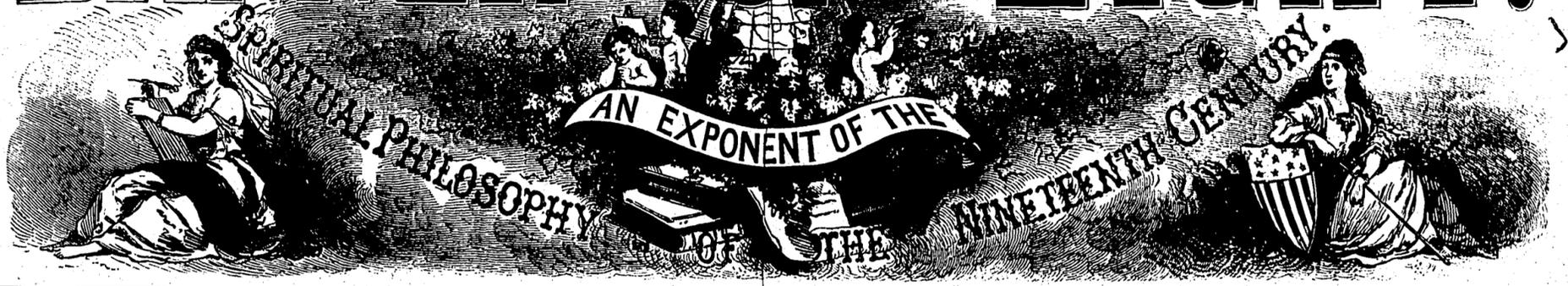


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Spiritual Phenomena.

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 Mannering 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 bed-chamber, 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 endless labyrinth of staircase and ante-room which over-run the mansion, I concluded some heedless guest had mistaken my chamber, or that one of the servants, forgetting the circumstance of its being inhabited, had literally put it to its old use—a passage-room.

"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 asleep.

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, however, 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 not.

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 came—bright, 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 receiving no answer, were unwilling to disturb me,

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 certainly have heard strange and unaccountable

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

I assented; 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 warm-hearted 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 Pierpoint was one of those fortunate women, who, by dint of undaunted assurance, and "an unparalleled tongue," had contrived to have her own way through life. Her first 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 fear is," said Lady Pierpoint. "In short," she continued, with her imperious face, "this room or none."

And Mrs. Mannering, not daring to avow the real cause of her fears, yet feeling that further contest 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 Pierpoint 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 Pierpoints 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 suffocation 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."

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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, "do not mention it; assure me, promise me, you will not breathe a syllable on the subject to any living being. If, among these ignorant and superstitious people, this inexplicable

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

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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, well-behaved 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 happier in some better place?" "No; no; where can I be happier than with you and the children." Their undying love attracts them to us. God bless them.

L. B.
Quebec, August 3, 1869.

MY POSITION.

BY T. L. WAUGH.

[The following was written to a pastor 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 I hold.

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 conception of justice, it being impossible that one can take upon himself the sins or guilt of another. 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. Christina represented Christ, and the two accounts are identical.

You take your idea of the "trinity" from the same source. Parana, 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, man 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 created 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 skin 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 from England be absolutely prohibited.



THE WHITE LADY APPEARS IN THE CEDAR ROOM.

Free Thought.

POSITION OF REV. T. B. TAYLOR.

EDITORS BANNER OF LIGHT—My opinion is that 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 those in the body. This was, doubtless, a bold 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, 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 eagerly 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 identified 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 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 "Harmonical 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 years' 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, study Nature and obey 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 he 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 distinguished 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 all time to come, as man is on the progressive.

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 quarrelling 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 'scallawag' 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.

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 same way. Nearly a year had gone by, and no solution of the dispute had been arrived at, but the parties became more numerous, to the amount, as it was said, of five hundred on each side. Scientific and non-scientific men argued the question both ways with unfaltering earnestness, without either 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 exercising 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 scope of reason. Astronomers say, "the moon revolves round the earth, which is its orbit motion; it revolves in precisely 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, it 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 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, 433 6th avenue, 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, my 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." (Signed) GRONOX.

