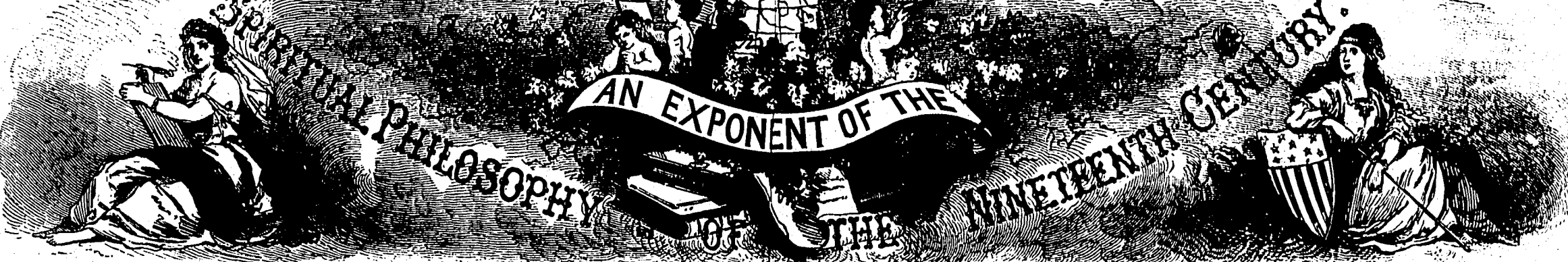


# BANNER OF LIGHT.



VOL. XXV.

{WM. WHITE & CO.,  
Publishers and Proprietors.}

BOSTON, SATURDAY, AUGUST 21, 1869.

{\$3.00 PER ANNUM,  
In Advance.}

NO. 23.

## 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 Mannings of Cheshire, and remember their seat, Ashley Park. It was when I had just left school, that I accompanied my most intimate friend, Miss Manning, on a visit to her mother at Ashley. Mrs. Manning 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. Manning 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. Manning 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. Manning herself, had repeatedly knocked at the door, and receiving no answer, were unwilling to disturb me.

My kind hostess was alone in the breakfast-room when I entered, and was preparing to rally me on my early hours, when, evidently struck by my appearance, she inquired if I was well.

"Not particularly," said I, faintly; "and if you will allow me, I return home this morning." She looked at me in silence for some moments, and then said with emphasis, "Have you any particular reason? Nay, I am sure you have."

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

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

partner. The dominoes 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.

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. Christianity represented Christ, and the two accounts are identical.

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

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

As eternal progression is the order of all 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 communication.

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

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

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

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

POISON IN RED STOCKINGS.—M. Tardieu, the celebrated French chemist, has made some interesting and important experiments with red stockings imported from England. After extracting the coloring matter, he introduced a certain quantity of it beneath the skin of a dog, and he died in twelve hours. A rabbit similarly treated expired in eight hours, and a frog in four. Opening the animals, M. Tardieu reextracted the red coloring matter from their bodies, and with it dyed a skein of silk. In his report, communicated to the Académie 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."

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 Manning, 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. Manning'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. Manning 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. Manning—"Don't know what fear is," said Lady Pierpoint. "In short," she continued, with her imperturbable face, "this room or none."

And Mrs. Manning, not daring to avow the real cause of her fears, yet feeling that further contest was useless, saw with feelings of horror the little orbs 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. Manning 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-stricken Mrs. Manning. "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 Manning, 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. Manning's countenance, as she passed me with her party, or her declaration—"Heaven have mercy on me! for I see very clearly this White Lady will put me in my grave."

The room was then shut up for some years, and I can give no account of what passed at Ashley

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

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

#### PLANCHETTE AND CLAIRVOYANCE.

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

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

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

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

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

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

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

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

If you like to hear from me again, I shall be happy to give you further results, and remain meanwhile, Very respectfully yours, Boston, 1869. H. H.

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

#### A BEAUTIFUL MANIFESTATION.

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

G. L. D., M. D.

Albany, N. Y., August 4th, 1869.

#### SPIRIT PRESENCE.

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

partner. The dominoes 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.

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# 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 DAVIS.

A bark on the waters is sailing,  
In splendor and gladness and song,  
And far hands like lilies are trailing,  
And voices are blending in song.  
They sing of that "beautiful river"  
That flows through the emerald sod,  
Where raptures and rages deliver  
Their praise at the footstool of God!

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

Priests tell of a dark, foaming torrent  
That sweeps "neath a dull wintry sky—  
Where black, splintered drifts shrink abhorrent,  
And wild, 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 err: for Life's stream is eternal—  
It flows forever and aye!  
From the shade of the earth-branches vernal  
It winds to the starry zenith 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 angel's refrain,  
As down from the azure depths o'er us  
They bend to earth's orbit of pain:  
"Ye are gathered beside the bright river—  
Come! launch the soul's bark on the stream,  
And, trusting in God the life-giver,  
Press onward to glory 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. This rule 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, Phenicians, 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 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

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 roof of heaven, on the carpet of honor, the abodes of the Hosts of Powers. I am Allah, the Creator God. Therefore I will cut in pieces the garment of the wicked, I will whom no one is like, not even the princes of the people; (of those) who vex me the Hones, who torment me the Phathas, who howl under me the Thoths, who cut in pieces me the Tanno, (Creator,) who twine hands for my feet and beat with their feet I who call, Fear ye! Fear ye! No one is like to me, not even the princes of the people."

