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THE RELIGIOUS TEACHINGS OF

The Rostrum.

SPIRITUALISM.

A Lecture delivered before the Brooklyn Conference of Spiritualists, Nov. 15th, 1879. by

HENRY KIDDLE.

Reported for the Banner of Light.

The grandest feature of what is called Modern Spiritualism is the light which it has thrown on the future world, the condition of mankind on passing into it, and their subsequent progression toward higher spheres, or degrees, of spiritual wisdom, purity and happiness. The great mass of information in relation to this momentous subject which has been received by means of spirit communication, during the last thirty years, constitutes a Revelation far transcending any other previously youchsafed to mankind, not excepting even that of Swedenborg-the greatest seer, or spirit medium, of the eighteenth century, and one of the greatest the world has ever seen.

There is, indeed, it must be confessed, much in the messages of these latter days that seems contradictory; but, in judging the statements that come in this way, we must beware of prejudice, of preconception, but more particularly of willful, blind conceit; we must bear in mind how little we, in this life, can ever really know of the spirit-world and of the nature of spiritlife-its varied scenes, its inconceivable condiwoud the realm and sen sation. Revelation is not reason; and, although we ought to bring to bear upon what is presented as revelation our best and calmest reasoning powers, we should beware of judging it by the independent conclusions of reason, or of scientific investigation. The mere fact of revelation implies that what is disclosed is beyond the reach of our ordinary observing and reasoning faculties. No man, by the exclusive exercise of these faculties, could ever have learned any thing of the vast supersensuous realm around him. No; reason conducts him to the scientist's paradise-Materialism, in which he indulges in his worship of Protoplasm-the (so called) "physical basis of life"; adores the ideal genius of matter, as possessing, according to his enlightened scientific creed, the "promise and potency of every form of life"; or the goddess of Nature, whose wondrous beauties of artistic creation and intelligent design, the devotee of Materialism is always ready, in the blindest and weakest kind of idolatry, to worship, mistaking the creation for the Creator, in defiance of the most elementary law of scientific reason ing-that every effect must have an adequate cause. Can, therefore, these paltry conclusions of reason, based on the exclusive perception of material objects-these barren negations-present any standard-by which to judge the revelations that have come to us in these latter days -that have come to mankind at various periods of the world's history, bringing to them a knowledge of the infinite psychic realm, in which we "move and have our being," but from which we obtain, only in favored moments, by special dispensations, or throughgifted intermediaries, occasional flashes of light, to bid us look beyond the world of sense and matter, instead of groveling forever in dust and darkness? It is at such times that, stimulated into activity by these precious gleams, our spiritual nature begins to exercise its faculties, so long dormant-begins to throw off the thick veil of flesh that enshrouds it, and thus is enabled to catch glimpses of the myriads of spiritual beings all around us; and then, no longer satisfied with the material objects that environ us, we are ready to "look through nature up to nature's God," and to strive to bring ourselves into an affectional as well as an intelligent rela tion to the Great Author of our being. All religion is based upon revelation; and all revelation comes through spiritual manifestation and communication. In the most rudimental stages of society, mankind appear to be the most clairvoyant of spiritual presence; but, being incapable of rational discrimination, they generally fall into idle and debasing superstitions. The Creator, it is evident, did not close entirely the soul's spiritual perceptions when he caused it to be clothed in the material garments which he designed it to wear during this life of experience and probation. Draper truly says : "The negro under the equinoctial line,

cle-man everywhere in his barbarous state, is | tiful and majestic lines, to offer a consolation to |

a believer in sorcery, witchcraft, enchantment"; but this learned and materialistic professor can find no explanation for this fact, except that the human mind "delights in the incomprehensible," which is both untrue and absurd ; for the human mind, in its unsophisticated state, delights not in the incomprehensible but in the unscen, and comprehends it better than after it has been perverted by the arrogant assumptions of a false philosophy. The barbarian, like the child, has a larger share of spiritual insight. The early poetry of every nation abounds in the ghostly, or spiritual. I may instance that most remarkable of all the Biblical writingsthe Book of Job, citing that wonderful description of the nocturnal visitant from the spirit-

realm : "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trémbling, which made all my bones to shake. Then a spirit passed before my face ; the hair of my flesh stood up. It stood still, but I could not discern the form thereof; an image was before mine eyes; there was slience, and bheard a voice," &c.

