

THE OLD HOMESTEAD

Have you forgotten, Jeremy,
The homestead of our youth,
With the gable ending eastward,

And the cattle in the roof?
The little one-room window,
With the hop-vine crawling o'er,

The old sport hanging from the eaves,
The old dog by the door;
When the stars came laughing fair,

And lay upon the floor:
Have you forgot the chamber,
When first the morning shone,

When first the morning shone,
With the garden, old-fashioned garden,
The great beam rapping overhead,

When once we had a wing,
The door with the wooden latch,
That opened with a creak,

And the creak by the chimney,
Where the cricket used to sing?
And do you not remember

Our little garden there?
The rosebush and the marigolds,
We tended with such care?

The orchard, and the clover fields,
Where once we used to play,
And drive ourselves to "London Town"

To grandfather's old "day,"
Or help the boys in summer-time
To gather in the hay?

And when the summer days had passed,
What joy we used to find
In gathering up the mellow fruit,

She kindly left behind,
And then the harvesting, you know—
What merry times were those!

The breaking of the golden corn,
The threshing of the sheaves,
The hustling for the hazelnuts,

Among the autumn leaves,
And the old folks that we used to love—
I'm thinking of them now!

What happy smiles of Paradise
Lit up their tired-old brows,
A goodly life they lived on earth,

But when the tapers sizzled,
They gathered up their harvest sheaves,
And bore them calmly home,

And left us wailing on the shore,
Weeping, and alone!
Thatched Cottage, 1893.

GREAT SPIRITUALIST MASS MEETING HELD AT OSHKOSH, KALAMAZOO COUNTY, MICHIGAN, ON SATURDAY AND SUNDAY, JUNE 26th AND 27th, 1903.

About Five Thousand People Present.

Photographically Reported for the Banner of Light, by W. F. JARVIS.

Through the energy and good management of the Spiritualists of Tazewell and Kalamazoo, this meeting was a magnificent affair.

At half-past ten o'clock A. M., on Saturday, the first session was opened by the appointment of Alliance Klumbe, of Kalamazoo, as President, and Dr. Wm. Weyborn, of the same place, as Vice President of the Convention.

Wm. Kilpatrick was announced as the first speaker. He made a few well-timed remarks, and recited a poem under the inspiration of Robert Burns.

H. P. Fairfield followed with some apt, stirring remarks, full of wit and humor; and some hard hits at the theological follies of the day.

E. Whipple gave the first regular lecture of the session. He spoke upon the influence which the physical world exerts in shaping the religious and intellectual tendencies of man.

He commenced by tracing the various manifestations of force throughout the geologic and historic periods successively, in the form of heat, chemical affinity, light, magnetism, life, sensation, instinct, and intelligence, in all of which the gross materialism of the mass reared.

Man's intellectual and moral tendencies are the result of a long train of physical antecedents over which he has no personal control, and the destiny of the race is subject to large general laws, which operate with absolute precision.

The speaker applied these principles deductively to American civilization. He gave the elements of a grand civilization, but they are not yet properly appreciated. The material basis, derived from the most ancient and enterprising portions of European society, is here. This, in connection with our physical geography, constitutes the basis of our future intellectual and spiritual civilization.

Bro. Whipple's scientific discourse was listened to with deep attention. It is an eloquent treatise on the subject of the physical and spiritual worlds.

Mrs. Katus then proceeded to give one of her deep, philosophical discourses, the closing regular address of the first session. She spoke on "The Spiritualist's View of the Universe." She said that she had been speaking to those who have become established in their spiritual belief, and that she had given up a religious notion, it is not God that has been your religion.

The exercises in the afternoon were opened by a special vocal and instrumental service. A performance on the violin by Mr. Geo. Van, and on the piano by Mrs. Geo. Van, and on the organ by Mrs. Geo. Van, and on the organ by Mrs. Geo. Van.

At 7:30 P. M. the opening address of the second session was given by Bro. W. F. Jarvis. He spoke on "The Spiritualist's View of the Universe." He said that he had been speaking to those who have become established in their spiritual belief, and that he had given up a religious notion, it is not God that has been your religion.

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LOVE AND JENNIE. A BALLAD.

A stranger stood at the door of my heart
Through storm and weary, his eyes were bold;
He asked that I would not bid him depart,

I gazed in the stranger's beautiful eyes,
And love in a moment his soul he seized;
It was love, the truest, clearest, dearest,

"Oh no!" said I, "such a wayward guest
I could not harbor for even a night;
For 'tis said, when once you enter the breast,

You're no longer a stranger, but a friend;
And when you leave, you leave a part of me;
I opened the door for Jennie to pass,

Oh! Jennie was a fairy, bright-eyed lass,
And then such a friend, so loving and true,
That I opened the door for Jennie to pass,

When young Love stealthily stole in, too,
Long years have down since that cheerless day,
Yet still enthralled in its halls they stay!

Alas! and I could not bid them depart,
Myra, Ill., May, 1893.

A WORD ON "THEODORE PARKER."

W. J. GARRISON,
My friend, I have just read, in yesterday's Liberator,
An anonymous article, headed "Theodore Parker,"
A criticism on a discourse by Mrs. Cornelia W. Bates,

It is a grave charge this anonymous correspondent
Brings against Mrs. Bates and the Liberator;
But as the criticism is fair, I care not how sharp
It may be, I am not a subscriber to the Liberator,

It is a grave charge this anonymous correspondent
Brings against Mrs. Bates and the Liberator;
But as the criticism is fair, I care not how sharp
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as to be able to inform those who feel an interest in it, and all this in making its manifestations more stable.

No occurrence takes place in the course of nature, except in accordance with some grand law of the universe, and what is in accordance with the laws of those laws?

As to the use of other names—if the sentiment which Mrs. Hatch utters are of the highest moral character, (as they historically have been,) what difference is it to any one if she professes to believe that the ideas which flow through her mind, for the hour, emanate from the mind of that person? Is the reputation of THOMPSON PARKER in the community so slender as to be injured by the hallucinations of a little girl?

He blames the spirits for not saving her from the curse of an unhappy marriage. If each trial were not necessary evils in this life, and good spirits had power to avert them, methinks the price of medicine would be on the rise, and their services in demand. Lastly, if the writer knows where Mr. PARKER is, and what is his employment, perhaps he can prove that he is not yet prevailing to such audiences as will hear him, not too proud to employ such means as are granted him.

Yours, in behalf of her sex, A WOMAN.

Written for the Banner of Light.

SOMETHING THAT SPIRITUALISM HAS DONE.

NUMBER FIVE—CONTINUED.

Haunted Houses.

Number three is a man whom we shall call John. He is seen as a very dark spirit. His brain looks like a dried peach, brown and shriveled. From the base behind alone there emanates a dim light, of a greenish-yellow color. He does not speak to any of us, and is literally in the state of "outer darkness." A spirit friend now informs me that this man led a very sensual life on earth, and boasted that there was not a virtuous woman living. He had succeeded so often in seducing women from the path of virtue that he believed all might be thus led away. He is deaf, dumb and blind, and is comparatively harmless, and must remain in this state for a very long time—until the immortal spark shall be fanned into a gentle flame.

Number four is a venerable-looking old man, whose whitened locks contrast with the sad and sorrowing countenance. He is a miser, and on earth had accumulated all that he could, by a system of honesty peculiar to himself and his class. He, too, has been in "outer darkness." He came here some years since, because the old shanty in which he had lived and accumulated most of his money crumbled into ruins, and was removed to give place to a new building, which was not suited to his taste.

