty persons—generally heads of families—living in the same town or village, agree to form themselves into a cell or nucleus; this cell enlarges, generally quite rapidly, until as in plant-life, it bursts and forms two cells or branches, then other cells are added on the same principle, until there is seen one large central cell or store, with twenty or thirty branches segregated around it, all equally balanced in reciprocal vitality and function with the parent cell.
The first operations of an infant Society in England are on the plane of food, i.e., grocery and provisions. The twenty or thirty members put down their names for five or any larger number of shares of one pound (say five dollars) each. It rarely happens that any more than one-fifth of the nominal capital of the Society is called up. Every one pays up, however, at least one share (five dollars), but where workmen and others are not able

to pay the five dollars at once, it is received by installments, and in a large number of instances is aggregated out of the profits on the member's purchases during the first three months of membership.
Having got together a paid up capital of fifty pounds (say two hundred and fifty dollars), they commence operations by buying in wholesale quantities for each some of the "simplest necessities of life, locating them in some room in the house of a centrally situated member. Here they are distributed to the members and paid for in cash, one of the cardinal principles of the system being that no credit is given or taken. This goes on till numbers and capital have increased so as to make a store necessary. Then one business after another is added, until we have single Societies embodying and successfully carrying on the following formidable list of businesses, viz.: Farmers on a large scale, growing their own beef, mutton, pork, poultry, eggs, milk, vegetables, &c., &c., corn millers, coal dealers, tailors, boot-makers, milliners, butchers, crockery and glass dealers, ironmongers, besides grocery, dry goods and fancy goods, &c., &c. In short, the members very rarely need to go outside their own Society for anything they require, not even for a house; the Society building houses for its members, they are handed over at cost price, and that price is paid in the form of rent spread over ten or twelve years.
Now, it is scarcely necessary to say that this thing has not grown to its present colossal proportions without having encountered many difficulties and produced many failures; but the failures have been immensely useful as showing the rocks to be avoided, and specially in developing a perfect science of checks and counterchecks, which make fraud impossible, or at least necessitate its immediate detection.
The scope for financial economy through co-operation is much greater in the United States than in England. This is so because middle-men are more numerous here; that is, the number of profits on every kind of goods is greater, and the profit is in each case larger. The number of profits on goods imported from England being of necessity cumulative upon the duty as well as the goods themselves, multiplies the original cost price of many manufactured goods by three or four; whereas, the co-operation which the writer desires to establish would bring the actual manufacturers of fabrics, etc., in England, into direct contact with the consumers here. This would have the effect (in spite of the duty) of reducing the cost of most English goods at least one-half. Now, as all English co-operators are also free-traders, and as barter, or exchange, is one of the most radical ideas of free-trade, therefore we should desire to take in exchange any produce that we could consume, and which might be cheaper than what we produce at home. This is the very simple idea of co-operation as the writer understands it—calculated, he thinks, to weld our two nations literally into one community, to make war impossible between us, and to lead directly to a substitution of direct taxation for the present indirect protective system in this country.
Although here on private business, should any persons be desirous of forming societies, and require further information, the writer would travel any moderate distance and lecture on the subject for mere expenses, giving all the minute details of information necessary to success. Being an ardent Spiritualist, and seeing the philosopher's stone of progress to be the application of the natural conditions thereof, he strongly desires in the above way to make brotherhood of nations possible, and through brotherhood to develop all the other angel qualities of our race, so far as that may be possible in this rudimentary sphere.
I am, gentlemen,
Your most obliged servant,
ROBERT HARPER,
Of Birmingham, England.
437 4th Avenue, New York City.
Meeting of Spiritualists at Oriskany, N. Y.
DEAR BANNER—The Central New York Association of Spiritualists, agreeably to notice, held their Third (Quarterly) Meeting at Oriskany Falls, on the 17th and 18th inst. The officers of the Society were all present, and conducted the proceedings. The first day was spent mainly in conference, in which a large number participated. The second day was devoted to speaking. The first morning discourse was given by Mr. S. A. Kimball, of Sackett's Harbor, N. Y., under control. The basis of her remarks was the familiar quotation, "Be sure your sins will find you out." The theme was treated very interestingly, and with a wealth of knowledge, and was listened to with the attention of her audience and in making herself the life of the occasion. Her subject matter was excellent and instructive. She was followed by Mr. A. A. Wheelock, of New York, in his usual impressive and pointed style, after which the morning session closed.
The afternoon session opened with a discourse by Mrs. M. A. Campbell, of Bridge Mills, N. Y. She presented a beautiful picture of a scene in the land of spirits, with surroundings of the good and great of that realm; and yet she thought we were all present in the spirit-land, surrounded by spirits in the flesh. Her prayer was that we may all possess the mantle of the good, and be inspired by those noble ones who have passed away. Her thoughts were clothed in fine language, and were calculated to awaken other and deeper thoughts and meditations.
The next discourse was given by Rev. J. H. Horton, of Auburn, N. Y., formerly a Methodist clergyman, then a Universalist, and now a Spiritualist. He took a text from II. Corinthians, v. 1:—"For we know, etc." Inasmuch as existence is to be endless, and we all have a right to it, and we cannot cease to exist, we must make the best of it. He used to believe, and have faith; but now he knew. We must all have a place for knowledge before we can receive it. Love purifies the heart. To be born of Love is the second birth. Make a man believe he is the child of the "devil," and he will behave like his father.
What worthfulness is to the human character, so was his discourse to the Convention, stirring the audience with quaint illustrations and queer comparisons. His part could not have been well omitted.
The evening session was made interesting by a discourse from Mr. Wheelock. He gave an instructive explanation of the Indian control amongst media; then proceeded to the consideration of the question, "What is Spiritualism?" The answer, in brief, was substantially as follows:
"All intelligence proceeds from spirit. All power, motion and action proceed from spirit. Spiritualism is a science, a philosophy and a religion. Spiritualism is the fullness and completeness of life." The subject was handled in a masterly manner, and was listened to with marked attention.
It was decided that the next—which will be the Annual Meeting—will be held at Oneida, N. Y., on the 19th and 20th days of October, 1872.
Thus ended a very pleasant and profitable meeting. All present united in a vote of thanks to the people of Oriskany Falls and vicinity for the interest and kindness manifested in behalf of visitors and strangers attending the meeting.
L. D. SMITH, Secretary.
West Wingfield, N. Y., Sept. 1872.
REMEMBER THIS—Sedative to take your work quickly. Anxiety and over-exertion are always the cause of sickness and restlessness. We must use our judgment to control our excitement, or our bodily strength will break down. We must remember that our battle is to be won by a strength not our own. It is a battle that does not depend upon the swift nor the strong.