Immediately after the séance 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 volunteered:

"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 happiness, and we will smooth her pathway. She shall have bright visions until she is one of us." (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. DOUGLASS, 459 6th Avenue, New York, Aug. 2d, 1869.

of the "distinctive features" I have called attention to are pure and undiluted heathenism. Whether or not our Heavenly Father saw fit to subsequently "reveal" the same ideas, and thereby convert what was the blighted folly of heathendom into the glorious light of the Gospel, is a 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 hymn of Martinianus Capella:

HYMN TO THE SUN.

Sublime Power of UNKNOWN Father, or his first Branch (Principle) Ardor who bestowest sensation, Source of the Soil, Origin of light, great Ornament of Nature, Affirmation of the gods, Eye of the World, Splendor of the bright Olympus: Thou who alone canst see thy Father above the heavens, and contempest the Supreme Being. Latium names thee Sun, since thou alone, after thy Father, attainest the pinnacle of the light. As thou dost dissipate the darkness and illumine that which is in the azure of the heavens, they call thee Phos, the light that reveals the secrets of the future, and maketh clear the crimes of the night. The Nile venerate thee by the name of the bountiful Serapis; Memphis sees in thee Osiris; the barbarous races Mithra, Pluto, or the cruel Typhon. Thou art the beautiful Atlas, and the divine Boy of the bent and bountiful plow, Ammon for the sands of Libya, Adonia for Byblus. Thus the universal world invokes thee by different names. Hail, veritable 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 *Harper's Journal*—July number—undertakes passing strictures, which you republish in your issue, July 24, with the inquiry, "What has Mr. H. 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 *Harper's Journal*, or others, whose education had impressed their minds with the infallibility that prestige has given to mechanical theories, mis-called 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 something can be learned of their practices by comparing his quotation with the original. He quotes: "To raise the cart vertically while it is passing three times the height, or thirty inches on the plane." Look 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 1.416 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-thirtieth part what is required by the golden rule.

This last proposition will appear abstruse to those 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 Newton be, and all was light."

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 one who has had his faith in the infallibility of more modern astronomers wrecked by their dogmatic assertions and positive mistakes.

I wish here to state a fact that has come under

deeds, 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 multitude of Powers, on the brilliant woof of heaven, on the carpet of honor, the abodes of the Hosts of Powers!" "I am Alah, the Creator God. . . . Therefore 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 Houses, who torment me the Phatna, who howl around me the Thoth, who cut in pieces me the Tamo, (Creator) who twine bonds for my feet and beat 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 LAMBS for thee at Tan-tatho, who burn it in my flames." "Glorify upon thy face, Weaver of the plentitude of the lands of earth, oh Most Holy! Lord of all that breathes! Beautifier 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 splendor of the clouds of heaven And the light of stars. 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, *Champlouff 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.'"—[*Cleworth*, 1. 523, quotes *Diogenes*.]

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 gods," *Neb*, 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 Iao."

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

But time presses. Let us hurriedly pass in review some of the more distinctive features of Cushite 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 evil (winter), and, correspondingly, 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 season—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, Krishna, "the Blessed One," and Buddha, in India; Fohi, in China; Shaktia, in Tibet; Zoroaster and Mithras, "the Mediator," in Persia; Osiris, in Egypt; Taut, "the Only-Begotten," in Phœnicia; *Hermes* or *Cadmus*, in Greece; *Romulus*, in Rome; *Olin* and *Baldir*, in Scandinavia; *Manco Capac*, in Peru; *Quetzal-coatl*, in Mexico; *Bacab*, in Yucatan; and *Hiwatha*, 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 Krishna, 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, Chaldeæ, 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 in that country under three different forms, at least, as 'the rising sun,' the 'meridian sun,' and the 'setting sun.'"

In closing this article let me assure you that all

SHALL WE GATHER AT THE RIVER?

Respectfully dedicated to the unknown sinner at the Walden Pond Spiritualist Picnic, Wednesday, July 25th, 1869.

BY JOHN WILLIAM DAY.

