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Spiritual Phenomena.

ACCREDITED MANIFESTATIONS.

THE WHITE LADY. BY MARIAN CARRUTHERS.

The story which I am about to relate has reference to a subject often discussed and little understood-the connection which exists between this shifting scene and the world of spirits. It is of little import to the reader whether I am a skeptic or a convert to the theory. It may be more material for him to be assured that he is troubled with the details on my own personal authority.

You know the Mannerings of Cheshire, and remember their seat, Ashley Park. It was when I had just left school, that I accompanied my most intimate friend, Miss Mannering, on a visit to her mother at Ashley. Mrs. Mannering was a widow, blessed with an ample fortune, and great animal spirits, who laughed, and ate, and talked, and played the kind hostess, and delighted in seeing every one happy about her; who thanked heaven that she had "not a nerve in her body"; and hoped that she should die as she had lived—"comfortably." The house was crowded with company; and Mrs. Mannering made an apology for being obliged to assign to me, as my bedchamber, the "Cedar Room." It was a large, fine old apartment, wainscoted with cedar, and from there being a door at each end of it, which led to different parts of the house, had on high days and holidays been used as an ante-chamber. There were no old pictures, no Gothic furniture, no tapestry, to predispose the imagination to superstitious feelings, or to foster in the mind melancholy forebodings.

The windows were sashed, the fireplace good. but neither Gothic nor over large; and the room itself, though of unusual dimensions, had the appearance of antiquity, unaccompanied by anything sombre. We had been dancing, and I went to bed in high spirits. It was between two and three in the morning, when I awoke with a start, and saw distinctly a female figure passing through my room. I inquired, without fear, who was there. There was no answer. The figure proceeded slowly onwards, and disappeared at the door. It struck me as being singular; but knowing the house to be filled with company, and that the greater part were strangers to the enciess labyrinth of staircase and ante-room which overrun the mansion, I concluded some heedless guest had mistaken my chamber, or that one of the servants, forgetting the cirmcumstance of its being inhabited, had literally put it to its old use-a

"At all events," thought I, "it will be cleared up at breakfast;" and without feeling any alarm, or attaching any importance to the incident, I struck the hour by my repeater watch and fell

The next morning I was somewhat startled by finding both the doors locked on the inside, and by recollecting with what care I had turned the key the preceding evening. The breakfast-bell, disturbed all further ruminations: I hurried hastily down stairs, and thought no more on the subject. In the course of conversation, my kind hostess inquired how I had slept.

'Very soundly," said I; "except that I was rather surprised by some one who, no doubt by mistake, passed through my room at two this morning.

Mrs. Mannering looked earnestly at me, seemed on the point of asking me a question, checked herself, and turned away.

The next night I went to bed earlier, and at nearly the same hour the figure appeared. But there was no doubt now upon my mind. On this occasion I saw the face. Its pale countenance, its large, melancholy, black eyes, its step noiseless, as it glided over the oaken floor, gave me a sensation that I can never forget, 'Terrified as I was, I fixed my eyes on it. It stood before me, then slowly receded; when it reached the middle of the room, stopped, and while I looked at it, was

I own it affected me strangely. Sleep for the remainder of the night was impossible. And though I endeavored to fortify my mind, by recollecting all I had heard and read against the theory, to persuade myself that it was illusion, and that I should see no more of it, I half determined to conclude my visit at once, or at all events, to change my room immediately. Morning camebright, sunny morning-and the race-ball of the morrow, and a dread of the ridicule which would follow my determination, overpowered my resolution. I was silent, and-I stayed.

The third night came. I confess, as the evening drew in, I shuddered at the idea of going to bed. I made excuses, I talked over the events of the night, I played, I sang, I frittered away minute after minute, and so well did my stratagem succeed, that two, the dreaded hour, was past long

ere I entered my chamber. After a determined and minute investigation of the room; after a thorough examination of every closet and corner; after barring and bolting each door with a beating heart, a woman's fears (shall I confess it?) stole over me; and hastily flinging myself on the bed, I muffled up my face entirely in the clothes. After lying in this manner for two hours in a state of agony that baffles all description, I ventured to cast a hurried glance round the room. It must be, I thought, near daybreak. It was so; but by my side stood the figure, her form bent over me, her face so close to mine that I could have touched it, her white drapery leaning over me, so that my slightest motion would have discomposed it. I looked again, to convince myself that it was no deception, and-have no recollection of anything further.

When I came to myself, it was nearly noon. The servants, and indeed Mrs. Mannering herself, had repeatedly knocked at the door, and re-

when I entered, and was preparing to rally meon my early hours, when, evidently struck by my appearance, she inquired if I was well.

"Not particularly," said I, faintly; " and if you will allow me, I return home this morning."

She looked at me in silence for some moments, and then said with emphasis, "Have you any particular reason? Nay, I am sure you have,"

My kind hostess was alone in the breakfast-room | she continued, as her keen, penetrating eye detected an involuntary tremor.

"I have no concealments," was my reply, and immediately detailed the whole transaction. She heard me gravely, without interruption, or expressing any surprise.

At length she said, "I am grieved beyond measure, my dear young friend, for the event. I

stories about that room; but I always treated them as idle tales, quite unworthy of credit. This is the first time for years it has been occupied, and I shall never cease to reproach myself for having tried the experiment. But, for heaven's sake," she added, "don't mention it; assure me, promise me, you will not breathe a syllable on the subject to any living being. If, among these ig-

certainly have heard strange and unaccountable | norant and superstitious people, this inexplicable

THE WHITE LADY APPEARS IN THE "CEDAR ROOM."

occurrence should once get wind, not a servant would stay with me."

rassented; and on all her offers of a different room, pressing entreaties to remain, and promises of fresh arrangements, I put a decided negative. Home I returned that morning.

A long interval elapsed before I again visited Ashley. Miss Mannering, my kind and warmhearted friend, had sunk into an early grave; and I had had in the interim to stem the torrent of affliction, and buffet with its waves. At length, a most pressing and personal invitation brought me once more under Mrs. Mannering's roof. There I found her sister, who with three young children, were laughing and reveling away their Christmas. Lady Pierrepoint was one of those fortunate women, who, by dint of undaunted assurance, and "an unparalleled tongue," had confirst exploit, on coming to Ashley, was to fix upon the cedar-room for the children. In vain poor Mrs. Mannering pointed out its faults. She " was afraid they would find it cold."

Her ladyship "wished them to be hardy." "It was out of the way."

"So much the better; their noise would not be troublesome."

"I fear," went on Mrs. Mannering-

"Don't know what jear is," said Lady Pierrepoint. "In short," she continued, with her imperturbable face, "this room or none."

And Mrs. Mannering, not daring to avow the real cause of her fears, yet feeling that furthercontest was useless, saw with feelings of horror the little cribs and rocking-horses, nurses, and nine-pins, formally established in the dreaded apartment.

Things went on very smoothly for a fortnight; no complaints of the cedar-room transpired; and Mrs. Mannering was congratulating herself on the happy turn affairs had taken, when one day, on her going into the nursery, she saw her little nephews busily engaged in packing up their playthings.

What! are you tired of Ashley, and going to leave me?"

"Oh, no, dear aunt," they shouted one and all; oh, no; but we are going to hide away our toys from the White Lady. She came last night, and Sunday night, and she'd such large black eyes -and she stood close by our cribs-just here, aunt. Who is she, do you know?—for Fred says she never speaks. What does she do here, and what does she want?"

What a wretched, miserable woman I am!" cried the panic-struck Mrs. Mannering. "Every hope I had entertained of this abominable room is dashed to the ground forever; and if, by any chance, Lady Pierrepoint should discover-Oh, they must be moved directly! Ring the bell. Where's the housekeeper? I'll give no reason-I'll have no reason. Oh, my dear departed Mannering, to what sorrows have you not exposed your disconsolate widow!"

In spite of all inquiries, interrogatories, and surmises, moved the little Pierrepoints were that very evening. Our precautions, however, were all but defeated; for one of the little magpies began after dinner, "Mamma, I've something to tell you about the White Lady." He was instantly crammed almost to suffoca-

tion with sweetmeats. The rest were very shortly trundled out of the room, choking with bon-bons. And I shall never forget the piteous expression of Mrs. Mannering's countenance, as she passed me with her party, or her declaration-" Heaven have mercy on me! for I see very clearly this White Lady will put me in my grave.'

The room was then shut up for some years, and ceiving no answer, were unwilling to disturb me. I can give no account of what passed a Ashley

the day on which young Mr. Mannering came of age. His mother had been receiving the loud and rustic but not on that account the less sincere congratulations of the tenants on the lawn, when she was told her more courtly visitors were awaiting her in the drawing-room. On this occasion the sins of the cedar-room were forgotten, and it was once more used as an ante-chamber. To enter it, throw off her shawl and bonnet, and run to a large swing glass which stood near a window, was the work of an instant. She was hastily adjusting her dress, when she started, for she saw-reflected at full length in the glass beside her-the Figure of the White Lady!

It was many days before the brain-fever, which her fright and her fall brought on, would allow her to give any connected account of what till then appeared an inexplicable occurrence. reason and recollection gradually returned, but her health-never. A few weeks afterwards she quitted Ashley Park for—the grave!

PLANCHETTE AND CLAIRVOYANCE.

EDITORS BANNER OF LIGHT-In making the following statement I beg to say that it comes from a rough hand, never accustomed to write articles for any paper, and that what I narrate are simply plain facts, which I probably would never have believed had some of my friends even acquainted me with them. I refer to the workings

of " La Planchette." Until yesterday I had no idea how this instrument was formed, and did not know any more of it than the name; consequently whenever there was any reference made to it in conversation-it being declared a humbug-I did not make any objection, taking it for granted that it must be so. I think differently of it now. Yesterday, one of my wife's friends, by some motive or other. brought one of these instruments with her. They had had it stored away for years, and nobody hardly ever thought of it. I must mention that the said friend had some knowledge of my wife's magnetic powers, though the latter had never seen a Planchette in her life, and evinced very little confidence in it. In fact, she laughed at it. How was it possible that such a simple contrivance could show any supernatural powers? There was nothing remarkable to be seen!

Well, we thought, as it was in the house, it would not do any harm to give it a trial, and so we commenced reading the instructions. When ready, we put the tips of one or two fingers lightly on it, and waited laughingly for the result. It did not work at first-of course we had forgotten to ask a question. Then we bethought ourselves that it could not answer unless asked, so we wanted to know whether any spirits were present. It answered by "Yes." Other questions of a minor character were asked, and all answered correctly. I must here observe that for several days my wife had been troubled with the vision of an unknown lady appearing to her at all times of the day, also in my presence. We asked Planchette what the vision meant. It answered distinctly, one letter after another, "Eliza is thinking of home." Who was Eliza? It was explained to us. The friend visiting us had a sister in Paris of that name, and to all appearances the vision was that of her. My wife had never known her, nor heard her name.

We continued: "Is she well?" "Middling," was the distinct answer. "What is she doing at present?" "Laughing." "Is she coming home soon?" "Not for some time." "Why is it that only my wife sees her?" asked I. " Because having power supreme alone to detect ethereal spirits loosened by earthly desires."

We were dumfounded. My wife, who at first

in the interim. The last time I was there was on | had thought nothing of it, commenced realizing its value, and so did we all. Who would n't, after such proofs? I put other questions: "What is my sister Lina doing at present?" "Nursing babe; it is sick." I was somewhat anxious about the news, and asked: "Will the baby die?" "No." What ails it?" "Colic."

I asked further: "Can we three meet in heav-en?" "Yes." "What are the requirements?" Virtue, faith, charity."

We put other questions, and were satisfied. I believe now, and hope that a few others will take warning, and not condemn a thing they do not understand, or which their gross minds cannot explain.

I must also state that when our visitor and I placed our fingers on alone (without my wife) it did not work; but I hope that as my faith in-

If you like to hear from me again, I shall be happy to give you further results, and remain mean while. Very respectfully yours,

Boston, 1869. [The above may be depended upon as coming from a reliable source.—EDS.]

A BEAUTIFUL MANIFESTATION.

EDITORS BANNER OF LIGHT-Last Saturday evening, Miss Katy Fox, (who is kindly making us a short visit,) my wife and myself were seated at a table in my parlor. The doors and windows were all closed, and we were holding hands, as usual at a dark scance. A pencil and some paper had been placed under the table, and we heard writing. It proved to be a communication signed by my mother, the purport of which was in keeping with what she then spelled out to me, and did with her own spirit hand. She said, "My dear son, I have been in your garden and brought you a flower. Take it gently." I put my left hand down by my side and soon received a lovely white flower, like some that are growing near my sitting-room door, which opens on my garden. I have said that the doors and windows were all closed. Miss Fox's hand nearest to me I held with my right hand, while her left was held by my wife. I do not mention our position because I have any suspicion of any trick, but simply to satisfy the skeptical. The lovely gift I placed on the table and subsequently in a cup of water, and it is still fresh and beautiful on my parlor table.

G. L. D., M. D. Albany, N. Y., August 4th, 1869.

SPIRIT PRESENCE. EDITORS BANNER OF LIGHT-It is long since

you heard from me, although I have often written to Wm. White on business; but lately something has happened in my family which I think you will be glad to hear of, as I have unfolded quite a new phase in spiritual manifestations. Having lately bought a Planchette, I found that one of my girls was a medium. I set about using Planchette to get communications from my departed friends. I began in the usual way, asking, "Is there any spirit wishing to communicate with me?" "Yes." "Please write your name." " Mary Ann." (My late wife.) After several questions rightly answered, I asked, "Is there any other spirit here?" "Yes, Alice and Julia." (Two of my children, dead in infancy.) A great many questions and answers followed with which I will not trouble you, but what I wish you particularly to notice is the fact that my two living daughters actually play daily with their spirit sisters; they talk to one another, draw (with Planchette) most funny figures, and actually amuse themselves as if they were visible, knocking little tables about, to their and my great amusement. Lately they played dominos, the two living sisters taking each a spirit sister for | from England be absolutely prohibited.

partner. The dominos are set up on the table. the game begins, and when the turn of the spirit comes to play, the required domino falls flat on the table, and is put in its proper place by the living sisters, and so on till the game is over. I don't remember of having ever read of such fact. This is of daily occurrence, and they are quite familiar together, but all manifestations cease if any of the aunts make their appearance, they being strongly opposed to Spiritualism, and more so since the development of their niece as a medium, saying that it is the devil who possesses her. The child is only ten years old, a quiet, wellbehaved little girl, with more than her share of common sense, and I hope as she grows older she will make a powerful medium. May she ever be influenced by good spirits.

One answer to the question, proving how dearly our departed friends love us, is worth recording. I asked my wife, "How is it that you, being in the spirit-land, where certainly there must be more agreeable places than my house, are almost continually here with us? Would you not be happler in some better place?" "No; nowhere can I be happier than with you and the children." Their undying love attracts them to us. God bless them.

Quehec, August 3, 1869.

MY POSITION.

BY T. L. WAUGH.

[The following was written to a paster of a Methodist Church of which I was formerly a member,]

Since you wish to know the ground on which I stand, which you affirm to be "dangerous," I will give you a "declaration of principles" to which

The subject of modern Spiritualism has demanded my candid consideration, and I have been led to accept its teachings, as I believe them to be founded on immutable truth. Hence, many of the dogmas of the Church I have been obliged to renounce. No man can have an intelligent belief without a due conviction of its truthfulness.

Spiritualism teaches that the doctrine of a "vicarious atonement" is false, and a perverted concaption of justice, it today impossible that are other. This is what Orthodoxy calls " the mystery of godliness." Do you suppose that Jesus Christ could take upon himself sins that had never been committed, or even those that had been? The fact that he suffered agony of mind is no proof that he made himself a sinner in the place of another. This doctrine is a legacy from heathen mythology. Chrishna represented Christ, and the two accounts are identical.

You take your idea of the "trinity" from the same source. Parama, Vishnu, and Siva, were three reputed heathen deities; Vishnu, by some, represented Jesus, the second person of the Godhead.-(See "Nature's Divine Revelations," published by Wm. White & Co., Boston, 158 Washington street.)

We do not believe in what is called "a general judgment." Every one will be judged by his own conscience—in fact, we all are every day of our lives. But on entrance into spirit-life, men will see the deeds of their past lives more vividly portrayed. The criminal there experiences remorse, and he is taught that the only "forgiveness of sins" is reform, ceasing to do evil, and learning to do well. As eternal progression is the order of all crea-

ted things, we do not believe in "endless misery." We of course believe in "future probation." The other life we regard as but the continuation of this, but it behooves all to live so here that they may be happy hereafter. Hence you cannot accuse Spiritualism as being immoral.

We have the evidence that those who once lived on earth can, on certain conditions, communicate to us from their spirit-homes above, and impart words of consolation and cheer to the friends they have left behind; and thus give us fresh revelations from the angel-world far more satisfactory and convincing to us of the present, than those alleged to have taken place in the dusky past. Spiritualism is taught in your Bible. You can there find many instances of spirit communion.

Jesus Christ said that those that should come after him should do greater things than he did. They were to heal the sick by "laying on of hands"-precisely what is done by some of our. mediums, J. R. Newton, for instance. They were to speak in unknown tongues. Inspirational media have done the same.

The Nazarene was rejected and despised because he taught what was considered heresy by the Jews; and I am not sure how much better treatment he would receive from his professed followers, were he to reappear on earth. Spiritualists meet with much of the same treatment, but that is nothing against them.

Therefore I cannot consistently support any of the sectarian churches, having withdrawn my influence altogether.

We are indebted to liberalism for the liberties. we enjoy, for which all should be thankful.

Poison in Red Stockings.-M. Tardieu, the celebrated French chemist, has made some interesting and important experiments with red stockings imported from England. After extracting the coloring matter, he introduced a certain quantity of it beneath the skin of a dog, and he died in twelve hours. A rabbit similarly treated expired in eight hours, and a frog in four. Opening the animals, M. Tardieu reextracted the red coloring matter from their bodies, and with it dyed a skein of silk. In his report, communicated to the Academie des Sciences, M. Tardieu condemns the use of "coralline" (the mineral poison to which the fatal stockings owe their brilliant but deceptive hue) as an article of general commerce; and recommends that the importation of red stockings

Written for the Banner of Light. "SHALL WE GATHER AT THE

Respectfully dedicated to the unknown singers at the Wolden Pend Spiritualist Pienic, Wednesday, July 28th, 1860.

BY JOHN WILLIAM DAY.

A bark ofer the waters is sailing In splender and gladness along: And fair hands like lifter are trailing. And voices are blending in song. They sing of that "beautiful river" That flows through the emerald sod, Where scraphs and sages deliver Their praise at the footstool of God !

"Shall we meet by that 'beautiful river'?" Fair voyagers, you're gathered to-day, It flows where Youth's life-ripples quiver In glory and gladness away, And out where the wide-rolling surges Are lost in the blue of the dome The flat of Destiny urges The soul to its ever-green home

Priests tell of a dark, foaming torrent That sweeps 'neath a dull wintry sky-Where black, splinter'd cliffs shrink abhorrent, They tell us the roar of its billow Rings back from a far, unknown land, As we lie on Death's tear-sprinkled pillow, Struck down by Jehovah's red hand!

They err; for Life's stream is eternal-It floweth forever and aye! From the shade of the earth-branches vernal It winds to the starry-gemm'd way, There comes but a rush and commotion-A dash on the far-spreading shore-And Time to Eternity's ocean Expandeth in light evermore.

Ye maidens who join in the chorus. Oh list to the angels' refrain. As down from the azure depths o'er us They bend to earth's orbit of pain; Ye are gathered beside the bright river-Come! launch the soul's bark on the stream, And, trusting in God the life-giver. Press onward to glory subreme!

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

No. XI.-DISTINCTIVE FEATURES OF PRE-HISTORIC

We have seen that religious rites and ceremonies originated as the natural outgrowth of man's conception of Nature, and not the product of fraud on the part of designing men, as some have stupidly asserted. The rude and primitive races, with minds open and free as a child's to whom every object was a conscious living existence. were destitute of that experiences by which we alone are enabled to rationally understand natural phenomena. "To the wild, deep-hearted man," says Carlyle, "all was yet new, unveiled under names or formulas, it stood naked, flashing on him there, beautiful, awful, unspeakable. Nature was to this man, what to the Thinker and Prophet it forever is-preternatural.

We have followed the natural evolution of religious thought from its first perception through Fetichism and Sabalsm to the still higher conceptions of the Indo-Aryans. We have seen the child of nature giving life and personality to every object, and in their higher development as civilized nations, bowing down in adoration betore the sun and planets. But side by side both exoteric and esoteric doctrines were being evolved. While rites were becoming more imposing and splendid, and the origin of their fasts and festivals was lost in antiquity, there was the same evolution of progress in those deeper and holier sentiments which underlie all religious systems. The connection between them and their gradual evolution and growth may be clearly discerned.

'It is obvious, in fact," says Blackwell, "that when a myth was intended to convey an esoteric as well as an exoteric doctrine, the former would generally be grounded on the never-ending strife of those antagonistic principles which pervade alike the material and the ideal universe, the realms of Nature and the manifestations of human intelligence. Men who were sufficiently enlightened to reduce the popular belief in elementary deities into a rational system, would be forcibly struck with the antagonism between light and darkness, summer and winter, good and evil, virtue and vice; between barbarism and civilization. obscurantism and intellectuality. Hence we may safely assume that most myths contain both physical and psychological doctrines. * * * It may also be taken for granted that the sages and philosophers of civilized nations, that are known to have possessed a competent knowledge of astronomy, clothed the truths of that science in popular myths, and that we are consequently warranted in making use of the astronomical method for the explanation of such myths, especially for those of the Egyptians, Phonicians, Indians and other Asiatic nations."

This method we have used for the so-called "Turanian" religious, and find it not only satisfactory, but from the very nature of the case, we were led by a priori reasons to conclude that precisely such forms of worship would arise.

Based on the ever-recurring phases of Naturethe seasons, and the movements of the heavenly bodies-the same thought that thus manifested itself in legend and ceremonial would also, under the controlling influence of the same general law, become manifest in their moral conceptions and precepts, and shape their theological dogmas. Language being the result of ages of accumulated experiences and of natural growth, progressing in accordance with the development and mental requirements of the race, it is difficult for us, possessing a language so perfect, capable of expressing every thought and desire, to readily place ourselves upon the same intellectual plane with the earlier races and comprehend that what to us is superfluous, and regarded as poetic imagery, was to them the legitimate and neceseary fruit of ideas for which there were no words.

Whatever may have been the origin of Cushite -worship, and however gross their "idolatry," they were not altogether destitute of spiritual truth. Centuries before the dawn of "Semitic Monotheism," Egyptian priests had chanted from their Book of the Dead the following sublime declara-

tions: "There is One who hath lighted the lamps of heaven; one who has woven the star-covered path (the Milky Way) for his servants the statues in the house of the Most Holy One; who hath lighted the heavenly lamps for you; who has woven the star-covered path for you; that is the Most Holy One, your sovereign!"

"I am the Weaver of the Heavenly Firmament,

which is the place where walk the mighty gods; I am the Weaver of the lovely carpets which surround the heavenly dwellings. I am the exalted

'MINE is the Government, men and women of Egypt! Mine, the Most Holy, Author of the services before the Most Holy in the temples of both Most Holy who condemns the sinners, who has made the magnificence of the Sun, the prince of the earth! Mine, the Judge and Weigher of evil

"I am Alahi, the Creator God. " " There-fore I will cut in pieces the garment of the crowd of the wicked, I whom no one is like, not even the princes of the people; (of those) who vex me the Hones, who torment me the Phatha, who hew asunder the the Thoth, who cut in pieces me the Tamo, (Creator,) who twine honds for my feet and heat with their fist I who call, Fear ye! Fear ye! No one is like to me, not even the princes of the

people."

"I slaughter the holy offering of THE LAMB for thee at Tan-tatho, who burn it in my fiames."

Glory upon thy face, Weaver of the plentitude of the lands of earth, oh Most Holy! Lord of all that breathes! Beautifur of the world! of all that breathes! Beautiner of the world!
Let me praise the Architect, the Author of the
fullness of the Worlds; who, at his time, let all
things upon the earth and beyond this world exist, constructed them for me."

"Let me enter into thy people to all times!"

"I sing the works of Neb; delighting my heart
as long as I walk in the house of Neb (Lord)."

"His is the End, as his is the Beginning!"

"Oh Good Divinity, Lord of Abydos,
Thou givest fruit-bearing trees of all kinds,
The splender of the clouds of heaven
And the light of sight
To those who pray to
Thee and the leaders of the star-house,
Devote to me, my God, a place of rest."

"Oh, men, live soberly, abstain from gluttony Why do you precipitate yourself toward death, since you are capable of obtaining immortality? Fly the darkness of ignorance, withdraw from the light that is obscured, escape from corruption, acquire immortality. Conductor and chief of the human race, I will show it the ways of salvation, and will fill its ears with the precepts of wisdom."—[Books of the Thrice Greatest Hermes, Champol Egypte, 143.

"The Egyptians lamented not the death of good

men, but applauded their happiness 'as being to live ever in the other world with the pious." -I Cudworth. 1, 529, quotes Diodorus.

So I might continue with similar quotations but space forbids me.

In the Mythology of Assyria we find Asshur called "the Great Lord," "the King of all the gods," "He who establishes empire." Ordinary titles of frequent recurrence are "the Lord, King of all the spirits, father of the gods, lord of the countries," "The Lord of understanding," "The Prince of Heaven." Bar is both "the Supreme" and "the only-

begotten son." He is "the chief of the spirits" and " He who like the sun; the light of the gods, illumines the nations." Merodach, "the first-born of the gods," Nebo, Lord of lords, who has no equal in power," "the ever ready," "the eldest son."

The Chaldean God Iao was "the Light that only the mind can perceive;" "The physical and Spiritual Light and Life-Principle.

"Say that the Highest God of all is lao!"

ORACLE OF APOLLO CLARIUS. Champollion-Figear says, "Egypt believed in and worshiped but One God; and the great number of the divinities were but manifestations of his unity." The Bel of the Chaldean Magi is

But time presses. Let us hurriedly pass in review some of the more distinctive features of Cush. times the height, or thirty inches on the plane." Look ite worship, and transmitted to our own day by adoption in Semitic legends and systems.

I. The personification of the conflicting elements of Nature into good and evil powers, a Lord of Light and a Prince of Darkness.

II. The unceasing and eternal conflict waging between them, everywhere presenting the following characteristics: 1. A golden age or Paradise in the Past, when sin was unknown and happiness universal. 2. The appearance of avil (winter), and, correspondentially, the introduction of sin and death, and the degeneracy and fall of man. 3. The hope or faith in the ultimate triumph of the good, and the utter overthrow of the evil principle.

III. In legends; such as Deluges in the past, one of the most striking methods of describing the destructive power of winter-the rainy sea son—and the Great Conflagration of the future, arising from the destruction of the works of winter and his myrmidons, Frost and Storms, when the Spring Sun shall again return in the heavens in glory to sit in judgment on the world, and burn with his rays all evil.

IV. In Saviours. The Eastern resurrection of the Sun and overthrow of Winter, giving rise naturally to legends of Saviours-incarnate deities-whose mission was to redeem mankind from the penalty of their sins; to reveal the lost knowledge of the divine will, and usher in a reign of light and truth. In every religion of Ethiopian or Cushite derivation we find this idea emphasized: as Rama, Chrishna, "the Blessed One," and Buddha, in India; Fohi, in China; Schaka, in Thibet; Zoroaster and Mithras, "the Mediator," in Persia; Osiris, in Egypt; Taut, "the Only-Begotten," in Phænicia; Hermes or Cadmus, in Greece; Romulus, in Rome; Odin and Baldr, in Scandinavia; Manco Capac, in Peru; Quetsalcoatl, in Mexico; Bacab, in Yucatan; and Hiawatha, of the Iroquois.

V. In their characteristics. 1. These Saviours were each recognized as divine incarnations-God manifest in the flesh. 2. In widely-separated regions were represented as having been born of Virgin mothers who were impregnated by the deity, as Buddha and Chrishna, in India; Fohi, in China; Zoroaster, in Persia; Bacab, in Yucatan; in fact, nearly all of the ancient Saviours were so represented as an illustration of purity. 3. They all come to an untimely end, falling victims to the powers of evil. 4. Their death generally attended with great convulsions of Nature 5. Followed by their resurrection from the tomb and ascension into heaven, where they remain to make intercession for us."

VI. In Festivals. In all lands we find festivals of sorrow, lamentation and mourning, in autumn; and of joy, praise and exultation in the spring, commemorative of the death and resurrection of their incarnate Saviours.