THE NINTH NATIONAL CONVENTION OF SPIRITUALISTS.

Reported for the Banner of Light by Geo. A. Bacon.

Agreeably with well-established custom, and pursuant to the published call of the Board of Trustees, the ninth annual gathering of the Spiritualists of this country met in Convention in John A. Andrew Hall, Boston, Tuesday, Sept. 10th, to continue for three days. The meeting was called to order at ten A. M., the President—Mrs. Woodhull—in the chair. An invitation was extended for any one to favor the Convention by either singing or invocation. The Secretary then read the regularly published call, after which the following opening address was made by the President:

At your last Convention I was unexpectedly and suddenly called from an undisturbed position, to the Presidency of this Association. I had but little experience and no knowledge of persons to guide, inviting direction to the movement as already organized. I, however, realized that it was a reform destined to move the world—indeed, as one that had already moved it in a very remarkable manner.

But all this was an unorganized force, and I at once began the consideration of plans to reduce it to practical effect, so that, as a power, it might be wielded and felt, which it had not been except as a result of ultra-religious ideas. The chief want of Spiritualism is the same as the chief want of religious systems—a practical application of its theories; it, like them, requires to be extended from a seventh day affair to an every day practice. In a word, that it has said enough, but no body through which to operate.

Circumstances that occurred early in my new position seemed to point to that which might effect what was needed; and, that I may not be misunderstood, I will refer to the record, to show what induced me to seek it, in that direction. It is well known that at the time of the last Convention, the question of woman's suffrage, particularly through all its phases, was prominently before the public mind. The enthusiastic reception of its theories, wherever I presented them before Spiritualists, and the various resolutions passed by them in favor of the movement, persuaded me that the time had arrived in which to launch the idea of a new and sweeping reform, to be gained by the means of political action.

I foresaw if the Spiritualists of the country, as a body, could be politically united, they would at once become and hold the balance of power, which could be used upon present political parties to compel such action as we might demand. I even conceived it possible that such a unity might once become the strongest party in the country, drawing as it would from various other reforms those who sought equality and equity knowing they could not be gained through disfavored movements. And I still think I was right.

It was under this conviction that I issued my message to the Association, in which I outlined the idea of political action, and of calling about me a corps of advisers, looking to the inauguration of a higher form of government, than the present is. This message received the cordial approval of the Board of Trustees, whose enthusiastic support has been among the few pleasures things afforded me by the last year. With the enthusiastic action of the Convention, supplemented as it was by that of several others of only less note, I do not yet think it premature to conclude that the time had arrived for Spiritualism, in its reformatory character, to take definite form.