A bark for the waters is sailing— In splendor and gladness along; And fair hands like lilies are trailing, And voices are blending in song. They sing of that "beautiful river" That flows through the emerald-wood, Where straggle 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-rilling surges Are lost in the blue of the dome. The hat of destiny urges The soul to its ever-green home. Priests tell of a dark, flaming torrent That sweeps "neath a dull wintry sky— Where black, splinter'd cliffs shrink adorning, And toll, savage breezes go by. 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 cry: for Life's stream is eternal— It flows for ever and aye! From the shade of the earth-branches vernal It winds to the starry gem'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, A-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 supreme!" Boston, Aug., 1869.

Original Essays.

THE NATURAL HISTORY OF RELIGION.

BY DYER D. LUM.

NO. XI.—DISTINCTIVE FEATURES OF PRE-HISTORIC WORSHIP.

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 experience by which we alone are enabled to rationally understand natural phenomena. "To the wild, deep-hearted man," says Carlyle, "all was yet new, unvelled 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 Sabalism 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 before 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, Phœnicians, Indians and other Asiatic nations."

This method we have used for the so-called "Turanian" religions, 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 Nature—the 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 necessary 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 declarations:

"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 Creator of God."

"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 Egypt, the Measurer and Weigher of sins; the 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

EDITORIAL CORRESPONDENCE.

BY.....WARREN CHASE.
AMONG THE BLUEBERRY BUSHES.

Toward the closing hours of the July month we were wandering among the well-lodged blueberry bushes in the cow pastures of New Hampshire, near the paternal home of the musical Hutchins...

"AMONG THE PINES." Sunday.—Near Milford, in a thicket of pines, hemlocks, and spruce, is a never-falling spring, where the red men of ancient times used to camp...

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 Winnepesaukee...

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...

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...

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...

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...

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...

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...

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...

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...

WEARING MOURNING.—We long for the day, says the Central Baptist, when this custom shall be obsolete. It is unbecoming the truly afflicted one.

To us if ever did seem a ridiculous habit to wear 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...

TEXAS.

The Philosophy of Spiritualism.

EDITORS BANNER OF LIGHT.—In compliance with the earnest solicitations of a number of the leading Spiritualists of this community...

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...

There is a great deal of interest manifested—people want tests. A good test medium would find a good field in Los Angeles to labor in, and good pay...

CALIFORNIA.

Los Angeles.

DEAR 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...

"The Soul of Things."

WILLIAM DENTON—My Dear Sir: When one 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...

as nearly right as the other, still such a degree of egotism and prejudice is ingrafted into the minds of their followers, that they almost wage a war of swords against one another.

Although, perhaps, you already know, I will explain why sectarians declare Spiritualism a humbug and a hoax. They believe in a HELL, and the DEVIL. They never think beyond the grave, and the latter is described as a sad world from the paths of virtue and morality...

The Scriptures speak of a place of "outer darkness," which is unmistakably the first sphere of spirit-life. What could more fully illustrate the truth of earth being the only proper hell, than where referring to the torment of Christ in Joseph's sepulchre, the Bible says, "He descended into hell?"

CALIFORNIA.

Los Angeles.

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There is a great deal of interest manifested—people want tests. A good test medium would find a good field in Los Angeles to labor in, and good pay...

"The Soul of Things."

WILLIAM DENTON—My Dear Sir: When one 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 exact truth—in guarding against every possible chance of self-deception, as well as at its astounding disclosures...

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...

The Lecture Room.

CHARITY. A LECTURE BY MRS. NELLIE T. BRIGLIAM, DELIVERED IN NEW YORK, JULY 4TH, 1869.

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...

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 depths or shoals of such natures, we find motives which could not produce glad results...

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 unlovely—puts upon him a galling yoke—is the death of his peace...

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?

The law looks not to causes, it faces the final sin, 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...

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...

A wide 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...

Bending over the brink, but not going into the ditch, extend the strong hand of success, 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...

"He who hath found his life shall lose it, but he who shall lose his life for my sake shall find it." Opuence 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...