VII. In Rites. 1. In being "born again;" all requiring the candidate to be buried-some in earth. as the mother of all life, others in water, as the revivifying principle of Nature. 2. In sacred feasts variously observed: In some wine, the blood, and bread, the body, as those of Bacchus, Ceres; and others, were partaken of.

VIII. In Symbols. 1. The cross being found alike in India, Egypt, Chalden, Phœnicia and Mexico, as we shall show in the concluding article. 2. The serpent, entering into so many systems as the type of evil and death. 3. Virgin and child, or the "Holy Mother of God," universally found in Cushite communities. 4. The Phallic emblem, or type of fecundation.

IX. In Holy days. The observance of the two equinoxes and the two solstices, as Christmas and St. John's day; Lady's day and the Jewish day of Atonement, in more modern parlance, or the "Ember day" of the church.

X. In a Trinity. As Osiris, Isis and Horus in Egypt; Anu, Bel and Hea of Babylonia, etc. The sun god in Assyria, Rawlinson informs us, was represented in the Assyrian lists and " worshiped least, as 'the rising sun,' the 'meridian sun,' and

the 'setting sun.' In closing this article let me assure you that all

deeds, the Most Holy, the Condemner of the wick- of the "distinctive features" I have called attendeeds, the Most Holy, the Condemner of the wicked, the Creator of the germs that grow on the surface of the earth?"

"Look ye upon Me, all men in the house of praise, and also on the mulittude of Powers, on the brilliant woof of heaven, on the carpet of honor, the abodes of the Hosts of Powers!"

"Lam Alahi, the Creator God.

"Therea subject foreign to that laid out for me in these articles, and on which I venture no opinion. My task is only to show "how the heathen rave."

In conclusion, let me call your attention to the hynin of Martianus Capela:

HYMN TO THE SUN.

Sublime Power of an Unknown Father, or his first Brauch (Propago) Ardor who bestowest sensation, Source of the Soil, Origin of light, great Ornament of Nature, Afirmation of the gods, Eye of the World, Splender of the bright Olym-pus: Thou who alone cans see thy Father above the heavens, and contempate the Supreme Being, * Latium names thee Sun, since thou alone, after thy Father, attainest the pinnacle of the light. * * Latious dost dissipate the darkness and illumine that which is in the nzure of the heavens, they call thee Phobus, thou who revealest the secrets of the future, and makest clear the crimes of the night. The Nile venerates thee by the name of the bountful Scrapis; Memphis sees in thee Osiris; the harbarous races Mithra, Pluto, or the cruel Typhon. Thou art the beautiful Attis, and the divine Boy of the bent and bountiful plow, Ammon for the sands of Libya, Adonis for Byblus. Thus the universal world invokes thee by different names. Hall, vertable image of the gods and of thy Father's face!

DELUSIONS OF SCIENTIFIC MEN, AND WHAT COMES OF THEM.

EDITORS BANNER OF LIGHT-Your paper of June 5th contained an article headed as above, written by me, on which Mr. Henry M. Parkhurst, in Hancy's Journal-July number-undertakes passing strictures, which you republish in your issue, July 24, with the inquiry, "What has Mr. II. to say for himself?"

I have this to say: first, if Mr. P. had wished to defend and preserve a well-established truth in science, he would have sent his stricture directly to the Banner of Light, where its numerous and thinking readers could readily refer to the original article and detect any misrepresentation, if such should have been made by him. The fact of his not doing so, and of having misrepresented what I said, also having founded his argument upon that misrepresentation, is respectfully submitted as proof of his intention to mislead the readers of Haney's Journal, or others, whose education had impressed their minds with the infallibility that prestige has given to mechanical theories, miscalled science.

His argument is founded upon the assumption that my measure was thirty inches of the base of the inclined plane to ten inches of its vertical height; while the contrary of his assumption could not have been more plainly expressed and reiterated than I had done in the verse from which he quotes. This is one of the tricks often followed by men of pretended science, and some thing can be learned of their practices by comparing his quotation with the original. He quotes: To raise the eart vertically while it is passing three now to the original passage from which he takes the above words for his argument. It reads: "The object of the inclined plane is, to raise the cart ten inches." &c.

By cutting the sentence in two where he did, he makes it have no meaning, consequently a good text to preach from, to prove the "golden rule" in mechanical science, to wit: "What is gained IN POWER IS LOST IN MOTION."

Let us figure a little on this "golden rule" in the case of a lever, and see if there is any coincidence between work done and motion of the power expended.

Suppose the lever to be five feet long, with a weight resting on the middle of the lever while it lays on the ground in a horizontal position. Every one will understand the power-when one end of this lever is lifted up-will be as two to one of the weight. Raise the end of the lever thirty degrees from its horizontal position, and then compare the vertical height the weight is lifted with the arc of the circle through which the power has passed. It will be found the weight has been raised vertically fifteen inches, while the power has passed through the arc of circle that measures 31-416 inches. It is needless to say the work done divides the motion of the power twice, and 416 inches remains: therefore the motion has failed to do as much into one-thirtieth part of the power as is required of it by the "golden rule" of

mechanical power. The point on which I materially differ from the popular theory of mechanical laws, is that there is but one device by which power is gained, and that is the lever. A wheel of five feet in diameter on an inclined plane of 30°, is a lever whose power is two to one, (deducting from the long arm the radius of the axle,) therefore in making its motion up the incline 30°, it makes the gain of traversing it 31-416 inches, one half of which is work actually done; therefore makes the work over one-thirtleth part what is required by the

This last proposition will appear abstruse to hose who have not given it a long and careful attention, but practical tests have demonstrated it to be a fact that must have a cause to produce; and to my mind-who have had it under long consideration-it is a sufficient cause. The first proposition is so plain that any one who understands the primary rules of arithmetic cannot help but see the force of reason that proves it.

One thing I wish to say to those who have such tenacity of faith in what men having the prestige of science have said: that is, nothing can be more illusive, as the demonstration here proven shows. This illusive theory is placed at the basis of physical science by a mere accident of partiality toward the opinion of an illustrious individual who, to say the least, thought over too vast a field to well weigh his thoughts:

"Nature and Nature's laws lay hid in night God said let Nowton be, and all was lie

So we have religiously believed, without weighing the argument, while more careful and thoughtful demonstrations have passed unregarded. For instance, Galileo, before Newton's time, showed that one pound power in gravity would produce the same velocity, in falling bodies, that two pounds power would do.

Before Galileo, the same error that Newton afterwards entertained had been believed, and Galileo had to use the most conclusive demonstrations, that could no way be evaded, to get scientific men to believe him.

I have recently been favored with the perusal of a rare work on Astronomy, by Capt. R. J. Morrison, F.-A. S. L., Commander R. N., published in London. The author is said to be nearly eighty years old, and for upwards of sixty years followed the sea. He follows the system laid down by the more ancient astronomers, that was latest taught by Tycho Brahe, of Denmark, in the later part of the sixteenth century, which makes the earth the centre of the solar system, and immovable. The force of argument sounds refreshing to in that country under three different forms, at one who has had his faith in the infallibility of more modern astronomers wrecked by their dog-

matic assertions and positive mistakes. I wish here to state a fact that has come under

my own observation: that is, that the results which must necessarily attend the laws of motion are unknown in our science of the present day. The astronomical work above alluded to, reminds me of it. The motion that modern astronomers assign to the moon, is an unqualified impossibility, as the following statement will show:

About two years since the Scientific American got into an argument with its correspondents about the motion of a movable wheel that revolved about a fixed wheel of the same size. The question was how many revolutions on its own axis would the movable wheel make in one revolution around the fixed wheel. Some said one, and demonstrated the fact by diagrams; and others said two, and demonstrated the same in the parties became more numerous, to the amount, as it was said, of five hunded on each side. Scientific and non-scientific men argued the question both. being able to bring a conclusive argument. Finally a pamphlet was published, and I was requested to give my views on the subject. They occupied only about nine lines in the pamphlet, explaining the nature of a revolution of a body on its axis, and of a body in its orbit. The disagreement was brought about by one party counting the revolution in the orbit of the movable wheel as one of the revolutions on its axis, and therefore making two revolutions out of one.

No more was said about the wheel motion, and probably both parties felt as if they had been exorcising their minds about a simple thing, but the fact was they had got hold of a question over which scientific men had blundered, and which blundering is apparent, as I will show, in the popular theory about planetary motion. In fact, scientific men had not taken the question within their

Astronomers say, "the moon revolves round the earth, which is its orbit motion; it revolves in preisely the same period of time on its axis, and then it has another orbit motion with the earth about the sun." Next reflect on the nature of the axis motion and of the orbit motion. The axis motion is known by opposite sides of a body moving opposite ways. The orbit motion is known by opposite sides moving in parallel lines the same way. If the moon had an axis motion—that is, if opposite sides moved opposite ways-every side would be exposed to the inhabitants of the earth, but no eye from the earth has seen other than those same dark spots which distinguish one side of the moon.

Scientific men have deceived themselves by the supposition that if the moon revolved on its axis from the left over to the right-as it would appear viewed in the northern hemisphere—its axis motion would be kept from our vision by its turning on its axis the same number of degrees, in the same time, that it moved in its orbit motion. But the fact is easily explained by proper diagrams, that the same result that it would fail to accomplish by its axis motion, would be accomplished by its orbit motion, and that in no conceivable case, with its poles situated as we suppose them to be, could it revolve both on its axis and in its orbit without showing all of its sides to the earth. It would be true that if it had such a motion as these men suppose, light from the sun could strike on every part of the moon only once while it moves in connection with the earth's orbit round the sun. That is, we should see but one full moon in one year.

On the contrary, if the moon moved on its axis from the right over to the left, in the same time that it is supposed to move in its orbit in that direction, would show two full moons to every revolution in its orbit, with the exception of one more or less that would be added or subtracted every year by virtue of its revolution with the earth round the sun. This adding or subtracting one full moon would be on the same principle that circumnavigating the earth by an eastern passage would shorten the day by four minutes for every degree of longitude that was passed, or lengthen it by a western passage four minutes for every degree of longitude it passed. In the first case it would add one day to the time of circumnavigation, and in the second case it would subtract one.

These are facts as susceptible of positive proof as that two parallel lines will not intersect each other, or any other self-evident truth, although it conflicts with accepted theories of astronomy.

It would be much better for us if every individual would come to the conclusion that God had created her or him with a reasoning mind capable all time to come, as man is on the progressive. of investigating these abstruse things. I believe it is truly so. Also, in common with millions of others, upon occasions of thanks and praise to the Great Author of systems, I have from youth to the verge of old age devoutly stood up and said, "I believe in the communion of saints, and the life everlasting." Whatever mental reservation others may at times have had that would render the declaration of no effect, I had none, and my experience in investigating matters of science fully sustains me in that belief.

If immortality is not a delusion from beginning to end, we may without any charge of superstition believe that immortals take an interest, and from accumulated experience are capable of guiding us in the mysteries of science to philosophic conclusions. The spirit philosophy stands out foremost among the guides to truthful conclusions. and we may reasonably hope that greater developments of science will be the result of the present age than has been in any former age or time. HENRY HARPER.

Butler, Ill., July, 1869.

Further Explanation.

EDITORS BANNER OF LIGHT-If the article from the New York Commonwealth in your paper of Aug. 7th refers to me, allow me to correct it, as I have had two copies shown me, the persons so doing presuming it alluded to me.

On the 9th of June, sitting with Mrs. L. F. Hyde, 453 6th wenue, her spirit friend said my sister Sarah and her husband William desired me to call and see a person who would soon be with them in the Summer-Land, and that she desired to see me. That evening I sent a few lines to her, saying that if she desired to see me to inform me and I would call. The next afternoon a messenger from her called, saying she would like to see me immediately. I went and found matters as stated, and did what I could for her until her death, the 22d of June.

On the 15th of June, at Miss Fox's circle in my rooms, in answer to a question, I received the following "Yes, dear father, she is coming home. Do all you can to make her happy, and we will smooth her pathway. She shall have bright visions until she is one of us."

Immediately after the scance I went to stay with her during the night, as I had been doing, and almost the first thing she said to me was of some very beautiful visions she had just had, which she often spoke of afterwards. When she died, the 22d, I sent a telegram to the family, and the next evening accompanied the body to the north of the State, and attended the funeral. On the Tuesday evening following, at our regular circle with Miss Fox, the following was yolun-

"DEAR —: I have at last found rest in the arms of those who judge the erring kindly and with charity. I have found peace and love. Your children are here; they had a home prepared for me. I am grateful for all you did for me.

(Signed) Anna."

Now if you will please publish as much of the above as is necessary to correct the Commonwealth, you will very much oblige Yours, &c., D. Doubleday, 459 6th Avenue, New York, Aug. 2d., 1869.

Free Thought.

POSITION OF REV. T. B. TAYLOR.

EDITORS BANNER OF LIGHT-My opinion is

hat Rev. T. B. Taylor has been misunderstood

by many Spiritualists, and, hence, consequent injustice done him by claiming him as a Spiritualist. I did not understand Bro. Taylor, in his first letter to the Indianapolis Journal, that he believed in the philosophy of Spiritualism as taught and believed by Spiritualists, but that he simply gave his experience, emphatically declaring, also, his belief in the phenomenal part of Spiritualism, viz., that spirits out of the body do communicate with the same way. Nearly a year had gone by, and those in the body. This was, doubtless, a bold no solution of the dispute had been arrived at, but and manly step for him to take, and for which he deserves the admiration of every good-meaning Spiritualist, for there are, no doubt, many who have experienced the same that Bro. Taylor has, ways with unfaltering earnestness, without either | yet are governed by popular opinion, and hide the light they received under a bushel. Those that are acquainted with Bro. Taylor, and perhaps none in his own city, doubt his words for one moment. His letter was equal to the sounding of Gabriel's trumpet in arousing many from the lethargy into which they had fallen. Hundreds began the work to investigate the truth of the new Philosophy; mediums were consulted; the Banner of Light, books, papers, throwing light on the subject, were engerly sought for, bought and read, that heretofore were entirely renounced and rejected as infidel and productive of evil.

I do not think that Bro. Taylor disowned his former position in his second letter to the Messenger, for he had never fully embraced or identifled himself with the natural and scientific religion or principles as taught and believed by true Spiritualists; neither, indeed, can we justly ask him, in so short a time, to denounce the religion that, by education, has thus far supplied the wants of his soul, and adopt one of which he knows but little, at least, comparatively speaking. He, however, is man enough to let the world know that he believes the phenomenal part of Spiritualism to be true, and that he had it positively demonstrated to his own physical senses that we do live after this life, and that there can be no doubt as to the immortality of the soul. As to the religion that we, as true Spiritualists, enjoy, he proposes to take his own time to study and investigate it for himself, and, I believe, will adopt the truth whenever he sees it. and the world shall know it, for his past course in life proves that he cannot act the hypocrite. This is a right that Spiritualists claim for themselves and are ever ready to concede to others, for as soon as a man is fully convinced as to the truth of our glorious Philosophy he will let the world know it.

I was for seven long years investigating the truth of the "Harmonial Philosophy," as it is sometimes termed, before I was enabled to or dared to venture to define my position. I was educated in the old church; it was hard to "kick against the pricks"; I was loth to leave the old beaten track. It is more difficult to unlearn than to learn. Bro. Taylor is no exception to this rule. I studied a profession and graduated with the highest honors of an Eastern college in much less time than I could have embraced and fully comprehended the Philosophy of Spiritualism as I now do, with a former and erroneous education entwining itself around the intellect, preventing further development. I hold that it requires a person of ordinary natural abilities at least five ears' diligent and careful study to enable him fully to embrace and understand our religion—as it embraces every branch in science and every principle in Nature. If Bro. Taylor is let alone, and continues to think, reason, studies Nature and obeys his own interior promptings, he will, in the course of three years, be able to take a bold stand in favor of the Spiritual Philosophy. Just as soon as Bro. Taylor will admit the fallibility of the Banner of Light, or any other book or publication, the Bible, or even spirit-communication not excepted, then will be develop and progress rapidly, and in less than three years will have sufficient spiritual individuality established to stand superior to the age in which he lives, as every true reformer should. Christ was superior to the age in which he lived by nearly eighteen hundred years; so many other great men who dis tinguished themselves as reformers; yet it is not reasonable to suppose that even Christ could have laid down rules as a true guide for man for

Spiritualists do not adopt the Bible or any other book as a text-book, neither do they, in accepting the modern, necessarily reject the ancient evidences bearing on this subject. Take away the Spiritualism of the Bible, and the Christian religion falls to the ground; but you can take away the Bible and Spiritualism still stands, for its guide is reason, common sense and the laws of Nature. Several hundred different religious denominations adopt the Bible as their standard text-book, all differing from each other as to the true meaning of words, thus quarreling about the literal, the material, losing sight of the spiritual, harping upon denominational merits and demerits, each claiming to be right.

It was the mere letter of the Bible that conducted the late war. Both sides preached the same Bible, the same system of religion, and yet how much misery and bloodshed! Spiritualists simply denounce the preached Bible, that system of religion by which men can go to heaven with their shoes and stockings on, in one moment of time. We do not teach that the violation of law, either physical or spiritual, can be forgiven in any other manner than by atoning ourselves for the sin committed. This, we hold, is also the spirit of the Bible. Christ said, "The Kingdom of Heaven is within you." For a full declaration of principles read carefully the proceedings of the Convention holden by Spiritualists at Plymouth, Mass., published in the Banner of Light of July 31st, 1869.

In conclusion, I would say that Bro, Taylor is right when he says, in his last letter to the Banner of Light, that he will not be "identified with any scallewag' without denouncing him, no matter where found, whether in the Methodist church or in any other organization." In this respect Spiritualists have been greatly imposed upon, for there are a great many going about, claiming to be Spiritualists and speakers, mediums, &c., who are low and unprincipled, and have been identified by Spiritualists, who have been disgraced by those impostors, injuring a great and glorious cause. I would advise all true Spiritualists to be on their guard. "Never fear to entertain strangers; perchance they may be angels;" but look out! they may be devils in sheep's clothing.

I am yours respectfully, J. STOLZ, M. D. Dayton; O., July 30, 1869.

It is an old saying that charity begins at home; but this is no reason it should not go abroad. A man should live with the world as a citizen of the world; he may have a preference for the particular quarter or square, or even alley, in which he lives, but he should have a generous feeling for the welfare of the whole.

EDITORIAL CORRESPONDENCE.

BY......WARREN CHASE.

AMONG THE BLUEBERRY BUSHES.

Toward the closing hours of the July month we were wandering among the well-loaded blueberry bushes in the cow pastures of New Hampshire, near the paternal home of the musical Hutchinsons, so long and well known both east and west. As we saw the berries at the Milford Station picked and packed for market, and saw the boys and girls carrying them in from the hillsides, we realized the beauty and bounty of Nature in her varied distribution of blessings. Everywhere she has provided for the wants in a supply-seal for the Esquimaux, moss for the reindeer, fish for the islanders, cocoa nuts for the monkeys, breadfruit for the lazy inhabitants of the tropics, berries and trout for the industrious people of New England's rocky billsides. Add to these what skill and industry can do, and everywhere we have blessings of life, some more, some less, and all varied and different. We turn from the immense grain fields of the great prairie West, with its rude domestic life, to the social comforts of the mountainous regions of New England, and the soul and body rests in the blessed homes where are more real social joys than in the richer West. We of the West have not yet learned how to live and enjoy the beauties of Nature in that rich land, but New England has learned well the lesson of social and domestic life, and well do her people enjoy it. They do not work as hard as formerly, nor is there need of it, but the same rigid economy prevails, and secures the comforts no other people in the world possess. People live and have homes in New England. In the West they are moving and visiting.

"AMONG THE PINES." Sunday.-Near Milford, in a thicket of pines, hemlocks, maples, &c., is a never-failing spring, where the red men of ancient times used to camp and near it a large granite rock, which served as the back of their fireplace. On this rock, partly covered by a carnet of moss, our friends had placed a large box for a desk, and using the rock for a pulpit, had arranged in a semi-circle on the hillsides seats for a large audience, and they came and we held two good meetings. It was a ro mantic scene, and could we have procured a picture of rock, pulpit, spring, grove, audience, speaker, &c., we should surely give it to the readers of the Banner of Light. Many aged people were there, among them one who had often drank at the spring over sixty-five years ago when on her way to and from church. During intermission the Indians came through a medium, and related the history of their visits long ago to the old camp ground, and rejoiced at our occupancy for the purposes for which we were using it. As the evening shades came creeping down the hillside the large audience drove and walked slowly and reluctantly away, evidently lingering and reflecting on a well-spent day. One devoted Christian, however, seemed disappointed, as he had asked us to explain how the soul was affected by the unpardenable sin committed against the Holy Ghost which we had interpreted to be against the soul of each person committing it; and he seemed deeply to regret that we did not make the consequence eternal misery, but allowed that wounds on the spirit, like those on the body, would heal, and might be outgrown. Poor souls! there is not

a peg to hang a hope of eternal misery on, in our religion nor in Nature. RAMBLING.

By the kindness of a friend we were across the angle of roads and on the early up-train at Manchester, N. H., on Monday, and soon winding among the banks of Lake Winnepiseogee, and stopping at the little towns on the eastern side, if side there be to it, and at night brought up at Centre Harbor, certainly one of the pleasantest and most beautiful spots we have ever visited. and well worthy the compliments Edward Everett gave it. The gentlemanly landlord of the Senter House, with a house overflowing, and carpets covered with mattresses, found us a good room in a quiet private house, where we could rest and write, and enjoy the quiet and beauty of the place; but we advise people not to all go at once comfortably entertain over four or five hundred at a time, and it will be a wise plan to take along plenty of money. In heat and dust, wind and shower, on a crammed coach, (one of five,) we jostled over the hilly road, and in one of the most rocky spots on the way stopped at one of the neatest eating-stands and domestic wine cellars we have ever found on any road in our country, a marvel in such place, and the only one we saw, except North Conway, a very pleasant village, made up of two long rows of boardinghouses wide apart, and a few private residences. They say no person dies there between the ages of ten and fifty except by accident, and occasionally one by consumption, inherited; hence people flee to this "mountain of Hepsidam" to escape the scythe of time, but we think old Nick will overtake some people even there, and advise them to stand and take it.

AMONG THE CLOUDS.

Winding slowly up the broad carriage road from the Glen House, we enjoyed a most delightful view of romantic scenery till we reached the clouds, about two miles below the summit of Mt. Washington, and by the time we were at the Tip Top House we were in mild winter weather, and a dense fog, or cloud, and we concluded, if the Orthodox heaven was up in this direction we should prefer a lower seat, if compelled to have the body we now have resurrected, and sensitive, as at present, as we were already high enough for comfort in such body, even in summer-time. Pleasant company, good house and fare, but as there was no sun to set or rise, and only rocks and clouds to see, we were soon anxious to return to the land below, thankful at heart that when we go up higher we can go with a body not subject to cold or weariness, and glad that we have knowledge of the region where cold and heat are in the temper and affections, and where the hells burn out in anger, hatred and jealousy, and love fills, the heart with the temperate enjoyment of

Writing at the Tip Top House, which is on the outside only a pile of rocks, on a larger pile, but inside comfortable, we cannot realize that we are near the fabled heaven, and hence do not listen for the tunes and tones of sacred music, but the winds are melodious, and sleep is sweet.

Summoned at four o'clock in the morning, find the clouds parted and a stratum of clear air between the upper clouds that hide the sunrise, and the lower clouds that are settled on the valleys, covering the roads, cottages and farms, for hundreds of miles, and looking like water. Between these two regions of clouds were all the hills far as the eye could see, and over them most richly variegated clouds, leaving, in this region of clear air and the clouds that border it, one of the most magnificent views we ever beheld, and well worth the cost and the shivering we took to get it, sistency, in the forms and ceremonies connected

ly sheltered from the cold wind, on the 5th of August, we enjoyed this rich scene for over an hour, when the cold, wet clouds again closed in upon us, and we were soon fed and loaded, and six horses rapidly taking us over the down grade to the Glen House, and before sunset we were under the shadow of Bowdoin College, wondering why this old and once popular institution does not cast off its crusty sectarian shell, and come out with a new skin prepared for the age in which we live, and fitted for the work required of it by the young men and women of Maine. Its managers ought to be ashamed of the position it occupies in this age, compared to the use it might be put to if freed from the superstitions of the past, perhaps once useful, but now an incumbrance.

To us it seems wrong to require the people to build more and new colleges to escape the tyranny of sectarian superstition, when we have plenty of them and plenty of room in them, with liberal endowments for professorships, and only so perverted as to render their practical utility almost worthless by a superstition that the people of this country have outgrown, but to which they are bound by the laws, rules, donations and endowment bonds of nearly every college in the country, and which were made by persons now in the other life, who would be glad to revoke them, and would do it if they could reach the crusty old fogies that now rule in those institutions and live on the means thus bestowed on thom.

There is truly a "great gulf" between the living and the dead of the Orthodox Church, and they are still afraid to step out on this side on to the suspension bridge now completed, and over which Spiritualists are constantly carrying and receiving messages, and by means of which we can correct mistakes, and right wrongs between friends and foes of both sides. We often think what a blesssing it would be if Girard and other donors of colleges could be listened to and allowed to direct or dictate in the disposal and management of means thus left for the education of the young. They have seen the uselessness of sectarian education, and would now stop it if they could give directions for the management of the schools they endowed. But we must "wait a little longer.'

PURITY.

The human body, like the human soul, is sacred, and should ever be sacredly and solely in the keeping and under the control of the spirit within it, so long as that spirit is sane, rational, and has not been convicted of crime that requires confinement. No person can be made the owner of more than one body, and that should ever he kept pure and sound and healthy and sacred by its owner, and no law or gospel should ever give any other person a right to pollute it. Marriage cannot sanctify lust, and should never give a husband or wife the right to even touch the body of the other party without his or her consent.

Purity consists in abstinence from all that defiles or diseases the body or soul, and as every person has a right and a duty to be pure, and no one can decide for another hence the necessity of the sovereignty of the soul over its own body. Purity does not consist in abstinence from the proper exercise and use of all the functions of the organism, nor in the Shaker separation of the sexes, but in the proper use and not abuse of all the powers, without contamination or adulteration of the body or its organs. Hence every act is impure that defiles the body, whether it be eating or drinking that which diseases or pollutes the system-smoking, chewing, breathing or snuffing any substance that injures the health or impairs the body is of course an impurity. Sexual abuse of various kinds is terribly and destructively impure, both in and out of marriage, and the terrible effects are seen stamped on many of the children when they enter the world.

The false notions of purity set up by the church, in which a woman is taught that no sexual contact with her husband can be impure, or render her so, however corrupt or polluted or lustful he may be, has led society into a most degraded and diseased condition, since the teaching in connection with this has been that wives must submit to their husbands and give up the control of to Centre Harbor, as it is not a place that can their bodies to the basest of passional indulgences, even to the destruction of health and life and the ruin of offspring. The thousands of little sickly forms that are annually dropped into the graves are a living protest against the impurity of our system of rearing children, or at least of generating them. The church relies on regenerating to save the adults, but the little ones go away too soon to be regenerated, and carry with them too often the curse of the parents in the sinful and impure act that started their forms into growth. Until every woman can own her body and have a right to keep it pure and holy, and every man feel that each body is a holy temple for the soul that lives in it, and both be made to feel the necessity of keeping these temples sacredly pure and healthy, we may preach and write in vain about "free love" and base passion and licentiousness, which, in our day, is mainly covered up by the legal garment of marriage. Woman must be legally protected, in as well as out of wedlock, to secure the purity of the race and better chil-

We are well aware of the low state of moral purity in society, and of the false standard by which it is judged and both condemned and sustained; but as we look for the effects on society, and especially the children, and the causes that sustain the polluted and impure state of popular and public morals, we are compelled to see and feel that most of it arises from bad laws and the false teachings of the churches. The Indians were more moral and, sexually, far more pure than our civilized and Christianized Caucasians and the naked inhabitants which Columbus and his followers found in Central America were far more pure than our generations of Christians in all that pertains to the relations of the sexes and propagating offspring. Even in the barbarous ages, when woman was bought and sold, her person was more sacred than in our own country, and the loose and licentious passions did not run riot as now, nor pollute as many of the offspring. The Church and State must be reformed, or the race is doomed.