But immediately following this message, and apparently as a result of it, came a storm of indignant protest against Spiritualism, as such, having anything to do with political action; and this, too, from those who, both before and since, have written lengthily dissertations upon the mission of Spiritualism, defining it to be to enter into everything to purify and to enlighten. If then, began to arise upon my comprehension that of a personal character, which the soul has fully sustained.

Various persons spoke and wrote against the new departure, as they styled it, some even going so far as to hint that the Association should be called to express dissent from the action of the American Association, and to define Spiritualism, as well as to construe a measure, in accordance with such definition, by which to ascertain who are and who are not entitled to be accepted as Spiritualists. I think the movers in this soon saw that they had committed an error, as the movement was not pushed.

But denunciation of the Association continued in unmeasured terms. It was, in fact, an "abomination" not to be tolerated by those who had any regard for the preservation of Spiritualism in its early purity; which I was presented before the country as a designing and ambitious adventurer, who, by some extraordinary but inexplicable means had first secured the Presidency of the Association which was afterwards to be "subsidized" to promote my political aspirations.

It was even broadly stated that, in reality, I was no Spiritualist, but a professed hypocrite, bent upon to advance the interests of the Internationalists; while upon the other hand, I was denounced as endeavoring to make Internationalism the vehicle of Spiritualism.

Now to my mind, practical Spiritualism and Internationalism are the two extremes of the same general movement. Internationalism is the political organization to recognize the material interests of humanity as common, and Spiritualism is the spiritual interests of humanity as common, while the acceptance of either of the tenets of the other would constitute a material and argument foundation for a humanitarian organization. The charges made as to my intentions, paradoxical as it may seem, were both true and both false. I am and was an Internationalist and Spiritualist, desiring Internationalists to become Spiritualists, and Spiritualists to become Internationalists; but instead of at the expense of either Spiritualism or Internationalism, for the profit of both without regard to mere personal ambition.

By the way, when I hear so much about personal ambition, I am sometimes well enough to raise the question, whether the object is not viewed through rather highly colored glasses, reflecting the condition of the subject, rather than that of the object. It might sometimes be well for some of us to remember "That to the pure in heart all things are pure; and if no point is observable in this, to think of its opposite—the evil at heart all things are evil, and to the ambitious at heart all persons are ambitious."

Since the discussion of the questionable character of my motives somewhat subsided, another equally offensive discovery has been made. The eager inquiry is passed around, "Well, what has she done?" and themselves answer, "Nothing."

Now notice the consistency of these people. It was not long ago that they were formerly exercised about the action of this Association in convention at Troy. That convention, they said, was not a representative body, and all its acts were null and void. And when the Board of Trustees adopted the message to the Association as its message, that was again assailed as an unwarranted assumption of authority, and was condemned in no moderate terms.

If the acts of a National Convention are of no moment, and the acts of a Board of Trustees, appointed by the Convention, are entirely unauthorized, I should like to ask what was there left for me to do? I did all there was left me to do, we concluded, if the American Association of Spiritualists was a body of people incapable of action, that it was time an association should be formed which could act, and act with competent authority.

The complaint that has been made against this Association, and its organizations, that they have accomplished nothing, arises out of the fact that there is a general unwillingness to take hold of the questions that are practical issues. The world is sick of theory. It wants the evidence of faith, in works. Now, the live and practical issues of the present are political, social, industrial and educational reform. If this Association had the courage to lay hold of these questions, it will at least, have an opportunity to try to do something; and whether or not we have found a proper method of operation, you shall shortly judge.

The experiences of the past year, however, have taught me another valuable lesson. I find it a general fact that, so long as a person is talking and writing, and the order of the day, reformers flock to the standard, and applaud to the very echo; but let something practical be proposed—something to be done to take the place of talk and show; in a word, let an attempt be made to reduce

the principles so loudly endorsed, to practice, and the plaudits die away like music retreating over the sea, and the crowds that made the welkin ring with their approvals sink noiselessly away, leaving the astonished proposer to ask if a dream hath not played upon his fancy. My friends, I have not appointed a cabinet, as proposed, nor initiated a miniature model of government, such as I had in my mind.

I found the opposition to me, personally, especially after the speech which claimed that social freedom belonged side by side with political and religious freedom, to be of such a character as to threaten the intended result. I argued that a few months delay could work but little injury; hence I concluded not to move in the matter until the expiration of my term of office, when no charges of personal ambition could be brought to militate against the proposed action.