NEW YORK SPECIAL CORRESPONDENCE.

FLOWERS AND MUSIC AT FUNERALS.

Bring flowers, pale flowers, 'er the bier to stiel A crown for the brow of the early dead!

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.

We are glad to see that the CHILDREN'S LYCEUM is doing its part in the way of introducing a rational and beautiful idea and method.

"Cory was a bright little fellow, and beloved by the whole Lyceum. He was the youngest child and only son of his widowed mother, who had been the leader of Ocean Group from the commencement of our Lyceum.

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.

That which I termed my spirit-body was outstripped 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.

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.

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 ceremonial of despair, and introduce beautiful emblems of the sublime destiny and eternal joy of the spirit.

DEAR BANNER—Doubtless many readers of your valuable paper will be pleased to hear from the Lyceums now in operation in the sunny South.

Mr. Peebles informed us some months since that he expected an appointment from the Government as consul to Trebisond.

WHAT CAN WE DO TO MAKE OUR LYCEUM PROSPER?

The following excellent answer to the above important question is from the Lyceum Banner, and was written by the Leader of Liberty Group, Philadelphia.

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."

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 ceremonial and equipments are outward and visible signs of what should be a high order of physical, intellectual and spiritual fruition.

If we can attain this in any good degree, our Lyceum will indeed be prosperous, whether our numbers be few or many, or our treasury contain little or much.

Jottings by E. S. Wheeler.

Editors BANNER or LIGHT—Did you mean anything particular when you headed my last note to you, "Wheeler on the Ball?"

Last Friday night I slept over the Erie Railroad to Ocean, from Cleveland. May I report, for the benefit of the rest of the timocracy, that N. B. at Ocean 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.

It has been cool, 50° last night at sundown. Corn is of no account; everything else magnificent; heavier crops than for fifty years, says my neighbor. McLean is a liberal community, and Spiritualism is making a conquest of the whole region round about.

How blessed this communion of spirits! How wonderful the results accruing to mortals from a knowledge of it.

July 27th we lectured in Stoughton, Mass. The Lyceum here is in a flourishing condition, and presents a goodly number of smiling faces from Sabbath to Sabbath.

August 1st was passed in the Randolph Lyceum. This we consider one of the very best it has been our good fortune to visit.

Most cordially thine, WILLIE F. WESTWORTH.

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J. BURNS, PROGRESSIVE LIBRARY, 15 Southampton Row, Bloomsbury Square, Holborn, W. C. LONDON, ENGL.

KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

The Banner of Light is issued on an anti every Monday Morning preceding date.

Banner of Light.

BOSTON, SATURDAY, AUGUST 21, 1869.

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LETHBRIDGE COLBY, EDITOR. LEWIS B. WILSON, ASSISTANT EDITOR.

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

Our Unknown Influence.

The influence which we knowingly and deliberately exert over others is astonishingly disproportionate to that which we exercise unconsciously.

Throughout the entire web and network of social life, this secret, unconscious influence radiates from us upon others whose lives are more or less affected by the contact.

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, unreasoned 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?

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Spiritualism in England.

The investigations of the London Dialectical Society have been brought to a close for the 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.

Mrs. Anno 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 were diabolic spirits as well as the opposite, who produced the phenomena; but that as far as her experience went, she was opposed to treating them as "accursed"; that by kindness of feeling and advice tendered to those who behaved themselves wildly, she had results such as elicited from their 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. Berghelm 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.

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

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 experiences similar to those related above by Miss Blackwell. Those denominated "diabolic," are people who have passed to spirit-life in an inharmonious 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.

Be Up and Doing.

The article with the above heading, extracts from which we give below, was written by Oliver Jones Gerlach, 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.

"To reach 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!"

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.

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.

Newspaper Critics.

Every experienced newspaper editor necessarily has passed 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.

No. 1 ironically 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 do n't like the illustrations in your paper—shall be obliged to stop it unless you discontinue them."

No. 4 says: "What a great improvement it is to 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 and scientific matter in the Banner—the paper is too eclectic," etc.