"I slaughtered the holy offering of the LAMB for thee at Tan-tatho, who burn it in my flames." "Glory upon thy face, Weaver of the plenty of the lands of earth, oh Most Holy! Lord of all that breathe! Benefactor 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 Nebu, 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 Abysses, Thou givest fruit-bearing trees of all kinds, The splendor of the clouds of heaven And the light of sight To those who pray to Thee and the leaders of the star-house. Devote to me, my God, a place of rest."

"Oh, men, live soberly, abstain from gluttony. Why do you precipitate yourself toward death, since you are capable of obtaining immortality? Fly the darkness of ignorance, withdraw from the light that is obscured, escape from corruption, acquire immortality. Conductor and chief of the human race, I will show thee the ways of salvation, and will fill thee with the precepts of wisdom."—[*Books of the Three Greatest Hermes, Chanté 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.'"  
—[*Cutheor, 1, 524 quotes Diodorus.*]

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

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

Bar is both "the Supreme" and "the only-begotten son." He is "the chief of the spirits" and "He who like the sun; the light of the gods, illumines the nations." Merodach, "the first-born of the gods," Nebu, 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 CLARIUS.  
Champlain-Figuer 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 Saviors. The Eastern resurrection of the Sun and overthrow of Winter, giving rise naturally to legends of Saviors—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 Ethiopia or Cushite derivation we find this idea emphasized: as Rama, Krishna, "the Blessed One," and Buddha, in India; Fohi, in China; Schakha, in Tibet; Zoroaster and Mithras, "the Mediator," in Persia; Osiris, in Egypt; Taut, "the Only-Begotten," in Phenicia; Hermes or Cadmus, in Greece; Romulus, in Rome; Odin and Baldr, in Scandinavia; Manco Capac, in Peru; Quetzalcoatl, in Mexico; Bacab, in Yucatan; and Hnawatha, of the Iroquois.

V. In their characteristics. 1. These Saviors 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 Saviors were so represented as an illustration of purity. 3. They all came 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 Saviors.

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, Chaldaea, Phenicia 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 Ea of Babylonia, etc. The sun-god in Assyria, Rawlison 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

of the "distinctive features" I have called attention to are pure and undiluted heathenism. Whether or not our Heavenly Father saw it to subsequently "reveal" the same ideas, and thereby convert what was the heathen 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 Martinus Capela:

HYMN TO THE SUN.  
Sublime Power of an Unknown Father, or his first Branch (Propagator) Ardor who bestows 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 contemplate 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 Phœbus, thou who revelest the secrets of the future, and makest clear the crimes of the night. The Nile venerates 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 Actis, and the divine Joy of the bent and beautiful plow. Amen for the savior 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 *Haney'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 to say: first, if Mr. P. had wished to defend and preserve a well-established truth in science, he would have sent his strictures directly to the *Banner of Light*, where its numerous and thinking readers could readily refer to the original article and detect any misrepresentation, if such should have been made by him. The fact of his not doing so, and of having misrepresented what I said, also having founded his argument upon that misrepresentation, is respectfully submitted as proof of his intention to mislead the readers of *Haney's Journal*, or others, whose education had impressed their minds with the infallibility that prestige has given to mechanical theories, 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-third 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-third 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.R.S.E., 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 later 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

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 unequalled 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.

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 8th of June, sitting with Mrs. L. P. Hyde, 453 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 16th of June, at Miss Fox's circle in my room, in answer to a question, I received the following:

"Yes, dear father, she is coming home. Do all you can to make her happy, and we will smooth her pathway. She shall have bright visions until she is one of us."

(Signed) GEORGE.

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 love. Your children are here; they had a home prepared for me. I am grateful for all you did for me."

(Signed) ANNA.

Now if you will please publish as much of the above as is necessary to correct the Commonwealth, you will very much oblige

Yours, &c., D. DOUBLEDAY.

459 6th Avenue, New York, Aug. 24, 1869.

## 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 it positively demonstrated to his own physical senses that we do live after this life, and that there can be no doubt as to the immortality of the soul. As to the religion that we, as true Spiritualists, enjoy, he proposes to take his own time to study and investigate it for himself, and, I believe, will adopt the truth whenever he sees it, and the world shall know it, for his past course in life proves that he cannot act the hypocrite. This is a right that Spiritualists claim for themselves and are ever ready to concede to others, for as soon as a man is fully convinced as to the truth of our glorious Philosophy he will let the world know it.