There will be offered for your consideration an address to Spiritualists, a series of declarations of principles, and a plan for organization, through which to effect any movements it may be found necessary to make.

Should the Convention take favorable action upon what is offered, or upon its modified and improved by its assembled wisdom, I shall then offer still another document for consideration. What ever there is in the former, it is necessary to adopt it as an initiatory step to further and more important progress. The mere fact of organization does not necessarily mean progress. The question as to what organization is to be, still remains unsolved, and it is to this that I shall invite your attention if you desire to take the initial step of organization.

I am aware it has been urged that organization, to be upon the proper principles, must begin in primary assemblies of the people, and build up from them. That is precisely what has been and is being done, but it has been and is being done in a very important fact—that representative body, from the people, may propose a general plan for organization, which will secure early and unitary action; whereas, if all the details and forms were left to be initiated by the people, in primary assemblies, each would work out by different methods, which, upon coming together in secondary bodies, would have to be utilized and then referred back to the primary bodies for acceptance. I do not think you will fail to properly appreciate the distinction to which I have called your attention. It is not a proposition that an unauthorized body shall attempt to dictate to the primary assemblies of the people, but one recommending a plan for common action, obligatory upon none unless accepted by them. The people of the United States could not initiate a change in the Constitution, in their primary elections, but they can appoint delegates to meet in Convention, to frame contemplated changes, which afterwards may be adopted or rejected by the vote of the people; and this is the method of procedure proposed.

Voted, that Dr. Child constitute a Committee on Credentials.

Moved that a Nominating Committee of Three be appointed to retire and present the names of persons to serve on the Committee of Business, Finance, and Resolutions. After discussion, it was voted that each State delegations select one of their number to serve on each of these committees. After an earnest debate as to the meaning and validity of certain portions of the Constitution of the Association, it was voted that the President of any State Association represented in the National Convention shall be deemed a legal officer, and entitled to all the rights and immunities belonging to any other delegate.

Voted, that the hours of meeting shall be 10 A. M., 2 and 7 P. M.

The Secretary then read the Annual Report of the Board of Trustees, which was adopted and ordered to be placed on file.

Ninth Annual Report of the Board of Trustees of the American Association of Spiritualists.

Another year of swift-rolling time calls upon us to record some of the events connected with the cause in which we are engaged.

Completing, as this year does, a quarter of a century since the advent of modern Spiritualism, it is gratifying to know that the phenomena, the basis upon which this great superstructure is being built, continue with increased power and variety. All the old phenomena remain, and that of clairvoyance, which, although old as any of the recorded manifestations, has taken a new and highly interesting form in various sections of our country, so that spirits have been enabled to present themselves, speak audibly, and give unmistakable evidence of their being.

It is cheering to those of us who are laboring upon the earth-plane to know that our spiritual friends are earnestly and faithfully carrying forward their work, without which ours would be of little avail.

In our report of last year, we stated that "this Association has striven to give its members a glimpse into the view the great object of its formation—that of establishing a central point around which other organizations might revolve with greater freedom and power than they could alone."

A link to bind all the associations of the land into closer relations, without infringing upon the freedom of any of them, with a view to our annual gatherings would become grand social and spiritual reunions, in which we should meet in fraternal relations, and strengthen each other for the practical work that lies before us.

The missionary labor can be accomplished better and more economically by State organizations and local societies, wherever they are formed. There are many localities, however, in which, if we had the funds, we could do a valuable missionary work."

The total amount of funds placed in our hands has prevented the Board from doing much work. At the last annual meeting, Mr. F. Brown was in the chair, and the Board of Trustees was not present. There fifty dollars per month. At a meeting of the Board, held October 25th, 1871, it was ascertained that our funds would not warrant our continuing our missionary. Our President kindly volunteered to make up any deficiency which might occur in his salary during three months. Under this arrangement Mr. Brown continued to labor effectively and satisfactorily for the Board. Our President donated sixty-five dollars, being the amount necessary to pay our missionary until the first of January of this year, at which time his services were discontinued.

At the same meeting our President laid before us a message, which was read and adopted and printed in the spiritual papers. At a meeting of the Board held December 28th, 1871, "A Constitution of the United States of the World," prepared by our President, was read and considered.

By the Report of the Treasurer, it appears that there is balance due him of \$28.94. Submitted.