WEARING MOURNING.—We long for the day, says the Central Baptist, when this custom shall be obsolete. It is unbecoming the truly afflicted be obsolete. It is unbecoming the truly afflicted one. The wearer says, by the black garments, "I have lost a near friend. I am in deep sorrow." But true grief does not wish to parade itself before the eye of the stranger; much less does it assert its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no, respect to the departed friend to say we are in sorrow. If we have real grief it will be discovered. Surely your sorrow will not be questioned, even if you should not call in the milliner to help display It. Do not in your affliction help uphold a custom Do not in your affliction help uphold a custom which will turn the afflictions of your poorer neighbor to deeper poverty, as well as sorrow.

We are glad to see at last that even Christians are waking up to a sense of duty, as well as con-Nestled in a nook among the loose rock, and part- with the departure of persons to the spirit-life.

To us it ever did seem a ridiculous habit to wear often wear it to show they are or are soon to be in the marriage market, and are most ready on every occasion to announce that they have lost a cerity of purpose.

wife or husband, and of course are trying to find Although, perhaps, you already know, I will another to repair the loss, making a mockery of mourning apparel and a screen through which to look after another companion or victim. This particular use of mourning apparel has for many vears sickened us of the whole system, and induced us at first to look after its practical utility, which we never could find, and hence have for years written and spoken against its use.

TEXAS.

The Philosophy of Spirtualism.

EDITORS BANNER OF LIGHT-In compliance vith the earnest solicitations of a number of the leading Spiritualists of this community, among vhom are men of the highest intellectual culture, have yielded my scruples to their wishes and pleasure, and beg to enclose you a transcript of a etter addressed a few days since to a brother of mine (residing in Corpus Christi, Texas,) in answer to one from him expressing a desire to be more fully informed on the Philosophy of Spiritunlism. Very Truly and Respectfully, W. N. BRYANT.

Houston, Texas, July 6, 1868.

HOUSTON, TEXAS, July 4th, 1868.
MY DEAR BROTHER—Your kind letter of the 16th ult., expressing a desire to gain a further insight into the truth and philosophy of Spiritualism, is to hand; and believing that such information as I am possessed of will contribute to that end, I essay to expound the principle of it and its ulterior objects and benefits, as imparted to many any of the original property. me by and through impressions made upon my own mind; and considering that I am but a youthful follower, as it were, (my conversion hav-ing been recent,) and the further fact that I have never read of or heard its philosophy explained, it must be that these "impressions" are emana-tions from spirit-life. There are seven spheres in spirit-land, and each sphere is possessed of an aprile-land, and each apiete is possessed or several degrees or gradations, which you may say is clearly proven in the Bible, where it speaks of the "seventh heaven," which distinctly implies that there are other heavens; but as the Bible designates the "seventh heaven" as a place of designates the seventh neaven as a piace of superlative biles, it is fair to suppose that this is, numerically, the highest and the most exalted sphere. The first sphere is that nearest the earth, and is not a place of happiness, although it is neither a place of terment. It is a place of darkness, where, like a man who is benighted and has lost his way, he gropes about in bewilderment, in a vain effort to find out where he is and which way he should turn. And like a man who is expounding a riddle or unraveling a puzzle, he dispounding a riddle or unraveling a puzzle, he discovers its secrets by degrees, which seemed at first to almost defy his penetration; so it is with those who pass to the first sphere. As the truth forces itself upon them that they are benighted and bewildered, and as they are impressed to helieve there are beauties beyond, which, by the employment of proper means, may be attained and partaken of, they set about to find out the means whereby they may come in for and lay claim to their proportion of this inheritance. This object is accomplished by PRAYER—sincere, fervent, honest prayer—to the ETERNAL SPIRIT, the giver of all good; and the more knowledge he gains of the beauties beyond, which is in proportion to the degree of repentance he feels, the faster he progresses in the scale that qualifies him faster be progresses in the scale that qualifies him for passing from one sphere to another. The pro-gression of some is necessarily slower than that of others. This depends upon the "deeds done in the body," and the atonement must be in proporthe body," and the atonement must be in propor-tion to the degree of guilt. If, for instance, a man has habitually set at defiance all laws, hu-man and divine, the darkness with which his soul is enveloped is most intense. As everything earthy is of a corrupting nature, his soul will have a greater affinity for things earthy than for those things more pure and beautiful beyond; his repentance when it comes will be made with reluctance, and will be yielded with such regret at laying aside those corrupting influences acquired laying aside those corrupting influences acquired in earth-life, that the progression will necessarily be of the slowest. After progressing three or four degrees, I imagine the corruption of the soul is degrees, I imagine the corruption of the soul is overcome, and their further progress depends upon the amount of good deeds they perform, which may be invisibly wrought by influencing mortals to do good, and the amount of good they perform depends upon the degree of earnestness they feel, and the zeal with which they labor. The whole thing, like our own organic laws, is a system of rewards and punishments, but there is not necessarily eternal nuishments, or a lively labor. Orthodoxy would teach you. The fear of these things may have a salutary effect upon society, and restrain man from the commission of crime, and yet it may reasonably be doubted, for if we search the prints we discover that a large propor-tion of the catalogue of crimes are attributed to the votaries of the various churches, and many even by the very expounders of these religious tenets, which exhibits a total disregard or unbe-lief in the existence of a hell. While the pro-mulgation of a doctrine having for its foundation the DEVIL and HELL-FIRE may or may not do any great good, still I do not believe that it does great harm, for, after all, the various beliefs founded on the Bible and Christ, which should be the pillar and corner-stone of every faith.

I believe that man is so organized that how-ever patent a truth may be, it is impossible for all to accept it, and all to think alike. I am forced to the conviction, therefore, that though men's ideas of Christianity may be adverse; though the deas of Christianic, may be awverse; though the cardinal principles in the fatth of one man may be diametrically the opposite of those of another, they may be equally sincere, and so the whole thing resolves itself into the conclusion that there may be different roads and avenues, and all converging to the same centre, and affording equal certainty of salvation if pursued with an honesty of purpose, notwithstanding the church teachings tell you differently; some of which are probably sincere, but are bigoted, (the result of educational prejudice,) and some affect to believe there is but one road, and their preachers the only proper pilots, because they fear that to ap-pear liberal will involve an abridgment of their

If it were possible to force the conviction upon the minds of the masses that the spiritual doctrine is the true faith, the various churches would no longer be regarded as exclusively the "houses of GoD," but every domicil would become a chape! I wish to keep before you and impress your mind with the fact that Spiritualism is founded upon the Bible, with Christ for its corner-stone, because it is not unfrequently asserted by the disciples of Orthodoxy, sometimes from prejudice and sometimes from false teachings, that it is arrayed against the Bible. You will now know with what arguments to meet this class. Many ministers will tell you that to assert that spirits ministers will tell you that to assert that spirite from another world would return here and converse with men of reputed bad character, when men of purer minds and upright lives never real-ize the sweet privilege of holding converse with the departed loved ones—at once stamps the doctrine as an inconsistency, if not a heresy, Christ said: "Those that are whole need not the physician, but those that are sick require his services." And again: "I am not come to call the rightcous, but sinners, to repentance." You can with these quotations totally defeat, ay, annihilate their arrayments for they cannot be answared.

quotations totally defeat, ay, annihilate their arguments; for they cannot be answered.

As I understand it, the various churches differ very little as regards the ends and aims of religion, and in their opinions of the origin of the Bible and the New Testament, (if we except the Jews.) and the differences—which indeed seem to be trifling, and which have produced the various creeds and denominations—all arise from a different convention, and interreptation of hely writ. ent conception and interpretation of holy writ From this cause, therefore, (the diversity of opin ion and the different constructions placed upor the reading of the Bible.) may be attributed the establishment of the different sects. And though each particular sect embraces among its floci men of lofty minds and intellects, and it would be as reasonable to suppose that one sect could be

as nearly right as the other, still such a degree of black as a token of sorrow, and which was and is often most conspicuously displayed where there is no real sorrow, and which could not be taken as a real sign of mourning, but as a fashionable sign only, and often a real mockery. Persons the spiritual doctrine, although born of a positive knowledge, and not a theory, like the others, accords to all other denominations, honesty and sin-

> explain why sectarians declare Spiritualism a humbug and a heresy. They believe in a HELL and the DEVIL. The former they locate beyond the grave, and the latter is described as a seducer from the paths of virtue and morality. They contend that by yielding to the temptations of the latter all the tortures of the former are irrevo-cably entailed. Spiritualism locates HELL here on earth, and it has for its abode every corrupt mind. The fact of man's being a free agent mind. The fact of man's being a free agent must necessarily create a HELL, for as all men cannot be good so must some necessarily be bad, and if the commission of sin does not create a hell in a man's mind, then must he indeed he more than human. But he does realize a hell, in the fullest sense, and continues to suffer kere, and the infect sense, and commues to super nerc, and grope in darkness hereafter, until he has made atonement for his sins. Many will quete, to prove the existence of a hell, "except ye believe and are baptized, ye shall be damned." Now the word "damned" used in Scripture is like many others, merely a figurative expression, and means doomed—doomed to grope in darkness, and not partake of those blessings a life of abiding faith is sure to bring to all men. Baptism was inaugu-rated to evince the degree of sincerity which humility exemplifies. The word was employed in the paragraph quoted, no doubt, in a symbolical sense, and not to convey the idea that baptism is as necessity to salvation. I apprehend it was used to convey the idea that unless you continue abiding in the faith, and by humility crush out all unholy thoughts, you will be doomed, as before regulared.

The Scriptures speak of a place of "outer dark-less," which is unmistakably the first sphere of pirit-life.

What could more fully illustrate the truth of earth being the only proper hell, than where re-ferring to the interment of Christ in Joseph's se-

ferring to the interment of Christ in Joseph's se-pulchre, the Bible says, "He descended into hell"? To make my argument as brief as possible, each sect and denomination interpret the Bible to suit themselves, and as they understand it so they construct their creeds, and this is instilled into the minds of their youthful followers, to-gether with a prejudice against all other sects and denominations and so blooded to some recoand denominations; and so bigoted do some and denominations; and so bigoted do some men-become by these early teachings, that if unlimited power were conferred upon them they would es-tablish a censorship over the press, and reënact the inquisitions to-day, before which those of Catholic history would pale in the extent of their Respectfully,
- W. N. BRYANT. atrocity.

CALIFORNIA.

Los Angelos.

DRAR BANNER-I noticed a call in your number of July 3d, for all Societies to inform you what they are about, &c. We have an organized Society here, numbering some seventy members, and called the Harmonial Circle. We comnenced by hiring a room; now we rent a nice new hall, and have circles Sunday afternoon and evenings for any manifestations that we can get. This is the fifth month, and we begin to feel secure in our position, and hope to be able to invite some good lecturer to come and labor with us. At present we are too poor to think of it, and shall be obliged to do the work among ourselves.

There is a great deal of interest manifested-people want tests. A good test medium would find a good field in Los Angelos to labor in, and good pay. Perhaps some of your eastern friends do not know the meaning of Los Angelos, (The Angels,) and if we are given one-half what the spirits have promised us, you may expect to hear of some very beautiful manifestations in time.

The names of our officers are, respectively, President Chomas A. Garey; Vice Pres., Mrs. A. D. Wiggin; Treas irer, Mr. Mayer; Corresponding Secretary, Frank Baker

We have everything to encourage us in the good work; in point of numbers we can count the largest congregation in the city, and many are carnest seekers for truth. I have been here nine months, and rejofec at the progress that has been made since my arrival, and hope to see still larger numbers made steadfast in the truth. The Banner of Light is a welcome friend in our beautiful valley, and we hope we may have the pleasure to shake hands ore long with some of the managers in our cown home, and show you a few three its managers in our own home, and show you a few "no tions" not be found at the "Hub." In your arduous duties and multiplied cares remember there are carnest souls co and multiplied cares remember there are carnest souls co-operating with you in the principles of progression on the Pacific slope, whose motto is: "Never surrender the ship," The churches are shaking with a kind of shake that old Mother-Earth don't send to them; and well they may feel uneasy, with so many minds that don't believe in creeds of any kind, as are found here. We have the soil; with the right kind of workmen the harvest will be great. With a

right kind of worklosses.

God-speed, I will close.

Your sister and co-laborer in the cause of spiritual proAMANDA D. Wiggin.

"The Soul of Things."

has labored so long and so faithfully as you have for a great and beneficent purpose, he naturally desires to know how far his efforts have been successful.

On reading your very extraordinary work ("The Soul of Things"), I am struck with the great care exhibited in giving the czact truth—in guarding against every possible chance of self-deception, as well as at its astounding disclosures. I am surprised, and delighted too, to see that the understanding of the reader is prepared by his own experience to anticipate some of your conown experience to anticipate some of your con-clusions even before his eye overtakes them. For instance, before I arrived at your treatment of dreams, I raid to myself, "Perhaps this strange power is going to account for the otherwise unac-countable incompanies the confinition of the concountable incongruity, the confusion, the absurdi ty of our dreams, that may get their cue from the walls of the room, the curtains, or the bed we sleep on, or the clothes that cover us." A little further on I find this to be your own idea and language, at page 203. Page 278.—Nothing of this kind is more common with my wife than while looking out of the window, to suppose that she sees certain persons passing; but in a minute or two she sees the same persons passing in the same direction, showing that the first impression is probably what you describe it to be; and now she is so accustomed to this that I think she would besitate to take an oath in a court asserting the "real presence" of any one at any place at a particular time, derending on her sight alone. I have myself experienced that picture of my whole past life which you speak of on page 305. I had taken a dose of spirits of turpentine as a medicine. Its action was very violent; whether it brought me near to the portals of the other life or not, I cannot tell, but I saw, as it were, the whole of my past life, as we see at a glance all the different parts of a picture, just as you de-scribe it, and I have had the same accounts from different persons who have been nearly drowned.

I will give you one more confirmation of what you say at page 278. In 1839 I was busy in my "sanctum," about a hundred rods from home—my hands very busy, while my mind was rather passive, the words "knave or a fool "occurred to me, but not particularly connected with anything to which they could be applied. Thinking the words over, I said to myself, "One of those words is over, I said to myself, one of this words words were suspense; because one is a fool to be a knave—one implies the other." Two hours afterwards, while at dinner, my wife said to me, "I had a very odd thought come into my mind this forenoon." What was it?" I asked. "Why," said she, it was the phrase so common, 'a knave or a fool, and I thought the inventor of that phrase showed his own folly, because there is no difference—one is a fool to be a knave."

I could add confirmations of your statements

almost without end, but neither you nor your readers will need them, astounding as these revelations are; they only need to be carefully studied and compared with common experience. If read-ers should fear (which they reasonably may) that they might be led into wild and extravagant fancies, and mistake them for profound discoveries, only let them give sufficient attention to your own and Mrs. Denton's timely cautions, in connection with the experiments, and I think they will be preserved from that error.

With profound regard for your personal worth, and with gratitude as one of the human race for your invaluable contributions toward a higher civilization, I am your sincere friend, Josiaii Warren.

Cliftondale, Mass., July 18, 1869.

The Lecture Room.

CHARITY.

A LECTURE BY MRS. NELLIE T. BRIGHAM, DE-LIVERED IN NEW YORK, JULY 4TH, 1869.

"Bear ye one another's burdens."

Quiet, efficient goodness and pyrotechnic protestations are the characteristics of the charity of the day. That which gives not to receive, that bears another's burdens, is our pleasure to depict. Men seek happiness and honor in the walks of the larger virtues, overlooking the lesser ones abounding plentifully in their path. A religion hardly known in one land is carried to another, the work for which is more with the heathen at home than abroad. Not that we are to seek exclusively our own advantages, for life, like the tree, is designed to cast its leaves and fruits that others may grow; as stars, we shine for other stars; as rivers, run to fertilize fields besides our

The aid we render to others lightens the burden which we carry ourselves. Some deny that good deeds are ever repaid, and conclude, with Solomon, to live for themselves alone; but when we explore the deeps or shouls of such natures, we find motives which could not produce glad results. Waiting in vain for the waters early to bring back the bread cast upon them, for the clasp of the hand and the music of gratitude in their ears, they feel injured and neglected, and selfishness seems to them the better way. Charity we define as a path that begins in an earnest desire to do good without reservation for a reward, and as such it is certain to bless the manifestor. Genius, greatness, goodness, in their first flower, the world fails to appreciate; but because of its blindness should they stay their discoveries or hide their truths?

The pursuit of praise is the poorest employ on earth. Aspire to do right, and the approval of the spirit within is our great reward. Selfishness makes its victim dark and unloyely-puts upon him's galling yoke—is the death of his peace. Equally fatal is the conceit that condemns another; tearing down to stand higher by the masonry of comparison, it is often killed by the falling rubbish; the tallest trees are first assailed by storms, so great natures are exposed to opposition; but be not dismayed when winds whistle about you. God's spirit is there sufficient for your aupport.

True charity would play no part in the punishment of criminals. Great and small wrongs are herded together, and no provision is made to discriminate and elevate their conditions. The question is not asked, what made them transgressors? Vice and crime, like clouds, hover over our streets; they meet scorn and repulse from the good, (?) instead of sanitary measures for their cure as a disease. The sun of purity cannot penetrate the fog, until a sound effort is made to correct the conditions that caused it. Opulent churches are upreared, by whose gilded doors the social gutters flow, overrun with the wrecks they were founded to save. Employ some of the thousands from these misdirected piles, and rear rural homes where virtue can be fostered, and vice destroyed. Incalculable the good these deeds would do. Evil is hedged and housed up as though soparate from the society which it infects. On its walls are writ, "the wages of sin are death," and the way of the transgressor is hard." Scorn. toil, starvation of body, mind or soul, is our prison diet. Does this make the inmate better? The insane are regarded irresponsible. Equally so are the criminals. Hardship, sin, suffering, the lot of their parents, were branded on them at birth, and developed legitimately into vice.

The law looks not to causes, it faces the final in, it passes over the history of the temptation. Our charity should be broader, deeper, converting our prisons into asylums and administering treatment to our convicts, equivalent to that bestowed upon the insane, supplying all the surroundings calculated to promote the wise, pure, beautiful and good. Wrong is simply the offspring of impure, imperfect conditions, and will yield gladly to a wholesome atmosphere and be-

The wages of sin are not death to the sinner, but to the sin; through the process he is purified. Oh that the world might see this clearly; but slowly, surely, advanced minds are moving the truth into place. Though we speak with tongues of angels and have not charity, our words are as sounding cymbals. Without this quality, religion lacks life. We forget there is no one creed, country or church; the subjects to save are the sick everywhere, in prison and out of prison; the well need no physician. Misers never enjoy; they are consumed of their own stagnant abundance. In all investments, the American question arises, does it pay? This weighs and decides all things. Our goal is plenty and peace, but wealth as gained rarely repays us interest on happiness, from its false use, the fear it will take wings, and the knowledge the coffin cannot con-

A wise charity covers many sins. Some have a narrow mantle sufficient only for their own; its robe should reach all wrong, and the effort be made to remove it by word, deed and example.

Sandy soil and stunted trees are the best results of the conditions which produce them, but contain the capacity for their degree of perfection which patient labor will unfold; so the barren soul responds to culture, and blooms to the measure of its supply. Possessing the power, omit no opportunity to remove or rebuke an evil or give impetus to a good. The charity that is silent to a fault adds a layer to a rolling wrong. That only is kind that makes every condition better. Spectators of sin are often participators. Effort to extinguish an evil is two-edged; the blow for another is a blow for us. The struggling men in the webs about us are to be approached and extricated.

Bending over the brink, but not going into the ditch, extend the strong hand of succor, showing hostility to the vice, not the victim. Develop the charity of deeds, and the burdens of life will drop and roll away. Fear no personal peril in this endeavor. Life's loss is less likely than in selfishly seeking its safety. Its risk for the right is its best protection.

"He who hath found his life shall lose it, but he who shall lose his life for my sake shall find it." Opulence hereafter is unselfishness here. The working soul sends his wealth before him, and carries a conscience that cheers him all the way. The fallen, the afflicted, the despairing, find in him friend and physician, and he in them of treasure an ever increasing store. Heart to heart and soul to soul the links of life must be united, until all are gathered into societies of mutual interest and love; then the fruition will be whose foretaste we have long had, that in "bearing one another's burdens" we find entire exemption from WALTON TOWNSEND. our own.

Harlem, N. Y., July, 1869.

"I'm off when you talk of working!" as the cork said to the ginger-pop.

NEW YORK SPECIAL CORRESPONDENCE.

Br MARY F. DAVIS

FLOWERS AND MUSIC AT FUNERALS.

"Bring flowers, pale flowers, o'er the bler to shed A crown for the brow of the early dead ! For this through its leaves bath the white rose burst, For this in the woods was the violet nursed.

Though they smile in vain for what once was ours, They are love's last gift-bring ye flowers, pale flowers !"

Among Spiritualists, the gloom that once gathered about the form of the departed, is passing away. Brightness and beauty have been substituted for blackness and deformity in the appointments and ceremonies of burial. Flowers are strewn where the pall alone once rested, and evergreens are planted where stood only the black enclosures of graves. This is in accordance with our faith in the reality of the life beyond-the better and higher life upon which the spirit enters when released from the body. Even Orthodoxy has eaught a ray of light from that Summer-Land of the soul, and though its devotees still wear the "black habiliments of wee" when friends depart, they have converted "the silent cities of the dead" into enchanted gardens, where the music of trees, and the sweet ministry of flowers, helps to win the heart from its bitter anguish, and lift it toward the realm of

We are glad to see that the CHILDREN'S LY-CEUM is doing its part in the way of introducing a rational and beautiful idea and method. The Lyceum Banner, Aug. 1st, contains the following record of the funeral of Corty Coucha, aged eleven years, a member of Shore Group, in the Painesville, Ohio, Lyceum:

Corty was a bright little fellow, and beloved by the whole Lycount. He was the youngest child and only son of his widowed mother, who had been the lender of Ocean Group from the commencement of our Lycount. The funeral was attended by a full Lycount, that marched from the hall in regalia with banners, to the house of mourning, where the song, 'The Pure White Lily,' was sung. They then marched in procession to Evergreen Cometery. The targ Shore Group was velled in white crape bearers were four young men of Liberty Group, wearing white scarfs. On arriving at the grave, the Lycoum, headed by its officers, circled around the grave in double file and sang, 'We are waitthe grave in double file and sang, 'We are waiting by the river;' they then marched around in single file, each one throwing upon the coffin little mementoes of love and affection. After the filling of the grave with earth, the officers and leadeach placed thereon a splendid wreath of evergreens and flowers.

This beautiful ceremonial was in keeping with the genius of the Progressive Lyceum, and we rejoice that the Painesville School was brave and true enough to institute it. How significant was the white emblem with which the target of Shore Group and the bearers were draped! Yea, let robes of white, rather than black; be-the-symbol of a dear one's departure to the Land of Light. Let flowers and evergreens be wreathed about the still form, and placed upon the coffin by the hand of love, for they typify the immortal bloom and beauty of the spirit-home. Let the sublime anotheosis of a beloved spirit be celebrated by the ringing sweep of solemn and triumphal music, and the gleam of freedom's banners, under a sunlit sky. For there is no glory of the Orient or Occident but must fail to represent that fair and radiant clime which is forever the home of the departed. There is here no harmony of sweet sounds but must fall far short of those diviner melodies which are familiar to the angels. There is here no communion of souls so pure as that holy interchange of affection which there unites the members of the heavenly brotherhoods. And by all this newly-awakened tenderness of divine love, the emancipated spirit is impelled to return and bestow the blessings of guardianship on the beloved ones left to still grapple with the circumstances of earthly life. "Theodore Parker in spirit-life," is represented by Brother Willis as saying:

"That which I termed my spirit-body was out-stripped by my spirit, by my love and affection, and the innermost, the very me, the indwelling power of my life, was instantly beside the being who now could not stay her grief, but felt all the desolation of a separation that to her was death. Now that I perceived this, I was strong and calm, for I knew that I could be strength and calmness to her who had always turned to me for them.

• • • It was then that I first recognized my It was then that I first recognized my power as a spiritual being. I exulted in it. I blessed God for it. I knew that my work for the world was not done; no, hardly begun, for I felt the divine consciousness of power and desire. I could, I saw, be strength to the weak, calmness to the disturbed, and could draw the thought of man upwards toward a high and holier life."

How much are these words in keeping with the animus of that great heart that beat for humanity alone. To do good was Theodore Parker's constant and earnest endeavor here; in the Summer-Land that desire cannot but be intensified, and the joy of giving increased, "All that I had done for humanity's good," said the arisen reformer, "seemed linked to me in bands of light. All that I had failed to do, filled my heart with a great desire. I saw, as my greatest means of happiness, the purification and elevation of the

human spirit." With this belief in the continued existence of those we love, and in the reality of their angelic guardianship, we may well put away the symbols of gloom and the ceremonials of despair, and introduce beautiful emblems of the sublime destiny and eternal joy of the spirit. A little American girl who was seized with illness in a German school, and wasted away month by month in that foreign land, until she neared the borders of the grave, was consoled by the remembrance of a beautiful German burial service which she had witnessed. In that land of poetry and song, art has so triumphed over the night of error, that the body is placed in its last resting-place flowerenwreathed as if for a joyous festival, and softlybreathing music fills the mourner's heart with heavenly consolation. Remembering the spell of beauty which had enchanted her young heart, the little one wanted to be buried, that she might sleep among the roses. Faithful to her wishes, her schoolmates heaped the little coffin with rarest flowers, and chanted sweet songs around her grave. If to a child's pleasure at thought of being enfolded at last in Nature's fairest robe be added the joy of belief in a real future existence, which the Progressive Lycoum and Spiritualism proclaim-an existence in a world where the flowers are brighter, and the music is sweeter than we dream of here-with what rejoicing can the weary burden of pain be laid aside, and the freed spirit enter its new abode. Twenty years ago, Mrs. Child wrote with regard to Spiritualism: "For myself, I am deeply thankful for any agency that even momentarily blows aside the thick veil between the finite and the infinite, and gives me never so hurried and imperfect a glimpse of realities which lie beyond this valley of shadows." Since then, the open vision of anointed eyes has discerned, not by glimpses only, but by a full, calm survey, the realities of the Summer-Land; and it is meet that we bring flowers, and chant preans of solemn joy, when one who is ripe for the wondrous transformation falls "asleep by the gates of light."

WHAT CAN WE DO TO MAKE OUR LY-CEUM PROSPER?

The following excellent answer to the above important question is from the Lyccum Banner, and was written by the Leader of Liberty Group, Philadelphia. We commend it to the attention of all who are interested in the upbuilding of this

nursery of spiritual progress: " Let us first see that every member of it understands the nature and design of a Progressive Lyceum. I find, by reference to our Manual, which is our text-book, that 'it is an attempt to unfold and actualize on earth, partially at least, a progressive juvenile assemblage, like that in the Summer-Land; whither children are constantly going from the earth, and where they are received into Groups for improvement, growth and graduation.' I find that it means more than an ordinary Sunday school, and that 'it embraces within its plan the healthful development of the bodlly functions, the conscientions exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections.

There is a design and meaning in the name of every group, in the color of every badge, and the shape of every target; so that our marches and banners are not designed as a mere pageant, but all our ceremonials and equipments are 'out-ward and visible signs of what should be a high order of physical, intellectual and spiritual fruiorder of physical, interferon and spitters tion. A Progressive Lyceum is not only an educator, but it is also a reformer. It virtually says, if our habits of eating, drinking, or mode of dress, hinder 'the healthful development of our bodily functions, they should be changed; if our occu-pations unduly engross our attention, or our amissements rob us of sleep, or dissipate our minds, so as to hinder the conscientious exercise of our reasoning faculties, they, too, should be changed; or if we indulge in selfishness, pride, censorionsness, or any unworthy thoughts or feel-ings that check the unfolding of the social and di-vine affections, they should be rooted out. So which the tribute to make our Lyceum prosperous, we must strive to make our physical exercises serviceable to us in giving health and strength to our bodies, symmetry to our forms and grace and elegance to our motions; our intellectual exercises serviceable by enlarging our powers of thought and increasing our stores of knowledge; and our spiritual instruction of use to us, by making us kind, charitable and just to each other and all the world, and by becoming, individually and collectively, an embodiment of that purity and harmony that peryade the Lyceums of the Sum-

If we can attain this in any good degree, our Lyceum will indeed be prosperous, whether our umbers be few or many, or our treasury contain ttle or much. E. L. Howard." little or much.

Jottings by E. S. Wheeler.

Entrops Banner or Light-Did you mean anything particular when you headed my last note to you, " Wheeler on the Rail"? Was that "Digby" or "Jo Cose"? Well, I forgive you; may all your "wheels" and "Wheelers" keep "on the track," your "driving wheels" never "slip," nor you "fail to make connections," until, with your "Banner" waving over your head, you "down brakes" in the "Depot" of Everlasting Content, and flud yourself at home on "the Evergreen Mountains of Life." Now if you like, you can head this WHERLER OFF THE TRACK, and if there should be no poetry in it, it will be truth.