No. 6 adverts to our "original essays" as too astute for the common comprehension; the writer hopes we will omit the philosophical and scientific matter altogether, and fill the space with the spiritual phenomena.

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 bones" 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. That 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.

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, fit 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 anything 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-roofs, talk with marked energy about "planting the gospel" along that great transcontinental route.

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 POPULAR BOOKS FOR SALE AT THIS OFFICE. SEE ADVERTISEMENTS; ALSO SEND FOR OUR CATALOGUES.

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

Message Department.

Each Message in this Department of the BANNER OF LIGHT was claimed by the Spirit whose name it bears, through the instrumentality of...

The Banner of Light Free Circles are suspended during the hot season. They will be resumed on the first Monday in September next.

Invocation.

Oh Lord, thou hast tuned our lips to praise thee, our hearts to understand thee, and our brains 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 strength 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 elevating, justifying, our Father, our Life, thou art an ever-present God amongst 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, 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 touches us of thy nearness, that whispers, "I am here; I am here." Almighty Spirit, let the dew 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.

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

Q.—If, upon leaving the body, the spirit gravitates to a congenial sphere, how can it be unhappy? or, in other words, how can you reconcile congeniality with unhappiness?

A.—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 second 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, knew that he had come from a pure, divine and holy state. His spirit recognized that fact, no doubt, and while it struggled 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.

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

A.—Oh, no; it belongs to every one of us. A.—A conscious life?

A.—Consciousness is a function, 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 gradations in life. We cannot remember when we were babes, and yet we were babes.

Q.—I do not understand where you mean to say that he had 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 present state, and that none of us are. Does not that mark a superiority of Jesus over all others?

A.—No. Pythagoras was conscious of the same. Confucius was also conscious of the same. Socrates and Epimenides were conscious of the same.

Q.—Will you refer me to any particular place in their writings, or in history, that will prove this?

A.—No; I cannot refer to any that will prove it.

Q.—That will testify to 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 speak 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 reach.

Q.—Is it within the power of the controlling influence to refer to the power?

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

Q.—Do we recognize each other in the spirit-world?

A.—Certainly, we do.

Q.—Can our friends that have passed away have 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 follow it.

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

A.—Shakespeare was a very gifted agent, standing between the earth and that which is more spiritual than this; and because he was, he uttered many sayings which those who were vague-minded could not understand. They were vague, misty, indefinite to those who surrounded him; but to him they were great truths, infinite in themselves.

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

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 rehaunt 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 etherized 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.

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

A.—Visions, doubtless, given you by those spiritual beings 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.

Harry Sherburne.

I feel pretty strange here. I am from Dunkirk, New York, Mr. Harry Sherburne is my name. I was in my thirtieth 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 came 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 do not suppose they would care to have me here. Should like to tell mother that I have found father, since I came 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 my cousin 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 promise just as soon as she can.

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

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 was Martha.

Nancy Clark.

I do n't know scarcely anything about this way of return. I used to live in Eastport. My name was Clark—Nancy Clark. I lived here seventy-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 do n't know; can't say as I was a Christian. I went to meeting, and I thought then I was a Christian, but I do n't know now; suppose I wasn't. I had two sons, and I had a 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 terribly for years. I do n't think I was a Christian. I don't think I was. She is living now in Illinois. 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. I told him the Lord would punish him, and I guess he has, pretty good too. I'm glad of it—glad of it. But my daughter Melinda—I want to reach her. I want to tell her I do n'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 why. I am sorry. I shall feel better now. Why do you know it almost made me crazy. I must say I was to blame. It worried me terribly for years. I do n't think I was a Christian. I don't think I was. She is living now in Illinois. 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. 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Banner of Light.

SOLAR ECLIPSES.

Probably the earliest eclipse of which any record exists is that which in the Chinese annals is associated with the tragic fate of Hsiang-Ho, astronomer royal to some ancient Emperor of China.

It is further related that a successor to Hsiang-Ho being duly commissioned by royal authority, he also failed in some important prediction.

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 predicted it.

No eclipse has given the astronomers and the chronologists more trouble than this. All that could be learned from the account of Herodotus is that the event occurred somewhere between 630 B. C. and 585 B. C.