An address and plan of organization were also offered; when, on motion, it was voted that a committee of seven be appointed to consider the report of the address presented, and also to take into consideration and propose such amendments to the Constitution as this Association may deem advisable. Voted, that this committee be appointed by the Chair, who subsequently reported the following names: A. E. Newton, Lizzie Doten, H. B. Storer, Laura Cuppy Smith, Geo. A. Bacon, Moses Hull, L. K. Conoley. Adjourned.

Afternoon Session.—The several State delegations reported the names of those selected to serve on the various committees:

Business Committee—Vt., Dr. Caleb Greer; Mass., A. E. Newton; Conn., E. Annie Hinman; R. L. Jennie Todd; N. Y., D. Doubleday; N. J., Dr. E. V. Wright; Md., John Frist; Pa., J. W. Shumway; Ill., Annie Lord Chamberlain.

Finance—A. E. Carpenter, Mrs. Dr. Francis, Phoebe C. Hull, J. H. W. Tooley, L. K. Conoley, John Frist, Mary A. Stretch, J. W. Free.

Resolutions—Isaac P. Greenleaf, E. Annie Hinman, Solomon Kenyon, Moses Hull, P. P. Good, John Frist, Geo. D. Gleason, Mrs. J. W. Free.

The Secretary then submitted a partial report on the subject of Insanity, from a committee appointed by the previous Convention, consisting of Dr. H. T. Child, of Philadelphia, Dr. H. F. Gardner, of Boston, J. G. Atwood, M. D., of New York, Mrs. Susan C. Waters, of New Jersey, Mrs. S. E. Warner, of Illinois, Andrew Jackson Davis, of New Jersey, and Dr. Edward Mead, of Massachusetts, which report, on motion, was accepted, and

the same committee requested to continue their labors. Interesting and instructive remarks followed from the general subject of Insanity, from Dr. H. T. Child, Mrs. Anna M. Middlebrook, of Maine, Mrs. Briggs, Miss Helen Grover, Mrs. Woodhull, Mrs. Agnes M. Davis and A. E. Giles. The Business Committee then reported the order of exercises for Tuesday evening and Wednesday. Adjourned.

Evening Session.—Conference began at 7 o'clock. Mr. L. S. Richards temporarily in the chair. The time was occupied by Dr. Child, Mrs. Albertson, A. E. Carpenter, and others.

The regular evening exercises were announced by Dr. Gardner to be addresses from Moses Hull and Miss Susan A. Willis. These respective efforts were eminently characteristic, strong and radical.

Mr. Edgar Spinning, of Bridgeport, Conn., favored the Convention with the song, "In the sweet by-and-by." Mrs. Woodhull was then introduced, and made a very bold, plain, earnest and emphatic speech concerning the falsities and diabolism with which she has been privately and publicly charged, denying the statements in toto, and turning the tables against her accusers. She spoke extemporaneously, with much feeling, and under pressure of great excitement. The boldness of her remarks created intense sensation. Dr. Gardner made a personal explanation, after which the Convention adjourned.

(Concluded in our next.)

Contents of this Number of the Banner.

First Paper: "The Harmonical Cyclopedia," by Andrew Jackson Davis, continuation of "Jesús," and "The Great Day," by Grace Lealand. Second: "Same," by the same. Third: "To My Mother on her Birthday," by William Branton. "God and Nature Dual," by Leon Hyman; "Cooperative Distribution of Wealth," by Robert Harper; "Meeting of Spiritualists at Orleans, N. Y.," Fourth and Fifth: Report of the Ninth National Convention of Spiritualists; General editorial department, items, etc. Sixth: "Editorial Correspondence," "A Glimpse of Spiritualism Fifty Years Ago," Seventh: "Advertisements," Eighth: "Editorial Correspondence," by Warren Chase; "Review of Foreign Journals," by Dr. G. L. Dison; "Spiritualism in New York City," "A Voice from the South," by S. G. Dodge; "Spiritualism and the New York Ledger," by W. F. Jaudeson.

Banner of Light.

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All letters and communications pertaining to the Editorial Department of this paper must—in order to receive prompt attention—be addressed to LUTHER COLBY. All communications, letters, etc., should be addressed, "BANNER OF LIGHT, BOSTON, MASS."

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the contents of correspondence or other communications. Our columns are open for the expression of free thought; when not too personal, but of course we cannot undertake to give space to every communication of opinion to which our correspondents give utterance.

Mr. Huxley and the Bishop.