With him is number five, a beautiful young lady, his daughter, who is a spirit in prison, not for any crime, but as a loving and devoted daughter, clinging to and following the misfortunes of her poor old father. She died soon after him, and has been with him since, a blessed and devoted "Saviour." He was now enabled to speak a few words through a medium, and to hear what the spirits had to say through me, and we all realized something of the truth that "there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance."

A spirit came and spoke somewhat after this manner: "This is a poor, uneducated brother, who, through long-continued habits, has brought himself into a sad condition. Acquisitiveness and secretiveness are almost the only organs that have been exercised during the latter period of his life, and the result is the condition which is witnessed here. The other faculties, with their corresponding organs, are benumbed and dormant. We have, in conjunction with his daughter, been enabled to awaken his faculties so that he shall hear what is now said."

Brother, rouse up thyself now, and on the wings of remembrance, go back to the early days of thy life, thy innocent childhood, when, exulting in the exuberance of young life, thou wast full of joy and joyous child, full of life and hope, looking to a bright future; call to memory the bright scenes of those days of innocence; follow down the pathway of thy life the course which thou hast pursued, until this one overwhelming passion has clutched and bound thee to chains and darkness. Thou wilt then see where the beginning must be made. Unless ye become as little children, ye can in no wise enter into the kingdom of heaven." This is a great philosophical truth, and here is an illustration. Until this brother can go back to that period, he can get no starting-point, no foothold for progression. When he goes back to the remembrance of his condition as a "little child," the light will shine upon him, and he will see the way to escape from the darkness which is now surrounding him. The light is now beginning to shine over his pathway, though it is dim and uncertain. Still, the chain which has bound him in darkness is broken, and he has already started on a career which shall lead him, in the far distant future, to a bright and happy home, where, one by one, the loved ones shall meet him, and the circle that has been so long broken and scattered shall be made whole, and gathered into one.

His daughter, a pure, lovely and innocent girl, a "Saviour," is now realizing the fruits of long years of toil and suffering, of darkness and woe, not endured for her own sake, but from an unselfish devotion to him whom she loved more than herself. Oh, how earnestly she has looked and prayed for this hour, and now her spirit has burst the bonds that have bound it, and it is filled with an ecstasy of joy that no language can ever describe. To her is now given the bright fulfillment of a hope deferred that maketh the heart sick, and as you go on your way, and at times feel discouraged, the remembrance of her devotion and labor, as well as the soothing influence of her presence, will be with you to cheer you.

Friends, it was an important part of the mission of Jesus to minister to spirits in prison, and it remains to be an important part of your mission to-day. You have proclaimed liberty to these poor ones, you have opened the prison door for them to go forth on their way rejoicing, and they will return to bless you, and lead you onward in your journey through life to bright mansions in the Father's house."

I have already extended this letter so far, that I cannot now enter into any further explanation of the interesting phenomena of "localized spirits" and haunted houses. Yours, in the good cause, HENRY T. CHILD, M. D. 634 Race street, Philadelphia, Pa.

Correspondence in Brief.

THE MATERNITY QUESTION.—I have been a wife over ten years, and am the mother of two children. One is now with me, the other lives in a brighter world, cheered and sustained by those possessing greater wisdom than his earthly parents. When my precious little Frankie (his name) closed his eyes in the mortal, a new revelation was made unto me, billing me with shame and regret, which, during life will be my companions.

"It was this: that with the deceased condition of husband and self, we had no right to expect healthy offspring. Ignorance had held us in its blind folds, and the death of our dear loved one, whose opened eyes, I now look upon it as one of the greatest sins that humanity can commit, to bring into the world diseased and unhealthy organized children, to say the least a few months, or years, and then, all appeared in earthly wisdom, go home to be a care and burden to uneducated spirits, instead of being a help.

It is the aim, or should be, of all Reformers, to lay the foundation for a future generation of healthy, happy beings, both physically and spiritually; then there will be fewer children, but better ones. Their women will not be overworked, or overburdened with children; but the one or two that call for mother will receive these physical, mental, and moral lessons which will fit them for a long life of usefulness here, and to take their place beside "Providence's" blessed harvest.

I never look upon a large family of children without feeling that Nature has been outraged, and that sooner or later punishment will surely follow. As long as children are begotten in the present hap-hazard fashion, we must expect poverty, crime and disease, to fill our poor houses, prisons and hospitals. Many thanks to "American Woman," may we hear from others. Yours for truth and progression, SAMUEL A. HUYONIMSON. Milford, N. H., July 2, 1863.

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Many thanks to "American Woman," may we hear from others. Yours for truth and progression, SAMUEL A. HUYONIMSON. Milford, N. H., July 2, 1863.

RAMBLES IN PLYMOUTH COUNTY.

BY L. E. DOONLEY.

From that delightful picnic, held at Island Grove, June 23, Mrs. C. and I had a very pleasant ride to the welcome home in Hanover, with Mr. and Mrs. John Puffer. We had been announced to speak June 23th, in the old Universalist church, North Hanover, where I had spoken six years since. Here Mrs. Puffer has been a most acceptable trance speaker for several years; indeed, but few of our early lecturers have accomplished more good in the spiritual cause, as her circuit embraced a wide range of country, including even our neighboring city of Charlestown. It is much regretted that of late ill health has kept her at home. Near the residence of Mr. Puffer resides a Mrs. Tribou, an excellent clairvoyant physiotherapist, whose practice for the last six years has been more extensive and satisfactory than any one of the old style practitioners.

In the Universalist church above, referred to, we lectured to fair audiences, June 23th and July 5th—a good place for speakers who have not all their time engaged.

Sunday night, July 5th, we spoke in Pembroke Town Hall. There a few years since some of the citizens succeeded in getting a resolve passed, prohibiting the holding of spiritual meetings in said hall. That move had the effect to cause great excitement, and the opening of a commodious barn, which proved too small, and the meetings assembled in an orchard. The obnoxious "Resolve" was soon rescinded, and Spiritualism is now respectable in Pembroke.

In that town we were, a part of the time, (we spent a week there,) the guests of Mr. and Mrs. P. Barker and sister, descendant of Francis Barber, of Wales, who came to this country and built, in 1628, the house, still standing in part, in which we had the pleasure of visiting. These buildings are known as the "Garrettson," or "Block House." The old relics still preserved there, are equal for curiosity, to many a museum. One evening we held a circle there, and some of the curious old inhabitants made themselves known through the mediumship of Mrs. Cooney. Among them came two sisters by the names of Patty and Rachel Curtis, who exhibited their mode of manufacturing curled hair-ropes for a livelihood. Also two other sisters, whose names were Deborah and Molly McFarlan, who lived in the most miserly manner, and yet, when they died, left sixteen hundred dollars to the Unitarian Church, the income from which is still used to pay the minister there. His support is getting small. The Indian name of Pembroke was Matkecsett. The name of the Indian chief who owned a large share of the land was Jeremiah Montyau. There are mulattoes now living in Pembroke, who are the progeny of slaves that were owned in that town. We also found welcome homes with J. H. Beal and Lewis McLaughlin.

July 12th, we spoke in Temperance Hall, West Duxbury. Medford are welcomed with Mr. Joseph Chandler and Mrs. Lewis Clapp.

We had the pleasure of spending most of July 13th at Thatchwood Cottage, the delightful residence of "Cousin Benja." and his very agreeable "parents"—Benja. was just recovering from an attack of hemorrhage.