I was for seven long years investigating the truth of the "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 inner 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 held 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 'scalawag' without denouncing him, no matter where found, whether in the Methodist church or in any other organization." In this respect Spiritualists have been greatly imposed upon, for there are a great many going about, claiming to be Spiritualists and speakers, mediums, &c., who are low and unprincipled, and have been identified by Spiritualists, who have been disgraced by those impostors, injuring a great and glorious cause. I would advise all true Spiritualists to be on their guard. "Never fear to entertain strangers; perchance they may be angels," but look out they may be devils in sheep's clothing.

I am yours respectfully, J. STOLZ, M. D.

Dayton, O., July 30, 1869.

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



## EDITORIAL CORRESPONDENCE.

BY WALTER CHASE.  
AMONG THE BLUEBERRY BUSHES.

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

## "AMONG THE PINES."

Sunday.—Near Millford, in a thicket of pines, hemlocks, maples, &c., is a never-falling spring, where the red men of ancient times used to camp, and near it a large granite rock, which served as the back of their fireplace. On this rock, partly covered by a carpet of moss, our friends had placed a large box for a desk, and using the rock for a pulpit, had arranged in a semi-circle on the hillside seats for a large audience, and they came, and we held two good meetings. It was a romantic scene, and could we have procured a picture of rock, pulpit, spring, grove, audience, speaker, &c., we should surely give it to the readers of the *Banner of Light*. Many aged people were there, among them one who had often drank at the spring over sixty-five years ago when on her way to and from church. During intermission the Indians came through a medium, and related the history of their visits long ago to the old camp ground, and rejoiced at our occupancy for the purposes for which we were using it. As the evening shades came creeping down the hillside the large audience drove and walked slowly and reluctantly away, evidently lingering and reflecting on a well-spent day. One devoted Christian, however, seemed disappointed, as he had asked us to explain how the soul was affected by the unpardonable sin committed against the Holy Ghost, which we had interpreted to be against the soul of each person committing it; and he seemed deeply to regret that we did not make the consequence eternal misery, but allowed that wounds on the spirit, like those on the body, would heal, and might be outgrown. Poor souls! there is not a peg to hang a hope of eternal misery on, in our religion nor in Nature.

## RAMBLING.

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

## AMONG THE CLOUDS.

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

Writing at the Tip Top House, which is on the outside only a pile of rocks, on a larger pile, but inside comfortable, we cannot realize that we are near the fabled heaven, and hence do not listen for the tunes and tones of sacred music, but the winds are melodious, and sleep is sweet. Summoned at four o'clock in the morning, and the clouds parted and a stratum of clear air between the upper clouds that hide the sunrise, and the lower clouds that are settled on the valleys, covering the roads, cottages and farms, for hundreds of miles, and looking like water. Between these two regions of clouds were all the hills far as the eye could see, and over them most richly variegated clouds, leaving, in this region of clear air and the clouds that border it, one of the most magnificent views we ever beheld, and well worth the cost and the shivering we took to get it. Nestled in a nook among the loose rock, and partly

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

To us it seems wrong to require the people to build more and new colleges to escape the tyranny of sectarian superstition, when we have plenty of them and plenty of room in them, with liberal endowments for professorships, and only so perverted as to render their practical utility almost worthless by a superstition that the people of this country have outgrown, but to which they are bound by the laws, rules, donations and endowment bonds of nearly every college in the country, and which were made by persons now in the other life, who would be glad to revoke them, and would do it if they could reach the crusty old fogies that now rule in those institutions and live on the means thus bestowed on 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, and over which Spiritualists are constantly carrying and receiving messages, and by means of which we can correct mistakes, and right wrongs between friends and foes of both sides. We often think what a blessing it would be if Girard and other donors of colleges could be listened to and allowed to direct or dictate in the disposal and management of means thus left for the education of the young. They have seen the uselessness of sectarian education, and would now stop it if they could give directions for the management of the schools they endowed. But we must "wait a little longer."

## PURITY.

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

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

The false notions of purity set up by the church, in which a woman is taught that no sexual contact with her husband can be impure, or render her so, however corrupt or polluted or lustful he may be, has led society into a most degraded and diseased condition, since the teaching in connection with this has been that wives must submit to their husbands and give up the control of their bodies to the basest of passions and indulgences, even to the destruction of health and life and the ruin of offspring. The thousands of little sickly forms that are annually dropped into the graves are a living protest against the impurity of our system of rearing children, or at least of generating them. The church relies on regeneration to save the adults, but the little ones go away too soon to be regenerated, and carry with them too often the curse of the parents in the sinful and impure act that started their forms into growth. Until every woman can own her body and have a right to keep it pure and holy, and every man feel that each body is a holy temple for the soul that lives in it, and both be made to feel the necessity of keeping these temples sacredly pure and healthy, we may preach and write in vain about "free love" and base passion and licentiousness, which, in our day, is mainly covered up by the legal garment of marriage. Woman must be legally protected, in as well as out of wedlock, to secure the purity of the race and better children.