There is an old saying among composers that you must follow copy, even if it goes out of the window. So among scientists we hear the not unpraiseworthy remark that we must follow truth, even if it leads us to the devil. We are reminded of these sayings by the following report of a passage at arms between the Bishop of Oxford and Mr. Huxley, in which it will be seen, the Bishop comes off second best:

At a recent meeting of the British Association, when Prof. Huxley had been remarking upon the evidences in support of the Darwinian theory of the origin of our species, the Bishop of Oxford blandly asked him in presence of a large audience: "Is the learned gentleman really willing to have it go forth to the world that he believes himself to be descended from a monkey?" Prof. Huxley rose and replied in a quiet manner: "It seems to me that the learned Bishop hardly appreciates our position and duty as men of science. We are not here to inquire what we would prefer, but what is true. The progress of science from the beginning has been a chain of evidence, and the progress of the origin of man is not a question of likes or dislikes, to be settled by consulting the feelings, but it is a question of evidence, to be settled by strict scientific investigation. But, as the learned Bishop is curious to know my state of feeling upon the subject, I have no hesitation in saying that, were it a matter of choice with me, I would clearly prefer to be descended from a monkey." The reply was received with a storm of applause, and Huxley was not afterwards troubled with senseless questions.

Nothing could be more apt and just than Mr. Huxley's reply to the Bishop; and yet precisely the reproach which Mr. Huxley administers to the Bishop, might Spiritualists administer to Mr. Huxley; for the pith of his contemptuous objections to Spiritualism resembles exactly the Bishop's sneer at the Darwinian theory. If the latter is unworthy, then must the former be.

Mr. Huxley is of opinion that if spirits behave as seers and mediums report that they do, we ought to prefer prohibition, to any spiritual translocation. A sentiment somewhat similar is expressed by a Mr. Samuel W. McDaniel, in the September number of the Boston Religious Magazine, who, in an article on "Immortality," remarks: "Subtract from Spiritualism (Spiritualism) what it holds in common with other sects, and nearly all that remains shocks both reverence and reason, and if shown to be true, simply adds a fresh pang to the terrors of death." And again the same writer remarks: "If the instinct of immortality were not inextinguishable in minds that have been trained in an atmosphere of Christian faith, the physical manifestations of spiritualism would be likely to smother it."

All this is very silly because very short-sighted and very narrow. Among the myriad phases of Spiritualism the writer fixes his eyes on one, and perhaps one of the least significant, and judges the whole vast subject by that. And so with Mr. Huxley.

To both these cavillers we need only reply as Mr. Huxley replies to the Bishop of Oxford: These questions of Spiritualism are not questions of likes and dislikes, to be settled by consulting the feelings, but they are questions of evidence, to be settled by strict scientific investigation.

It is a pity that Mr. Huxley will not extend the same charity to Spiritualism that he does to the Darwinian theory. He is not at all disturbed at the idea of being descended from a monkey—nor ought he to be, if it is true; but the idea that among the many feeble-minded and feeble-hearted individuals, who leave this for the spiritual world, there should be some who, in returning to use such agencies as they can to manifest their existence, should resort to the undignified processes of rapping, tipping tables, sending silly messages, pulling hair, and playing on musical instruments—this is something that so moves the disgust and

horror of Mr. Huxley that he would rather be annihilated than to believe such a thing possible.

Every one to his taste. For our own part, we find it quite as easy to believe that there may be imperfect, unprogressed, and malicious spirits, as to believe that the human race had monkeys for their progenitors. The marvel is that a scientific philosopher like Huxley should feel so injured in his feelings at the thought that any human being may talk bad grammar in the spirit-world, or tip tables, or send stupid communications.

One would think that Mr. Huxley's attachment to the Darwinian theory, under which it is supposed that millions of centuries and of cycles may have elapsed before man came up from the simians to the human condition, would reconcile him to the thought that there may be no very great *salutis* between the mental condition of man to-day on the terrestrial and to-morrow on the spiritual side of being. But there is no accounting for the inconsistencies of certain preoccupied and prepossessed men of science whenever the question of Spiritualism comes up. They then lose their temper, and with that they seem to lose their reason and their common sense.

Meanwhile the world moves, and the spiritual world makes itself felt by seers and sensitives, however the Popes of science may frown, rave and sneer.

The Asylum Business.

The complaints so long uttered against the insane asylums are none the more true because public attention is but just becoming awakened to them. The enormity and inhumanity of the abuses alleged against the system are proving to be entirely verified, and even more than verified, by the testimony of increasing witnesses. Scarcely have the cases that have made Bloomingdale notorious been put to the crucial test of a legal investigation, when-out comes still another case, this time from the Vermont State Asylum, which goes to show incontrovertibly that there is that native iniquity in the asylum system itself, which challenges the scrutiny and correction of the whole public, and that, too, without further delay. The case that has brought out the Vermont Asylum into sudden notoriety is that of an aged clergyman, over seventy years old, who was in the enjoyment of a small annuity of three hundred dollars, and whose relatives saw fit to inveigle him into the town of Barre, where they deserted him and turned him over to the tender care of the town. The matter must of course have been arranged beforehand, for the town authorities seemed to know at once where to go and what to do with him. Being only a pauper, by the strictest construction, they nevertheless thought fit to carry him away to the State Insane Asylum, where they found no trouble in entering him as an inmate.