At Kingston, we spent two evenings with friends, gathered first at Deacon John Fuller's, and next with Mr. N. Chandler. You will remember, the Deacon, six years since being expelled from the Baptist church there by Rev. Mr. Williams, for "investigating Spiritualism," an account of which you then published in the BANNER. Said minister has had to walk away since then. At Mr. Chandler's we were directed by the raps to visit Plymouth, to attend a circle. We obeyed, and there met with a young man by the name of Josiah Baxter, through whom wonderful manifestations are produced. He was not well that night, yet the table answered questions by raising entirely from the floor, with the medium laying upon it, apparently unconscious. I am told by those who say they have witnessed it, that he is taken up and floated in the air overhead, from which position the medium talks. There are many remarkable mediums in Plymouth. Plymouth, Mass., July 16, 1863.

Be Careful.

When roused to indignation by the cruel remarks of some unkind and thoughtless persons, be careful how you word your reply, lest you become like them. Should the stinging shaft of sarcasm be aimed at your defenceless head, 't will doubtless tell, yet be careful how you waste your precious time in replying to unworthy remarks. Art met with the crown of Envy from those of narrow minds, who know not thy real worth, who, sensible of their own inferiority, lest they should acknowledge the fact, seek to wound your feelings by ridiculing that which they do not understand—let your deportment seem to say you think them unworthy your notice, and regard them not. Comes the poisoned dart of Slander to your aching heart? Ah, that is the hardest of all—yet try to pass it by, and be careful, lest thou be classed with them. Strikes on the ear the comment of ridicule, the sneer of contempt?—never mind it; only preserve your character unspotted; live exalted; seek to store the mind with principles of truth and sentiments of worth, and teach it to soar above earthly discord and world pleasures.

Hast thou in all this heartless world one true friend and do those of evil minds seek to estrange thee from that friend? Oh, then be careful, lest in an unguarded moment, you utter words to be repeated of, with unavailing regrets. Art doomed to disappointment and neglect? And is each well-meant endeavor met with cruel reproach—thy best efforts of genius all unappreciated and passed coldly by? Let not opposition crush thee to the earth. Struggle on, and rise above it, remembering to keep the heart aright, and find thy purest joy in doing good; look for enjoyment to thyself; and if no recompense is received in earth-life, remember to a brighter sphere thou art hastening, and there wilt thou have thy reward. E. M. H.

DEATH OF MRS. SENATOR POMEROY.—We were grieved to learn shortly before going to press, says the New York Independent of the sudden decease of that excellent woman, the wife of Hon. Samuel C. Pomroy, of Kansas. She died suddenly, on board the steamer Ardena, just before reaching Albany, as she was on the way to Geneva, to recruit her health and strength, which had been exhausted in benevolent labors for the welfare of the soldiers, and for the relief of the distressed negroes at Washington.

CURE FOR DEPRESSION.—A correspondent of the Rural New Yorker gives the following recipe for the cure of this troublesome complaint:—Take common mullion, dry and rub fine, and smother them, three or four times a day in a new pipe, take care to draw the smoke well into the throat. The pipe should be one in which tobacco has not been used."

The London Court Journal says the "Confederate Envoy" declared that as soon as the war is over—with success to the Confederates—a nobility, consisting of Duke, Marquis, Earl, Viscount and Lord, with Baronet and Knight complete, is to be formed.

This Paper is issued every Monday, for the week ending on date.

Banner of Light.

BOSTON, SATURDAY, AUGUST 8, 1863.

OFFICE, 188 WASHINGTON STREET. Room No. 8, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LOTTIE COLBY, EDITOR.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the leaders of this party, who seek to..."

The Calm of Victory.

Calinness is the visible manifestation of all great minds. The noble conqueror of self is serene; the moral hero is undisturbed by the outside commotions of the Universe. He who looks within; and upward, to a higher life, heeds not the tumult of the street, nor shares in the contagious excitement of the crowd. He is self-poised; never awayed hither and thither by the voices of the multitude. By the glowing light of reason, he beholds his path mapped out; and he follows securely, undismayed by obstacles, untrifled by looming shadows. Borrow, disappointment, cruel deception may be his portion on the way, yet his footsteps will not lag, his heart will not utterly fall him. Conscious of the great boon he is striving for, he will press on, overcoming all that conflicts with the interior promptings of an illuminating Wisdom. He will grow brave and strong as he journeys, and by-and-by, when all assailing temptations have been vanquished, all worldly aims banished, all petty aims of life forgotten, he will reach the goal of all earthly attainment, the calm and joy of victory.

Then past deeds will stand revealed as glorious teachings; disappointment will assume a robe of divine significance; the reproach of those fondly believed in as friends, will show the aspect of a salutary lesson, from which bitter counsel we have learnt, a wise discrimination. Our mistakes in life have been to us so many landmarks, giving us the needed information as to our whereabouts upon the progressive planes of thought and action. The storms of adversity have taught us the resources of our nature. Necessity has been a loving guide as well as a stern teacher. Many beautiful portions of the soul-realm would have remained unvisited forever, but for the timely call of some awakening sorrow that has led us out of self toward the universal humanity. We have been shown the records, the burdens of misdirection; the nightmare night of privations laid upon the brotherhood of toil; the masses laboring for the daily pittance; and our hearts have felt the stirrings of a righteous indignation that has evanuated in a sublime love of liberty that nerved the arm, and moved the speech of thousands in defence of man's inalienable rights. We have looked upon the enforced degradation of woman, through unjust laws and unremunerated toil, and we have become her sworn champion. We have witnessed the horrors of African slavery, and have lifted voice and pen in indignant protest against this outrage upon civilization. We have wept over the wrongs of children, the miseries of dependents, until our tears have watered a fruitful soil that brought forth abundantly many souls of nobility. We have seen and felt the consequences of monopoly; of Mammon-worship; of the canonization in the present of great names, to which men with little souls were attached. The title of Honorable we have seen bestowed on wily politicians, on cunning tricksters; and we have learned thereby the difference between external titles and intrinsic merit.

Life, to the inquiring mind, the benevolent heart, and aspiring soul, is not a puppet show; it is a vast area of information, where the spirit learns from myriad sources, of its own boundless capacities, and of the unending future for which it can most fitly prepare. Thus when the years have given their experiences, there will be no bitterness in retrospection. The disciplined soul will say: "Such a grievous disenchantment brought me an incalculable gain. My first great sorrow brought me face to face with the angels-dwellers. The long probation of misfortune gave me insight, cultivated intuition, patience; taught me charity and forbearance; faith in the Divine, and in his representative humanity. By adversity, I emerged from sloth; I grew healthful, strong, self-reliant, hopeful, ultimately calm."

Hearts may suffer from deepest anguish in the trials of life; but upheld by faith, and sustained by a knowledge of divinely immutable law, they will not break, for hope, the ever attendant angel, points ever forward, whispering prophetically of every fruit to the soul's demand. The experiences of time will not unutter such a steadfast soul that is linked to Principles; doubt, fear, and despondency will not invade its inner sanctuary of faith and trust. It will not mourn over the short-comings of men, over its own past-errors with an unavailing grief; but will arise, mail clad in the armor of truth, to battle for the right; to commence with earnest good will and prayerful heart, and laboring hands, the blessed work of Reform. Undiscouraged by opposition, blame, or misconception, such will pursue their course. Seedless of the world's gratitude, or ridicule, unmoved by flattery, flattery, doubt, and free from all humiliating littleness of spirit, such shall achieve great works, and gain the holy calm of victory.

The Great Rebellion Oving.