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

WEARING MOURNING.—We long for the day, says the *Central Baptist*, when this custom shall be obsolete. It is unbecoming the truly afflicted one. The woe says, by the black garments, "I have lost a dear friend. I am in deep sorrow." But true grief does not wish to parade itself before the eyes of the stranger; much less does it assert its extent. The stricken one naturally goes apart from the world to pour out the tears. Real affliction seeks privacy. It is no respect to the departed friend to say we are in sorrow. If we have real grief it will be discovered. Surely your sorrow will not be questioned, even if you should not call in the milliner to help display it. Do not in your affliction help uphold a custom which will turn the afflictions of your poorer neighbor to deeper poverty, as well as sorrow. We are glad to see at last that even Christians are waking up to a sense of duty, as well as consistency, in the forms and ceremonies connected with the departure of persons to the spirit-life.

To us it 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, but as a fashionable sign only, and often a real mockery. Persons often wear it to show they are or are soon to be in the marriage market, and are most ready on every occasion to announce that they have lost a wife or husband, and of course are trying to find another to replace the lost, making a mockery of mourning apparel and a screen through which to look after another companion or victim. This particular use of mourning apparel has for many years sickened us of the whole system, and induced us at first to look after its practical utility, which we never could find, and hence have for years written and spoken against its use.

## TEXAS.

## The Philosophy of Spiritualism.

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

W. N. BRYANT.

Houston, Texas, July 6, 1868.

HOUSTON, TEXAS, July 4th, 1868.  
MY DEAR BROTHER, Your kind letter of the 16th ult., expressing a desire to gain a further insight into the truth and philosophy of Spiritualism, is to hand; and believing that such information as I am possessed of will contribute to that end, I essay to expound the principle of it and its ulterior objects and benefits, as imparted to me by and through impressions made upon my own mind, and considering that I am but a youthful follower, as it were, (my conversion having been recent,) and the further fact that I have never read of or heard its philosophy explained, it must be that these "impressions" are emanations from spirit-life. There are seven spheres in spirit-life, and each sphere is possessed of several degrees of happiness, which you may say is clearly proven in the Bible, where it speaks of the "seventh heaven," which distinctly implies that there are other heavens; but as the Bible designates the "seventh heaven" as a place of superlative bliss, it is fair to suppose that this is, numerically, the highest and the most exalted sphere. The first sphere is that nearest the earth, and is a place of happiness, although it is neither a place of torment. It is a place of darkness, where, like a man who is benighted and has lost his way, he gropes about in bewilderment, in a vain effort to find out where he is and which way he should turn. And like a man who is expounding a riddle or unraveling a puzzle, he discovers its secrets by degrees, which seemed at first to almost defy his penetration; and it is with those who pass to the first sphere. As the truth forces itself upon them that they are benighted and bewildered, and as they are impressed to believe there are beauties beyond, which, by the employment of proper means, may be attained and partaken of, they set about to find out the means whereby they may come in for and lay claim to a greater affinity for things earthly than this object is accomplished by PRAYER—sincere, fervent, honest prayer—to the ETERNAL SPIRIT, the giver of all good; and the more knowledge he gains of the beauties beyond, which is in proportion to the degree of repentance he feels, the faster he progresses in the scale that qualifies him for passing from one sphere to another. The progress of man is necessarily slower than that of others. This depends upon the "deeds done in the body," and the atonement must be in proportion to the degree of guilt. If, for instance, a man has habitually set at defiance all laws, human and divine, the darkness with which his soul is enveloped is most intense. As everything earthly is of a corrupting nature, his soul will have a greater affinity for things earthly than for those things more pure and beautiful beyond; his repentance when it comes will be made with reluctance, and will be yielded with such regret at laying aside those corrupting influences acquired in earth-life, that the progression will necessarily be of the slowest. After progressing three or four degrees, I imagine the corruption of the soul is overcome, and their faith to progress depends upon the amount of good deeds they perform, which may be invisibly wrought by influencing mortals to do good, and the amount of good they perform depends upon the degree of earnestness they feel, and the zeal with which they labor. The whole thing, like our own organic laws, is a system of rewards and punishments, but there is no necessary eternal punishment, or a devil, as the Orthodox would have the fear of the devil, as things may have a salutary effect upon society, and restrain man from the commission of crime, and yet it may reasonably be doubted, for if we search the prints we discover that a large proportion of the catalogue of crimes are attributed to the votaries of the various churches, and many even by the very exponents of these religions, which exhibit a total disregard of the belief in the existence of a hell. While the promulgation of a doctrine having for its foundation the devil and hell-fire may or may not do any great good, still I do not believe that it does any great harm, for after all, the various beliefs are founded on the Bible and Christ, which should be the pillar and corner-stone of every faith.