There, within those cheerless walls, which were colder than mere prison walls to him, was this poor old man left to pine alone for five long and weary years. No friends in all that time came near him. He received no syllable of human sympathy from without. Accustomed during a long life himself to administer such comfort as he was able to others, he was left destitute of every token and voice of sympathy in his cruel incarceration. At this late day, he has been restored to liberty by the simple but always effective process of a writ of *habeas corpus*. The Superintendent of the Asylum freely testified that during the long period of his confinement he had not committed the first insane act, but that his only complaint was the very natural one of physical weakness. Doubtless that was greatly aggravated by the treatment he had received at hands from which he expected nothing but friendship and kindness. And this is probably the last of the case, although the voice of justice in every human heart will instinctively call for the punishment of those who were thus guilty of depriving this old man of his liberty. But how many more helpless and innocent victims may still be confined in the same walls, no ray of hope penetrating to their comfortless prisons, no one can know until an investigation ordered by the public authorities shall disclose the facts. These are serious matters, all of them; and unless the public continue to demand instant and thorough investigation, the asylum system may become a power second in enormity only to the Inquisition.

J. M. Peebles's Work in San Francisco.

Accounts of a highly satisfactory character continue to reach us concerning the results attending the labors of this eloquent champion of the cause, during his recent visit to this city, previous to his departure for Australia. Herman Snow, writing thence, Aug. 31st, says:

"Bro. Peebles is lecturing to crowded houses. About one hundred and forty dollars was collected from the audience the first Sunday. We begin to hope that we may be able to engage other first-class lecturers from the East."

The Daily Evening Post, of San Francisco, for Monday, Aug. 26th, gives a lengthy report of his two discourses on the 25th, from which we make the following extracts:

"Mercantile Library Hall was filled yesterday afternoon to hear Hon. J. M. Peebles lecture on Spiritualism. Mr. Peebles is a middle aged man, kind and genial looking. He is a fluent and eloquent speaker, and commands the full attention of his auditors."

After referring to his visit to California, in January, 1869, in search of health, and to his varied journeyings on the surface of the earth, he proceeded to consider the problems of a Divine existence and immortal life as follows:

"Man might as well attempt to leap to the furthest star as to attempt to comprehend the immensity of the heavens as opened and they return; but what of it? I answer, 'It gives us knowledge for faith.' Carlyle says, 'As knowledge increases, faith diminishes.' * * *

"This new gospel is a mighty reform power. If I wished to redeem the world I would teach men, that as we leave this life so we enter the next, and that every true step here is a step forward there. A Jesus went to his own place. There is where every one of us will go. Just so long as a sectarian creed feeds a man's soul, I would let him feed on it. But the time will come when he will call for something higher, deeper, more divine. I love this gospel because it gives us toleration and charity, and the most potent reform power in the world."

In the evening the speaker gave a comprehensive review of the progress which our philosophy had obtained among all civilized people, and made the prophecy, according to the Post, that "in the year 1900 Spiritualism would be the religion of

the enlightened world. It is not destructive but constructive, blessing all who sincerely and prayerfully accept its truths."

Excellent reports of his lectures on the same day and evening also appeared in the Daily Morning Call of Aug. 26th—that paper declaring that his discourses demonstrated "that Mr. Peebles possessed no ordinary ability as a lecturer. His style was energetic, forcible and earnest; his gestures effective, and his command of voice good."

The North End Mission.

No philanthropic enterprise appeals with a stronger or more direct force to the favor of all benevolent persons, citizens especially, than the truly home missionary scheme which bears the above title in our midst. It began with the smallest beginnings, and under circumstances too discouraging for belief. The simplest recital of them would make all readings of romance pall on the imagination. A few kind and devoted persons, chiefly ladies, and those, too, from our most cultured and refined classes, conceived a plan for going down into the purlieus of North street, in this city, and making a Christian effort to rescue unfortunate young girls and women, and to pick up such waifs and strays of children as were thickly drifting about in these wretched quarters. Friends were appealed to outside, who gladly came with assistance and sympathy. Against all kinds of obstacles and discouragements, the little band of benevolent workers persevered, until they saw enough fruits of their labors to be positively encouraged. And from one step to another the thing went slowly along, until the numbers of the rescued were so far increased as to make larger quarters necessary; and at last, with the help of a recent fair, the new Home has been paid for and enough more money accumulated to erect a branch Home somewhere in the country—an enterprise which is still in consideration.