Though the Southern papers may try to keep up the cry that they were never stronger at the South than now, any intelligent and responsible man must know that the rhetoric and rhodomontade of these editors and public expositors really amounts to nothing, and that it cannot stand a moment before the solid facts which the progress of time has revealed to establish. We have collected proofs now in every hand to satisfy us that the temporary and national organization known as the Confederacy is a falling, waning, and doomed concern. Its leading cities, forts and positions are rapidly passing out of their hands into those of the Federal Government. The great river of all, the main artery which conveyed him from sea to sea to the other of this body, has passed beyond their control. Their support towns are coming into our hands almost daily. It cannot possibly be long before the whole thing comes to pieces, like a card-house. If our people will but be patient, and not throw away by fits and snobs what has already been gained, there is hope that the perilsous experience through which we are now passing, will bring us to the most desirable results.

It seems worse than childish for these Richmond and Charleston papers to talk about fighting down streets, or "holding" us forever. "Such talk" is vaporous to the last degree. It is the only life that

has declared the North and inflated the South so long already. When once the wind is out of it, as it has already been in the case of Vicksburg and Fort Hudson, we shall hear that the men of the Southern States are just as much limited and bounded in their capacities as other people, and that they have to succumb to ill fortune in the same way with the rest of us. The decease of the press which has so persistently indulged in this style of talk will be the best thing that can happen for the Southern people. They have been inflated until they really believe themselves something more than mortal.

Morgan and his Men.

John Morgan and his men have surely come to grief. When he started out from Kentucky and crossed the Ohio for an invasion of the free Western States, doubtless supposing them to be helpless because of the generous supplies they had already sent into the field, he swore that he meant to give the Indiana and Ohio people a taste of what Lee was giving the people of Pennsylvania. There's many a slip, however, between the cup and the lip. He mistook, in point of his calculations somewhat, and could not have believed that armed men, on foot, and mounted, to the number of four times his own force, would spring out of the ground to chase him, to head him off, to corner him, and to capture or destroy his men. But so it has been. He can take to heart now the same lesson Lee has had pounded into him. Anything like an invasion of the Free States on the part of those in rebellion against the Government, is madness of the wildest character. The sentiment of self-defence is much more deeply implanted in the breasts of a people who create and own homes of their own, than of those who either do not know the length and breadth of their estates, or else have nothing at all for which to cherish an attachment.

Poor Poland.

Russia has finally acceded to the demands, or requests, of the other Powers in relation to Poland, agreeing to the "five points" submitted by them, but proposing, instead of an "armistice," an "amnesty." This is a distinction with a difference. The Poles are permitted to enjoy a representative government, and many other privileges which they demanded, but the greatest and dearest boon of all—their actual independence—a way to which they thought they saw over the proposed armistice, is suddenly snatched from them by the proffered amnesty. For Russia, to agree to an armistice, would have been to imply that Poland was sovereign and independent already; but an amnesty implies just the contrary. It is not at all likely that Poland will be satisfied with these terms, concessions though they be; yet if France and England are disarmed by this concession on the part of the Czar, that is an end of Polish revolution for the present. It is not to be looked for that the brave Poles will continue their movement except with the countenance and cooperation of the leading European powers.

A Great Haul.

The haul which Gen. Sherman made at Jackson, Mississippi, when he took that city by expelling Johnston, will probably have a more damaging effect upon the rebel fortunes than they are at present able to realize. Forty locomotives, with cars and the other portions of the rolling-stock of sundry roads radiating from Jackson, is rather more of a loss than any common kind of a government can afford to lose. The rebels certainly have no way of making up this enormous loss. Their railroads are already well worn out, and their engines must be pretty generally battered and used up; and it will be impossible to replace these deficiencies during the pendency of the war. This great loss is equal to the taking of many cities; for it practically destroys communication between the extremes of the Confederacy, and renders one part helpless to assist the other. We consider that Gen. Sherman has done a great thing in thus winding up the internal resources of the Confederate power.

New York as a City.

It is said that New York has almost entirely become quiet, since the occurrence of the bloody and barbarous riots that so recently disgraced her, but some sorts of business are not yet entirely revived. New York is a strange place. An excitement there rarely lasts more than a day, but the rioting excitement lasted fully a week. They are now looking—so they say—for something that shall surpass the last sensation. What it will be it is impossible to foretell; whether they will get up an earthquake or a tornado. The Richmond papers, we observe, speak of these riots as the fruits of the new peace policy. If that admission be a candid one, it plainly enough shows the complexity that existed, previous to these outbreaks, between the rebel leaders and the leaders of the mob. What they would have led to, and in what condition they would have left us had they not been put down as they were, the imagination of every reader is left to determine for itself. We feel that we have been standing on the very brink of a yawning chasm.

Huckleberrying.

Out into the lots we go, at this time in the summer, in quest of the shining borders that attract children so strongly and make older persons young again with the very sight of them. The huckleberry pleasures are not to be surpassed for simplicity of sweetness. They take you out into the most charming places, and invite your eyes to roam among the dearest country beauties. There in short grass spread over the pastures there are the brown-stone walls and the old moss-ported bars; the geese are strutting about in the open places and making their toilets under the old apple-trees; the oxen are grazing off in the distance, and now and then looking up to see who it is coming; and the birds are carolling their joy from every tree that offers even a scanty shade over the lot. The atmosphere is laden with the aroma of fern and all other sweet pasture plants. A day spent in the heart of such scenes is a day not soon to pass out of the memory. These simple and luxuriant pleasures are the best, and invariably pay the best dividends.

The Germans.

They have Schoolmaster Congresses in Germany, as we have School Conventions and Teachers' Conventions here. All the schoolmasters of Germany have recently held their fourteenth Congress at Manheim, at which several most important topics were discussed, and among them—the best method of developing memory in children, the means of awakening a love of country, the advantages of a liberal share of gymnastic training in a course of education, the study of music, and especially of national songs, and the particular necessity of teaching children, with the greatest care, the history of their country. The Grand Duke of Baden presented himself to the Congress, and made them an address, which was enthusiastically received and created a lasting impression.

False and True Marriage.

We call attention to the supermundane essay on our eighth page, in which, upon an important subject, a subject in which all humanity are interested, it is shown that the civil war in America is being traced directly to false marriages in the past. We do not see an end, endeavor to form true and holy marriages in earth-life, that our posterity may be blessed and that bloody wars cease to exist in the world.

New Publications.

THE ATLANTIC MONTHLY FOR AUGUST offers the following choice table of contents: An American in the House of Lords; Theodore Winthrop's Writings; Henry, a poem; Debby's Debut; West Weather with Olive Banquet; The Geological Middle Ages; The White Throated Sparrow; a poem; The Fleet-de-Lee; Florida; a poem; The Seaward; Side Glances at Harvard Class Day, by Gail Hamilton, which is attracting a good deal of attention and criticism; Lore's Challenge is a patriotic song. The closing article is an able treatise on the "Political Problems and Complexions of Peace," in which the writer aims to prove that the Government of the United States possesses ample power, according to the law of nations, to suppress the rebellion, and secure the country against the danger of another by emancipation, through the military power. This number also contains a review of Fanny Kemble's new book, "Journal of a residence on a Georgian Plantation."

THE PACIFIC MONTHLY comes to us regularly from the Western world. It is well filled with interesting and instructive reading matter.

Dr. Cooney's Lectures in Charlestown.

Dr. L. K. Cooney addressed the Spiritualists of Charlestown on Sunday, July 26th, afternoon and evening. The doctor is an inspirational speaker, and his lectures are well appreciated by his auditors. In the afternoon he took for his subject, "The Growth of the Human Spirit." He maintained the eternity of matter and spirit, and the immortality of every grade of humanity, in the course of his remarks. He criticised pretty closely the statements of Andrew Jackson Davis, Hudson Tuttle, and others, of their claims to the non-interference of portions of the human races.