I believe that the truth is, that however evil a truth may be, it is impossible for all to accept it, and all to think alike. I am forced to the conviction, therefore, that though men's ideas of Christianity may be adverse; though the cardinal principles in the faith of one man may be diametrically the opposite of those of another, they may be equally sincere, and so the whole thing resolves itself into the conclusion that we have a great variety of roads and all converging to the same centre, and affording equal certainty of salvation if pursued with an honesty of purpose, notwithstanding the church teachings tell you differently; some of which are probably sincere, and are bigoted, (the result of educational prejudice), and game affect to believe there is but one road, and their preachers the only proper pious, and that to approach heaven will involve an abridgment of their power!

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

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

as nearly right as the other, still such a degree of egotism and prejudice is ingrafted into the minds of their followers, that they almost wage a war of words against one another. The spiritual doctrine is a universal one, however, although the others are not. The other creeds believe they are right, and would persecute those of different beliefs, while the spiritual doctrine, although born of a positive knowledge, and not a theory, like the others, accords to all other denominations, honesty and sincerity of purpose.

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

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 were referring to the statement of Christ in Joseph's revelation, the Bible says, "I descended into hell." To make my argument as brief as possible, each sect and denomination interpret the Bible to suit themselves, and as they understand it so they construct their creeds, and this is instilled into the minds of their youthful followers, together with a prejudice against all other sects and denominations, and a bigoted dogma soon become by these oral teachings, that if untaught power were conferred upon them they would establish a censorship over the press, and reinstate the Inquisitions to-day, before which those of Catholic history would pale in the extent of their atrocity. Respectfully,

W. N. BRYANT.

## 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, and called the Harmonical Circle. We commenced by hiring a room; now we rent a nice new hall, and have circles Sunday afternoon and evenings for our manifestations that we can get. This is the fifth month, and we begin to feel secure in our position, and hope to be able to invite some good lecturer to come and labor with us. At present we are too poor to think of it, and shall be obliged to do the work among ourselves.

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

The names of our officers are, respectively, President, Thomas A. Garvey; Vice Pres., Mrs. A. D. Wiggin; Treasurer, Mr. Mayer; Corresponding Secretary, Frank Baker. We have everything to encourage us in the good work; in point of numbers we can count the largest congregation in the city, and many are earnest seekers for truth. I have been here nine months, and rejoice at the progress that has been made since my arrival, and hope to see still larger numbers made steadfast in the truth. The *Banner of Light* is a welcome friend in our beautiful valley, and we hope we may have the pleasure to shake hands ere long with some of its managers in our own home, and show you a few "notions" not found at the "Hub." In your arduous duties and multifarious avocations, and in the midst of a city operating with you in the principles of progression on the Pacific slope, whose motto is: "Never surrender the ship." The churches are shaking with a kind of shake that ship. I have experienced the same kind of shaking, and feel very much, with so many minds that do not believe in creeds, as any kind, as are found here. We have the soil; with the right kind of workmen the harvest will be great. With a God-speed, I will close.

Your sister and co-laborer in the cause of spiritual progression,  
ANANIAS D. WIGGIN.

## "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, and well as every chance of misunderstanding. I am surprised, and delighted too, to see that the understanding of the reader is prepared by his own experience to anticipate some of your conclusions even before his eye overtakes them. For instance, before I arrived at your treatment of dreams, I said to myself, "Perhaps this strange power is going to account for the otherwise unaccountable and confusing, the confusion, the absurdity of our dreams, that may get their cue from the walls of the room, the curtains, or the bed we sleep on, or the clothes that cover us." A little further on I find that to be your own idea and language, at page 233. Page 278.—Nothing of this kind is more common with my wife than while looking out of the window, to suppose that she sees certain persons passing; but in a minute or two she sees the same persons passing in the same direction, showing that the first impression is probably what you describe it to be; and now she is so accustomed to this that I think she would hesitate to take an oath in a court asserting the "real presence" of any one at any place at a particular time, depending on her sight alone. I have myself experienced that picture of my whole past life which you speak of on page 335. I had taken a dose of spirits of turpentine as a medicine. Its action was very violent; whether it brought me near to the portals of the other life or not, I cannot tell, but I saw, as it were, the whole of my past life, as we see at a glance all the different parts of a picture, just as you describe it, and I have had the same accounts from different persons who have been nearly drowned. I will give you one more confirmation of what you say at page 278. In 1839 I was busy in my "sanctum," about a hundred rods from home—my hands very busy, while my mind was rather passive, the words "knave or a fool" occurred to me, but not particularly connected with anything to which they could be applied. Thinking the words over, I said to myself, "One of those words is useless; because one is a fool to be a knave—one implies the other." Two hours afterwards, while at dinner, my wife said to me, "I had a very odd thought come into my mind this forenoon." "What was it?" I asked. "Why," said she, "it was the phrase so common, 'a knave or a fool,' and I thought the inventor of the phrase showed his own folly, because there is no difference—one is a fool to be a knave."