Last Friday night I slept over the Eric Railroad to Olean, from Cleveland. May I report, for the benefit of the rest of the itinerancy, that, N. B., at Olean you can get a good breakfast for half a dollar? Came to Ithica, via Owego, and then fourteen miles over the hills behind such a fine team. The air was cool, the scenery delightful. How refreshing it was! Onward and upward we came, until at McLean I found the village filling up for the "Fifth Annual Meeting" of the Spiritualists of this county. What a welcome I recelved! The friends who had looked for me via Courtland, had given up my coming, and I was the only speaker, so I was trebly acceptable. We had a fine time. I had left Cleveland down sick, and my journey was a weary one, but the kindness and sympathy 1 met gave me strength, and made my labor a success. We had a large assembly, from fifteen hundred to two thousand, some of whom came thirty miles. I believe in these Annual Meetings, and wish they might multiply. The good they do is too obvious to need

Now I have been here some days, and all this time, thank heaven! I have not heard a whistle or smelt a whist of

brimstone smoke. The far-off hills are blue, the nearer valleys green. The only sound is the distant clatter of a mower. Red raspberries line the roads and skirt the woodland; and I, "off the track "for the time, am " up to my eyes in clover." I grow better every day: I can fairly feel my nerves and yeins swell with the vital magnetism of Mother Nature's breast.

It has been cool, 50° last night at sundown. Corn is of no account: everything else magnificent: "heavier crops than for fifty years," so J-they say." McLean is a liberal community, and Spiritualism is making a conquest of the whole re gion round about. Here our mutual friend, J. M. Peubles, began his career as a Universalist preacher, and many are his home now may be elsewhere in " The Universe," yet he has an abiding place here in the hearts of friends.

I have a little while to stay here, speaking a few times, then must take the iron line once more. Meanwhile I hear of wonderful phenomena I must investigate, and I saw Cornell University, which I am invited to visit. Possibly I may learn somewhat of interest concerning both; if so, you thall hear. Sincerely yours, E. S. WHEELER.

McLean, Tompkins Co., N. P., August 6, 1869.

Here and There.

EDITORS BANNER OF LIGHT-Among the beautiful hills of New England, surrounded by the relatives and friends of our childhood, we have gained a new inspiration during the past

This is the scene of our early life, and the fires on affection's altar have been rekindled, and the chords of sympathy and love stronger grown.

Not alone have we rejoiced with those still in the form. out a communion blessed in its reality has been our experience with loved spirit friends, and the vell of the physical senses has yield d to the spiritual vision, and this material earth faded before the beauties of the spirit land here reveal

How blessed this communion of spirits! How wonderfu he results accruing to mortals from a knowledge of it. July 25th we lectured in Stoughton, Mass. The Lyceum nere is in a flourishing condition, and presents a goodly

umber of smiling faces from Sabbath to Sabbath. August 1st was passed in the Randolph Lycoum. This we onsider one of the very best it has been our good fortune to risht. Harmony Hall, in which it is held, is large and nicely furnished. The officers of this Lycoum disclose one secret of its success by their interest in and management of its pupils. Its discipline is excellent. The cause of Spiritualism will not suffer in Randolph if the present interest is maintained in the Lyceum.

We purpose going West this coming season. The invisible guide, with his silent attendants, blds us go forth, and we shall strive to obey his wish. Most cordially thine,

WILLIE F. WENTWORTH.

Address during September, Schonectady, N. Y.

Baltimore Lyceums.

DEAR BANNER-Doubtless many readers of your valuable paper will be pleased to hear from the Lyceums now in operation in the sunny South. Notwithstanding the opposition that Spiritualism has met with in this city, it has made rapid progress in the past two years. In the summer of 1807 our worthy brothers, Mr. Jacob Weaver, and J. H. Weaver, started No. 1 Lyceum, with thirty-five members. Since then it has increased to ninety-four, and No. 2 was formed from No. 1, and they are making rapid progress. We have had two exhibitions, both of which proved a decided success, and we have just returned from our first basket picnic on the waters of the beautiful Chesapeake, all highly delighted with our day's pleasure. Our Lycoum meets every Sunday morning, at 10 o'clock, in the Law Buildings, corner of St. Paul and Lexington streets, Baltimore, Wishing to be re membered by our sister Lyceums, I remain yours in truth, Mas. E. J. WILHELM.

Guardian and Secretary of Children's Progressive Lyceus Baltimore, Md., July 23, 1869.

Stoughton, Mass., August 9th, 1869.

J. BURNS, PROGRESSIVE LIBRARY.
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KEEPS FOR SALE THE BANNER OF LIGHT AND

The Bunner of Light is issued and on sale every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1869.

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All business connected with the editorial department of this paper is under the exclusive control of LUTIER COLDY, to whom letters and communications should be addressed.

Our Unknown Influence.

The influence which we knowingly and deliberately exert over others is astonishingly disproportioned to that which we exercise unconsciously. The question of Confucius, "How can a man conceal himself?" finds some visible share of its answer in the consideration of a fact that is so well established. There is a secret, silent, incalculable influence streaming forth continually from our characters, to which that from our actions is not to be properly compared. It is what we are, much more than what we do, that stamps our impress on other minds, colors others' sentiments, and helps to shape others' actions. Nor is it at all singular. It is a divine law that the most effective forces always work silently. Friction only indicates that something is in the way, and that the law is troubled with the obstruction; perfect smoothness and silence, on the contrary, indicates the unchallenged and thorough operation of the forces, and that the law works precisely as it should. We catch the hint clearly enough from the Creator himself; what he does he does without noise or proclamation, through established agencies, unseen, and never spoken of excent in results. It is not the combative charges of electricity in opposing clouds that testify to his ever present power, so much as the subtle, secret fluid which everywhere charges the earth and the atmosphere, and, though unseen of mortal eye, is nevertheless a necessary condition of human existence.

Throughout the entire web and network of so-

cial life, this secret, unconscious influence radiates from us upon others whose lives are more or ess affected by the contact. It begins in the family, and ends in the business and the government. It works from the private to the public, from the unseen to the seen, from within outwardly. We do not begin to compute the influence of the mother over the child, in speech, in action, in manners, in the whole character. The effect is never so positively visible as it would be if it were produced by a single process, after an effort which we could trace at a glance from its inception to its conclusion. The teacher exerts a wonderful influence over the pupil, and just where no effort is made and nothing is expected. The influence of legislation is not altogether that which is visibly aimed to be compassed, but something more and very different. That of the public man, of the speaker and teacher, of the individual who stands forth prominently in the community, of the author, of the man of business, of the professional man-the lawyer and physician, is beyond the reach even of their own control, not at all what they intended or even thought of, operated unconsciously, and effective above everything else. And so with the spoken word; it is not what is actually uttered so much as the expression which accompanies the speech; not so much the language of the lips as of the eyes and face; not the sound that goes into the ear so much as the indefinable impression it makes on the watchful spirit that tells of the actual influence. And yet how little is ever thought of this, and then not seriously. The feeling lapses finally into that of wonder merely, and we try to content ourselves with saying that we do not comprehend it.

Look at the strange and potent influence of fashion over the human mind. We laugh at sheep that all go through the same gap in the wall after their leader, but is there anything in it one half as ridiculous as the slavish pursuit of these arbitrary, unreasonable and ridiculous rules of costume which are periodically proclaimed by nobody knows whom, and followed so blindly by all classes and characters, ages and sizes in the community? Look at the silent influence of a calmly enthusiastic nature, that does not run to surface froth, but retains and still imparts more than ordinary natures are capable of even receiving. How singular it is that the presence of one such person will soon kindle into a flame, that gives both light and heat, all the sleeping elements of others' natures, the moment he comes in contact with them. And the secret influence of the face-what a wonder it is! We commonly suppose its features are under our control, when they utter an entirely different language from that spoken by us. It is the soul that speaks this time, and not the voice. The latter may be trained to deceit, may express too much or too little, but in such a case the face honestly refuses to sustain it. The true expression, and, therefore the one that gives forth the real influence, is what the face offers, for that is from below the surface from the very deeps of the nature. And all this teaches us the perfectly simple lesson that there is one certain way to always secure perfect harmony between the outward and the inward expression; by cultivating the ever-living principle of good in our hearts, and thus bringing it to the surface on all occasions. And the truth further appears, in connection with this whole matter, that it is the spiritual part alone which exercise all the real influence, and exerts all the actual power with which our characters, words and deeds are to be credited.

Peebles a Consul!

Mr. Peebles informed us some months since that he expected an appointment from the Government as consul to Trebisond. We now learn from The Universe that he has received his commission. It is a wonder he was not rejected on account of his belief in Spiritualism. This appointment gratifies us exceedingly, as it is a proof that bigotry is lessening its hold on the minds of men in authority, and that justice is sure to achieve victory in the long run. How will our ecclesiastical friends like this appointment? Not remarkably well, we opine. Progress is ever onward, however, and those who attempt to retard it, through selfishness or bigotry, will surely be crushed by its ponderous wheels. May success attend Bro. Peebles in his new mission, is the sincere wish of his bosts of friends.

Spiritualism in England.

The investigations of the London Dialectical season. At the last meeting Mr. Percival stated that for many years before Spiritualism in its present phase had been talked about, he was subject to supernatural influences; once when he was anxious to decide whether he should enter as a student at Cambridge, Oxford or Dublin, he had a vision. He saw a collegiate room. In it were himself and a person peculiarly robed. Certain incidents took place, and the vision vanished. He decided on going to Oxford, when he was puzzled as to the Thirty-nine articles. A friend with whom he conversed invited him to you discontinue them." his chambers. He went, and found he was in the in the same manner, and all the incidents occurred as foreseen.

Miss Anne Blackwell, of Paris, said she had seen at her own home interesting phenomena, which amply proved that they were produced by unseen intelligent powers; that doubtless there and scientific matter in the Banner-the paper is were diabolic spirits as well as the opposite, who too eclectic," etc. produced the phenomena; but that as far as her experience went, she was opposed to treating them as "accursed"; that by kindness of feeling hopes we will omit the philosophical and scienand advice tendered to those who behaved themselves wildly, she had results such as elicited the spiritual phenomena. from them expressions of thankfulness.

Mr. Hain Friswell declared that he had witnessed on one occasion that which appeared to be diabolic possession of several persons in a room, and that he by abjuration caused the whole phenomena to cease. In answer to a question, have you seen mesmeric will-power exercised without any invocation? he stated that he had not any such experience.

Mr. J. S. Bergheim stated that he was accustomed to the phenomena arising in mesmerism and biology, and that persons unacquainted with them should not imperiously denounce spiritualistic phenomena as diabolic till they had made themselves practically acquainted with the unseen powers of their natural life; that he had seen spiritual phenomena, and that he in one instance had seen a shoeblack close to his office possessed"; that he put the crowd back quietly, took the boy's hand, and firmly requested (mentally) that the spirit should leave him. At once it did so, and the boy was at once restored to his right mind.

A lady who is called the Countess of Pomare protested that it was not fair and not consonant with the character of the Deity that all spiritual beings not Trinitarians should be considered diabolical.

The thanks of all present were presented to Dr. Edmunds and Mrs. Edmunds for their kindness to the members of the committee, witnesses and visitors during the several meetings of the Dialectical Committee on Spiritualism held at their residence.

We have had for the past fifteen years experi-Blackwell. Those denominated "diabolic," are people who have passed to spirit-life in an inharmonic or undeveloped condition—they are simply human still; but by manifestations of kindness and sympathy on our part, they speedily acknowledge the power of kindness-a law that is potent in such cases. And these unhappy ones have promised us "to cease from evil and learn to do good." Some of those who first came to us with evil intent, supposing they had no friends on earth, are now ever active in works of love. Our sympathy goes out to them continually. Oh that the inhabitants of earth would but put in practice daily the golden rule, then we should hear no more of Old Theology's devil "roaming up and down the earth seeking whom he might devour. On the contrary, the whole spirit-world would become a heaven indeed, and earth a paradise.

Be Up and Doing.

The article with the above heading, extracts from which we give below, was written by Oliver Jones Gerrish, who was formerly in our employ, and who "passed on" to the spirit-world some two years since, in the full faith of angel-communion. A correspondent writes us-and we endorse it fully-" Oliver was one of the finest men in heart and mind that ever lived on the face of He suffered grea the earth." tion, from consumption, but finally entered his rest sustained by our glorious spiritual gospel, which has been so often a "lamp to them that sit in darkness."

"To broach the subject of Temperance by calling attention to an address, or an article pleading its claims, or by soliciting personal cooperation in some movement calculated to advance its cause, or in any way seriously to allude to it, is, too often, to be met with the indifferent or perhaps scornful reply, "Played out!" And to urge the viral importance of collecting, in some capacity, in the army of temperance reform, is to be reproved for "preaching out of season." But the class of people who thus evade any attempt to enroll them under the temperance banner, is made mostly of those who, in their own persons, or estates, or hopes and happiness, have not felt the heavy hand of the great destroyer, and are so in-different or short sighted as not to perceive that they are neglecting one of the most momentous duties and responsibilities that can devolve upon a human being. For no one with a decent claim to humanity, and anything like a perception of the relation which we bear one to another, can lightly regard the subject, or withhold whatever

Philosophers tell us that so intimate is the sympathy and so strong the connection between these human spirits of ours, that while there is one victim of sin, and consequent unhappiness in the universe, the joy of no other can be complete. If this be so, then how immensely must the progress of the human race toward happiness be checked by the use of intoxicating drinks! But whether or not this be true to its full extent, one thing we know—that a community of drunkards is not a safe basis for the liberties of the State. A wise and virtuous conduct of governmental affairs requires that every one who has any influence in molding them should be master of himself, and able at all times to discharge the duties devolv-ing upon him. Many a man who was no repre-sentative at all of the better sense and purpose of sentative at all of the better sense and purpose of the people among whom he lived, has owed his elegation to a place of the better sense and purpose of elevation to a place of power and responsibility solely to the agency of rum; and many a time has government—city, State and National—been cripgovernment—city, State and National—been crippled in consequence. Here, then, is an argument for the patriot, and every well wisher of his country, to exercise his influence in every way to purge our land of this, its greatest curse, intemperance—this tree of death, whose roots, to a greater or less extent, are in every household, and whose branches drop their dreadful fruit in hell."

A Discussion of Spiritualism.

D. W. Hull is to have a public discussion with a prominent Presbyterian minister, Rev. Mr. Maccarthy, at Salem, Ind., commencing September 6th, and continuing every day until the 11th, at noon, four hours each day. The theme is embraced in the following propositions:

Resolved, That the phenomens of modern Spiritualism proceed from spirits of the departed. Resolved, That the Bible is the basis of moral obligations.

We learn that quite an interest is already astir in regard to this discussion. Mr. Hull, we understand, is arranging for another discussion, to take place early in September, with the noted Elder Sweeney, of Chicago, a "Christian minister."

Newspaper Critics.

Every experienced newspaper editor necessa-Society have been brought to a close for the rily has pass through his hands a very large amount of correspondence in the course of a year. Much of it would amuse the general reader were it put in print, especially the advice proffered from time to time. But without further remark here, we will give several specimens in brief:

No. 1 laconically writes: "I don't like your paper-stop it."

No. 2 says: "We cannot get along without the Banner—it is the best paper printed."

No. 3 remarks: "We don't like the illustrations in your paper-shall be obliged to stop it unless

No. 4 says: "What a great improvement it is to room he had seen in his vision, his friend dressed your paper to give us pictorial illustrations of the spiritual phenomena; you manifest enterprise commensurate with the spirit of the age by so doing."

> No. 5 (authoritatively, manuscript underscored.) informs us that he "wants more philosophical

> No. 6 adverts to our "original essays" as too astate for the common comprehension; the writer tific matter altogether, and fill the space with

> No. 7 declares that the phenomenal matter is of no consequence, and would have us "print love stories-no matter whether true or not.

No. 8 thinks light literature proceeds from the devil, and therefore should not appear in a "spiritual" paper.

No. 9 is of the opinion that if we would print more articles on Shakerism there would be less 'shaking of the dry hones" that Deuteronomy speaks of.

No. 10 admonishes us that if we would publish articles ignoring the marriage relation altogether, we should soon have a large accession to our subscription list.

No. 11, on the contrary, applauds us for adhering to the monogamic system of marriage, and assures us that we shall lose no patronage by continuing to stand upon that platform.

To all which we answer, that WE edit our own paper, in our own way, and are not in the least biased by the vagaries of critics, whether male or female, old or young, rich or poor, white or black, married or unmarried, Christian or Infidel. What one dislikes, another likes, hence our object is to give variety, in order to suit the general public. Be, therefore, patient, ye sapient critics. We know the great laws of Nature admonish us of change, ever-recurring change, and change we shall our editorial tactics.... when we think change is demanded; and we feel confident that we are quite as competent to determine that eventful epoch as those who volunteer gratuitous advice. We do not say this in the least spirit of acrimony.. Oh, no; for we are aware that many of our advisers are good sincere souls, who think ences similar to those related above by Miss they are doing us great service. Some are for, some against our course. The scales are about equally balanced. We are satisfied.

THE BANNER OF LIGHT IS SENT ANYWHERE WITHIN THE UNITED STATES ON THE RECEIPT OF THREE DOLLARS.

The Lesson of the Eclipse.

Those who happened to be on that comparatively narrow track, only one hundred and forty miles wide, in which the total phase of the eclipse of the sun was seen, may readily imagine what would occur to the earth and all its inhabitants, in the event of that, or his being blotted out of the heavens altogether. Suppose the terrible fact to be an accomplishment. Darkness reigns everywhere. How long could vegetation subsist without light, warmth, and electricity? How long could the animals live, deprived of the regular bounties of nature, in the shape of harvests? How long could man continue an existence, which he would have to pass without inflating his lungs with pure oxygen, without feeling the penetrating and inspiring influences of the solar magnetism, without having his eye brightened or his cheek flushed by the sun's rays, without an aim or a stimulus, a hope or genuine health-if there were no great lamp hung in the heavens to divide the day from the night, to shower its subtle but all-powerful magnetic rays upon the race and the planet it inhabits, to start all things into life and motion, to fill the world with sounds and sights together, to give energy, to renew, to uphold, to cheer, to save? These are reflections which it would be well for us all to take home to our hearts and minds, that by their help we may better appreciate the good gifts of the great Creator on whose free bounty we continually feed.

We print on our eighth page an interesting account of the eclipses which have taken place, including that of the 7th of August, 1869.

The Proselyting Business.

Certainly, it is precisely as much a business as inything that is done after the purely commercial style. The Pacific Road was hardly finished, the crowning golden spike hardly driven into that laurel sleeper, when we heard this church and that, wide awake to the chances for swelling their numbers and stretching their tent-ropes, talk with marked energy about "planting the gospel" along that great transcontinental route. They went into the details of the plan with remarkable gusto; calculated how badly the "gospel" was needed out in that still uninhabited country, and what a victory it would surely be to get in with their ecclesiastical organizations before any of their competitors could do it. Yet here at home, at that very moment, too, they were making sorry complaints that religion was dying out—that their ministry was unfruitful—that converts failed to come forth-and that everything was going as fast as it could to the dogs of infidelity. Now the very natural question suggests itself-If these organizations—called Orthodoxy, in the mass—cannot sustain themselves on their own ground, at home, what is the necessity or sense of their going abroad? Does religion, pure and undefiled, consist in gaining over members, "converts" so called, to churches-or in perfecting the life and cultivating the soil at home? "What answer?"

A. E. Newton.

We published in our issue of July 31st the declaration of principles passed by the Spiritualist Convention at Plymouth in 1859, but inadvertently omitted to mention that the resolutions, which we so fully endorsed editorially, were drawn up by Mr. Newton. It is not however too late to do him justice. Although not an active worker at present in the broad field of Spiritualism, yet nevertheless Mr. Newton's heart is in the work as devotedly as ever.

A SPLENDID VARIETY OF VERY POP-ULAR BOOKS FOR SALE AT THIS OFFICE. SEE ADVERTISEMENTS; ALSO SEND FOR OUR CATA-

The Annual Spiritualist Camp Meeting takes place at Pierpont Grove, Melrose, this week, full particulars of which will be found in a card on our sixth page.

Lyceum Meeting at Mercantile Hall. The Spirit-Photography Prosecution On Sunday forenoon, August 8th, the officers and members of the Boston Children's Progressive Lyceum assembled at the usual hour at their hall

on Summer street. The exercises were opened with singing by the Lyceum and Silver-Chain recitations, after which wing movements were participated in. Recitations were given by Misses Mary Avery, Gertie Blackmar, Minnie Pearson, Jennie Atkins, Minnie Atkins, Amy Drake, Ella Randall, Bertie Lovejoy, Georgie Cayvan, Hattie A. Melvin, of the Boston, and Miss Ella Chase, of the South End Lyceum. Masters Warren Doolittle and John Fallon also favored the audience with selections. Charles W. Sullivan sang, "The sunbeam gilds the valley." Miss Addie Davenport, a small vocalist, sung "Scenes that are brightest," accompanying herself on the piano, showing considerable skill for one so young. J. M. Choate (under influence) made some remarks, after which the Grand Banner and Target Marches took place, the music being furnished by Miss Addie Morton. Messrs. D. N. Ford. Charles W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton joined in a quartette, and the exercises

The number in attendance was large, the seats appropriated to spectators were filled to overflowing, and the session was extremely interesting to young and old. Representatives were present from the South End, Charlestown and Cambridgeport Lyceums, also several prominent speakers and workers for the spiritual cause.

Our Subscribers' Work.

Since our last announcement, our old patrons who are endeavoring to procure one or more new subscribers to the Banner of Light, have sent in fifty-two new names. Thanks, friends, for your generous assistance. We continue the list of workers, as follows: A. Bartlett sends one new subscriber; J. M. Birmingham, one; W. Wood, one; C. Bowman, one; Alonzo Currier, one; Enos Woodruff, one; D. D. Oliver, one; J. M. Allen, one; George Burlingame, one; Alfred Kelley, one; H. A. Stratton, two; A. E. Carpenter, two; John M. Miller, one; Dr. F. L. Craue, two; Geo. S. Holden, oue; B. F. Marshall, one; Mrs. R. A. Dupee, two; Isaac Hoag, one; Henry Miller, one; M. L. Millspaugh, two; George Riley, one; James Straw, one; Eoen Orren, one; J. R. Cushman, one; Dr. I. Jacob, one; J. P. Hayden, one; O. E. Parker, one; Z. Gluzier, one: Louisa Murdock. one; Miss M. Gates, one; John S. Taylor, one; Benjamin Blood, one; M. Bently, one; W. Anderson, one; George A. Pierce, three; Mrs. S. H. Draper, one; D. F. Holden, one; George W. Arnold, one; G. Chapman, one; H. D. Ketchum, one; Will C. Elliott, one; Mrs. A. M. Marshall, one; M. S. Roller, one; William. J. H. Varnum, one; A. F. Bunker, one.

Spiritualism in Baltimore.

The "First Spiritualist Congregation of Baltimore" for several years past have rented the spacious Saratoga Hall, corner of Calvert and Saratoga streets, for the purpose of holding regular meetings. We are now informed that Washington A. Danskin, through whose personal efforts mainly the meetings have been sustained, has purchased the property for the purpose of securing its permanent use for the Society, and that it is being refitted and nicely furnished for the commencement of the coming lecture season. The popular Mrs. F. O. Hyzer is engaged as lec-The Society have a well organized and flourishing Children's Lyceum. In addition to the lectures and Lyceum exercises, it is in contemplation to have a Philosophical Class meet Mrs. Hyzer once a waak, and discuss the more important problems of the Spiritual Philosophy.

Three Days' Meeting at Ablugton Grove.

Should the weather prove propitious, Dr. Gardner's three days' meeting at this cool and delicious grove in Abington will draw together an immense concourse of people. More especially will this be the case on Sunday, the last day, as a special train of cars on the Old Colony Railroad will be at the service of the multitude.

By his notice in another column, it will be seen that some of the ablest speakers in the ranks of Spiritualism will be there to expound the beauties and practicalities of the grandest religion ever vouchsafed mankind. Dr. H. B. Storer, of this city, will preside at the speakers' stand.

To our Subscribers.

The present volume of the Banner of Light is nearly out-three more numbers completing it. Subscribers whose time expires at that date are earnestly requested to renew their subscription before that time, as it will save us much trouble in changing the names on our books and rearranging the same for the mailing machine, and also prevent the loss of any numbers to subscribers. We hope all will renew their subscription, and try to induce some one else to subscribe. The Banner should have a hundred thousand subscribers before the close of another year.

Abominable.

We saw on Sunday forenoon, Aug. 8th, one of the Middlesex horse-rallroad cars as it passed through Union street, so completely crowded with passengers that the poor horses had hard work to start it when the car was stopped for "one more" passenger. We should judge from appearances there must have been inside the vehicle and on the platforms not less than forty-eight persons; while the car just behind it contained only three individuals! We advise the Society for the Prevention of Abuse to Dumb Animals to look after this corporation, or its agents.

Delegates to the Sixth National Convention.

Were appointed by the Executive Committee of the Massachusetts Spiritualist Association, as follows, with authority to appoint substitutes: Henry C. Wright, William White, H. B. Storer, Dr. H. F. Gardner, Lizzie Doten, John Wetherbee, N. S. Greenleaf, George A. Bacon, A. E. Carpenter, E. A. Blair, Mrs. E. A. Blair, Ira Davenport, Cephas B. Lynn, Albert Morton.

North Collins Three Days' Meeting.

The Spiritualists of North Collins, N. Y., are to hold their annual three days' meeting at Brant, Eric County, commencing August 27. Delegates to the Spiritualist National Convention who can make it convenient to stop over a day or two on their way to Buffalo, will be welcomed and well cared for.

New Music.

Oliver Ditson & Co. have just published a new serio-comic song, entitled, "About the Jubilee, Sir," dedicated to the members of the Grand Chorus; words and music by Maj. Alfred Little. It is a funny affair.

The "Chauncy Hall School" in this city commences its forty-second year, Sept. 6. See notice in another column. Walford, and a son of Mrs. Hemans.

Case.

ARGUMENT OF JOHN D. TOWNSEND, ESQ., COUN-SEL FOR THE DEFENCE Next week we shall occupy a large portion

of the Banner of Light with the entire argument of JOHN D. TOWNSEND, Esq., in the defence of William H. Mumler, the spirit-photographer, delivered in the Court of Sessions in the city of New York, May 3d, 1869, before Hon. Joseph Dowling,

Those who heard Mr. Townsend's argument, pronounced it one of the finest efforts ever delivered in Court. As that trial was the first which has brought the subject of Spiritualism so fully before a Court, the learned Counsel's defence will be read with particular interest by those who have investigated the spiritual phenomena in all its

Movements of Lecturers and Mediums. Dr. H. P. Fairfield will lecture in Stoneham, Mass., Sunday, August 29th. He is ready to make engagements for the fall and winter. Permanent address, Ancora, N. J. He is now lecturing in Foxcroft, Me.

J. H. W. Tooley has returned to Providence, R. I., and is ready to accept calls to lecture; also to attend funerals.

Joseph D. Stiles, of Boston, will lecture in East Calais, Vt., Aug. 15th and 29th; in Marshfield, Vt., Aug. 22d. Address at Danville, Vt., till further notice.

Cephas B. Lynn, for the present, is lecturing in Oswego, N. Y. Address care of P. O. box 997. He is going further West, and will make engagements to lecture.

Mrs. Juliette Yeaw lectures in Hudson, Mass. August 22d.

Moses Hull speaks at Laporte, Ind., Aug. 29th. Mrs. Hattie E. Wilson is to speak in Salem, Mass., Aug. 22d, N. Frank White was in Boston last week. He

can be addressed during August care of this of-Mrs. Carrie M. Cushman can be addressed at

Hillshoro' Bridge, N. H. Dr. B. M. Lawrence and wife, who have for the

past two years been traveling through the West, lecturing and singing temperance and spiritual reform songs, have returned to Boston for the purpose of attending spiritual grove meetings and temperance conventions.

Proposition to Unite the Greek and Catholic Churches.