In the evening his theme was "The Future of the Negroes of America." He claimed that the soil, atmosphere, and entire configuration of the American races were undergoing rapid changes; that the product of cotton and similar materials were so changing that other portions of the country would produce all that would be needed of that kind of fabric, so that cotton would no longer be king. He also asserted that the African race, by crossing blood, was reaching out, and the lower races were being elevated; that the position of the races governing could always be determined by the general complexion, which was a sure index to the comparative intellectual and spiritual position of a people held in bondage. He maintained that this rebellion would ultimate in the freedom of the negroes, but it would have to be completed by a compromise and reconstruction of the government. The war, he thought, would necessarily last several years longer. He referred to the relative position of the races here, at the commencement of our Government, and of the disproportionate increase of the blacks and whites in the different latitudes of the country, including the Southern amalgamation, which had nearly annulled the completeness of African individuality. Before the close of the war, he said, we should have much more difficulty in the extreme southwest, beyond the Mississippi, and that South Carolina would be among the first of the Slave States which would yet stand side by side with Massachusetts in maintaining the dignity of labor and the freedom of mankind.

Theodore Winthrop.

The Atlantic Monthly for August has a very pleasant article on the late Theodore Winthrop—that gifted young man who gave away his life with such generosity to his country. The writer observes: "That a young man, not thirty-three, when he died, should have written these volumes, so full of life, so full of strange adventure, of wide reading, telling of such large and thorough knowledge of books and men and Nature, is a remarkable fact in itself. That he should have let his manuscripts lie in his desk, has probably surprised the world more. But, such as he wrote, Winthrop, perhaps, always felt, that his true life was not that of the author, but the actor." He has often told me that it was a pleasure to write—probably such a pleasure as it is to an old bird to spin his yarns. His mind was active, stored with the accumulated facts of a varied experience. How keen an observer of Nature he was, those who have read "John Brent," or the "Cane and Saddle," need not be told.

Hooting in Ireland.

We observe that the elements are very much disturbed in Ireland. There has broken out a serious riot in Belfast, the mob being composed of Catholics and Protestants. Stones were thrown freely, and glass windows broken in every quarter. Many houses suffered from the violent outbreak. The London press comments on the occurrence. It appears that the two mobs, each representing its own creed, or party, called forth at the same moment and attacked one another. It required a very strong body of police to finally separate the combatants. The house of the Catholic bishop was also attacked, and volley upon volley of stones was thrown into his house. Both parties appeared to be thoroughly prepared for a battle, and there would have been a much bloodier and more fatal conflict, rioting had not been quelled as it was. We see these exceptions all over the body politic. It is more plain now that the scenes which have been enacted in this country for the past two years have acted with the power of infection across the water, and that these parties will certainly come next.

Mr. Hatch's Lecture on Light.

We call special attention to Mrs. Coe L. V. Hatch's lectures delivered in this city, during her recent lecture engagement, on the subject of "Light," which was submitted by a Committee chosen from the audience for that purpose. It was phonographically reported by Mrs. M. W. Kirtland, with all the questions and answers. It is a remarkable discourse, and will surely say many one who reads it. It runs parallel to the theories here before in regard to the subject, "Light," and we think Mrs. H. has done her best to give the full of spirits from the immortal life, which will be all of it perhaps, but may gain some other things.

False and True Marriage.

We call attention to the supermundane essay on our eighth page, in which, upon an important subject, a subject in which all humanity are interested, it is shown that the civil war in America is being traced directly to false marriages in the past. We do not see an end, endeavor to form true and holy marriages in earth-life, that our posterity may be blessed and that bloody wars cease to exist in the world.

The Elements of the World.

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The Lecture Room.

LIGHT.

LECTURE GIVEN BY A COMMITTEE FROM THE ASSOCIATION. A Discourse by Mrs. Corn E. V. Hatch, before the Lyceum Hall of Spiritualists, in Lynn, Mass., June 29, 1893.

Photographically Reported for the Banner of Light, by J. M. W. THORNTON.

INVOCATION.

Our Father, Infinite God, we pronounce thy name each day, and every hour we think of thee. All times and places seemed formed by thy hand, and while we cannot comprehend thy being, we feel that thou fillest immensity; that thy dwelling-place is everywhere; that all times are to thee alike. We know that thy breath is all life; that the brightness of worlds and the glory of systems are derived from thy presence; that motion is given by thee, and that the universe moves on in harmony with thy presence. We know that thou art in all time and space; that thou encompassed all things, and that we, the smallest in the great infinite of souls, are still attended by thy conscious love. We know that though in the great infinite we are as nothing, still, every thought of our minds, every conscious aspiration of our spirit, every want of our immortal souls, is scanned and measured by thee; that our thoughts, scarcely known to ourselves, are to thee clear and distinct; that the powers of our minds, all unfolded, are to thee as clear as a crystal; that thou art within us, and every emotion of our souls is produced by thee, and produces in thee a corresponding emotion. Oh God, we know that thou art with us, and that thy presence fills our hearts with its love, its consciousness of goodness, and that we cannot, if we would, hide our faces from thee. So we look up to thee, God, Father, and ask for strength. We are erring—thou canst give us light; we are sinful—thou canst make us good; we are in darkness—thy beaming love can give us light; we are down in the depths of despair—thy spirit can change our despair to rejoicing; we see death all around us—thou canst make us immortal. We see not thy form, but we know thou art a living spirit. We cannot find God, but we know his soul exists. Therefore, Oh Spirit of Life, let us pour out our praises and thanksgiving to thee, praising thee for all times, places and occasions that give birth to human thought, and add to human experience and knowledge; for every joy and sorrow that purifies and perfects the mind; for every shadow of darkness or ray of light which gives us a more perfect consciousness of thy being; for every good and evil thing, which, blended, make up all that we know of infinitude; for thought and ignorance, which, in contrast, form all that we have of knowledge; for the high and lofty aspirations of the soul, which, contrasted with those that aspire not, seem to point to attainments like thine own; for the living spirit which drinks in, in its unfolding, the power of thine own spirit, and feels thy life; Oh God! for all these do we praise thee. And thy children bless thee for their joys and for their sorrows. They know that both are alike from thee, as assigned for their good. They bless thee, also, for every good and perfect gift which the spirit is endowed; for though material things, blessings and pleasures, may pass away, those exist forever, and grow brighter and brighter as the spirit advances to higher heights of wisdom and knowledge. So let thy children climb up those rugged steps; let the thorns and stones pierce their feet and sides; let their hearts be torn by the cares and sorrows of life; still, we know that the healing balm will come, that thy spirit of love will cure all; that the knowledge obtained will repay them for all suffering; that thy mercy will soothe every sorrow; that the healing balm of thy spirit will be poured upon them, and thou wilt bless them for every sorrow. The human soul cannot but bless thee for every adversity. It is that which strengthens the spirit; it is that which points to high attainments, and self-consciousness and power; it is that which uplifts the soul beyond the groveling thoughts of life, and causes it to know more of thee and thy infinite soul. So we would bless thee with all our utterances. Let them be as of high truth as we can understand, of as much knowledge as we can comprehend; and may we receive as much of thy love as shall soothe our sorrows, calm our fears, and make us trust in thee—that calm, clear trust, which feels that thou art the beginning and the end, and that thy love surrounds us forever. And to thy name, Oh God, spirit of our life, and source of all our strength, shall be praises from countless hearts forevermore, and glad thanksgivings be breathed forth from myriads of souls, in the enjoyment of thy love and truth. Amen.