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

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

JOSIAH WARREN.

Cliffdale, Mass., July 18, 1869.

## The Lecture Room.

## CHARITY.

A LECTURE BY MRS. NELLIE T. BRIGHAM, DELIVERED IN NEW YORK, JULY 14th, 1869.

"Bear ye one another's burdens."

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

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. Waiting in vain for the waters early to bring back the bread cast upon them, for the clasp of the hand and the music of gratitude in their ears, they feel injured and neglected, and selfishness seems to them the better way. Charity we define as a path that begins in an earnest desire to do good without reservation for a reward, and as such it is certain to bless the manifestor. Genius, greatness, goodness, in their first flower, the world falls to appreciate; but because of its blindness should they stay their discoveries or hide their truths?

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

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

The law looks not to causes, it faces the final 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, supplying all the surroundings calculated to promote the wise, pure, beautiful and good. Wrong is simply the offspring of impure, imperfect conditions, and will yield gladly to a wholesome atmosphere and become right.

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

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

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

Bending over the brink, but not going into the ditch, extend the strong hand of succor, showing hostility to the vice, not the victim. Develop the charity of deeds, and the burdens of life will drop and roll away. Fear no personal peril in this endeavor. Life's loss is less likely than in selfishly seeking its safety. Its risk for the right is its best protection. "He who hath found his life shall lose it, but he who shall lose his life for my sake shall find it." Opulence hereafter is selfishness here. The working soul sends his wealth before him, and carries a conscience that cheers him all the way. The fallen, the afflicted, the despairing, find in him friend and physician, and he in them of treasure an ever increasing store. Heart to heart and soul to soul the links of life must be united, until all are gathered into societies of mutual interest and love; then the fruition will be whose forefathers we have long had, that in "bearing one another's burdens" we find entire exemption from our own.

WALTON TOWNSEND.

Harlem, N. Y., July, 1869.

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







**Lycium Meeting at Mercantile Hall.**

On Sunday forenoon, August 8th, the officers and members of the Boston Children's Progressive Lyceum assembled at the usual hour at their hall on Summer street. The exercises were opened with singing by the Lyceum and Silver-Chain recitations, after which wing movements were participated in. Recitations were given by Misses Mary Avery, Gertie Blackmar, Minnie Pearson, Jennie Atkins, Minnie Atkins, Amy Drake, Ella Randall, Bertie Lovejoy, George Cayman, Hattie A. Melvin, of the Boston, and Miss Ella Chase, of the South End Lyceum. Masters Warren Doolittle and John Fallon also favored the audience with selections. Charles W. Sullivan sang, "The sunbeam glides the valley." Miss Addie Davenport, a small vocalist, sang "Scenes that are brightest," accompanying herself on the piano, showing considerable skill for one so young. J. M. Chouteau (under influence) made some remarks, after which the Grand Banner and Target Marches took place, the music being furnished by Miss Addie Morton. Messrs. D. N. Ford, Charles W. Sullivan, Miss M. A. Sanborn and Mrs. A. Morton joined in a quartette, and the exercises closed.

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

**Our Subscribers' Work.**

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

**Spiritualism in Baltimore.**

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

**Three Days' Meeting at Abington Grove.**

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

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

**To our Subscribers.**

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

**Abominable.**

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

**Delegates to the Sixth National Convention.**

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

**North Collins Three Days' Meeting.**

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

**New Music.**

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

The "Chauncy Hall School" in this city commences its forty-second year, Sept. 6. See notice in another column.

**The Spirit-Photography Prosecution Case.**

ARGUMENT OF JOHN D. TOWNSEND, ESQ., COUNSELLOR FOR THE DEFENCE.

Next week we shall occupy a large portion of the *Banner of Light* with the entire argument of JOHN D. TOWNSEND, Esq., in the defence of William H. Mumler, the spirit-photographer, delivered in the Court of Sessions in the city of New York, May 3d, 1869, before Hon. Joseph Dowling, Justice.

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

**Movements of Lecturers and Mediums.**

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

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

Joseph D. Stiles, of Boston, will lecture in East Calais, Vt., Aug. 15th and 29th; in Marshfield, Vt., Aug. 23d. Address at Danville, Vt., till further notice.

Cephas B. Lynn, for the present, is lecturing in Oswego, N. Y. Address care of P. O. box 937. He is going further West, and will make engagements to lecture.

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

Moses Hull speaks at Laporte, Ind., Aug. 20th.

Mrs. Hattie E. Wilson is to speak in Salem, Mass., Aug. 23d.

N. Frank White was in Boston last week. He can be addressed during August care of this office.

Mrs. Carrie M. Cushman can be addressed at Hillsboro' Bridge, N. H.

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

**Proposition to Unite the Greek and Catholic Churches.**

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

**Excursion from Providence.**

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

**Dr. J. R. Newton.**

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

**Education for Girls.**

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

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

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

Respectfully, L. U. REAVIS.