Another more doubtful eclipse is recorded by Herodotus, and commonly known as the eclipse of Xerxes. It is said to have occurred on the 28th of May, 480 B. C.

Proceeding the eclipse of Thales, in point of time, but much less celebrated, having indeed only been lately noticed as a probable eclipse, it is supposed to have occurred at Larissa.

Another celebrated eclipse is called after the name of the tyrant of Syracuse—Agathocles. This commander being blockaded in Syracuse by the Carthaginian fleet, secretly ordered his soldiers to hold the Carthaginian prisoners.

In the record of important eclipses there is a hiatus of more than fourteen hundred years, which brings us down to A. D. 1024.

A total eclipse of the sun occurred at London, on March 20, 1140. The Saxons chronicles give the following statement in regard to it.

Such was the state of knowledge when the astronomers of Europe set out to observe the great eclipse of 1608 in India.

The first glance was made by him through the spectroscopic apparatus, which was analyzed by the prism, instead of forming a continuous series of the seven colors of the rainbow.

One of the most celebrated eclipses of modern times is that which passed over England, including London in its course, on May 31, 1715.

It was 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.

It is interesting to know that the principles of astronomy that govern the occurrence of a total eclipse of the sun in some part of our hemisphere, and of a partial eclipse of the sun in other parts of the world, are the same.

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tion of the sun, which happened at 9h. 5m. 17a. by the clock, or 9h. 5m. 3a. true time. This moment was determined 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 dazzled the beholders, and in a moment restored the day.

A total eclipse in 1775 was observed by the Spanish Admirals with Admiral Flores and the Count of Aragon. His observation has become celebrated by an illustrious second only to the theory of Sympson's hole.

A very considerable total eclipse passed over Boston in June, 1806. At Salem was observed by the Rev. Dr. Benjamin Prudden and the Rev. Mr. John H. Vinton.

On July 8th, 1842, a total eclipse passed over the south of France, which has been recorded by the vivid description of Arago, who observed it at Perpignan.

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total, consequently the observations at the Observatory at Cambridge were of minor consequence. We give below the reports, as they came by telegraph, of observations taken elsewhere, which will be read with interest.

A special dispatch says that the eclipse was not seen at St. John, New Brunswick, owing to heavy masses of obscuring clouds. At Fredericton, the University Observatory reports as follows:

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

Sir: I have the honor to report that I have received a telegraphic dispatch from our observers of the eclipse at New York, dated August 19th, 1869.

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 some of which the following are taken.

According to Prof. J. H. Sanford's observations, the first contact occurred at 4h. 43m. 43s. The commencement of the total obscuration was at 4h. 45m. 30s.

The first external contact commenced at 4h. 25m. 25s. The beginning of the total eclipse was at 4h. 25m. 25s. The end of the same was at 4h. 21m. 38s.

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

Professor Pierce, of Harvard University, had charge of the observations, which were made near the city reservoir. A hundred photographs of the eclipse were taken by Mr. Black.

A brilliant, amber-colored corona appeared around the sun and moon, shooting rays of light outward in all directions, when the whole horizon was illuminated with light of the same color.

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THE SPIRIT HOME OF FATHER HINSHAW.

There, changeless, brilliant, rich and bright, Immortal glories, gems of light, Eternal scenes of truth and love.

A mansion in the inner world was prepared by his angel friends for Father Hinshaw, the spirit of whom many a day calmly had been waiting for its free flight from the earth.

A few years ago the beautiful spirit of this good man first ascended to the Summer-land, a picture of his spirit home was painted in oil and sent him by Mr. Wolcott, trance artist.

The scenery around the heavenly edifice is most enchantingly beautiful. Away beyond, there rises in glory a mountain. How placid and lovely is the lakelet, whose meek 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.

Oh! come ye all, and welcome those Bright spirits from their homes above, For oft they linger, as a rose, Around us with gems of love.

No. 155 S. Clark street, Chicago, Ill., August, 1869.

Elmira, N. Y.