The subject presented, as we understand it, is "Light." Since, perhaps, the only known light to the material senses, is that which produces upon the atmosphere an illumination, this subject is necessarily a scientific one, for while there are various kinds of light, that which is visible, and which some suppose they can measure and define, is regarded as the only tangible light in existence. It is said, that, in the beginning, God made the heavens and the earth, and that after these were made, he said, "Let there be light, and there was light." To the critical mind, this is not a sufficient source of information. To the scientific mind, it affords no proper explanation of the origin, causes or composition of light; and while the scientific world has been occupied in all ages in determining the various qualities and kinds of light, and classifying its rays, it is still quite evident that the origin of light is undetermined; and the proposition before us, therefore, embodies the origin, nature and composition of light. It is supposed by all men of science that all light has its origin in motion; that motion produces heat; that as the result of heat and motion, light is produced. It is a favorite proposition of science, that light is the positive, while darkness is the negative of creation. We must beg leave to differ with this opinion. There must be a created light. Light is not-existent unless there is a source of light. Space might exist without a sun and world, but there could be no light to illuminate that space, unless suns and worlds were in space. If suns and worlds were created, then light must have been created, and darkness is the positive, while light is the opposite of that darkness, which can overcome it under favorable conditions, but which might be obliterated, leaving darkness alone forever. As light is created, it is confined to localities; so, for instance, to the sun, a star, a burning taper, or the lights in this room. It is also confined to certain conditions. It travels in straight lines, and cannot be bent, except by artificial means. Where light does not fall, there are shadows; and the shadows of creation are far more numerous than the beams. There can be no light where there is not heat and motion combined. There can never be heat and motion without the introduction of what we call space—what you may call spirit, or life, or the principle of Nature, whichever you please. Light, however, has various combinations, and there are as many kinds of light as there are hues in the rainbow, each one produced by certain chemical properties supposed to be existent in the body which produced the light. Light is invariably the result of friction—can never be produced without it; therefore there must be motion; and that motion there must be a vacuum; and that vacuum cause light. It has been determined by men of science that the absolute cause of light is: when light is created, while it can be measured, as far as its properties are concerned, while the angle of its rays can be

clearly determined, while it can always be separated into various hues, as, for instance, red and white and green—all the primitive hues—it still cannot be distinctly determined what is light itself; whether its condition is but locality, traveling from distant suns until it combines with the atmosphere of worlds and thence produces an effect, or whether it is the result of heat acting upon those worlds, and that heat supposed to originate with the sun itself. This was a question for a long time existing in the scientific world—whether light does not, indeed, depend upon the atmosphere of the earth itself, or other worlds where the light of the sun reaches; and in proportion as that atmosphere is dense and heavy or clear and bright, as it possesses certain properties, so does the light penetrate and shed upon the earth its radiance—or perhaps, upon some, no radiance at all. "But this proposition is evident—light is substance, and light travels. If substance, and traveling, it must be composed of something. There is a substance called electricity, which word is as ambiguous as the word "spirit," or "god." This substance is used to explain everything that is not comprehended. The word is used to account for all manner of phenomena that are not understood; and, indeed, no one pretends to know what electricity is. But, whatever electricity is, it constitutes one of the primitive portions of light, as there can be no light without its presence. Whatever electricity may be in its absolute essence, it is that which men call electricity that constitutes the chief existing cause of light. Light depends not only upon the object which produces the heat, but more upon the atmosphere by which it is surrounded, and can only exist where there is a great amount of oxygen existing in the atmosphere. Take a light into a damp cellar, where carbonic acid gas is the principal ingredient, and it expires. Take a light into a room, or out into the open air, where it is perfectly still, and the atmosphere filled with oxygen and pure carbon, and it will burn, and burn on forever. It is evident, therefore, that it is the atmosphere which gives light, instead of the object or cause of the light itself. It is the atmosphere which causes it to radiate, while heat produces the flame. It must have something to consume. As oxygen is the chief element in the atmosphere for the consumption of all bodies, so it is that upon which light feeds.

Light never exists without heat, as we stated before. It is the result of heat, and produces heat correspondingly, because it absorbs the oxygen in the atmosphere, which is turned into carbonic acid gas, producing a depression, and consequently destroying the vitality of the atmosphere. Yet there can be no light, even where there is heat, unless there is an atmosphere to consume. So it is a question whether light can travel through one world and another where there is no atmosphere for it to travel in. It is a question—outside of the atmosphere of your earth, which is about sixty miles in extent, and before you arrive at the atmosphere of any other earth, and long before you could reach the atmosphere of the sun or the other luminous bodies—what, there is between those atmospheres upon which light can feed, and how it is that light can travel from the sun to the earth, when there is no intervening atmosphere for it to exist upon. This is a proposition which cannot be answered, and which, in fact, we pretend to deny. That light does not travel from the sun to the earth, is just as evident as that the taper would not burn if you were to go beyond the highest mountain tops, beyond the clouds, and outside of the atmosphere of the earth, where there is no space, and where there is no atmosphere for light to subsist upon. We also venture to affirm, that outside the atmosphere of the earth, there could be neither worlds nor suns visible to the naked eye, and that all space would seem a blank darkness; that it requires the earth's atmosphere for that heat which emanates from the sun to produce light; that consequently the earth itself, or its atmosphere, causes the sun's rays to beam brightly or darkly, and causes the effect of those rays to become apparent in all the forms that are visible on the earth. The substance which emanates from the sun is not so much heat or light, as it is the power which men call attraction, and which, for want of a better name, we shall call attraction too, but which is not, in reality, that which they suppose to be attraction. That causes a substance emanating from the sun, known as heat, to come in contact with the atmosphere of the earth, that contact producing light, and that contact producing all the light which seems to emanate from the heavenly bodies, the fixed stars, and even from those which are nearest to the earth itself. Without this atmosphere, even nature itself, though the sun shone upon it, as you term it, would be colored with a leaden hue; and the earth itself would be dark, were it possible to exist without an atmosphere. As the light of the moon is simply reflected light, so would the light of the earth be reflected, without the earth's having power to create light in its turn. No body can emit the substance which produces light, unless it has an orbit of its own. Thus those stars and satellites which have no orbits of their own emit no heat, (as your moon does not,) except that which is emitted by other bodies. The light is passed through the atmosphere of the earth, kindling the oxygen, and thence the other gases which combine to make up the atmosphere, producing light; as what is known as electricity produces the ignition called lightning, by passing through the clouds during a thunder-storm, producing for the time being an illumination; so you must be aware that it is simply a combination of space and matter, in rapid motion, which causes that ignition, and consumes the oxygen in its course. When these globules burst, giving forth the space that is confined through their rapid motion, the light ceases, and you hear the sound produced by the concussion.