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

**STATE HOUSE, BOSTON, July 28, 1869.**

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

Truly yours, D. WILDER.

**New Publications.**

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

Good Health continues to come where it is wanted, and is doing excellent service in correcting physical evils by dispelling the fogs of popular ignorance.

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

**ALL SORTS OF PARAGRAPHS.**

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

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

Moses Hull has resumed his former position on the editorial staff of the *Rosium*, in connection with W. F. Jamieson and D. W. Hull. A strong editorial team. Success to the *Rosium*.

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

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

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

Digby says it's very sweet to "raise Cain" on a plantation.

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

The consumption of coffee causes consumption. It is a worse beverage than whiskey—with this difference only, the latter kills quicker.

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

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

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

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

"Who is patted to death by ladies with marriageable daughters? The bachelor. Who is invited to tea and evening parties, and told to drop in just when it is convenient? The bachelor. Who lives in clover all his days, and when he dies has flowers strewn all over his grave by the girls that could not entrap him? The bachelor. Who goes to bed only because time drags heavily with him? The married man. Who gets a scolding for picking out the softest part of the bed, and for waking up the baby in the morning? The married man. Who has to split, and marinate, and hold to drop in just when it is convenient? The married man. Who is taken up for whipping his wife? The married man. Who gets divorced? The married man."

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

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

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

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

ANTI-PROHIBITION LIQUOR LAW MEETING.—At a mass meeting of German citizens, held in East Cambridge on the 6th, among other resolutions passed was the following:

Resolved, That we regard all legislation in favor of the holiness of the Sabbath as a production of fanaticism and intolerance, and we are convinced that the freedom of churches, museums, public libraries, and other useful and harmless recreation Sundays, will morally tend to abolish intemperance and other abuses.

It is a curious fact in history that during his lifetime Copernicus, in the sixteenth century, was excommunicated by a Papal decree for publishing his System of the Heavens, and it remained thus till 1821, at which time the predecessor of Pius IX. revoked the former bull, after the lapse of nearly three hundred years. How happened "God's vengeance on earth" in the first instance to make such a bull? In the second instance, if Pius was an "Infidel," as good Catholics believe, how happens it that one of them revoked a former bull? Can the Boston *Pilot* enlighten us?

T. S. Wellington writes from Little Sioux, Iowa, that there is an opening for a good lecturer in that place.

WILLIAMSBURG, N. Y.—H. W. Will, Fourth street, at his bookstore keeps a circulating library of spiritual works. This is a convenience that liberal minds will appreciate.

Scene at Long Branch: "The horrid surf makes me keep my mouth shut." Sarcastic husband—"Take some of it home with you."

An international congress of societies for the protection of animals has just been held at Zurich.

Sharks are daily visible in the East River, New York; also on Broadway.

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

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

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

The Independent Order of Old Fellows has had an accession of thirty thousand new members within the past two years, and a total relief fund of \$700,000.

"How can you do the most good?" asked a lady of a little girl. "By being myself just as good as I can be," was the wise reply.

Dr. Dake has closed his office in St. Louis during the heated term. He will visit several places in the North and West. The Doctor's success is eminent. Read the following testimonial:

"Dr. Dake—Dear Sir: Previous to seeing you I had put health for years—yes, given up as *per se*. You gave me one treatment, prescription and medicine, December, 1868, and I am now well, cured. Complaint, heart disease and female difficulty. Respectfully, MRS. ROSA TERHUNE."

**OUR NEW PUBLICATIONS.****Opinions of the Press.**

From Human Nature (Eng.) for June.

The field of progressive literature has been remarkably fertile of late. It is not long since the first of a series of three volumes by Andrew Jackson Davis saw the light, viz., "Arabia, or the Divine Quest," "A Stellar Key to the Summer Land," and later, "Memoranda of Persons, Places and Events, embracing Spiritual Facts, Impressions and Discoveries in Magnetism, Clairvoyance, Spiritualism," &c., &c., all three published in Boston by White & Co.

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

From the Lynn Transcript.

THE HARVESTER: For Gathering the Ripened Crops on every Homestead, Leaving the Unripe to Mature.

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

From the Religio-Philosophical Journal.

ALICE VALE: a story for the times. By Lois A. Babcock.

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

From the Monthly Religious Magazine.

THE QUESTION SETTLED: A Careful Comparison of Biblical and Modern Spiritualism. By Rev. Moses Hull.

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

**Spirit Likenesses.**

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

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

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

**Spiritualism in West Plattsburgh, N. Y.**

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

ELISHA BRADFORD.

**Spiritualists' Grand Mass Grove Meeting.**

The Spiritualists of Boston and vicinity will hold a three days' Grove Meeting, at Island Grove, Abington, on Friday, Saturday and Sunday, August 20th, 21st, and 22d. The exercises on Friday and Saturday will consist of the usual amusements at places, such as dancing, singing, dancing and dancing, &c., as well as speaking. On Sunday, the time will be devoted to speaking, and such other exercises as are consistent to the day and occasion.