And now the Mission has got along so far and so successfully as to print a magazine, of which the third number is before us at this moment. It is a quarterly publication, price half a dollar per annum; and those who would like to aid this true benevolence in a perfectly legitimate, that is, business way, will make haste to send the above small sum to the publishers, at No. 201 North street, Boston. They could not possibly do good in a better cause. This is carrying out the missionary spirit as it ought to be done—beginning the work at home. The list of contents will attract any eye, for its variety and merit. The subjects treated in this present number relate not merely to the enterprise itself, but to sundry outside matters calculated to interest the Mission readers—the Peace Jubilee, etc. We cannot too cordially commend everything connected with this benevolent work. It has the genuine stamp of spiritual religion upon it. There is no selfish creed to bar any one out or in, for in this fold of fallen ones all are necessarily humble and without conceit. It is a benevolence that appeals to one's better nature. It seeks to save the outcast, to lift up the wretched and downtrodden, to whisper words of encouragement in the ear that never listened to such syllables before—in fine, to save souls alive. Blessed work! and three blessed are they who engage in it. Let no hand be slack in giving all it can spare to promote its holy ends.

Woman's Economical Garden Home-stead League.

Auntie H. C. Phelps, whose name is extensively known in and out of Massachusetts, as a determined advocate of reform in the surroundings of laboring women, has after great efforts—ably seconded by various sympathizers in the movement—succeeded in impressing the importance of her scheme upon the minds of our legislators, so that on May 23, 1872, the League above referred to was incorporated, and put on the same plane as other institutions for religious and charitable purposes. Under the provisions of the act its funds may be vested in cooperative societies, not to exceed five thousand dollars in any one of them, and the work of assembling funds for a pioneer association under the charter is now going on. Miss Phelps by her voice, through her pen, and in the columns of her paper—"The People's Advocate," published weekly at 85 Hanover street, Boston, Mass.—is earnestly presenting the claims of the League to the public, and we hope will meet that success which the worthy object merits; for certainly it is one with which the well-wishers of humanity cannot fail to affiliate—the establishment of cheap country homes for the overworked females of the large cities. Any pecuniary assistance for the cause can be sent to her address.

An effort is now on foot to place the matter, by petition, before Congress, with a hope to nationalize the movement. Authorized signatures for such an instrument may be sent to the address of A. H. C. Phelps, Secretary, Woman's Home-stead League, P. O. Box 13, Boston, Mass.

English Items.

A London correspondent, under date of Aug. 26th, informs us that "The Spiritualist," published monthly in London, will be issued weekly after the 1st of November next. The writer also says:

"It may interest you to know that manifestations something like those at Moravia, N. Y., are beginning here through the mediumship of Miss Florence Cook, of Hackney, but only her guardian spirits, and not deceased friends of observers present, have as yet begun to appear."

I have just returned from the meeting of the British Association for the Advancement of Science, held this year at Brighton. The subject of Spiritualism did not crop up there publicly, but there was much talk about it in private. Mr. A. R. Wallace and Lord Lindsay were at the meeting. Stanley was there, and some people connected with our Royal Geographical Society were somewhat rude to him, being mortally jealous at his being the first to find Livingstone."

DeWitt C. Hough, the Physical Medium.

Mrs. R. K. Stoddard, with her son, Master D. C. Hough, is at present in Boston. The medium will hold a séance for physical manifestations on Sunday evening, Sept. 15th, at Hampshire Hall, corner Washington and Kneeland streets. Admission, fifty cents; children, half price.

Albany, N. Y.

The First Society of Spiritualists, of which Dr. G. L. Dison is President, resumed its regular course of lectures for the season, Sunday, Sept. 1. Mr. Wm. Brunton, of this city, delivered two admirable discourses.

THE MESSAGE DEPARTMENT THIS WEEK, to be found, as usual, on our sixth page, presents much food for thought in its answers to questions, and more consolation for those in the shadow of bereavement, in the published words of the so-called dead. Eight spirits verbally appear to address the friends they have left on earth; among them Capt. Wilmot Selders, of Boston. We are informed that the sisters of the Captain, residing in Boston, recognize the message as true, and are about to furnish us the matter in proof for publication. Attention is also called to the splendid invocations by Rahmoun Roy and Theodore Parker.