It is currently reported in Catholic circles that proposition is to be made before the coming Genmenical Council to unite the Greek and Catholic Churches, on the ground that they are one in doctrine, and their disciplinary differences can be reconciled by means of mutual concessions. It is well known among theologians that the principal obstacles to the union of these churches were in relation to the filioque in the creed or the procession of the Holy Spirit from the first and second Persons of the Blessed Trinity and to the supremacy of the Pope; but in all else the two churches are one in doctrine and usages. A Cardinal will publish the distinctive peculiarities of the Greek Church before the Council. Should this union be effected catholicity will suddenly receive an accession of sixty millions of converts.

Excursion from Providence.

The Spiritualists of Providence, R. I., make their annual excursion to Ocean Cottage, Rocky Point, on Tuesday, Aug. 17th, in steamer "Ironsides," which leaves at half-past nine o'clock. Fare 50 cents; children, 30. A good dinner will be served, consisting of baked clams, baked fish, fish chowder, green corn, tomatoes, &c. Several good lecturers have been engaged for speaking in the afternoon. It will be a pleasurable affair.

Dr. J. R. Newton.

On his way to Leavenworth, Kan., will stop at Bloomer House, Buffalo, N. Y., for three days-Saturday, Sunday and Monday, September 4th, 5th and 6th.

Education for Girls.

MESSES, EDITORS—I rejoice in the new feature you have allowed to be introduced into your paper by Mary F. Davis. I refer to the education of the paper by Lucation with the control of the paper of the per by Mary P. Davis. I refer to the education for girls. I see in those articles of hers a tone, a wisdom and an appropriateness in these times of ours, which could not possibly come other than from a true heart and a wise head. To my mind Mrs. Davis is touching the best key to knowledge and usefulness that the distinctive field of progress now can claim. One such article as her worth infinitely more to the advancement of women and our country, than a thousand columns of spleen and fanaticism vented in pretended de-fence of some right which was not lost to woman n Eden.

I'd Eden.

I do not oppose the great tidal wave in favor of woman's redemption, but I do think man needs equal redemption. It has been my conviction for some years that there was no adequate means at work for woman's true elevation—that the whole system of society was false in its application to her advancement. Not yet in America has there been published a single magazine or paper fit to be a true educator of women. And to day, if the strong-minded women would devote themselves to the establishment of a genuine publication in the interest of female education, they could not do

the interest of female enhancing her could not do a better work beneath the shining sun.

For those able and important articles, Mary F. Davis deserves the thanks of all humanity. May God grant that she continue in the good work until woman shall stand redeemed in the second Eden, and that she may pluck new fruit from the tree of knowledge and give again to man, that the race may become as gods, knowing good from evil.

Respectfully, L. U. REAVIS.

St. Louis, Mo., July 31, 1869.

STATE HOUSE, BOSTON, July 28, 1869.

MESSRS. EDITORS-I find in your last paper a communication from Edward J. Nickerson, Co. A. 58th Regt. Mass. Vols., who says he died in the rebel prison at Danville. I have examined the records in the office of the Adjutant General, and find the name of Edwin S. Nickerson, signed by himself, who enlisted from Chatham in January, 1864, and is reported prisoner of war, July 30, 1864. I presume there must be some error in the name, as there is no other one in the same company which would correspond.

Truly yours, D. WILDER.

New Publications.

WEDLOCK, or the Right Relations of the Sexes, is a recent publication, very attractive in its externals as well as its contents, from the pen of Mr. S. R. Wells, the author of 'New Physiognomy." It is intended for a popular treatise, of practical use and value, on the laws of conjugal selection, and plainly tells people who may and may not marry. Courtship is delicately and sensibly handled, and the proper considerations presented for effecting alliances which will endure for the term of our natural lives. It will be found full of useful hints, which readers—especially young readers -may put to timely service.

GOOD HEALTH continues to come where it is wanted, and is doing excellent service in correcting physical evils by dissipating the fogs of popular ignorance.

It is said that many of the English converts to the Church of Rome are quietly returning to the Established Church. Among the number are Thomas Arnold, Mr. Palgrave, Mr.

ALL SORTS OF PARAGRAPHS.

IN We have for sale at our counter copies of the August number of "Daybreak," a monthly quarto, published in London, devoted to natural theology and spiritual development. Price 5 cents.

The reader's attention is called to the change of the ime in running the special train of cars to the Ahington Grove Meeting. See notice in another column.

Zer Moses Hull has resumed his former position on the editorial staff of the Rostrum, in connection with W. F. Janieson and D. W. Hull. A strong feditorial team. Success to the Rostrum.

20 Our Boston mechanics are not behind the age for Improvements in Inventions, one of which has been got up lately for sweeping the streets; and among the many devices which have hitherto been patented for that purpose, none have been successful in accomplishing the work to any particular advantage, as saving of time, labor and money, and doing the work thoroughly, until this simple and effectual invention, which goes ahead of anything yet invented for that purpose. It is light, for two horses, and works remarkably easy; sweeps the street clean without disturbing the dirt which is necessary for the pavement, and it fills itself without making any dust. The body of the machine holds more than our city carts, and it will fill it in about twenty minutes; therefore it is a valuable piece of ingenuity, and will be of great importance, as a machine of this kind has been wanting for a long time. A practical machinist pronounced it the best and only one of the kind he over saw or heard of that was capable of performing the work desired. It appears the inventor intends taking it to New York, but we think Boston needs just such a machine as well as New York, and our Board of Aldermon will do well to examine it and see what it can accomplish.

Read the programme for Children's Lyceum Picnic, Wednesday, Aug. 25th, at Lovell's Grove, North Weymouth, per steamer Massacolt.

The Spanish forces in Cuba are finding Jordan a hard road to travel.

Digby says it's very sweet to "raise Cain" on a planta-

Ministers whose power in preaching consists in emptying instead of filling a house, never think their heavers gifted with discrimination.—Boston Post.

The consumption of coffee causes consumption. It is a worse beverage than whiskey-with this difference only, the lattor kills quicker. The recent dedication of the Soldiers' Monument at Ply-

mouth, Mass., was a grand affair. The orator of the day was Gov. J. L. Chamberlain, of Maine, who delivered a long and elequent address. A dedicatory prayer was then offered by Rev. F. N. Knapp, after which a hymn, written by Miss Lizzie Doten, of Boston, was sung with fine effect.

Lydia Maria Child says: "I never hesitate for a moment in my conviction that unlimited freedom for the development of woman's faculties, and the consequent equality of the sexes in every department of life, will prove both safe and salutary."

To Delegates. - A correspondent who has stopped at Bonney's Hotel, near the post office, Washington street, Buffalo. N. Y., recommends it in strong terms to delegates at tending the Convention of Spiritualists. To delegates the charge will be two dollars per day. The hotel has been re cently refurnished throughout, and the table is supplied with all the market affords.

A married man sent the following to Digby. If the gentleman's spouse had known it she would have probably pulled his hair. "Young ones to wash, forecoth!" she would have doubtless exclaimed; "who ever know a married man to wash a young one?" But here is the doc. :

ried man to wash a young one?" But here is the doc.:

"Who is petted to death by ladies with marriageable daughters? The bachelor. Who is Invited to tea and evening parties, and told to drop in just when it is convenient? The bachelor. Who lives in clover all his days, and when he dies has flowers strewn all over his grave by the girls that could not entrap him? The bachelor. Who goes to bed early because time drags heavily with him? The married man. Who gets a scolding for picking out the softest part of the bed, and for waking up the baby in the morning? The married man. Who has wood to split, and marketing to do, the young ones to wash, and the lazy servants to look after? The married man. Who gets divorces? The married man.

The sun's rays raised a great many eyes Aug. 7th, and a good many glasses went down after the eclipse. Where 's the high constable?

Andrew Jackson Davis, the "American Swedenborg," oc cupies a modest cottage in Orange, N. J. He once lived in New York, but was so run down by followers and admirers that he was forced to flee from their persecutions to the wilds of Jersey.—N. Y. World, Aug. 10th.

The Jewish Record says that the Synod of Jewish Rabbis, which has just been held, has recognized three new principles: 1. Individual authority in religious matters. 2. The primary importance of free scientific investigation. 3. The ejection of the belief in Israel's restoration.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he is, not according to what

has. ANTI-PROHIBITORY LIQUOR LAW MEETING .- At a mass neeting of German citizens, held in East Cambridge on the

6th, among other resolutions passed was the following: Resolved, That we regard all legislation in favor of the oliness of the Sabbath as a preduction of fanaticism and intolorance, and we are convinced that the freedom of thea-tres, museums, public libraries, and other useful and harm-less recreation Sundays, will morally tend to abolish intem-perance and other abuses.

It is a curious fact in history that during his lifetime Copernicus, in the sixteenth century, was excommunicated by a Papal decree for publishing his System of the Heavens, and it remained thus till 1821, at which time the predecessor of Plus IX, revoked the former bull, after the lapse of nearly three hundred years. How happened "God's vicegerent on earth" in the first instance to make such a bull? In the second instance, if Popes are "infallible," as good Catholics believe, how happens it that one of them revoked a former bull? Can the Boston Pilot enlighten us? T. S. Wellington writes from Little Sloux, Iowa, that there

is an opening for a good lecturer in that place. WILLIAMSBURG, N. Y .- H. Witt, Fourth street, at his book

store keeps a circulating library of spiritual works. This is a convenience that liberal minds will appreciate. Scene at Long Branch: "The horrid surf makes me keep

my mouth shut." Sarcastic husband-"Take some of it home with you."

An international congress of societies for the protection of animals has just been held at Zurich. Sharks are dally visible in the East River, New York; also

on Broadway.

We are pleased to learn that the prospects ahead are bright for the South, and especially for New Orleans. From all quarters come words of good cheer, and it seems almost cortain that the glad earth will yield a pienteous harvest. Men everywhere throughout the South are looking hopefully into the future, and see in the teeming fields and prospective harvests salvation from the ominous clouds that have hung above them since the demon of war swept from them all save their lands.

Carleton is altering for his entire publishing business the well known hotel, "Worth House," at the junction of Fifth avenue, Broadway and Madison square, New York, the most fashionable and aristocratic point in the United

"Footprints of a Presbyterian to Spiritualism," by Francis H. Smith, Baltimore, is a very interesting volume.

The Independent Order of Old Follows has had an accession of thirty thousand new members within the past two years, and a total relief fund of \$700,000. "How can you do the most good?" asked a lady of a little

girl. "By being myself just as good as I can be," was the Dr. Dake has closed his office in St. Louis durng the heated term. He will visit several places in the North and West. The Doctor's success is eminent. Read the following testi-

Coldwater, Mich., July 28th, 1809 "DR. DAKE—Dear Sir: Previous to seeing you I had poor health for years—was given up as past cure. You gave me one treatment, prescription and medicine, December, 1888, and I am now well, cured. Complaint, heart disease and female difficulty.

Respectfully,
Mrs. Rosa Terhune."

OUR NEW PUBLICATIONS.

Opinions of the Press.

From Human Nature (Eng.) for June The field of progressive literature has been re-markably fertile of late. It is not long since the first of a series of three volumes by Andrew Jackson Davis saw the light, viz., "Arabula, or the Divine Guest," "A Stellar Key to the Summer Land," and later," Memoranda of Persons, Places and Events, embracing authentic Facts, Impressions and discoveries in Magnetism, Clairvoyance,

sions and discoveries in Magnetism, Clairvoyance, Spiritualism," &c., &c., &c., all three published in Boston by White & Co.

The last post has brought us from New York another volume by the same author, entitled the "Tale of a Physician" (Boston: White & Co.). Who would have thought that this philosophic, staid writer would have produced a novel, a high-colored romance, with plot, incident and treatment of the most exciting description? Yet he ment of the most exciting description? Yet he assures us, in the preface, that every statement in it is founded on fact, with only a thin gauze of fiction to hide the real personages from the public gaze. His experiences as a clairvoyant must gaze. His experiences as a clairvoyant must have furnished him with the materials for this volume, which it would have been exceedingly difficult for him to have gathered by any other means. It will probably astonish all who read it, and prove one of the most interesting of the many volumes that have issued from this pen. The revelations of crime which it shadows forth will fill with wholesome horror every well-regulated mind, whilst its well-directed home-thrusts may inspire those who love "the ways of the transgressor" with denunciations of the author and his book. It unmistakably points out the causes of crime, the conditions which lead to criminality, and thus the remedy is indicated.

From the Lynn Transcript.

THE HARVESTER: for Gathering the Rivened Crops on every Homestead, Leaving the Unripe to Mature.

To those who accept the modern Spiritual Finlosophy, this book will be very acceptable, as well and tersely written and plainly faithful to the dogmas of their special school. To us, and those who, like us, are not thus affected, it only comes as a flow of smooth words, swelling here and there into a deep hollow of truth, but always bending and meandering in a fruitless search for a sound argument. To those who accept the modern Spiritual Phia sound argument,

From the Religio-Philosophical Journal. ALICE VALE: a story for the times. By Lois:

An excellent story, well worthy of perusal. Send for it.

From the Monthly Religious Magazine. THE QUESTION SETTLED: A Careful Comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

There are two kinds of Spiritualism, one reverent and Christian, confirming the revelation of the Bible; the other, irreverent and self-assuming, and assaulting the authority of Christianity. This book is of the latter class, and settles no question. that we can see, but the flippant assumptions of

Spirit Likenesses.

W. A. Eddy, of Benton, Lake Co., Iii., called upon us a short time since, and related the following facts in regard to spirit likenesses.

Some time since, while in New York city, he called on W. P. Anderson, the spirit artist, for the purpose of trying to get a likeness of his grand-father.

Mr. Anderson said he could not sit for the pur-Mr. Anderson said he could not sit for the purpose of spirit control for any one; that he had just rejected an offer of a-large sum of money, from a lady in Boston; that his health was such as to forbid bis suffering bimself to be controlled. In a moment more he said—" But I must sit for youcome in to-morrow." He went to Anderson's house the next day. Anderson went into his studio, a small darkened room adjoining the parlor where Mr. Eddy was sitting, and in sixteen studio, a small darkened room adjoining the parlor where Mr. Eddy was sitting, and in sixteen minutes came out with a perfect likeness of Jones Eddy, a great uncle of W. A. Eddy, who had been in spirit-life over twenty years. It not being a likeness of the person desired, Anderson requested him to come again the next day. He did so, and that time he got a perfect likeness of an aunt of his, who had been in that life about eighteen years. He wentagain the next day for the grandfather's likeness, and got that of a daughter who father's likeness, and got that of a daughter who had been in spirit-life eighteen years. Not one of these persons had left any likeness, nor did Anderson know aught of them. So much for dark circles and physical manifestations.—Religio Philosophical Journal.

Spiritualism lu West Plattsburgh, N. Y.

Our much-loved medium, Mrs. A. Hull, is with us again, diffusing among us spirit-power. We are having a pente-costal feast, and blessed with good discourses through her organism. She is also a very fine physician, as well as test and trance speaker. She is ready to make engagements for the coming winter; will visit Troy on her return to New York city in September. She intends practicing there through October. We prize her for her high moral character, and recommend her in her mediumistic capacity to

Spiritualists' Grand Mass Grove Meeting.

The Spiritualists of Boston and vicinity will hold a three days' Grove Meeting, at Island Grove, Abington, on Friday. Saturday and Sunday, August 20th, 21st, and 22d. The exercises on Friday and Saturday will consist of the usual amuse ments at plenics, such as Dancing, Swinging, Bowling and Boating, etc., as well as Speaking. On Sunday, the time will be devoted to Speaking, and such other exercises as are con-

Prof. Wm. Denton, Miss Lizzle Doten, Mrs. F. A. Conant, Horace Seaver, Warren Chase, H. B. Storer and other prominent speakers will be present on Sunday. On Friday and Saturdny, special trains leave the Old Colony Depot, Boston, at 8:45 and 12 o'clock, for the Grove. On Friday and Saturday excursionists from Fall River, Plymouth, Taunton, and way stations will take the regular trains, at reduced rates: On Sunday special trains will leave as follows, stopping at all way stations: From Boston, at 8:30 and 12:30 o clock: from Fall River, at 8:15; from Plymouth, at 8:30, and from Taunton at 8:15 o'clock. Returning, leave the Grovest, 6 o'clock P. M. Fares to the Grove and return as follows: Fig. Boston 90 cts.; Harrison Square, 20 cts.; Neponset, 75 cts.; Quincy. 65 cts.; Braintiee, 60 ets.; So. Weymouth, 35 ets.; from Plymouth, 90 ets.; Kingston, 75 ets.; Plympton, 60 ets.; Hallfax, 60 ets.; Hanson, 40 cts.: So. Ablington 25 cts.: from Taunton, \$1,10; N. Easton, \$1.00; Stoughton, 80 cts.; Randolph, 65 cts.; So. Braintree, 50 cts.; from Fall River, \$1,50; Myrick's, \$1,00; Middleboro', 80 cts.; Bridgewater, 60 cts.; East Bridgewater, 45 cts. Tickets good from Friday until the afternoon of Mon-

45 cts. Tickets good from Friday until the afternoon of Monday, on any train, for one passage to and from the Grove. It is expected that Laura V. Fills will give somes on the grounds, thereby giving those who desire, the opportunity of witnessing her wonderful manifestations.

To those who have never visited this Grove a slight description will perhaps be acceptable. The Grove consists of about fifty acres of fine trees, set at convenient distances. The soil is of a hard, sandy nature, which soaks moisture so readily, that in one hour after a heavy rain the moisture will be acarcely noticeable, thus proving these grounds to be the best in the State for holding Camp or Grove Meetings. Refreshments in abundance will be for sale on the grounds.

Ample arrangements have been made for tents and lodging accommodations by Messrs, J. H. Harris and Wim. R. Washburn. Parties wishing to secure tents or lodging accommodations, either on or off the grownis, at reasonable rates, are carnestly requested to communicate immediately with J. H. Harris, box 99, Abington. Schleein police force will be in attendance to insure order and quiet for all who may attend. H. F. Gardys, M. D., Manager.

First Lyceum Picuic. The First Children's Lyceum of Boston will have a picnic

in Lovell's Grove, North Weymouth, Wednesday, Aug. 25th. The grove is well fitted for parties, and has a good beach, with bath houses and row boats. A general invitation is extended to all persons. Officers and members of other Lycoums are invited to attend without special invitation. Steamr Massasoit leaves Rowe's Wharf at 9:30 A. M.; leaves Grove at 4:45 P. M. Tickets, 50 cts. for adults, 35 cts. for children; can be had at the Ranner of Light office, on the bont, or of either of the Committee.

ALDERT MORTON,
D. N. FORD,
M. T. Dolle,

Committee.

Spiritual Periodicals for Sale at this Office:

THE LONDON SPIRITUAL MAGAZINE. Price 80 cts. per copy.
HUMAN NATURE: A Monthly Journal of Zolstic Science
and Intelligence. Published in London. Price 25 cents.
THE RELICIO-PHILOSOPHICAL JOURNAL! Devoted to Spirit-

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ili., by S. S. Jones, Esq. Price 8 cents.

THE AMERICAN SPIRITUALIST. Published at Cleveland, O. THE JOURNAL OF THE GYNACODICAL SOCIETY OF BOSTON. Devoted to the advancement of the knowledge of the diseases of woman. Price 35 cents.

DAYBBEAK. Published in London. Price 5 cents.

Business Matters.

Mils, E. D. Muhrey, Clairyoyant and Magnetic Physician, 1162 Broadway, New York. 4w.Jy31.

JAMES V. MANSPIELD, TEST MEDIUM, ADSWERS Sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

ANSWERS TO SEALED LETTERS, by R. W. Flint, 105 East 12th street—second door from 4th avenue—New York. Inclose \$2 and 3 stamps.

THE BEST PLACE—The CITY HALL DINING ROOMS for ladies and gentlemen, Nos. 10, 12 and 14 City Hall Avenue, Boston. Open Sundays. Jy24. C. D. & I. H. PRESHO, Proprietors.

A FRIEND IN NEED IS A FRIEND INDEED,— Such will Doctor Seth Arnold's Balsam prove to those who are attacked with any form of Bowel Complaints. Its cures are indeed almost marvel-

MRS. S. A. R. WATERMAN, box 4193, Boston, Mass., Psychometer and Medium, will answer letters (sealed or otherwise) on business, to spirit friends, for tests, medical advice, delineations of character, &c. Terms \$2 to \$5 and three 3 cent character, &c. Terms \$2 to \$5 at stamps. Send for a circular.

Special Notice.

Herman Snow, at 410 Kearney street, Sa Prancisco, Cal., keeps for sale a general variety of Spir-ituplist and Reform Books at Eastern prices. Also Planchettes, Spence's Positive and Negative Powders, etc. Catalogues and Circulars mailed free.

Agents wanted for the sale of Mrs. Spence's Positive and Negative Powders. Address Prof. Payton Spence, box 5817, New York City.

Notice to Subscribers of the Banner of Light.
—Your attention is called to the plan we have adopted of
placing figures at the end of each of your names, as printed on
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We ask the reader to receive no doctrine put forth by privits in these columns that does not comport with his or her reason. All express as much of truth as they perceive —no more.

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Are suspended during the hot season. They will be resumed on the first Monday in September next.

Invocation. Oh Lord, thou hath tuned our lips to praise thee, our heads to understand thee, and our hearts to worship thee. By thee, we mean all that is good; all that can lead us to higher estates; all that can show us the way of duty, and strengthen us to do it; all that can cause us to think more of our neighbor than of ourselves; all that can make us feel that divine love toward our enemies that Jesus, our brother, could feel; all that can make us more humane; all that can teach us charity and love; all that is everlasting justice. Our Fayther, our, Life, thou, art an ever-present God amorgst us; whether we are away from earth and its scenes, or whether we are dwelling in the midst of human life, thy power is present with us this available without wat his available. us, thine everlasting wisdom meets us on every hand. Oh grant that we may understand it; grant that we may feel that divine inspiration that goes through all thy Scriptures everywhere. May it enter our hearts; may it become absorbed by our being; may it lead us away from all creeds, and lead us to that pure and undefiled religion that standeth apart from church formulas; that knoweth no creed; that hath its altars everywhere that there is a human heart. Oh our Father, in the darkness of despair we do sometimes fear that thou art absent. But even then there is a something in our inner and better natures that teaches us of thy nearness, that whispers, "I am here; I am here." Almighty Spirit, let the dews here: I am here." Almighty Spirit, let the dews of thy divine inspiration fall like summer showers upon these mortals. May it revive their hopes; may it strengthen their faith; may it give unto them that of which they stand in spiritual need. And in times to come, may angels, holy and pure, be their attendants, and when this life is closed, may the other open to them with joy and not with sorrow, Amen.

Questions and Answers.

COSTROLLING SPIRIT.-In conformity to your custom, Mr. Chairman, I am ready to consider whatever queries you may have to present.

QUES.—If, upon leaving the body, the spirit gravitates to a congenial sphere, how can it be unhappy? or, in other words, how can you recon-

cile congeniality with unhappiness?

Ass.—I do not understand that spirits at death are ushered immediately into a congenial sphere. I do understand that they may gravitate, each one to their own proper sphere, whatever or wherever it may be. No one can occupy the sphere belonging to another. It is congenial to their needs, to their state, but not to their desires, therefore it does not provoke happiness. The sec-ond state of existence, or that which is so understood to be by you, is a very natural state, devoid of all the lines of castes and creeds and conventionalities of this state. Here, people, by virtue of the needs of this life, dwell in states that do not belong to them spiritually. It is not so in the other life. Gold cannot buy place or position. Wealth, that wealth that is recognized to be such by the soul, purchases only for the soul that that the soul is ready to receive, nothing more. Q .- Is the spirit-world a definite locality, or is

it anywhere and everywhere?

A.—It is anywhere; it is everywhere. Life is

spirit, and as life is everywhere, the spirit-world is everywhere.

Q.—What did Jesus mean by asking to be clothed with the glory he had with the Father, before the world was?

A .- He doubtless recognized his prior existence. A.—He doubtless recognized his prior existence, knew that he had come from a pure, divine and holy state. His spirit recognized that fact, no doubt, and while it stringgled through the clouds of mortality, his spirit prayed to be restored to that state of purity and happiness and peace. At another time he says: "Before Abraham was, I am;" clearly determining that he recognized a previous life.

previous life.
Q.—Was that previous life something peculiar to him?

A .- Oh, no; it belongs to every one of us.

Q.—A conscious life?

A.—Consciousness is a function, and it acts in A.—Consciousness is a finetion, and it acts in harmony and sympathy with its surroundings, with the organic life upon which it plays. It is dependent upon the organic life by which it is surrounded, for expression. We do not always remember that this has been with us, and yet we have come up through an infinite number of grantest and the life. dations in life. We cannot remember when we

Q.-I do not understand whether you mean to say that he had a conscious existence prior to his earthly birth or not?

A.—I do mean to say that he had a conscious existence prior to his earthly birth.

Q.—Do you mean to say that of all others?

A.—I do, certainly. I mean to say it of you and

of myself. Q—It seems that Jesus was conscious of this precinistent state, and that none of us are. Does not that mark a superiority of Jesus over all

A.-No. Pythagoras was conscious of the same. Confucius was also conscious of the same. So-crates and Epimenides were conscious of the same. Q.—Will you refer me to any particular place their writings, or in history, that will prove

A.—No; I cannot refer to a Q.—That will testify to it? -No; I cannot refer to any that will prove it

A.—I am quite sure that you will find such facts relating to those persons laid down in the work by Mr. Farley, entitled "The Lives of the Seers." And again, you will find it in ancient history, both sacred and profane. With regard to such a memory in the life of Confucius, Chinese records very largely.

Q .- Are these records within our reach? A.—Many of them have been translated—many have not. Those that have, are within your

-Is it within the power of the controlling in-

fluence to refer to the page?

A.—No, it is not. I have it not in memory just

Q.-Do we recognize each other in the spirit-

A.—Certainly, we do.
Q.—Can our friends that have passed away bave any influence over us for good or evil?

A.—They do, certainly, have a very large influence, both for the good and for the lesser good, which you call evil.

Q.—Can we know the good from the evil?
A.—You can only determine concerning the good or the evil by your own spiritual sight.

That which clearly defines itself to be good to you, is such to you. It may not be so to the world, but to you it is good. It will be safe to

Q.—Can you tell us what Shakspeare meant when he said: "To die, to sleep no more"?

A.—Shakspeare was a very gifted agent, stand-

ing between this world and that which is more spiritual than this; and because he was, he uttered many sayings which those who were around could not understand. They were vague, misty, indefinite to those who surrounded him but to him they were great truths, infinite in them-

Q.—Can you answer the question directly—give the meaning of the sentence, "To die, to sleep no

A.—It is impossible to tell just what he meant.
To me it might mean one thing, to him it might mean quite another.
Q.—It has been said through the medium that disembodied spirits would return to reluhabit the

earth. Is that an individual opinion, or is it a fact of which spirits have positive knowledge? A.—Judging from the experience of other spiritualized or etherealized planets, it is a positive

scientific fact, not a mere speculation. Q.—Persons lose all remembrance of a previous existence, do they not?

A .- Not always.

in the sky, of all kinds and colors?

A.—Visions, doubtless, given you by those spir-

A.—Visions, donoriess, given that he ings who are in rapport with you.

Q.—Shall I ever know their meaning?

A.—Doubtless you will in the future life, if not in this. They are probably the symbols of some idea that your spiritual attendants desire to convey to your mind. June 24.

Harry Sherburne.

I feel pretty strange here, I am from Dunkirk, New York, sir. Harry Sherburne is my name. I was in my thirteenth year. I went away last February. I've got an aunt here that was a believer before she died. Has been trying ever since she died to come back here, as she promised to if her religion was true. She said she would come back, and she has never been able to. So she says that all the folks think of course it is n't true. She has been trying to have me come back ever since I come here. She thought I could better than she, and I can, you see. I should like to see my mother and talk with her a great deal better than coming this way, but I was obliged to come this way. I could tell a great many things about our family, but don't suppose they would care to have me here. Should like to tell mother that I have found father since I come here. That is, he is n't in this world with me, but he is n't with mother, and I found him. And I found here in this spirit world myscousin Hattie, that died just before I did. It is Aunt Margaret that is here that believed in these things before she died, and she wants the folks to know that it is all true, and she is going to redeem her

I am happy here, now. I was n't at first, because I did n't understand things so well, but I am now, and do n't think I'd come back to stay if

Good-afternoon, mister. [You might give your mother's name] Martha. Her mother here says she was christened Patty, but I never knew she had that name at all. I always thought her name you Martha.