Prof. Wm. Denton, Miss Lizzie Doten, Mrs. F. A. Conant, Horace Weaver, Warren Chase, H. B. Storer and other prominent speakers will be present on Sunday. On Friday and Saturday, special trains leave the Old Colony Depot, Boston, at 8:15 and 12 o'clock, for the Grove. On Friday and Saturday, special trains leave from Fall River, Plymouth, Taunton, and other stations, will take the regular trains, at reduced rates. On Sunday, special trains will leave as follows, stopping at all way stations: From Boston, at 8:30 and 12:30 o'clock; from Fall River, at 8:15; from Plymouth, at 8:30; and from Taunton at 8:15 o'clock. Returning, leave the Grove at 6 o'clock. Fare to the Grove and return as follows: From Boston 90 cts.; from Fall River, 50 cts.; from Plymouth, 35 cts.; from Taunton, 25 cts.; from Hingham, 40 cts.; from Abington 25 cts.; from Taunton, 15 cts.; from Easton, 10 cts.; from Stoughton, 10 cts.; from Randolph, 10 cts.; from Braintree, 10 cts.; from Fall River, 10 cts.; from Middleboro', 10 cts.; from Bridgewater, 10 cts.; from Bridgewater, 10 cts. Tickets good from Friday until the afternoon of Monday, on any train, for one passage to and from the Grove. It is expected that Laura V. Hull will give sittings on the grounds, thereby giving those who desire, the opportunity of witnessing her wonderful manifestations.

The friends who have never visited this Grove a slight description will perhaps be acceptable. The Grove consists of about fifty acres of fine trees, set at convenient distances. The soil is a hard, sandy nature, which soaks moisture so readily, that in one hour after a heavy rain the moisture will be scarcely noticeable, thus proving these grounds to be the best for the purpose. The Grove will give sittings on the grounds, thereby giving those who desire, the opportunity of witnessing her wonderful manifestations.

Ample arrangements have been made for tents and lodging accommodations by Messrs. J. H. Harris and Wm. R. Vandenburg. Parties wishing to secure tents or lodging accommodations, either on or off the grounds, at reasonable rates, are earnestly requested to communicate immediately with J. H. HARRIS, box 99, Abington. Scientific police force will be in attendance to insure order and quiet for all who may attend.

H. H. GARDNER, M. D., Manager.

**First Lyceum Picnic.**

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

ALBERT MORTON, } Committee.  
D. N. FORD, }  
M. T. DOLK, }

**Spiritual Periodicals for Sale at this Office.**

THE LONDON SPIRITUAL ALMANAC. Price 30 cts. per copy. HUMAN NATURE: A Monthly Journal of Zolistic Science and Intelligence. Published in London. Price 25 cts.

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published in Chicago, Ill., by B. S. Jones, Esq.

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**Special Notice.**

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**Sixth National Convention, or the American Association of Spiritualists.**  
The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kew-Forest, N. Y., on the 1st day of August, 1869, commencing on Tuesday, the 1st day of August, at 10 o'clock in the morning, and continuing in session until Thursday, the 3rd day of August.

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

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

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kew-Forest, N. Y., in the City of Buffalo, State of New York, immediately after the adjournment of the Sixth National Convention of Spiritualists, on Thursday, the second day of September, 1869, at 10 o'clock in the morning, and to continue in session from day to day until the business of the Convention shall be accomplished.

The first day of the Convention shall be devoted to the business of the Children's Progressive Lyceum, and each Local Organization is invited to send as many Delegates as they may desire, and to continue in session from day to day until the business of the Convention shall be accomplished.

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**Annual Convention of the Vermont State Spiritual Association.**

The First Annual Convention of this Association will be held in West Randolph, Vt., on Friday, Saturday and Sunday, Sept. 10th, 11th and 12th, 1869. Articles and a list of the constitution adopted at the State Convention held in Danbury, Sept. 14th, 18th and 19th, 1868, are enclosed.

By order of the Committee,  
E. B. HOLDS, Sec'y.

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

The fourteenth annual meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Danbury, Vt., on Friday, Saturday and Sunday, the 27th, 28th and 29th of August, 1869, continuing three days.

By order of the Committee,  
E. B. HOLDS, Sec'y.

**Annual Meeting.**

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, O., September 10th, 11th and 12th, 1869. Societies and Lyceums in the State are requested to send Delegates according to the following rule: Societies or Lyceums existing separately, one delegate each, and one additional for each fifty or fractional part of fifty members over the first fifty.

By order of the Committee,  
E. B. HOLDS, Sec'y.

**Notice.**

The Spiritualists of Boone Co., Ill., and vicinity will hold their sixth annual meeting in the village of Boone, commencing Friday, August 20th, and continuing to Sunday evening, the 22d. All lovers of truth and untrammelled thought and speech are cordially invited to attend.

By order of the Committee,  
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