All bodies coming in contact with the atmosphere, when there is friction, may to a certain extent produce light. So the worlds which pass through space, even the fixed stars, which are at so great a distance that you cannot perceive their motion, but which nevertheless may be whirling through space ten thousand times more rapidly than your earth itself, produce a combination of space with their own atmosphere, causing the ignition of the oxygen and the other gases in that atmosphere and producing what is termed light. That light could never reach your earth, however, through the space that intervenes, except for the atmosphere which always surrounds your earth; and, in our opinion, but for that atmosphere, the sun and all the stars would be obscured; there would be no light, no warmth, and nothing with which to produce light. This atmosphere is produced by motion, and motion alone. Hence there are three essential elements in the composition of light: first, matter—any kind of matter, almost; secondly, motion; thirdly, an atmosphere. As matter, acted upon by motion, produces an atmosphere, so wherever matter exists, light may also be created; but where that does not exist, where atmosphere cannot be found, there can be no light, because there is nothing upon which light can feed. Light is a condition, not a cause—an effect, produced by certain combinations in the atmosphere; that, and that alone. As the different colors of flowers are caused by different chemical properties combined in the germ, which absorbs certain rays of light from the sun, so different chemical combinations, when ignited, will produce different lights; as, for instance, copperas, and the various minerals, will each produce, in their form, green, blue, red, and white lights; and the combination of all these colors constitutes our white light. Now, if the earth were illuminated by a pure white light alone, everything would wear a leaden hue, and instead of the beautiful emerald, that is now visible, the green forests and the bright flowers, the trees, grass, and all things, would be dull and heavy in appearance. But since the earth is not so illuminated,

and the rays of light are diversified, and each form its nature, according to its chemical properties, absorb certain rays of light; you see it clothed in a variety of colors, and beauty surpassingly wonderful. Light can be created wherever there is friction, and oftentimes is created where there is the most oxygen in existence. Thus, as we stated, it is conditional on the atmosphere, and not alone on the cause which produces heat or motion. Without this atmosphere, there can be no vibration of the different rays of light from the sun. Without this atmosphere, nor flower, nor tree could absorb the rays of light. Without it, there would be no conductor for the light, nor any light in existence. This proposition—that light, as such, is created in the atmosphere of the earth—is one which, although the scientific world might deny it at the present day, has nevertheless many strong arguments in its favor. The proposition is that heat emanates from the sun, and that heat, coming in contact with the earth's atmosphere, produces light by kindling it; that when that heat disappears, the light also disappears, because the sun, which is the source of light, and the source of heat upon the earth, is for the time being out of sight; that the atmosphere requires a certain time to rid itself of this light; hence, when the earth, in its travels round the sun, passes a certain condition, the days become shorter from the necessary vibrations of the atmosphere and the change of the orb's position. But even in those remote regions near the North Pole, the artificial light which is visible to you is created—from what? Not from the sun's rays, but from the absolute properties of the earth itself, by rapid motion, extending to a low degree of temperature, which causes a great quantity of oxygen in the atmosphere, producing powerful combustion, and hence the brilliant lights known as the aurora borealis, which in diversity of hue and singularity of form—illuminating the whole heavens at times—seem to outvie the wonderful colors of the rainbow. And yet these cannot originate with the sun's rays, but simply with the motion and atmosphere of the earth itself.

If this be true of the earth, then how much more true must it be, that even the rays of a central orb, like the sun, must be said to be caused by the atmosphere of the object upon which they fall, and that a body without an atmosphere can emit no light? While a revolving body, with an atmosphere, (as all bodies that have motion must sooner or later possess an atmosphere,) will be endowed with light?—that in proportion to the density of their atmosphere, so will be the density of their light? The reason why comets, in their passage through the heavens, have but a central point of light, while the trails are scarcely visible at this distance, is simply because the atmosphere is not perfected, and the sun's rays, or the rays from any other body, cannot fall upon them. Hence there is nothing with which to retain the light; no chemical property, no distinctive atmosphere, and hence the vagueness and indistinctness of their revolutions at times. Yet even these bodies, in their rapid flight through space, sooner or later acquire sufficient matter to control them in degree, and produce the properties essential to distinctive light itself. It is true, that without light every form, every color, every conception of beauty, would be lost, because, if you dive down to the recesses of the ocean, where there is no illumination, there is nothing but a leaden color, and darkness itself. Bring up the treasures of the ocean-bed to the atmosphere and the light, and some are sparkling with emerald hues, some are beautiful in their rarity of color and form—more beautiful than any flowers or forms that exist upon the surface. Yet while they are buried beneath the ocean, there is neither color nor hue, save only the deepest blackness. So even the earth itself, until exposed to the oxygen of the sun's rays, would seem to wear the same color. Where there has never been any oxidation, there can be no hue. And by oxidized, perhaps you will understand what we mean when we say, that when objects are exposed to the atmosphere for a certain length of time, they become imbued with oxygen, and what is termed crystallized. There can be no crystallization without the presence of oxygen. Hence, all objects that are supposed to exist beneath the earth's surface, must at some time or other have been exposed to the atmosphere, and to the influence of oxygen, and hence their present beauty when exposed to the light.

On the effects of light, there are treatises in abundance. Every scientific work abounds in information with regard to its effects. Its seeming qualities are described—the divergence of its rays—the rapidity of its motion—the time that it requires for light to reach a distinctive object—the effect that it produces upon man. For it must be remembered, that all the conceptions of light which human beings have are formed by the effect that is produced upon memory by the physical vision. Different forms see the same object in a different light, and so they truthfully describe it differently. If one person is on the shady side, and the other on the side where the sun's rays shine upon the object, both may see it truly, and yet describe the same object in directly opposite terms. Thus the vision has everything to do with our comprehension of light. We cannot conceive of light without the effect which it produces upon our vision. Take the ingenious structure of the human eye away, and though the earth were illuminated with all the colors of the rainbow, there would be no sight, no vision; yet the light would exist. We must also, in our estimate of light, and in our comprehension of it, make great allowances for the imperfection of the human vision; great allowances for false estimates; great allowances for the illusions produced by disease and nervous affection. Hence the great difficulty in properly estimating, by the sight, the position of stars or planets; but when we have mathematics, which are far better than our own vision, we can determine those things correctly. By direct mathematical rules, we can decide the direction, the absolute velocity, and the power of light, and the different rays or hues which light possesses. We can also determine that light travels in a straight line, can be broken by opaque or transparent substances, and then can travel in other directions; but that if left to its own course, it never travels, except in straight lines, always leaves a shadow where it cannot go, and, as in cases of illumination, where there are lights in opposite directions—rays that cross, each other in every direction; that one ray of light is just as distinct as another; and is composed of many beams—a beam being a small fraction, or a peculiar portion, of the single ray; that a beam may be white, or red, or blue, which colors go to make up the general light of the sun, and that these are all, in their effects upon different objects, corresponding to the objects themselves—that is, to the peculiar chemical properties which the object may contain. Hence the varieties of form and color are all derived from the light which is said to emanate from the sun; and yet these hues are as varied as it is possible to conceive.

It is said that heat and light are the positive elements in nature, while cold and darkness are the negative. The reverse is the case. We know that outside the atmosphere of the earth, the cold is such that it would be impossible for human beings to survive a minute; that there are some mountain tops so high that human beings cannot live upon them; and that it is supposed that everywhere, outside of the atmosphere of distinctive planets, it is not only cold, but dark. Therefore, darkness and cold exist where there is no matter; and matter alone produces light and the effect of light. Matter alone produces heat and the effect of heat. These are almost inseparable; yet light can exist without heat, while heat may exist where it produces no light—because heat exists within all objects, while light exists only when it is emitted, where there is an atmosphere.