EDITORS BANNER OF LIGHT—Yesterday we enjoyed a spiritual feast in our quiet city. The Chemung County Spiritual Convention held its annual meeting in the Central Baptist Church, commencing at 10 A. M.

At 2 P. M. Mrs. E. N. Palmer, of Big Falls, was introduced, and gave an able and interesting lecture on the Spiritual Philosophy. W. A. D. Home followed, and proved himself familiar with his subject.

At 7 o'clock the Convention entered into evening session. Mr. Van Namee was again presented, and offered up an invocation, which touched the hearts of all present.

At 10 o'clock the Convention adjourned until the following Sunday. Mr. Van Namee will return here after the National Convention, and give an able and interesting lecture on the Spiritual Philosophy.

SPIRITUAL MEETINGS.

APPLTON, Wis.—Children's Lyceum meets at 3 P. M. every Sunday.

BOSTON, Mass.—Mercantile Hall.—The First Spiritualist Association held its 11th Annual Meeting at 10 o'clock on Friday, August 14th.

BROOKLYN, N. Y.—Sawyer's Hall.—The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M.

CHICAGO, Ill.—The First Spiritualist Association held its 11th Annual Meeting at 10 o'clock on Friday, August 14th.

CLEVELAND, O.—The First Spiritualist Association held its 11th Annual Meeting at 10 o'clock on Friday, August 14th.

DOVER AND FOXBORO, Pa.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. and 7 P. M.

ELMIRA, N. Y.—The Children's Progressive Lyceum meets every Sunday at 10 A. M. and 7 P. M.

FOXBORO, Mass.—Progressive Lyceum meets every Sunday at 10 A. M. and 7 P. M.

HAMMOND, N. J.—Meetings held every Sunday at 10 A. M. and 7 P. M.

HINGHAM, Mass.—Children's Lyceum meets every Sunday at 10 A. M. and 7 P. M.

HOLTON, Me.—Meetings are held in Liberty Hall (owned by the Spiritualist Society) Sunday afternoons and evenings.

LOWELL, Mass.—The First Spiritualist Society hold a general meeting every Sunday at 10 A. M. and 7 P. M.

MALDEN, Mass.—Regular meetings will be held in Pierpont Grove, every Sunday at 10 A. M. and 7 P. M.

MILWAUKEE, Wis.—The First Spiritualist Association held its 11th Annual Meeting at 10 o'clock on Friday, August 14th.

NEW HAVEN, Conn.—The First Spiritualist Association held meetings every Sunday at 10 A. M. and 7 P. M.

OSWEGO, N. Y.—The Spiritualists hold regular meetings at their new "Lyceum Hall," Grant Block, every Sunday at 11 A. M., and 7 P. M.

PORTLAND, Me.—The "First Portland Spiritual Association" hold meetings every Sunday in their new Congress Hall, Congress street, at 10 A. M. and 7 P. M.

PUTNAM, Conn.—Meetings are held at Central Hall every Sunday at 12 P. M. Progressive Lyceum at 10 A. M.

LYNN, Mass.—Children's Progressive Lyceum meets every Sunday at 10 A. M. and 7 P. M.

FAIRBANKS, Vt.—Progressive Lyceum meets Sundays at 10 A. M. G. Smith, Conductor; Mary E. Devey, Guardian.

QUINCY, Mass.—Meetings at 2 and 7 o'clock P. M. Progressive Lyceum meets at 14 P. M.

ROCHESTER, N. Y.—Religious Society of Progressive Spiritualists meet every Sunday at 10 A. M. and 7 P. M.

RICHMOND, Ind.—The Friends of Progress hold meetings every Sunday morning in Henry Hall, at 10 A. M.

SALMA, Mass.—The Spiritualist Association holds meetings every Sunday at 10 A. M. and 7 P. M.

SPRINGFIELD, Ill.—The Springfield Spiritual Association holds meetings every Sunday at 10 A. M. and 7 P. M.

STAMFORD, Conn.—The Spiritualist Association holds meetings at Harmony Hall two Sundays in each month, at 2 and 7 P. M.

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