Nancy Clark. I do n't know scarcely anything about this way of return. I used to live in Eastport. My name was Glark—Nancy Clark. I lived here seventy-six years, and I thought I was a Christian. I six years, and I thought I was a Christian, I don't know now. They tell us here that Christianity do n't consist in going to meeting and saying your prayers, and that like. It consists in obeying the spirit of Christ, not the letter. So I don't know—I don't know; can't say as I was a Christian. I went to meeting, and I thought then I was a Christian, but I don't know now; suppose I was n't. I had, two sons, and I had a diagraph and I had a suppose I was n't. daughter, and there was a strange story connected with her. She went away—and—well—well——I must say I was to blame. It worried me ter-—I must say I was to blame. It worried me terribly for years. I do n't think I was a Christian. I do n't think I was. She is living now in Hilmols. I want to meet her if I can. I want to reach her. I do n't care so much about the boys. I do n't feel so about them. Abijah, he went South and got into some speculation about negroes. [You thought that was all right, did you?] No, I did n't think it was all right. You are mistaken there, I did n't think it was all right, and I guess he has. there, I didn't think it was all right. I told him the Lord would punish him, and I guess he has, pretty good too. I amglad of it—glad of it. But my daughter Melinda—I want to reach her. I want to tell her I do u't think I was a Christian. She said I was n't. She told the truth. I want to tell her I 've found out she told the truth, and I'm sorry. I am sorry. I shall feel hetter now, Why, do you know, it almost made me crazy. I knew I was n't doing right there. I knew I was n't doing right there. Why, do you know, it almost made me crazy. I knew I was n't doing right there. I knew I was n't, but I felt so peaky worked up I could n't do any different there. My human nature got the better of my Christianity. I do n't know but what it was always uppermost. I think it was. Teil her I want to talk to her. Teil her to find me a medium and let me talk to her. I shall be so glad. Tell her I have repented. Oh, I have repented through and through for what I did. I told her to go away and never let me see her repented through and through for what I did. I told her to go away and never let me see her again. I did. It was a terrible thing, and I suffered terribly for it, too. Well, we don't know, do we, till we suffer? [How long have you been in the spirit-world?] I been here nigh on to nineteen years. Long enough to know better. Long enough to know better. Long teen years. Long enough to know better. Long enough to get my eyes open. [Have you suffered all this time?] I have. And there do n't nobody need to go to any worse hell. They'd get hell enough if they been where I 've been. [You will be able to go to your daughter now if you wish to.] Oh, I do; I want to so much. [You can go directly and stand by her side. You have n't been able to, have you"] No. Another punishment for me. God would n't permit it. [You can go and influence her, perhaps, to get this message. Do you know exactly where she is?] No; I did n't know for fourteen years before I died, and I did n't know for fourteen years. I suppose she married Eliphalet Wilkins. June 24.

Gilbert Cummings.

I am not at all acquainted with this way of communicating to the friends we have here, but I am very anxious to reach my son. I hesitated a good deal, and tried to inform myself about these things, but I have come to the conclusion that the longer I wait the further off I shall be from what I desire to reach. I believed in no from what I desire to reach. I believed in no kind of religion when I was here. I had no falth in any future state of existence, so my life here in the spirit-world since I come here has been rather unsettled. I have been drifting about without a rudder. The greater portion of my life here on the earth was spent not as it should be. My principal occupation was in the buying and selling of ardent spirits. I know very well you will say that was a very poor occupation. I don't blame you. I do n't blame you. I 've been trying very hard since I come to the spirit-world to throw off the unpleasant conditions that atto throw off the unpleasant conditions that attended me to this world on account of my man-ner of life on earth. I have succeeded as well as I could expect, but I am not out of the shadow, by any means. I lived here on the earth long enough to have known a better way than that, but I somehow or other could n't seem to get out of the groove I was in. I made several attempts but was unsuccessful. It seemed as if some fa-

tality was binding me to that one husiness, could not get out of it. I aspired, God knows

did, to something better than that. I seemed compelled to remain in and go out of this world in this unhappy condition. I am better off now.

My son is a minister of the gospel. He went away from home under very peculiar circumstances. He was wild, and inclined to drink. And why should n't he be? I brought him up in that alemant. But any death he took it into his head to go away. He went; he reformed; he became what they call a Christian; he studied for the ministry. I was very glad to hear of it. Although I had no faith in what he helieved, yet I was very glad to know that he had reformed, and was very glad to know that he had reformed, and was very glad to know that he had endre of the control of the state of the st glad to know that he had shaken off, to a great extent, the darkness that was thrown around him in his early life. I want to reach him now, if I can. I really wish that you would be kind enough can. I really wish that you would be kind enough to direct a paper to Rev. Gilbert Cummings, and send it to Westboro', Mass., for me, when it comes out; I will be very much obliged to you. I want to talk with him. I want to come into free com-munication with him. I can make him better for it, and I can gain a great deal myself. I want to do good by coming, and not evil. I want him to understand that. Good-day, sir. Gilbert Cummings. [Did you reside in Boston?] I did. [How old were you?] Nearly threescore. June 24.

Prayer and questions answered by Cardina Cheverus; letters answered by William Berry.

Invocation.

Our Father, give us to drink this day from the fountain of truth, and may we receive that bread which cometh from thee, which shall nourish our which cometh from thee, which shall nourish our souls for eternity and strengthen us in the way of our duty. Thou Holy Spirit, whose infinite life is shed upon us every hour, what shall we ask of thee that thou hast not already bestowed upon us? With life thou hast given us many blessings, and with what men call death thou hast crowned us with the knowledge of immortality, and steadily thou art leading us on, holding us closely in thine embrace; wherefore, then, ing us closely in thine embrace; wherefore, then, shall we fear and tremble? Oh Lord, we would stand face to face with thy greatness, and worship thee truly. Oh Lord, we would stand face to face with thy justice, and learn what justice may be. Oh Lord, we would stand face to face with thy mercy and thy love and thy charity, and learn what they are with thee. Grant, our Father, I wish to reach my sister, in New Bedford. I that we may long visit the earth, fulfilling our was Eilen Maria Barrett. I was born and died in

Q.—What is the meaning of those signs I see on the sky, of all kinds and colors?

A.—Visions, doubtless, given you by those spiritual beings who are in rapport with you.

duty and ministering unto the needs of those who are in want. Oh Life of this hour, oh Strength of our weakness, we would east all our shades and sunbeams at thy feet, and we ask thee to baptize us anew with strength, with faith—not that that is without works, for that amounteth to nothing; but give us that faith that goes hand in hand with works. Give us that distinct realization of thy love within us-thine holy spirit an ever-present love within us—thine holy spirit an ever-present blessing. Grant that we may praise thee as these flowers praise thee (alluding to a bouquet on the fable), in silent beauty as they exhale their fragrance upon the air. Oh grant that our praises may be as simple, as perfect and as divinely true. Oh our Father, may our prayers be also like their prayers. May we ask only for what we need. And if, in our ignorance, we should call for what we do not need we know that thy wisdom will we do not need, we know that thy wisdom will withhold it. Father, receive our poor thoughts, bless in thine own way, and lead us according to thine own wisdom. Amen. June 28.

Questions and Answers.

Ques .- How do spirits obtain the food they use? What equivalent do they give for it? Do they work for it as we do here? and, if so, are they subject to the terrible reverses humanity experi-ences upon this earth on that account? ANS.—It is said that it is the order of Nature, in

physical life, to obtain bread by the sweat of the brow, by toil, by exertion; and we may add further that to obtain anything that ministers either to our pleasures or our needs, we must exert ourselves, we must toil, we must labor. There is a kind of labor that belongs especially to the physical holy, the physical, organic life, and there is another kind of labor which belongs to spiritual another kind of labor which belongs to spiritual life. This kind is desire—ardent, earnest desire. You know very well what the kind that belongs to physical life is. You are not unacquainted with the toll of the hands, of the feet, the exerting of the members of the hody to obtain what is necessary to sustain the body. But you are not so well acquainted with that which belongs more appecially to the solid. especially to the spirit; although you have sat, many, perhaps all of you, in the primary school of that spirit-labor, yet you have hardly crossed the threshold. Yes, spirits do labor to obtain what is necessary for them to have. They labor by earnest desire, but they do not meet with those terrible reverses that are met with here. The soul's needs in the soul-world stand out prominent and clear, and they demand a supply. And as the great Father Spirit has furnished an adequate supply for every want, no desire can have a fruitless birth. It must draw to itself that which the soul has need of. A very large class or group of spirits, who are as yet magnetically ac-tached to the earth and earthly conditions, obtain much of their sustenance through the action of human life, through the magnetic conditions that belong partly to human life or stand as agents between this world and the world of souls. This subtle element called magnetism is the agent in the hands of whose can understand it; and a very powerful agentalis, too. Poverty is known to the spirit after death, but not that kind of poverty that is experienced here. The soul can possess itself at will of all that is necessary for its good, for its advancement, for its unfoldment. The law of mine and thine is done away with in the spirit-world. Let us thank the great Father for that. No soul can hug to its bosom any more of God's gifts than it has need of. No one can have more of the beauty of the spirit-world than it can well appropriate. Therefore you see there is

enough for all.

Q.—Am I right in believing that the body serves to develop the spirit or spirit body, and, having answered its purpose, fades and dies?—the spirit-body, having attained its maturity, remains firm, not sharing in the slightest degree in the decay of the material body, and presenting the same appearance when the man dies at the age of ninety that it would if he had died at thirty-five or forty?

A.—Your correspondent is very nearly correct. The spirit-body is indeed, to a very great extent.

enough for all.

The spirit-body is indeed, to a very great extent, a production of the physical body and physical, magnetic life. And that spirit-body is not always matured here in this life. The infant possesses the spirit-body of the infant, and that spirit-body matures after death, perhaps just as well as be

or that change.

Q.—Do the souls of men and women essentially differ, independently of the conditions that surround their bodies?

A.—Not as souls; in essence they are one; but

in the manifestation that accrues from the essence they are more than one.
Q.—What is the difference between spirit and

Q.—What is the difference between spirit and animal magnetism?

A.—The difference is in degree. One is more refined than the other. Animal magnetism is that that is adapted to animal life; more crude, more dense than that adapted to spirit-life. In essence they are one. They differ only in degree.

Q.—Is the power emanating from healers of the sick this pairt, prover on it then ded with physic.

sick this spirit-power, or is it blended with physi-A .- It is sometimes pure spirit-power; at other

times it is pure animal power; at other times it is a blending of the two.

Q.—Do our thoughts originate in our own brain, or are we impressed with them?

A.—I do not believe that, in the absolute, we can originate a single thought. I believe that all mind is connected, and that each seemingly separate and distinct manifestation through human life is connected with all other manifestations, and, therefore, affected by it. So, then, we cannot tell how far we are impressed from outside sources, or how far we may claim the thought as our own do not believe in any absolute originality of

thought.

Q.—Where, then, does accountability come in?
A.—We are accountable because accountability is the order of Nature. We are accountable to 'ourselves for every deed we perform, for every thought we think. We are not divested of our accountability because are connected with God. countability because we are connected with God because God holds us, because he overshadows us and determines concerning our every act, by no means. Since we have reason, that will hold us accountable for every deed and every thought. -Will not the reason he has given us, and the influences he has put around us, render us fit to

answer for that accountability? A .- Yes, certainly; it will educate to a standard whereon we shall be capable of being our own judges, and of deciding concerning our acts and thoughts. God has placed a different educator within every soul.

Q.—If God works within us both to will and to

do, how can we work ourselves? A.—Since we cannot separate ourselves from God, or God from us, we must work in consonance with God, if we work at all. Our works are virtually God's works—can be no less.

Q.—Does everything take place by necessity? Could there be, by any possibility, a different state of things as regards human action? A.—The doctrine of "whatever is, is right," when divinely considered, is true, because all the manifestations of Nature or of mind are of neces-

sity, all children born legitimately from the Fa-ther. That a thing is, to me proves that there was a necessity for it.

Q.—Has not our early education more to do with molding our religious sentiments than any thing else?
A.—Yes, it has almost everything to do with it

A.—Yes, it has almost everything to do with it. In fact, all the religious opinions on the earth are but the result of education. Every soul possesses a religious element, and it depends upon outside circumstances or education for unfoldment. It turns whichever way you call it. Take whatever children you please you can educate them just as children you please, you can educate them just as you please. You can make them Catholic or Protestant. You can cause them to bow down in sincerity and truth to idols, or you can cause them to worship the spirit, God. Education is the great master-workman that chisels out all your reli-

gious statutes.
Q.—What then is the best method to counteract the prejudices of the different sects that now exist in the world?

exist in the world?

A.—There is no special standard, to my mind, that can be erected, that will serve well for all. Some souls have need to germinate in this life under the shadows. They can be better unfolded under the shades of error perhaps than in any other way. It is better to have the religious element brought out, even though erroneously, than to have it remain slumbering in the soul. The so-called golden rule, as given by Confucius, and in later years practiced by Jesus, is the only standard that can in any degree uninister unto the ard that can in any degree minister unto the needs of all, that I know of. That, so far as it goes, will answer for all, for every living soul, and in my opinion for all time. June 28.

Ellen Maria Barrett.

New Bedford, I was a daughter of James E. Barrett and Mary Ellen. I was educated to believe in the gospel as taught by Elder Howe, of New Bedford, the Christian Baptist pastor at the Bethel—Moses Howe. It is so strange to me that one can live such a long life and not become more pricingly only the trade. spiritually enlightened. I used to say to them that there were many strange inconsistencies in the Christian religion, but I was taught to believe that those inconsistencies were the mysteries of God, and we should not meddle with them. In my childhood I once told my mother, it was said, that if ever I went to beaven and became ac-quainted with Jesus I would ask him if certain dualitied with Jesus I would ask him it certain forms and ceremonies attached to the different re-ligious faiths were true, and I would ask him if he originated them, and if he did, what he was so foolish for. Well, I have not had the privilege of conversing with him, but I have of conversing with those of equal spiritual stature with himself, and they have told me that the religion of a pecand they have told me that the religion of a neo-ple always corresponded to the spiritual unfold-ment of that people. They cannot embrace a re-ligion that they are not spiritually unfolded to embrace. The Catholics are Catholics because they are spiritually unfolded to be such. They have not advanced any beyond that, and could not receive anything but that. The religion of each soul depends upon its unfoldment as a soul, and the religion of a people is fashioned and mold-ed by the intellectual and spiritual culture of the ed by the intellectual and spiritual culture of the people. I have met John Calvin, and I was hold enough to ask him how he could have found it in enough to ask him how he could have found it in his heart to stand by and see Michael Servetus burned at the stake as he did. And his answerwas, "My poor child, I was spiritually blinded, and I thought I was serving God by doing as I did, but I found in later years I was only serving my own ignorance." I have seen a good many other religious people, and I have talked with some of them, yes, a good many of them, and they all told, in substance, the same story.

Now I want my mother and my sister to depart from the old way and enter the new, and in

part from the old way and enter the new, and in-stead of believing in form and ceremony, in baptism as a divine rite, believe in that haptism of the soul as a divine rite in that which does not lie in outward form and ceremony, but which comes to us and haptizes us for every good deed we do. We receive the baptism of the Holy Ghost for every benevolent deed we do, for every holy thought. I used to think so when here, and I was called strange, and very many times I have been

thought. I used to think so men here; and I was called strange, and very many times I have been called sacrilegious because I would at times meddle with what was called the mysteries of godiliness.

I only lived twenty-three years here in earthlife. I would have my mother and sister know that I did not have to wait for the fabled resurrected aby, for it so happens that the soul is resurrected when it parts with the hody. And in a certain other sense we are perpetually beling resurrected. Whenever we are satisfied that a certain course is not the best ideas, and we leave them for others that are better, we are resurrected. Christ is born anew in every hour. I thought so when here—I know so now. Tell my mother that I have come back to preach religion. I used to say I would like to, for there was a something in my spirit that seemed to overleap many of the dark shadows that are attached to all the religious faiths that I ever heard of.

No consumption here, in this beautiful spiritworld. No fading of the body such as is seen in earthlife, but a perpetual spring-time. Oh it is glorious, and my mother need not look to find her fiends in the spirit-world old and infirm. Dear old grandmother is just as beautiful as in her young life here. So mother need not look to find her as she went out of this life—physically enfeebled. Farewell, sir.

Patrick O'Brien.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Treaday, June 29.—Invocation; Questions and Answers: Tooks and Portsmonth, N. II.; Edward Springer Townsend, of Versimon, of Portsmonth, N. II.; Edward Springer Townsend, of Versimon, of Intimal, VI.; Margaret Hogan, of Boston, to his fallow, Markage, Juli 15.—Invocation; Questions and Answers; Markage, July 15.—Invocation; Questions and Answers; Thomas Green; Athur Watkins, of Concord, N. II.; Mary Anna Navagy, of Alfred Meritani, Vi. Introduction; Questions and Answers; Markage, July 15.—Invocation; Questions and Answers; Markage, July 18.—Invocation; Questions and Answers; Markage, July 18.—Invocation; Questi

Patrick O'Brien.

I'm pretty well, sir, and how is it with yourself? I'm pretty well, sir, and how is it with yourself? [Quite well, thank you.] Faith, I was never fond of being a long while about anything. If I was going to do anything at all, I was always up and going to do it right away. Well, sir, my name is O'Brien. [The first name?] Patrick, sir. Yes, sir. Now, you see, I've a brother here in this city—Boston, and I have a wife (this was given, in a very loud voice,)—oh, I forgot; I thought you was deaf. [Oh no, I only want you to speak loud enough for the audience to hear.] Yes, sir; well, I will do that, then. You see that the chap what has control here, he told me to overcome the difficulty that I might find because of the lady what left here just now. I'd have to speak very what left here just now. I'd have to speak very loud. Well, I do n't see any difficulty at all. I am all right. Now, then, what I want is to get at my brother James, if I can—communicate with him some way, and I'd like to communicate with the old woman if I could. [I think you may.] Faith, I do n't know. [You can address your message to the priest, and ask him to inform your wife.] Yes, sir; I am thinking the priest will have his hands full if he carries all the will have his hands full it he carries all the budgets that's carried to the confessional. He will have as much as he can do all the time. It's all right. It's good for him. Might as well be carrying them as carrying the hod—won't hurt him any more. What I want is to communicate with my brother, that is, I want him to know I can come, and provide a way so I can come to him. [Call on some medium whom you can control.] Yes, sir, that's it; that's what I want.

Now about the old woman. I don't know. You see, I like to say some things, but I suppose —well, maybe it not be just the thing to say what I want to say. I don't know. [You must be the judge.] Faith, well, then, I might as well —well, she sometimes takes a drop too much. Yes, sir, and it's not so much herself I care for, not so much that, as for the boy and girl. I care for them. One six, the other eight. Not large enough to know anything about these things; but it's a very bad thing to have 'em seeing their mother taking too much. And that's what brings me back more nor anything else at all. Now, you see, what I want is this: that the priest will refuse her absolution unless she gives that up, out and out. That's it. One may as well make a Now about the old woman. I don't know. and out. That's it. One may as well make a clean sweep as any way. That will fetch her to her tea quicker than anything else. Pretty good

Satholic, drunk or sober.

Well, I been gone about—most four years. It's Well, I been gone about—most four years, It's a pretty late day to be coming back, I s'pose you'll say. Faith, I was going to say not so late as some of the chaps I see coming back. [Where did you die?] In Boston. I have a kind of a billous colic or something—died with that. Pretty tough way it is, too; I took too much cold water and green things—a mess of stuff I ate. I got out pretty quick, I know, that's all. [How old were you?] Thirty-two. Well, you have it all, have you? [Yes.] Well, sir then I will take my were you?] Thirty-two. Well, you have it all, have you? [Yes.] Well, sir, then I will take my departure, because I never want to be staying June 28.

Francis Freeman. I was called Francis Freeman when here.

was born in Illinois, in Springfield. Early in the rebellion I went South. I was what was termed a Northern rebel. I sympathized with the Confederacy, although I was from over the line. I do not care to say what influences were acting upon me, if there were any, inducing me to take the course I did. Suffice it to say, I took it, as my friends know. And because I did, there was more or less estrangement between us. Some of my friends even went so far as to cut me off entirely, saying they never wished to see me again or hear from me, that I had become lost to again or hear from me, that I had become jost to all sense of justice, and was no longer entitled to their sympathy. Well, I am not here to day to plead for sympathy. I am only here to say that it is impossible for us always, as individuals, to successfully stem the tide that seems to be carrying us on to a certain point. Influences over which we have little or no control, sometimes determine cases for us. I presume if I was here on the earth and was influenced to do the same that I did when here, I should do the same, notwith-standing I now see it was not the best course. I took it. I died away from my friends, and some took it. I died away from my friends, and some of them are to this day mourning over my fate, and wondering why I took such a course. This religious philosophy will be new to them. They do not understand it. They will think very strange of my returning in this way. Therefore, you see, I must arm myself with a sufficient amount of evidence to identify myself. When I had made up my mind to so South my friends had made up my mind to go South, my friends said, "You are arranging for your funeral." I said, "It may be so, still I can't help going on with the work." One of my friends gave me a Bible, on the fly-leaf of which was written, "Cursed is he who abandoneth his country in the hour of need." Another gave me an American emblem, the stars and stripes, a pin enameled in color: with the prayer that when I looked at it I should

abandon the Confederacy and be loyal to the old abandon the Confederacy and be by a to the old flag. Still I persisted in my course. I have only spoken of two gifts. There were others, but I only speak of these because of the peculiar circumstances attending them, and I desire, if those persons are not too greatly prejudiced against this manner of return, that they will give me the privilege of speaking, not to plead my case, not to ask for their sympathy, but simply to make a statement which shall be in all respects true. They have heard, no doubt, of the manner of my death, so there was no need of my speaking of it here. Good-day.

Lucy Peterson.

Lucy Peterson.

(The spirit seemed to hesitate to speak, and the Chairman said, "Don't be afraid; say what you please.") To my mother, can 1? [Yes.] Well, tell my mother that Georgie and I are alive. My name is Lucy Peterson, and Georgie is my brother. Tell mother we are alive. We did die, but we came to life again. [Whon?] Last spring, in March. We died with diptheria—both of us. Georgie died first, and before three months I died, too, and he was all alive before I died. He had all come to life. [Was he ready to meet you?] Yes, sir. He was most ten years old, and I was eight. Nettie and the baby did n't take it. Tell mother, won't you? that we are alive, and that she must n't cry about us, and tell people we are dead. [You are often with her, are you not?] Yes; and Georgie wants to come too, and tell her that next winter he wants her to give his new Yes; and Georgie wants to come too, and tell her that next winter he wants her to give his new sled to some little boy that can't get any. It is the Gen. Grant, and it's got a red cushion on top. He had it new, but he did n't use it any, did n't have any chance to go out coasting. [Where did you live?] In New York city. [Will your mother get this message?] Yes, sir; father will, and then she will. He is in Philadelphia; he is an agent, and is there on business. Georgie savs. [Does and is there on business, Georgie says. [Does Georgie travel with him, sometimes?] Yes, sir, and he gets cross, Georgie does, because father don't know it. [Tell him to be patient, and perhaps he will understand it by-and-by.] Yes, sir; good-by.

June 28.

Prayer and questions answered by Cardinal Cheverus; letters answered by William Berry.

MESSAGES TO BE PUBLISHED.

Donations in Aid of our Public Free Circles.

COMPLAINING.

BY MRS., ELIZA R. HEERMANCH.

A little child came tripping along, Into the sunshine bright and strong. His heart was light and his song was gay, Thinking of naught but the clear blue sky, And wondering why it was placed so high.

The quiet air through the leafy June. Whispered its most melodious tune. And the robins' song was blithe and gay, As though roses of summer did bloom alway. The child sat him down on a mossy stone, To pender, (as child will,) all alone.

When a cloud came over the vision bright, Hiding the sun from his searching sight. The bright look passed from his youthful brow, As he said to himself, "What now! What now!" Why cannot the bright sun always shine?
I am sure it should if the world were mine!" In a beautiful quiet nook near by, There were flowers of every hue and dye; And tender buds were having their birth From the womb of our grandold mother Earth. And in love for these beautiful buds so fair, Which the Sun had taken under his care,

He covered his face with a misty veil.

And moistened the earth with his tear-drops pale. So, friends, like the child, you often exclaim, When the cloud passes over, and with it the rain: Why cannot the sun always shine on us here, And the dark clouds of sorrow and gloom disappear?" Know ye not that the buds of affection and love Are ofttimes developed by dark clouds above? That the trials and crosses of earth's weary load Are helping the soul on to wisdom and God? The blazing mountide of prosperity's hour, When circled by fashion, by wealth and by power,

Oft withers the beautiful buds of the heart, And dries up the fountains of joy whence they start. So cease your repinings, away with your gloom. That tints all your earth-life with shade of the tomb. And say, "Let the cloud come, or let it come sun; 'T is all from the Father, and must be well done." Poughkeepsie, June, 1869.

Fourth Annual Spiritualist Camp-Meeting, at Pierpont Grove, Melrose, Mass.

The entire success of the Camp Meetings of the last three-cears, together with the general desire for their annual continuance, induce the Committee of Arrangements respectfully tinuance, induce the Committee of Arrangements respectively to announce that the Fourth Mass Camp Meeting of Spiritualists, will be held at Pierpont Grove, Meirose, commencing on Wednesday, Aug. 18th, 1869, continuing five days, and closing Sunday evening, Aug. 23d. The speaker's stand and seats for the accommodation of the audience are to be newly arranged. and other important improvements made in the Grove, which is well adapted for the comfort of all who may attend.

Horse cars run every half-hour between Scollay's Building, Boston, and Malden, until 11 P. M., where omnibuses running

Horse cars run every half-hour between Scollay's Building, Boston, and Malden, until 11 P. M., where omnibuses running to the Grove meet them. Through tickets to the Grove, twenty-five cents; fare to Malden, fifteen cents. Baggage from Boston should be sent by Benjamin & Vaugin's Express, 34 Court Square, or No. 3 Washington street, or by B. L. Pearce's Express, 5 Congress Square. Cars leave Boston & Maine R. R. Station, Haymarket Square, at 7, 7:45, 9:15, 10:15, 11:30 A. M., and 1, 2:30, 3:30, 4:30, 5:15, 6:15, 6:45, 7:15 p. M. Fare either to Malden or Wyoming Station, nearest the camp-ground, 20 cents. Omnibuses and job wagons will be at the stations to carry passengers and beggage to the camp-ground. Parties desiring tents, or accommodations for single individuals, can secure the same by writing beforehand to Mr. L. D. Philips, Maiden, Mass., or can procure them on arrival at the camp. Board or provisions will be furnished to those who stop on the ground, at reasonable rates, by Messrs. Curry & Hodge. Single meals can also be obtained at the boarding tent. Efficient speakers have been engaged, and all accredited apeakers and workers are invited to attend and participate. Public services at 10 A. M., and 24 and 27 r. M. Arrangements have been made with the celebrated Davenport mediums to be present at each session. They will give frequent exhibitions of their remarkable powers, thus affording an excellent opportunity for many to attend, who otherwise would find it inconverient to be present at their-séances.

Agnes M. Davis. Cambridgeport,

President Committee of Arrangements.

DR. H. B. STORER, Boston, Mass.,

DR. J. H. CURRIER,

Moses Strakns, Malden,

R. S. Barrer,

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T. BLACKBUEN, No. Cambridge,

W. KICHARDSON, Charlestown,

A. L. KAREGURA, Somerville,

GEO. SANBORN,

Sixth National Convention, or the American Association of Spiritunitats.

To the Spiritualists of the World:
The Bond of Trustees of the American Association of Spiritualists have made arrangements for holding the Nixth Annual Meeting at Kreenlin Hall, in the city of Bullato, State of New York, commencing on Tuesday, the thirty-first day of August, at 10 o clock in the morning, and continuing in session until Thursday, the second day of Reptember.

We therefore invite each State Organization to send the same number of Delegates that they have Representatives in Congress; and each Territory and Province having an organized Society, is invited to send beleates according to the number of Representatives; and the District of Columbia to send two delegates—to attend and participate in the business which may come before said Convention.

Hy direction of the Board of Trustees,

HENRY T. CHILD, M. D., Secretary,

(63) Race street, Philadelphia, Pa.

The Second Nutional Convention of the Friends of the Children's Progressive Lyceum.

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum.

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremin liail. In the City of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritualists, on Thursday, the second day of September, 1883, at 10 o'clock in the morning, and to continue in seasion from day to day until the business of the Convention shall be accomplished. We therefore invite each Progressive Lyceum on the Continuent to send two Delegates, and an additional one for every fifty or fractional fifty over the first fifty members; and each state Organization to send as many Delegates as they may have Representatives in Congress; and each Local Organization, where there are no Lyceums, is invited to send two delegates—to attend and participate in this most important and practical work of the age.