All this we have endeavored to state as distinctly as possible, and we give those ideas which are best known to science, and some, perhaps, which are not known, because we venture some things upon our own authority. We give those which are stated by all men of science to be the most probable, and yet you cannot find in any scientific work the component parts of light. They will tell you that it is composed of different rays; that these rays are composed of different beams; that a beam of light may be white, or red, or blue, or green, or yellow, but they cannot tell you what is light. Now, we will tell you. It is simply the result of combustion upon the atmosphere. It is a vacuum, first produced by motion, then generating heat, which sustains itself, and that vacuum being a centre around which all this atmosphere must, of necessity, move, for anywhere near the light there is great motion of the atmosphere, and this light and heat consuming constantly the air which you breathe, the light is caused by the dispersion of the particles of atmosphere, producing a constant friction upon it, and hence light itself. It is said to be electricity; it is said to be some chemical property in the atmosphere—oxygen, hydrogen, carbon; it is said to be the properties of the atmosphere and the earth; it is said to be a variety of things; but it is simply the combination of space with matter. Space is that portion of the universe which is dark and cold. When it comes in contact with matter, there is a direct repulsion—heat is produced, thereby separating the particles of matter, separating the particles of atmosphere, and hence producing combustion, which in its turn is light. There can be, in your vocabulary, no better definition of what the meaning is. Of all the varied effects of light—what different hues can be produced by different chemical substances, what blue and white and red lights can be created—we will simply say, that these are but as primes, through which light shines; that light itself can be of no definite color, but is colored by the surrounding substances; that light itself has no distinctive hue, but is varied according to the object which it surrounds and which generates it; that light itself is of no definite form, but is formed in accordance with the object which produces it and with the atmosphere in which it moves; that it is simply small globules of atmosphere, filled with space; that space constantly bursting the particles of atmosphere, which are substance, and producing explosions—hence light. Wherever there is rapid motion in the atmosphere, as well as rapid motion upon any surface, light can be produced. The hair upon the head of a human being, in cold weather, when the atmosphere is filled with electricity, as you term it, but which we term oxygen, can, by rapid friction, be made to emit sparks of light. Why? Because, the friction, coming in contact with the atmosphere, kindles heat, and hence these particles of space are generated. The particles of atmosphere which are borne in a stream are simply the result of heat. Take a substance which possesses a greater proportion of oxygen, and you will have light instead. So, the atmosphere which surrounds the earth being filled with space—that is, the particles being separated one from the other—in the degree in which they are separated, so there is light. The atmosphere of this room is being constantly fed by the oxygen from without. Close the windows, bar them tightly, so that no oxygen can enter, and as soon as the oxygen which is within is consumed, the lights will expire, and you with them. Whatever feeds light, feeds human beings. Whatever feeds objects upon the surface of the earth, is your life also. That which causes the lamp to burn, causes your blood to circulate and your life to exist; and that is the destructive motion and distinctive chemical properties, producing what is known as combustion. This is why a gas can be generated from the atmosphere, producing light similar to that of your sun. This gas can be distinctly distilled by sufficient heat, and by chemical processes, and it will feed itself from the atmosphere, and give a constant light.

We have said sufficient to give you an idea of our opinions. We do not give the authority of others; that is open to you as well as to us. We give their ideas in our own language, and we will simply say, that the Committee, if they desire, can propose further questions upon this subject, in any of its departments, and we will answer them with pleasure. Q.—Do you think you discriminate sufficiently between combustion and light? A.—Combustion never can exist without producing light. The light may not be apparent always, because the surrounding light may be more brilliant, but there never can be combustion without light. As combustion is always caused by the atmosphere and space coming in contact with certain explosive substances which exist in the atmosphere, which exist in gunpowder, which exist in a variety of other articles, there can never be combustion without accompanying light. When the sun shines brightly, you cannot see the spark that is emitted from the cannon's mouth; but if the sun is darkened, you can see it very distinctly. Q.—Has the human spirit any peculiar light which is indicative of its quality? A.—To spiritual vision, yes; but to earthly vision, no. The light of the spirit is not derived from any object, but is from within, and is called light, that you may understand it. But it is not derived from any material or external object whatever. Q.—When a man shuts his eyes closely, he sometimes sees light of different colors, like a checker-board. Where does that light come from? A.—It is usually considered to proceed from a dispeptic stomach. (Laughter.) Then, in closing the eyes instantly, where there is a brilliant light, as it requires the sixth of a second for any object to impress itself upon the retina of the eye, it requires that portion of time to fade away, and you may still see lights after the eyes are closed. Also, every object which the eye has seen is impressed upon the mind, and as the mind's often clearer than vision; so, when the eyes are closed, the mind remembers what the eyes have impressed upon it long before.

Q.—Can intellectual light on any one subject be continued, fairly, without an admittance of its antecedents? A.—Since there is no particular color to intellect, and since intellectual light is simply another word for intellectual knowledge, and light is employed because it is supposed to be very clear and bright, so intellectual light, or intellectual knowledge, rather, may be continued; but it can never be continued without understanding what are its causes, and what are its antecedents, because the very continuation of any knowledge, in any direction, must be founded upon a thorough comprehension of its causes. Q.—If heat comes from cold, where does cold come from? Or how can a light burn in an ice-house? A.—We did not say that heat came from cold; it is quite the reverse. Heat comes from matter and motion; cold exists outside of matter and sometimes permeates it. In cold, there is a great preponderance of oxygen. But even an ice-house is in the atmosphere of the earth. Q.—I would like to inquire whether the sun is not the original cause of all the light and heat we are acquainted with? A.—Unquestionably, the sun is the central body, whatever pure human heat the earth possesses. But, without the sun, we imagine you would have very little light or heat. Q.—Thinking about the same subject, I would like to know, why should there not be light in the moon, and hence the same temperature there as here? A.—The moon does not revolve in an atmosphere.

Q.—I think you stated, a few moments ago, that mathematics were a surer guide than the eyes, because eyes were different in different people, and you said you were unable to measure the velocity of light, admitting, then, that it traveled. Am I to understand that it travels, and is it not local? There seemed to be an inconsistency. A.—You are not to infer that. We speak of measuring the technical terms used by scientific men as "traveled light." We do not believe that it travels; they do; and they determine the velocity of light by mathematical propositions, as they state, "It is not the velocity of light itself, but the velocity of the effect of light, as light is local, measuring itself wherever its causes are." But philosophers speak of the velocity of light as measured by mathematical rules. We would term it, instead, velocity of motion. Q.—I infer from your remarks that there is a certain place between us and the sun where there is total darkness? A.—Could it be possible for you to live, without present senses, outside of the atmosphere of the earth, you would see neither the sun nor any of the stars, because you would not have the earth's atmosphere through which to view them. Hence, there is nothing to illuminate, and therefore no light. Q.—You have said, I think, that each human soul possesses an atmosphere, or is to, of its own. Is not the soul dependent upon its atmosphere for its perception of truth—its spiritual illumination? A.—That is rather a transcendental subject to introduce in connection with this, inasmuch as we might get the different kinds of light confused—the light of the soul being so very different from the light of the external world. Q.—Do you recognize any radical difference between light and electricity? A.—Electricity is one of the component parts of light. Electricity is not a thing in itself, but an effect. Light is not a thing, but light is an effect, which is produced by a combination of electricity, as it is called, with other substances. Electricity is an essential light; it is merely that which produces light—that of which light is the effect. Q.—Would you be willing, next Sabbath evening, or on some future occasion, to take the subject of Spiritual Illumination, its causes, &c. A.—We have taken that subject with reference to the soul. Every soul, we have stated, on several occasions, bore in itself, as it were, portions of every other soul, with its own peculiar development; and its thoughts often form the garments which it wears, and the rays by which it is surrounded—spiritually speaking. If there are no further questions, as the light is rapidly consuming the atmosphere which you require, we will not detain you longer. We thank the Committee and the audience for their attention, and trust you will remain until the services are concluded.

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