Hundreds of passages in Ossian's poems attest the same fact ; while, in his beautiful "Ode on the Intimations of Immortality," Wordsworth gives expression to the same phenomenon in connection with child life :

"Heaven lies about us in our infancy! , Shades of the prison-house begin to close

Upon the growing boy, But he beholds the light, and whence it flows: He sees it in his joy; The youth, who daily further from the east Must travel, still is nature's priest,

And by the vision splendid Is on his way attended ; At length the man perceives it die away,

And fade into the light of common day. This spiritual insight, existing in a greater or

less degree in different persons, stimulated at various periods by special dispensations from the spirit-world, is the basis and source of what some have been pleased to call the "religious instinct." whether it finds its exercise in the fetichism or voodooism of barbarous tribes, or in the rites and ceremonies of civilized nations.

Nevertheless, had mankind been left entirely without special or occasional spiritual revelations, they would have been in the absolute darkness of materialism and sensuality, without a single ray of religious light to beacon them to higher aspirations. But God has not permitted this. The perversions of self-will the blindness of self conceit, will take man far, far from his maker; but, like the comet, however far, in its eccentric flight, it may depart from the source of light and attractive power, it finally reaches a point where the feebleness of its centrifugal tendency is overcome by the centripetal force, and it returns on its pathway toward the central orb. Thus, apparently by he operation of a general law, man whe remote from spiritual impression, begins again, by what appears to be a special revelation, to be startled by the interposition of supersensuous phenomena. These phenomena are of various kinds : but one fact deserves a careful consideration-they have never been so striking, so general, or so sudden as to overwhelm man's understanding and will, and at once compet his acceptance and belief. He has the liberty to reject, to deny; for it is contrary to the fundamental law of God's creation and government to leave no opportunity for the exercise of choice. Man's free will must not be superseded, for a reason hereafter to be explained. The appearance, at different times, in different nations—perhaps' in every nation—of remarkable personages-gifted with extraordina ry spirit power, ethical wisdom, sublime heroism, and superhuman virtue, is a conspicuous and interesting feature of these special revelations. These heavenly messengers-divinely anointed or illuminated—are not received by those to whom they are sent; but they never fail to leave the light of their glorious presence: and succeeding generations at first honor them, treasure up their divine precepts, and at last establish a religious cult in their adoration, and pay them divine honors. Among the Chiness, the Hindus, the Persians, the Jews, the Peravians, and other nations, tradition, if not history, preserves the memory of such a divinely commissioned being, and the beneficent results of his mission.

him who shuddered at annihilation : " Yet not to thine eternal resting-place Shalt thou retire alone, nor could'st thou wish

Couch more magnificent. Thou shalt he down With patriarchs of the intant world-with kings The powerful of the earth--the wise, the good. Fair forms, and hoary seers of ages past. All in one mighty sepulchre And what if thou withdraw In silence from the living, and no friend Take note of thy departure? All that breath Will share thy destiny?"

What a "tame, flat, and unprofitable conclusion" to be enshrined in lines of such poetical beauty and finish ! But it was the best materialistic philosophy could afford ; and to this complexion had the world come at the time these lines were penned. Suddenly, however, the mystic rapping came, and startled the slumbering mass from its sleep of death. The bellud multorum capitum-the hydra-headed monsterbegan to show signs of movement : soon a few of its myriad heads raised themselves, and commenced to hiss and show their fangs in irritation and alarm; and, since that time, the monster has writhed and roared in its vain attempts to get away from the hateful light poured down upon it from above. It is of that glorious light from Heaven that I would speak this evening.