MANY F. DAVIS, President, M. B., See'y.

S34 Race street, Philadelphia.

DORUS M. FOX, Michigan,
MIGHAEL B. DYOTT, Pennsylvania, George Habrett, M. D., Illinois, Many A. Sanboux, Massachusetts, Cona L. V. Dankels, Louisiana, Nettle M. Pease, Maryland, Geo. B. DAVIS, Bistrict of Columbia, Elif. Brows, Indiana, Portia Gade, New Jersey, Clementing Averall, New Hampshire, C. M. POTNAM, Visconsin, Hannah F. M. Brows, Illinois, Jouin H. Crenter, Massachusetts, Cornellos B. Campell, New Jersey,

Annual Convention of the Vermont State
Spiritual Association.

The First Annual Convention of this Association will be held in West Randolph, on Friday, Saturday and Sunday. Sept. 10th, 11th and 12th, 1899. Articles 6 and 7 of the constitution adopted at the State Convention held in Danby, Sept. 4th, 5th and 6th, 1868, read as follows:

"6. The Annual Convention for the election of officers, and other business, shall be composed of delegates chosen by local societies, or at meetings for that purpose, in towns without local societies.

7. Every society or town shall be entitled to three delegates, and all societies of over fifty members may have an addition of two delegates.

and all societies of over fifty members may have an addition of two delegates."

It is honed that societies and towns will see that delegates are duly chosen and furnished with credentials signed by the Secretaries of their respective societies or meetings. Let the Spiritualists in towns where there are no societies get together and organize temporarily by the appointment of a Chairman and Secretary, and elect delegates without further delay. And let no one stay away from the Convention because he or she is not a delegate, for in all respects except the mere business part, this will, be a mass convention. There will be a free platform, where any one can be heard who has a thought to utter.

The hotels will furnish board for \$1.00 per day, and it is expected the raitroads will return free all those who attend the Convention and pay full fare one way. They have always granted us this favor, and will not withhold it now

By order of the Committee, E. B. Holden, Sce'y.

Meeting of the Friends of Human Progress. Meeting of the Friends of Human Progress.

The fourteenth annual meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Brant, Eric Co., X. Y., commencing on Friday, the 27th day of August, 1869, continuing three days. As the annual meeting of the American Association of Spiritualists will meet at Buffalo on the 31st, any person wishing to attend both meetings can do so with one journey. Several eminent speakers will be cresent. A cordial invitation is given to all to attend, Those from a distance can come by the Lake Shore Railroad to Angola.

LEVI BROWE. THOMAS J. BROWNEY. Ance can come by the Line one Levi Brown, Thomas J. Brownell, Changer Higger, Mrs. Prudence K. Sinton, Mrs. B. P. Dillingham. Committee.

New England Radical Peace Conventions—Universul Peace Union.

Mystic, Conn.—Mystic Hall, Thursday, Aug. 19th, 1869, at 7 r. m. Grove of Silas E. Burrows, Esq., west bank of Mystic River, Friday, Aug. 20th, at 10 A. m.

Northampton, Mass.—Florence Hall, Sunday, Aug. 22d, 1869, at half-past 10 A. m., half-past 2 r. m., and 7 r. m.

Peace is the glory of civilization! the vote is unanimously for it. How to deserve it and attain it are the objects of these meetings. Let the people attend! Among those who are expected to be present are—Alfred II. Love, of Philadelphia; Levi K. Joshin, of Providence; Miss Julia Crouch, of Mystic; Adin Bailou, of Hopedale; H. C. Wright, of Boston; Ljsander S. Richards, of Boston.

Annual Meeting.

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, O., Septem ber 10th, 11th and 12th, 1889. Societies and Lycoums in the State are requested to send delegates according to the following rule: Societies or Lycoums existing separately, one delegate each, and one additional for each fifty or fractional fifty members, over the first fifty: the combined Societies and Lycoums, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all delegates.

Hudson Tutle, Rec. Sec.y. A. B. French, Pres't.

Spiritualist Convention.

The Spiritualists and free thinkers will hold a Convention in New Lisbon, Juneau Co., Wis., on Friday, Naturday and Sunday, August 27th, 28th and 29th, 1893. Good speakers will be present to address the meeting, and a good time is expected.

Arrangements will be made to entertain speakers and friends from a distance, free of charge.

C. H. Warner,

N. H. Southworth, Committee

N. H. Southworth, Arrangements.

New Lisbon, Wis., July 24th, 1659.

Notice.

Notice.

Notice.

The Spiritualists of Boone Co., Ill., and vicinity will hold their sixth annual meeting, in the village of Belvidere, commencing Friday, August 20th, and continuing to Sunday evening, the 22d. All lovers offree and untrammeled thought and speech are cordially invited to attend. Provisions will be made to feed, both in suirit and body, those who come from a distance. Rro. E. V. Wilson has been engaged to speak. The distance. Rro. E. V. Wilson has been smalls, meeting will be held in one of the large halls.

D. G. ESTELL, Sec'y.

Picule at Horseheads, N. Y.

There will be a Spiritualist pionic at Horseheads, in Starving's Grove, Aug. 19th, 1869. Good speakers will be present. All are invited to attend. Mrs. E. N. Palmer. Sec'y. Big Flats, Aug. 2d, 1869.

Spiritualist Grove Meeting.

A two days' meeting will be held at the grove of Calvin Chamberlain, in Foxcroft, Me., on Saturday and Sunday, Aug. 21st and 22d. Speakers and friends from abroad are cordially invited.

Per Order.

Gone Home:

[Notices sent to us for insertion in this department will be charged at the rate of twenty cents per line for every line ex-ceeding twenty. Those making twenty or under, published gra-

From Walpole, N. H., May 3d, 1869, Mrs. Vici Lyman, wife of Levi Lyman, Esq., in her 73d year. el Levi Lyman, Eaq., in her 73d year.

Her husband being blind she has read the Banner of Light to him for six years past, with patience and pleasure, reciving his gratitude, which to earnestly expressed to me while I was at his house. May our sister and brother be true and constant to each other until they meet their friend and companion in the Land of Light. Daniel Brown, of Drewsville, N. H., officiated at the funeral.

South Charlestown, N. H., Aug. 3d, 1869.

From Bellingham, Mass., July 24th, Simon P. Draper Rose, aged 2 years 6 months and 12 days.

HELEN ROSE.

CARTE DE VISITE PHOTOGRAPHS

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Of the following named persons can be obtained at the
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July 24.

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Salom street, Boston, Mass., Eclectic and Magnetic Physician, cures mind and body. Dr. C. is eminently successful in treating those who are called insane; cures strange feelings in the head, fits, and all diseases of the lungs, liver, kidneys, theumatism, humors, bilious complaints, and all diseases which arise from impurity of the blood, disordered nerves and want of magnetism. Those requesting examination of diseases, business, or anything by letter, from Dr. C., or Mrs. stickney, will please enclose al. stamp and lock of hair, also state sex and age. If you wish to become a medium of note, call on Dr. C., the great healer and developer of clairvoyance. Developing circles Monday, and Friday evenings.

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Iw*—Aug. 21.

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May 15.—15w*

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MRS. L. W. LITCH, Trance, Test and Heal-ling Medium, has taken rooms at 97 Sudbury street, sec-ond door from Court, room No. 18. 1w*-Aug. 21. MRS. M. A. PORTER, Business and Medical Clairvoyant, No. 8 Lagrange street, Boston.

HATTIE E. WILSON, Trance Physician, No. 36 Carver street. Boston. 3w.-Aug. 14. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) 13w*-July 3.

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SOLAR ECLIPSES.

WITH AS HISTORICAL ACCOUNT OF THEM. Probably the earliest eclipse of which any record exists is that which in the Chinese annuls is associated with the tragic fate of Hi and-Ho, astronomers royal to some ancient Emperor of China. These men became so absorbed in sensual pleasures as to neglect their duties; and suffer an eclipse of the sun to occur without having given the Emperor any notice, of its approach. Thus, the required religious rites during an solipso were unfulfilled, and China was exposed to the anger of the gods. To appeare their wrath, Hi and Ho were seized and summarily executed by the royal command-an impressive warning to all future astronomers. But, if immortality was what III and Ho wanted, their fate served them one good turn. But for it their names would have sunk into oblivion thousands of years since, instead of being carried down to the remotest posterity as those of the first professional astronomers

It is further related that a successor to Hi and Ho being duly commissioned by royal authority, he also failed in some important prediction. Called into the presence of the King to account for his failure, he saw the fate of his predecessors suspended over his own head. But his ingenuity proved equal to the emergency. He answered that on the accession of His Majesty to the throne, a change was made in the motions of the heavenly bodies in honor of that event. In consequence of this, the tables, being founded on the old state of things, failed to answer to the new one, and miscalculation was the result. An explanation so plausible satisfied the King, and the astronomer was allowed to depart in peace.

Perhaps the most celebrated eclipse of ancient times is the eclipse of Thales, so called after the great Milesian philosopher, to whom is ascribed the honor of having tredicted it. The following is the account of this eclipse given by Herodotus: "Upon the refusal of Alyattes (King of the Lydians) to surrender some Scythian fugitives to Cyanares (King of the Medes), the Lydians and the Medes were at war for five years, during which time the Medes often defeated the Lydians, and the Lydians often defeated the Medes. During this war they had a sort of night combat; for, while they were still carrying on the war with equal success and met for battle in the sixth year, it happened that on the battle being joined, the day suddenly turned inthat on the lattle being joined, the day suddenly tirried into night. And this change had been predicted to the Ionians by Thales the Milesian, who fixed beforehand this very year in which the change did occur. And when they saw that the day was turned into night they ceased from flighting, and both sides tried anxiously to obtain peace."

No eclipse has given the astronomers and the chronologists more trouble than this. All that could be inferred from the account of Hernbuttus is that the event occurred.

from the account of Heroslotus is that the event occurred somewhere between 650 B. C. and 5.55. R. C. To find the exact date there is but one mode of proceeding—namely, to calculate from the lunar tables what total cellpses were visible in Asia Minor between the above limiting dates. But, until quite lately, so uncertain have been the tables for those ancient epochs that hardly less than a dożen cellpses have had their advocates. Indeed, the controversy was once so flerce as to become a party question among the means of Parls. But, as the lunar tables were improved, the contending eclipses were one after the other thrown out of the list of possibilities, and it is now conceded that the only total eclipse which could have been visible on the battle field occurred May 2.5%, C. 55, the shadow of the moon having passed over the probable field of the battle on that day.

Another more doubtful eclipse is recorded by Heroslotus, and is commonly known as the eclipse of Xerxes. He says: 9 With spring the army being ready set out from Saidis on its march to Abydos; and as it was setting out the sun, leaving has seat in heaven, was invisible, when there were no clouds, but a perfectly clear sky; and instead of day it became hight. Xerxes, who saw this and heard about it, felt some anxiety, and inquired of the Magi what the appearance pertended; they replied that the deity prognesticated to the Greeks the describin of their clites; saying that the sun was the prognesticator for the Greeks, the moon for the Persians. When Xerxes heard this he was very joyful, and proceeded on his march."

Notwithstanding the assurances of the Magi, Xerxes was totally defeated at the battle of Salamis the same season, and his expedition proved an ignominious failure. from the account of Herodotus is that the event occurred somewhere between 630 B. C. and 585 B. C. To find the

Notwithstanding the assurances of the Magi, Xerxes was totally defeated at the battle of Salamis the same season, and his expedition proved an ignominious failure.

Preceding the eclipse of Thales, in point of time, but much less celebrated, having indeed only been lately noticed as a probable eclipse, is a supposed eclipse at Larissa. The account is found in Xenophon's Anabasis. Larissa, Xenophon says, was a deserted city, formerly inhabited by the Medes, its wall was one hundred feet high, and twenty-five feet thick. When the Persians obtained the empire from the Modes, the king of the Persians besteged the city, but could not take it. But a cloud covered the sun and caused it to not take it. But a cloud covered the sun and caused it to disappear completely, so that the inhabitants left, and thus

disappear completely, so that the inhabitants left, and thus the city was taken.

Another celebrated eclipse is called after the name of the tyrant of Syracused-Agathocies. This commander being blockaded in Syracuse by the Carthaginian feet, secretly formed the design of invading the Carthaginian territories, and placed men on board ships in the harbor, but was unsable for reveral days to pass the enemy's fleet. At longth a convoy of provision ships appeared; the blockading ships left their station to attack the convoy; Agathocies seized the opportunity to leave the harbor; he escaped with difficulty under cover of the night, and the next day there was such an eclipse of the sun that the day wholly put on the appearance of night, stars being visible everywhere.

In the record of important eclipses there is a histus of more than fourteen hundred years, which brings us down to A. D. 1029. Here we chee more find a battle-field the scene of the eclipse. The place is Sticklastad, near the present town of Saeller, in Norway, and the principal commander was King Olaf, who, though but thirty years old, had fought twenty battles. The accounts of the historians are: "The weather was King Olaf, who, though but thirty years old, had fought twenty battles. The accounts of the historians are: "The

was actional who, though but they year out, had congrit twenty battles. The accounts of the historians are: "The weather was fine, and the sun shone bright, but when the battle began, a red color covered the heavens and the sun, and before, the lettle golds if may be the settle golds if may be the settle golds."

battle began, a red color covered the heavens and the sun, and before the battle ended it was dark as night, so the men could hardly see each other's faces."

A total eclipse of the sun occurred at London, on March 20, 1140. The Saxon chronicles give the following statement in regard to it: "In the Lent the sun and the day darkened about the mountide of the day, when men were eating; and they fighted candes to eat by. That was the thirteenth day before the calends of April. Men were very much struck with wonder." A temarkable total eclipse was visible in Scotland, on June 17, 1433. The time of its occurrence was long remembered by the people as "the Black Hour." So the day of a total eclipse passing over the border counties of England and Scotland was long remembered as "the Black Saturday." the Black Saturday."

We now come to the new era in the annals of astronomy. We now come to the new era in the annals of astronomy. Hitherto no prediction of an eclipse has been possible, except in the roughest way, through the eighteen year period called "the Sarat." It had been found by the Chaldean astronomers that all the eclipses seemed to repeat themselves after a period of eighteen years, eleven days, so that knowing there had been an eclipse of the sun or moon that far back; they could not tell when it would be visible, and so their predictions were of little practical use. Now, however, the establishment of the Concruican sexten of astronomy. their predictions were of little practical use. Now, however, the establishment of the Copernican system of astronomy, and the labors of Galileo, Kepler, Tycho Brahe and Newton had resulted in the formation of "Tabler" of the sun and moon, by which the positions of those bodies and the points of the earth over or near which the moon's shadow should pass could be predicted years in advance. Thus, reduced to regular natural occurrences, eclipses lost their terrors. Still, we find one of the German princes issuing the following decree, in view of the approach of a total celipse which passed over Germany, on September 13-24, 1690;

ing decree, in view of the approach of a total cellipse which passed over Germany, on September 13-24: 1699:

"His Hiustrious Highness having been duly informed that on next Wednesday, which will be the 13th of September, there will be at ten o'clock A."x, a most dangerous eclipse of the sun, it becomes tils Highness, as a good father of his people to care for them, and to issue orders that for the day previous to the event, and for several days after it, they keep their cattle at home, and that they buy the provender necessary for this time, that they keep the stable and barn doors and windows well locked, cover the wells carefully, and secure the cellars and granaries, that during this time the poisonous air may find no lodgment, it being known that such a great eclipse brings with it whooping-cough, grievous humors, paralysis, epileptic fits, raging poisonous fevers, yea, pestilential epidemics, and diseases beretofore unknown, so that every one may know what measures to take. Sealed at Homburg, the 7th of September, 1890."

ber, 1990."

One of the most celebrated eclipses of modern times is that which passed over England, including London in its course, on May 34, 1715. Very extended observations of it were planned by the celebrated mathematician and friend of Newton, Edmund Halley. Extracts from his account of it given in the Philosophical Transactions, will be found interesting: "though it be certain from the principles of astronomy that there necessarily happens a central eclipse of the sun in some part or other of the terraqueous globe about twenty-eight times in each period of eighteen years; and that of these no less than eight pass over the parallel of London, three of which eight are total; yet, from the great variety of the elements of which the calculus of eclipses consist, it has so happened that since the 20th of March, 1140, I cannot find that there has been such a thing as a total eclipse of the sun seen at London, though in the meantime the shad of the moon has passed over other parts of Great Britain. The day of the eclipse approaching. I received the order of the society to provide for the observation to be made at their house in Crane court, and accordingly I procured a quadrant of near thirty inches radius, exceedingly well fixed with telescopic sights, and moved with screws so as to follow the sun with great nicety; as also a very good pendulum clock well adjusted to the mean time, and several telescopes to accommodate the mere observers. Having computed that the eclipse would begin at 8h, 7m., I attended soon after 8 with a very good six foot telescope, without stirring my eye from that part of the sun One of the most celebrated eclipses of modern times is Having computed that the eclipse would begin at \$1. 7m. I attended soon after 8 with a very good six foot telescope, without stirring my eye from that part of the sun where the eclipse was to begin; at \$1. 6m. 20s. by the clock, I began to see a small depression made on the sun's western limb, which immediately became more conspicuous; so that I concluded the just beginning to have been not above \$5. sooner, that is, exactly at \$1. 6m. correct time. [The clock was 15s. fast.] From this time the eclipse advanced, and by 9 o'clock it was about ten digits, when the face and color of the sky began to change from perfect serges saven. color of the sky began to change from perfect serene zure blue to a more dusky livid color, having an eye of purple in-termixed, and grow darker and darker till the total immer-

and the observations of some who found the obsaint of the ring to increase on the west side of the moon as the emersion approached, together with the contrary sentiments of those whose judgment I shall always revere there he is supposed to refer to Sir Isaac Newton), make me less confident, especially in a matter to which I must confess I gave not all the attention requisite. Whatever it was, this ring appeared much brighter and whiter near the body of the mongs I forbear to particularize the chill and damp which attended the darkness of this cellipse, of which most spectators were sensible, and equally judges, as also the concern that appeared in all sorts of animals birds, beasts and fishes on the extinction of the sun, which we ourselves could not behold without some sense of horror."

Another observer of this same eclipse noticed that a little before the sun was totally cellipsed the cocks of London began to crow as at daybrank. They were silent during the total observation, but when the sun reappeared they began to crow again with greater vivacity than before.

A total eclipse in 1778 was observed by the Spanish Admiral, Don Antonio Ulioa, during a voyage at sea. His observation has become celebrated by an illusion second only to the theory of Symins's hole. He though the saw the sundarding the order of the sun which in the norm and Ulion's hole has fear ring to increase on the west side of the moon as the emer-

vation has become celebrated by an illusion second only to the theory of Symms's hole. He thought he saw the sun-shining through a hole in the moon, and Ulloa's hole has fro-quently been looked for since, but always without success. The explanation now generally received is that the admiral simply saw one of the red protuberances through a notch or depression in the moon's limb, and that it was an optical il-lusion which made it appear as a bright point within the dark disk of the moon.

dark disk of the moon.

A yery considerable total eclipse passed over Boston in June, 1808. At Salem it was observed very carefully by Dr. Bowditch, whose account may be found in Volume III. of the "Memoirs of the American Academy." His description of the sight does not differ materially from that of other observers. The brighter fixed stars were visible to the naked eye. He saw the corona, but says nothing about the red flames, though they had been seen and described by Vassenius as far back as 1733.

On July 8th, 1842, a total celluse massed over the red.

nius as far back as 1733.

On July 8th: 1842, a total eclipse passed over the south of France, which has been rendered celebrated by the vivid description of Arago, who observed it at Perpignan. We transcribe most of his account: "The population of the poorest villages of the Pyrences and the Alps gathered themselves on the highest points, where the eclipse could best be seen. Yew doubted that the eclipse had been correctly published. At Perpignan, only those who were seriously lift femalined within doors. Early in the morning the population covered the terraces and ramparts of the town, and every elevation whence they could hope to see the rising of the sun. As the hour of commencement approached, twenty thousand people, with smoked glasses in their hands, examined the radiant globe projected upon an azure sky. Hardly had we armed with our powerful telescopes, begun to see the small notch in the western border of the sun, when an immense cry, the mixture of twenty thousand voices, showed that we had anticipated by only a few seconds the observation made by twenty thousand improximal astronomers, whose first essay this was. Curiosity, emulation, the desire of not being outdone, gave an extraordinary power to the natural view, Between this moment and that of the almost total disappearance of the sun, we remarked nothing worthy of note in the On July 8th, 1842, a total eclipse passed over the south of Between this moment and that of the almost total disappearance of the sun, we remarked nothing worthy of note in the countenances of the spectators. But when the sun, reduced to a narrow thread, began to throw upon our horizon only a very feeble light, a sort of uneasiness seized upon all; each felt the desire of communicating his impressions to those around him. Hence arose a deep murmur like that of the distant ocean after a tempest. The hum became londer as the relax gaugests grow thursen. At length, the grocent distant ocean after a tempest. The hum became londer as the solar crescent grew thinner. At length the crescent disappeared, darkness suddenly succeeded the light, and an absolute silence marked this phase of the celipse with as much precision as did the pendulum of our astronomical clock. The phenomenon, in its magnificence, had triumphed over the petulance of youth, over the levity which some take as a sign of superfority, and over the holey indifference of which addies a goally nearly a conference. soldiers usually make a profession. A profound stillness reigned in the air; the birds ceased to sing. After a solemn reland in the air; the birds ceased to sing. After a solemn interval of two minutes, transports of joy, expressed in shouts of frantic appliance, saluted with the same accord, the same spontanelty, the first reappearance of the 8 dar rays. To the melancholy produced by feelings of an indefinable nature succeeded a satisfaction so lively and free that the people could not contain themselves. To the majority of the public the eclipse had ended. The remaining phases had few observers outside of those devoted to astronomy."

The Journal des Basses Alpes, of July 9th, 1812, relates an anecdote of this cellines worthy of preservation: "A poor

The Journal des Basses Alpes, of July 9th, 1812, relates an ancedote of this eclipse worthy of preservation: "A poor child of the commune of Sièves was watching her flock, Entirely lignorant of what was coming, she saw with anxiety the sun darken by degrees, when neither cloud nor vaper was to be seen. When the light suddenly disappeared, the poor child, in the height of her terror, began to cry and call for help. Her tears were still flowing when the returning sun gave out his first ray. Reässured by the sight, the child crossed her hands, exclaiming, 'O beau solie!' (O beautful sun!)

Arago also relates many anecdotes of the effect of the cellipse on animals. Actizen of Perpignan purposely deprived his dog of food for twelve hours before the cellipse. Just as the total phase was coming he gave a piece of bread to the poor animal, which he was beginning to devour when the last ray of sunlight disappeared. He immediately dropped the bread, and did not again take hold of it until the return of sunlight. Another dog took refuge between his master's legs when the sun was cellipsed. On the other hand, the stage horses which were traveling when the shadow passed over them, took no more notice of it than did the locomotives on the railroads.

Total eclipses of note occurred in 1851 and again in 1860. The former passed over Northern Europe, and was observed in Sweden by our late lamented George P. Bond. The latter commenced on the Pacific Coast, near the mouth of the Columbia River, pursued a northwesterly course across the American Continent. to Northern Labrador, and then incellning southward crossed the Atlantic to Spain and Algiers. Arago also relates many anecdotes of the effect of the

clining southward crossed the Atlantic to Spain and Algiers. Expeditions for its observation were sent to Northern America by the Coast Survey, the Nautical Almanac, and, we be-lieve, the Saithsonian Institution, but clouds interfered with their success. In Spain it was extensively observed by European astronomers, but without settling more than a

ingle question.

Eight years had now to clapse before the occurrence of Eight years had now to clapse before the occurrence of another considerable cellipse. During this interval spectral analysis, which was only in its infancy in 1800; attained its present maturity, and had been extensively applied to the determination of the constitution of the heavenly bedies. The great cellipse of August 18, 1808, which was visible in India with a very long duration, was eagerly selzed upon by the astronomical physicists to ascertain what light the spectroscope would throw upon the question of the constitution of the mysterious red flames which we before alluded to, as seeming to blaze out in various directions from the dark body of the moon. I had formerly been a disputed point whether these flames belonged to the sum or the moon. This question was settled in 1800, by a very simple process. It is clear that if they belong to the sun, those on the side toward which the moon is moving will be more and more covered as the moon advances, while those on the opposite side will be uncovered, and will seem to grow higher. But if they belong to the moon, and are carried with her, they If they belong to the moon, and are carried with her, they will be of the same height during the entire eclipse. Micrometric measures taken by the astronomers in Spain shower metric measures taken by the astronomers in Stain showed that their height underwent the changes which showed them to belong to the sun. The general opinion now was that the corona was a solar atmosphere, and that the flames were clouds floating in this atmosphere, and shining by the reflected light of the sun.

Such was the state of knowledge when the astronomers of Europe set out to observe the great eclipse of 1868 in India. The preparations were, perhaps, the most claborate ever made to observe an eclipse. Expeditions were sent by Prussia to Aden, and by the English and French govern-

Prussia to Aden, and by the English and French govern Prussia to Aden, and by the English and French governments to India and Siam. The French party, under M. Janssen, a name before little known, but now famous in the annals of astronomy, was the most successful, as well as the most elaborate and extensive. No less than three remarkable discoveries were made by him.

The first glance at the red figure was analyzed by the prism, instead of forming a continuous series of the seven prismatic colors, with which all are so familiar, it formed pully a collection of bright. Hose seconds with which all are so familiar, it formed

prismatic colors, with which all are so familiar, it formed only a collection of bright lines, separated by wide, dark-spaces. The question was settled. The flames are self-luminous and gaseous. And the position of the lines in the spectroscope showed that the gas was hydrogen. Here, indeed, was something new and grand. A single blaze of incandescent hydrogen, probably many times hotter than the flame of the cythylogen blows, the of such magnitude than flame of the oxyhydrogen blow-pipe, of such magnitude that it would burn up our planet, with everything on it, like a piece of wax.

The Eclipse of August 7, 1869. AT BOSTON.

In Boston, at the moment the obscuration began, (5:24.) and until it had proceeded about one-third toward its completion, it was seen with but very few interruptions, and these but brief; but the clouds gathered their thick array and intervened, so that thereafter a merely momentary glance only could be had of the eclipse. There was an exception about the period that the greatest obscuration took place, when from most quarters a fair view could be had during about three minutes. At this time the temperature had fallen somewhat, but not to an extent to be considered at all remarkable as compared with that of the day. The darkness fell quietly, and was not more dense than we frequently have it during a heavy shower, and it went into early twilight as smoothly as if it had been a part of it. Scientific men might have been disappointed with the circumstances attending the colipse, but the general public were satisfied with having seen some part of it, and that it was not altogether "a failure." It is safe to assert that more heads were turned than ever before in so short a time, but as Luna's shadow left the sun to set in almost undimin ished brilliancy, and the sooty glass was carefully laid away for use at the next total eclipse, a few conturies hence, all leads resumed their natural level, and all eyes which had been lifted up to the sun were taken down and readjusted in their proper places.

Most of the Professors of Harvard College were away visiting those parts of the country where the eclipse was

sion of the sun, which happened at 9h. 9m. 17s. by the clock, or 9h. 9m. 3s. true time. This moment was determinable with great nicety, the sun's light being extinguished at once; and yet, that of the immersion was more so, as the sun came out in an instant with so much lustre that it surprised the beholders, and in a moment restored the day, after he had been totally obscured for 3h, 23s. of time. A few seconds before the sun was all hid, there appeared round the moon a luminous ring, about a digit, or perhaps a tenth part of her diameter in breadth. It was of a pale whiteness, or rather pearl color, seeming a little tinged with the colors of the firs, and concentric with the moon, whence I concluded it was the moon's atmosphere. But its great height, far exceeding that of our earth's, atmosphere, and it was to be few in all places and ring to increase on the west side of the moon as the emerexactly alike. Thus far, however, it is the flying artillery of the press correspondence that has come into play; pres ently the solid infantry of science will marshal their precise and comprehensive array of statistics, and we have no doubt that they will succeed in wresting a valuable domain of knowledge from this celestial opportunity.

AT PREDERICTON, N. B.

A special dispatch says that the eclipse was not seen at St. Johns, New Brunswick, owing to heavy masses of obscuring clouds. At Fredericton, the University Observatory reports as follows: "First contact at five hours thirty-four minutes thirty-eight seconds; contact of moon's edge with umbra of large spot on the southwest side of the sun at five hours forty-nine minutes and forty-one seconds; obscured by clouds of a peculiar, leaden, livid duskiness at six and a quarter."

WASHINGTON, D. C.

Commodore B. F. Sands, Superintendent of the United States Naval Observatory, at Washington, publishes the following preliminary report of the observations of the celluse on Saturday:

UNITED STATES NAVAL OBSERVATORY,)

UNITED STATES NAVAL OBSERVATORY, WASHINGTON, August 9th, 1869.

Bin: I have the honor to report that I have received a telegraphic dispatch from our observers of the eclipse at Des Moines, Iowa. Prof. Harkness reports as follows:

"We have succeeded beyond our most sanguino hopes, we have one hundred and twenty-three photographs of the eclipse, two being of totally; also, spectra of five prominences, no two of them giving the same line. Could see no absorption of lines in the spectrum of the corona. It gave a continuous spectrum with one bright line upon it."

Prof. Eastman's observations were also most successful, Prof. Reastman's observations were also most successful.

Prof. Eastman's observations were also most successful. Prof. Newcomb reports 'no intra-mercurial planets are visible.' Mr. P. W. Bardwell left here on Friday morning, and arrived in Bristol in ample time for the eclipse. His special objects of attention were duration of totality and intra-mercurial planets.

The circumstances attending the observations were extremely favorable. Mercury, Venus and Regulus were visible to the naked eye, but no intra-mercurial planet was seen. He recorded numerous notes of the phenomena, from which a full report will be made.

which a full report will be made.

from which a full report will be made.
At this observatory the sun was partially obscured by clouds. Owing to the use of a higher power than the observer was accustomed to, he failed to get the first and last contact. His other observations were entirely successful. I will have the honor to submit a more detailed report upon the return of the officers sent out from the observatory,

Very respectfully your obedient servant,

R. F. Sands.

B. F. SANDS, Commodore Superintendent,

AT DES MOINES, IOWA, According to Prof. J. H. Safford's observations, the first con According to Prof. J. H. Safford's observations, the first contact occurred at 3h. 43m. 43s. The commencement of the total obscurity was 4h. 45m. 30s. The last contact was 5h. 45m. 11s. These points of time are from 6 to 22s. later than calculated, according to Washington, E. P. Nimenis and Prof. Hillgard observing it. Another point noted was a discrepancy between the calculation and observation of the corona. It was nearly rhomboldal in form and very distinct and extended at some nature half a degree beyond the thet, and extended at some points half a degree beyond the edge of the sun's disk. The rose-colored protuberances ap-peared to the number of five or six, the greatest being on the sun's southwestern quarter. This large one was semiedge of the sun's disk. The rose-colored protuberances ap-peared to the number of five or six, the greatest being on the sun's southwestern quarter. This large one was semi-circular in shape, with a fluger extending say one-eighth part of the sun's diameter, directly downward as one look-ed; another right limb was shaped much like the two horns of an antelope. The greatest length of the corona was in the direction of the elliptic. Prof. Harkness's observations of the protuberances in the spectroscope showed a different spectra for each; but a single band was thrown by the coro-na. Prof. Eastman's observations of the thermometer showed a fall of 13 degrees in the temperature during the na. Prof. Eastman's observations of the thermometer showed a fall of 13 degrees in the temperature during the progress of the eclipse.

AT LOUISVILLE, KENTUCKY, The first external contact commenced at 4h, 25m, 25s, The first external contact commenced at 4h, 25m, 25s, The beginning of the total cellipse was 5h, 25m, 25s, the duration of the same, 2m, 50s. The end of the cellipse, 6h, 21m, 58s. The polyt of the sun first obscured was 18 degrees north of west. During the total immersion the scene was intensely interesting, the sky was of a dark bluish tinge, and surrounding objects of a copper color. Several stars were plainly visible, among them Venus, Mercury and Jupiter. When entirely hid, a beautiful faint crown of light surrounded the moon, and faint streaks, like jets of flame, were seen protruding from the edge. During the totality the temperature was very cool.

AT WILMINGTON, NORTH CAROLINA. The time of the greatest obscuration was 6h. 6m. 15s.; duration of the total phase 1m. 30s. This was the grandest spectacle ever beheld here. During the total obscuration the stars shone almost as bright as at night.

AT SPRINGPIELD, ILLINOIS. The sky was clear during the cellpse. Mr. J. W. Black, of Boston, the distinguished photographer, was successful in making a large number of photographs of this rare and beautiful celestial occurrence.

tiful celestial occurrence.

Professor Pierce, of Harvard University, had charge of the observations, which were made near the city reservoir. A hundred photographs of the cellpse were taken by Mr. Black. When the total obscuration took place the heavens and earth presented a scene of awful sublimity.

A britilant, amber-colored corona appeared around the sun and moon, shooting rays of light outward in all directions, when the whole horizon was fluminated with light of the same color. The planets Mercury and Venus and a number of axed stars were distinctly visible, but no planet orbs between Mercury and the sun were discovered.

AT MATTOON, ILLINOIS. AT MATTOON, ILLINOIS.

At ten minutes and theen seconds past four o'clock the occurring when the former was nineteen degrees south of the solar equator on the west side. The thermometer which a few moments before had risen to one hundred and which a lew moneuts near that risen to one undered and two degrees, began to fall rapidly. At eleven minutes and seventeen seconds past five o'clock the sun became totally obscured. The darkness was equal to that of a moonlight night, and the temperature was forty-two degrees colder than one hour before. The eclipse ended nine minutes and twenty-two seconds past six o'clock. The moment the eclipse became total the flame-like protuberances were seen with wonderful distinctness, one very large on the lower limit of the sun, and three nearly as large on the upper limit, while at least seven or eight of them in all were visible. The one on the right hand or lower limb had somewhat the appearance of a full-rigged ship with sails set. In its part nearest the moon were two or three jot-black spots. To the naked the west two mounts to the naked the sails set is not said to the naked the sail set. he naked eye it seemed as though there were openings in he moon-two on each side and one on the southwest side Just after the total cellpse, through the opening, the lurid glow of the sun was distinctly visible. The corona was not as generally described in books, and a halo of light surround-ing the moon, but was distinctly in the shape of five pointas generally described in books, and a halo of light surrounding the moon, but was distinctly in the shape of five pointed prongs on the lower and two prongs on the upper circumference of the moon. These points presented a radiant appearance. The generally received theory regarding this corona, that it is the atmosphere of the sun, does not seem to be sustained by observations made at this point. It is conjectured that the corona is in some way caused by the phenomena of light passing through the atmosphere. Although search was made, no planetary bodies were observed between Mercury and the sun. During the totality phase Morcury, Venus, Regulus, Mars, Saturn, Deneb and other stars were visible. The temperature in the shade, at the beginning of the celipse was seventy-seven degrees, during the totality forty-five degrees, and at the end of the eclipse he totality forty-five degrees, and at the end of the eclips t had risen to seventy degrees. At forty minutes past three o'clock, in the sun on the glass, the thermometer was at one hundred; a few minutes after four o'clock it rose to one hundred and two, while during the total eclipse it fol to sixty degrees, but subsequently rose to eighty degrees. AT GREENBRIER, WHITE SULPHUR SPRINGS.

The eclipse caused the thermometer suddenly to fall with reat rapidity, and the weather turned so cold that frost was visible Bunday morning.

AT SHELBYVILDE, KENTUCKY.

AT SHELBYVILDE, KENTUCKY.

Great preparation was made at this point for a scientific observation of the eclipse, and photographs of the sun were taken at different times during the observation—J. A. Whipple, of Boston, having charge of this detail, and Professors Winlock and Clark, of Cambridge University, took cognizance of observations of precision. One of the most important discoveries made by Prof. Winlock, at the spectroscope, was eleven bright lines in the spectrum of the protuberances of the sun—only five having heretofore been determined. He also observed a shower of meteors between the earth and moon. The party are jubilant, over their success. The beautiful red flames or solar protuberances were visible to the naked eye. Bailey's beads, as well as the dark and dismal shadows of the moon, sailing away through the air, were noted by a party of amateurs stationed on the top of Shelby College. The sky was perfectly clear, and everything seemed to propitiate the success of the observations.

to propitlate the success of the observations.

Some moments before the total phase, the usual phenomena of distraction among the birds of the air and cattle occurred. Six minutes before totality a deathly ashen hue overspread the countenances of all present, and for a while the faint-hearted were terrified.

At New York, Philadelphia, Cincin ati and St. Louis, as also at San Francisco, the phen mena are described to have been almost the same but we have no scientific reports.

been almost the same, but we have no scientific reports from any of those places. The vacillation of the wind, the from any of those places. The vaciliation of the wind, the deep, strange shadow, the yellowish pink atmosphere in the west, the flickering and wavy appearance of the sun's rays when the cellpse was at its height, the chilly feeling, the manifest disturbance among the birds and fowls, and the sight of certain planets with the naked eye during the total obscuration, were observed at all these places.

We do not deny that very beautiful aspects of family life are frequent, and that very nearly perfect relations are found within the domestic circle; but on the other hand, we scknowledge a painful and interesting psychological problem in the antipathies of blood relations, often unjust as they are unaccountable. The marvel is that novelists so seldom deal with these social subtleties.

spirits, which he so often saw in his last earthly moments, rejoiced with him at his own new birth. "A deep content -a sublime pleasure-all is well "-were his heartfelt expressions just before his spirit had passed on to the beautiful beyond, where awaited him a most loving one with blessings, a wreath of immortal bloom.

A few years ere the beautiful spirit of this good man fire ascended to the Summer-Land, a picture of his spirit home was painted in oil and sent him by Mr. Wolcott, trance artist. Of very large size, most skillful in design, the painting glows in most pleasing colors. The whole work was done in two hours.

The scenery around the heavenly edifice is most enchant ingly beautiful. Away beyond, there rises in glory a mountain. How placid and levely is the lakelet, whose nectary waters yonder flashing in endless light, come forth into a pleasant basin, and thence flow on in laughing ripples along the brooklet's mystic way. Lol dow burns here and there the summery freshness of the graceful trees, in whose evergreen boughs flit and sing the sweetest birds. Near the golden banks nestles a flowery arbor. It is a social re treat. Within the sweet homes of the inner life, how many "a thing of beauty is a joy " in spirit "forever !"

Away, away up in the holy realms of space, dimly to be seen from the celestial palace, there is another still, far. far brighter and purer home. † It is the more permanent and happier abode of this angel pair.

Oh! come ye all, and welcome those Bright spirits from their homes above, For oft they linger, as a rose, 'Round us with gems of love. No. 155 S. Clark street, Chicago, Ill., August, 1869.

* A grandson of the "Quaker Spiritualist."

† This higher home is but slightly indicated in the painting.

Elmira, N. Y.

EDITORS BANNER OF LIGHT-Yesterday we enjoyed a spiritual feast in our quiet city. The Chemung County Spiritual Convention hold its annual meeting in the Central Baptist Church, commencing at 10 A. M. Three meetings were held-one in the forencen, afternoon and evening. J. William Van Namee, of Brooklyn, N. Y., was the principal speaker, and he gave a glorious feast of our noble philosophy, the audience selecting subjects for discourse. The meeting in the morning and afternoon was large, and in the ovening the church was crowded, not less than six hundred

persons being present.
At 2 r. m. Mrs. E. N. Palmer, of Big Flats, was introduced, and gave an able trance lecture on the Spiritual Philosophy. W. A. D. Hume followed, and proved himself familiar with his subject, 'The formation of a society, of which W. B. Hatch was unanimously elected President, closed the after-

noon session.

At 71 o'clock the Convention entered into evening session.

Mr. Van Namee was again presented and efforced up an invocation, which touched the hearts of all present. Some

vecation, which touched the hearts of all present. Some thirty subjects were handed him for discussion, which were ably treated upon. A poem entitled "Youth's Warning" was then recited, when the Convention adjourned. A week before the lectures and Convention there were not over six persons in our city who dared proclaim they were Spiritualists. But now the egg-shiell is broken, and we have or are about to have a small Society and Lyceum. Bro. Van Namee will return here after the National Convention, and make Elmira his permanent address for the present. The magnetism is strong, and old Theology has to The magnetism is strong, and old Theology has to stand back, startled at a few demonstrations of the spiritual stand back, startled at a few demonstrations of the spiritual power. As our spirit friends have promised us a large Society, with perseverance, we now can go to work. It only needed a starting-point. W. B. Hatch, who was appointed President of our small band, is an earnest and devoted worker in our cause.

Yours for Progression,

Elmira, N. Y., Aug. 9th, 1840.

SPIRITUALIST MEETINGS. Aiphabetically Arranged.

APPLETON, Wis.—Children's Lycoum meets at 3 P. M. every Sunday. APPLETON, W18.—Children's Lyccum meets at 3 P. M. every Sunday.

Boston, Mass.—Mercantile Hall.—The First Spiritualist Association meet in this hall, 32 Summer street. M. T. Doie, President; Samuel H. Jones, Vice President; Wm. A. Dunck-lee, Treasurer. The Children's Progressive Lyccum meets at 10 A.M. D. N. Ford, Conductor; Miss Mary A. Sanborn, Guardian. All letters should be addressed for the present to Charles W. Hunt, Secretary, 51 Pleasant street.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings in Sawyer's Hall, corner Fulton Avenue and Jaystreet, every Sunday, at 33 and 73 r. M. Children's Progressive Lyccum meets at 103 A. M. A. G. Kipp, Conductor; Mrs. R. A. Bradford, Guardian of Groups.—Cumberland-street Lecture Room.—The First Spiritualist Society hold meetings every Sunday at the Cumberland-street Lecture Room.—The First Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall.—The "First Spiritualist Congregation of Baltimore hold meetings on Sunday and Wednesday evenings at Saratoga Hall, southeast corner Calvert and Saratoga streets. Mrs. F. O. Hyzer speaks till further notice. Children's Progressive Lyccum meets every Sunday at 10 A. M.

Wednesday evening.

Vert and Saratoga streets. Mrs. F. O. 1872.

Vert and Saratoga streets. Mrs. F. O. 1872.

Hor notice. Children's Progressive Lyceum meets every Sunday at 10 A. M.

Broadway Institute.—The Society of "Progressive Spiritualists of Baitimore." Services every Sunday morning and evening at the usual hours.

CHELSEA, MASS.—Fremont Hall.—The Children's Progressive Lyceum meets every Sunday at Fremont Hall, at 10 A. M.
Conductor, John H. Crandon: Asst. Conductor, F. C. Davis; Guardian of Groups, Mrs. E. S. Dodge; Asst. Guardian, Mrs. J. A. Salisbury; Secretary, Mrs. S. E. Davis.

Free Chapel.—The Bible Christian Spiritualists hold meetings every Sunday in their Free Chapel on Park street, near Congress Avenue, commencing at 3 and 7 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. D.J. Ricker, Sup't.

or, Sup't.

CHICAGO, ILL.—The Spiritualists hold meetings every Sunday in Crosby's Music Hall, at 10% A. M. and 7% P. M. Children's Progressive Lyceam meets in the same hall immed tately after the morning lecture. Dr. S. J. Avery, Conductor CLEVELAND, O.—The First Society of Spiritualists and Liberalists hold regular meetings every Sunday at Lyceum Hall, 199 Superior street, opposite the Post Office, morning and evening, at the usual hours. Children's Lyceum at 1 P. M. Officers of the Society: D. U. Pratt, President; George Ross, Vice President; Dr. M. C. Parker, Treasurer. Officers of Lyceum: Lewis King, Conductor; Mrs. D. A. Eddy, Guardian; George Holmes, Musical Director; D. A. Eddy, Secretary.

DOVER AND FOXOROFT, Mr.—The Children's Progressive Lyceum holds its Sunday session at 103. M. A. K. V. Gray, Esq.. Conductor; V. A. Gray, Assistant Conductor; Mrs. Julia F. Riethen, Guardian; Miss Anna B. Averill, Assistant Guardian; S. B. Sherburn, Musical Director; C. E. Ryder, Secretary.

Fornord, Mass.—Progressive Lyceum meets every Sunday at Town Hall, at 10½ A. M. C. F. Howard, Conductor; Mrs. N. F. Howard, Guardian.

HAMMONTON, N. J.—Meetings held every Sunday at 10½ A. M., at the Spiritualist Hall on Third street. W. D. Wharton, President; Mrs. C. A. K. Poore, Secretary. Lyceum at P. M., J. O. Ransom, Conductor; Mrs. J. M. Peebles, Guardian of Groups. HINGHAM, MASS.—Children's Lyceum meets every Sunda afternoon at 23 o'clock, at Temperance Hall, Lincoln's Build ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.

ing. E. Wilder, 2d, Conductor; Ada A. Clark, Guardian.
HOULTON, ME.—Meetings are held in Liberty Hall (owned
by the Epiritualist Society) Sunday afternoons and evenings.
Lowell, Mass.—The First Spiritualist Society hold a gen
eral conference every Sunday at 2½ F. M., in Lyceum Hall, corner of Central and Middle streets. Children's Progressive
Lyceum holds its sessions at 10% A. M. John Marriott, Jr.
Conductor; Mrs. Elisha Hall, Guardian. N. S. Greenleaf,
Cor. Sec.

LA PORTE, IND.—The Association of Spiritualists hold meetings every Sunday at 103 A. M. and 3 P. M., at Concert Hall Dr. S. B. Collins, President; F. A. Tuttle, Cor. Sec.

MILAN, O.—Spritualists' and Liberalists' Association an Children's Progressive Lyceum. Lyceum meets at 10 A. M Hudson Tuttle, Conductor; Emma Tuttle, Guardian. MARLBORO', MASS.—The Spiritualist Association hold meetings at Forest Hall. Mrs. Lizzle A. Taylor, Secretary.
MALDEN, MASS.—Regular meetings will be held in Pierpont Grove, every Sunday, at 22 P. M.

MANCHESTER, N. H.—The Spiritualist Association hold meetings every Sunday afternoon and evening, at Lyceum Hall. Stephen Austin, President; Joseph Nichols, Secretary.

MILWAUKER, WIS.—The First Society of Spiritualists hold meetings every Sunday in Bowman's Hall, at 10³ A. M. and 7³ P. M. George Godfrey, Chairman. The Children's Progressive Lyceum meets at 2 P. M. T. M. Watson, Conductor; Betty Farker, Guardian; Dr. T. J. Freeman, Musical Director.

MORRISAMIA, N. Y.—First Society of Progressive Spiritualists—Assembly Rooms, corner Washington avenue and Fifth street. Services at 3 M P. M. street. Services at 3% r. M.

NEW YORK CITY.—The Society of Progressive Spiritualists will hold meetings every Sunday in the large hall of the Everett Rooms, corner of Broadway and Thirty-Fourth street. Lectures at 10 4 A. M. and 74 P. M. Children's Progressive Lyceum at 24 P. M. P. E. Farnsworth, Secretary, P. O. box 5679.

ceum at 2½ P M. P. E. Farnsworth, Secretary, P. O. DOX 5679.
NORTH SCITUATE, MASS.—The Splittualist Association hold meetings the second and fourth Sunday in each month, in Conihasset Itali, at 10 A. M. and 2 P. M. Progressive Lyceum meets at the same hall on the first and third Sunday at 10 A. M., and alternate Sundays at 12 M. Daniel J. Bates, Conductor; Mrs. Delia M. Lewis, Guardian; C. C. Lewis, Military Director; A. A. T. Morris, Musical Director.

NEW OBLEANS, LA.—Lectures and Conference on the Philosophy of Spiritualism. every Sunday, at 10% A. M., in the hall, No. 94 Exchange place, near Centre street. William R. Miller. President; J. H. Horton, Secretary.

NEWBURTPORT, MAS.—The Children's Progressive Lyceum meets in Lyceum Hall every Sunday at 2 p. M. D. W. Green, Conductor; Mrs. S. L. Tarr, Guardian; Mrs. Lumford, Musical Director; J. T. Loring, Secretary. Conference or lecture in same hall at 7½ o'clock.

NEW ALBANY, IND.—The Society of Progressive Spiritual-sis hold meetings every Sunday at 2 and 7 P. M. J. Kemble, 'resident; Isaac Bruce, Vice President; A. R. Sharp, Record ng Secretary; A. C. McFadden, Corresponding Secretary; J. W. Hartly, Treasurer. NEW HAVEN, CONN.—The First Spiritualist Association hold meetings every Sunday at Todd's Hall, on State street, near Chapel, at the usual hours of worship. The Children's Progressive Lyceum meets at 10% a. m. E. Whiting, Conductor.

Oswkoo, N. Y.—The Spiritualists hold regular meetings at their new "Lycoum Hall," Grant Block, every Sunday at 11 A. M., and 73 P. M. John Austen, President. Children's Progressive Lycoum meets at 2 P. M. J. L. Pool, Conductor; Mrs. C. E. Richards, Guardian; F. H. Jones, Musical Director. PORTLAND, MR.—The "First Portland Spiritual Association" hold meetings every Sunday in their (new) Congress Hall, Congress street, at 3 and 7% o'clock P. M. James Furbish, President; R. I. Hull, Corresponding Secretary. Chlidren's Lyceum meets at 10 A. M. Wm. E. Smith, Conductor; Mrs. R. I. Hull, Guardian; Miss Clara F. Smith and Miss Incz A. Blanchard, Assistant Guardians.

Incz A. Blanchard, Assistant Guardians.
Philadriphia, Pa.—Children's Progressive Lyceum No. 1, meets at Concert Hall, Chestnut, above 12th street, at 94 A. M., on Sundays, M. B. Dyott, Conductor; Mrs. Mary J. Dyott, Guardian—Lyceum No. 2, at Thompson street church, at 10 A. M. Mr. Shaw, Conductor; Mrs. Mary Stretch, Guardian. The First Association of Spiritualists has its lectures at Concert Hall, at 3% and 8 p. M. every Sunday.—"The Philadelphia Spiritual Union" meets at Washington Hall every Sunday, the morning devoted to their Lyceum, and the evening to lectures.

Physical Conv.—Westings are held at Control Mey

PUNAM, CONN.—Meetings are held at Central Hall every Sunday at 19 m. Progressive Lycoum at 10 A. M.
PLIMOUTH, MASS.—Children's Progressive Lycoum meets every Sunday at 11 A. M., in Lycoum liali.

every Sunday at 11 A. M., in Lyceum Hall.

PAINESVILLE, O.—Progressive Lyceum meets Sundays at 10 A. M. A. G. Smith, Conductor: Mary E. Dewey, Guardian.

QUINOY, MASS.—Meetings at 2% and 7 o'clock P. M. Progressive Lyceum meets at 1% P. M.

ROORBETER, M. Y.—Religious Society of Progressive Spiritnalists meet in Sclitzer's Hall Sunday and Thursday evenings.

W. W. Parsells, President. Children's Progressive Lyceum meets every Sunday, at 29 p. M. Mirs. Collins, Conductor; Miss E. G. Beebe, Assistant Conductor.

ROCKFORD, LL.—The First Society of Spiritualists meet in

ROCKFORD, ILL.—The First Society of Spiritualists meet in Brown's Hall every Sunday evening at 7 o'clock. RICHMOND, IND.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 A. M. Children's Progressive Lyceum meets in the same hall at 2 P. M.

SALEM, MASS.—The Lyceum Association have lectures every Sunday at 3 and 74 °. M., at Hubon Hall. Progressive Lyceum meets at 123. Wm. Harmon, Conductor; Mrs. Wm. Harmon, Ciuardian; Wm. O. Perkins, Secretary. STAYFORD, CONN. - Speakers engaged: - Agnes M. Davis during September; D. W. Hull during November.

guring septemeer; D. W. Hull during November.

Stonenan, Mass.—The Spiritualist Association hold meet
ings at Harmony Hall two Sundays in each month, at 22 and
7r. M. Afternoon lectures, free. Evenings, 10 cents. The
Children's Progressive Lyceum meets every Sunday at 102
A.M. E. T. Whittler, Conductor; Ida Herson, Guardian.

A. M. E. T. Whittier, Conductor; Ida Herson, Guardian.

BT. Louis, Mo.—The "Society of Spiritualists and Progressive Lyceum" of St. Louis bold three sessions each Sunday, in Philharmonic Hail, corner of Washington avenue and Fourth afteret. Lectures at II.a.M. and S. M.; Lyceum § A. M. Charles A. Fenn, President; Mary A. Fairchild, Vice President; W. B. Fox, Secretary; W. H. Rudolph, Treasurer; Thomss Ailen, Librarian; Miss Mary J. Farnham, Assistant Librarian; Myron Coloney, Conductor of Lyceum; Miss Sarah E. Cook, Guardian of Groups; Mrs. J. A. Coloney, Musical Director.

San Fenncisco. Cal.—Meetings are held every Sunday

Musical Director.

San Francisco, Cal.—Meetings are held every Sunday evening in Mechanic's Institute Hall, Poststreet. Mrs. Laura Smith (late Cuppy), speaker.

Sancamento, Cal.—Meetings are held in Turn Verein Hall, on K street, every Sunday at 11 A. M. and 7 F. M. E. F. Woodward, Cor. Sec. Children's Progressive Lyceum meets at 2 F. M. J. H. Lewis. Conductor: Miss G. A. Brewster. Guardian. Speaker engaged:—Miss Eliza Howe Fuller. Springingled Spritual Association' hold meetings every Sunday morning at 11 o'clock in Capital Hall, southwest corner Fifth and Adams streets. John Ofdway, President; A. A. Bracket, Vice President; W. M. Flanck, Secretary; Mrs. L. M. Hanson, Treasurer. Children's Progressive Lyceum meets at 9 e'clock. R. A. Richards, Conductor; Miss Lizzie Porter, Guardian.

Stoamors, Ill.—The Children's Progressive Lyceum meets

SycaMone, ILL.—The Children's Progressive Lyccum meeto-every Sunday afternoon at 2 o'clock, in Wilkin's New Hall. Harvey A. Jones, Conductor; Mrs. Horatio James, Guardian. The Free Conference meets at the same place on Sunday at 2 o'clock; session one hour; essays and speeches limited to ten. minutes each. Chauncey Ellwood, Esq., President of Society; Mrs. Sarah D. P. Jones, Corresponding and Recording Sec'y. TROY, N.Y.—ProgressiveSpiritualists hold meetingsin Har mony Hall, corner of Third and Riverstreets, at 10³ A. M. and 1³ P. M. Children's Lyceum at 2³ P. M. Benj. Starbuck. Conductor.

TOLEDO, O.—Meetings are held and regular speaking in Old Masonic linil, Summit street, at 7 p. m. All are invited free. Children's Progressive Lyccum in same place every Sunday at 10 A. m. C. B. Eells, Conductor; Miss Ella Knight,

TERRE HAUTE, IND.—The Spiritual Society hold meetings every Sunday at Pence's Hall, at H.A. M. and 8 P. M. Lyceum meets at 2 M. T. A. Madison, Conductor; Mrs. Delia R. Gould, Guardian; James Hook, Scerctary of Spiritual and Lyceum every Sundi meets at 2%

Societies.

Vineland, N. J.—Friends of Progress meetings are held in Plum-street Hall every Sunday at 10½ A. M., and evening. President, C. B. Campbell: Vice Presidents, H. H. Ladd, Mrs. Ladd; Treasurer, S. G. Sylvester; Corresponding Secretaries, Airs. Portia Gage, Mrs. Sarah Coonley. Children's Lyceum meets at 12½ P. M. D. David Allen, Conductor; Mrs. Julia Brigham, Guardian; Miss Ella Beach, Musical Director; D. F. Tanner, Librarian. Speakers desiring to address said Society should write to the Corresponding Secretaries.

WILLIAMSBURG, N. Y.-The First Spiritualist Association. hold meetings and provide first-class speakers every Thursday evening, at Masonic Buildings, 7th street, corner of Grand. Tickets of admission, 10 cents; to be obtained of the commit-tee, or of II. Witt, Secretary, 92 Fourth street.

tee, or of H. Witt, Secretary, 92 Fourth street.

WASHINGTON, D. O.—The First Society of Progressive Spiritualists meets every Sunday, in Harmoniat Hall, Pennsylvania Avenue, between 10th and 11th streets. Lectures at 11 A. M. and 74 P. M. Children's Progressive Lyceum every Sunday, at 122 o'clock. George B. Davis, Conductor; Mrs. M. Hosmer, Guardian of Groups. John Mayhew, President. WORGESTER, MASS.—Meetings are held in Horitcultural Hall, every Sunday, at 2% and 7 r. M. E. D. Weatherbee, President; Mrs. E. P. Spring, Corresponding Secretary, YATES CITY, ILL.—The First Society of Spiritualists and Friends of Progress meet for conference Sundays at 22 r. M.

BANNER OF LIGHT: AN EXPONENT

OF THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

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