As I have already said, light from the spiritworld has constantly been shed upon mankind but it has just as constantly been extinguished, or turned into a baleful, blood-red glare by the demons of man's selfishness, ambition, pride, and sensuality; and the most effective instrument employed in this hellish perversion is ecclesiasticism or priestcraft. This has ever been the "Old Man of the Sea," who having once, under false pretences, got his limbs around the neck of humanity, could never be thrown off but by a mighty struggle, and after he had become drunk with power and pride. Has ecclesiasticism ever lifted man out of the darkness and mire of ignorance?. No: it has always delighted to keep him there, while presenting the show of a desire, and a seemingly frantic effort, to save him from everlasting ruin. Moreover, experience has shown that no amount of intellectual culture per se will prove adequate to counteract the ensnaring influence of sectarian church organization, which just as inevitably leads to corruption of doctrine and an abnegation of true spirituality as the rivers run into the sea.*

What was the condition of the so-called Chris tian Church when Modern Spiritualism dawned upon the world? What is it still? I will use the words of a man who has dared to tell the truth in this matter, though, apparently, he cannot afford to be fair toward the new spiritual revelation which would go far toward curing the evil he so truthfully depicts. In an article entitled "Religion in these Days," the editor of cribner's Monthly said in January, 1879 : "So ciety is honey-combed with infidelity. Men stagger in their pulpits, with their burden of dif ficulties and doubls [sic]. The theological seminaries have become shaky places, and fuith has taken flight from an uncounted number of souls, leaving them in darkness and sadness that no words can describe. All this is true. It is so true that tears may well mingle in one's ink as he writes it." And why, I may ask, should the preachers "stagger in their pulpits"? I answer, because they are not preaching the truth; the spirituality of the so-called religion of which they are the ministers has nearly all departed and they cannot bring the mass of mankind to gather round a lifeless corpse. When it has been buried out of sight, from its ashes will spring up an angel form to which all mankind will bow; for she will point with inviting gestures to a God of Love, and to a heavenly home, to which all His creatures will rush with long ing gaze and eager footsteps. But now I seem to hear the protest of the venerable Doctor of Divinity—a minister of Christ by human consecration and ordinationpretending to a divine mission or vocation, but accredited only with a parchment certificate, conferred by a theological seminary, of which, with its blue ribbon attachment, this "legate of the skies " often seems to be more proud, than desirous to win from his Master the glorious award, "Well done, good and faithful servant." Let me say, I honor-I reverence, from the depths of my soul a true minister of Christone who really shows his Master's calling by observing Ilis precepts of humility and self-abnegation, and who "goes about doing good"; but pomp, and pride, and arrogance, luxurious display, the love of applause, the ambition to be called an eloquent preacher, and command a large salary for pulpit services, and besides all this, the spirit of bigotry and persecution-all these things are not *edifying* in the follower of Him who had not where to lay his head, who washed the feet of his disciples, who gave his greatest attention to the poor, who inveighed against the selfishness and self-indulgence of the rich, and denounced the Scribes and Pharisees, the hypocrites of his time, with withering words of scorn and indignation. Oh! what a mockery is a fashionable church, and a luxurious minister, while the starving multitudes all around it go unfed with the "bread of life," or indeed with any other bread. Oh ! how beautiful is the "outside of the cup and of the platter" But says my reverend friend, "What does this miserable delusion of the devil, called Spiritualism, bring to mankind, to take the place of our divinely established church and its sacred doctrines of everlasting life and-everlasting dam-

nation ? Are people to be converted to the true [compels them to retain, and often to preach, the 'that no flesh should glory before God.''

But I now proceed to answer the question from this world of pilde and darkness : more fully, by showing what are the religious [world in these latter times. That such is really overwhelmed with a sense of God's infinite goodness, their origin, I have not the time at present to and I how my head in humiliation that I should ever prove in detail, but must leave the discussion of that matter for another occasion. Sufficient for me to say, I present no theories or speculations of my own-I offer nothing which has not is "God is the giver of all laws physical, moral an come by spiritual communication – either by the voice of unspiritual speakers or the hand of ter name by which to express him, whom all love impressional mediums; and I am prepared to give time, place, and circumstance for everything presented. For its authenticity and verity, therefore, the evidence is far stronger than for any of the dogmas wrung by human ingenuity from the doubtful texts of that collection of could be misdirected by his wish. Oh! how unkind ancient: pamphlets (ra Bolka) called the Bible -not to speak with any irreverence of this socalled Book, which is, in fact, a collection of from your birthery. Why bury them in the recesses writings, gathered and arranged by man's will of your hearts, and let sinful last chase away those or wisdom, and pronounced canonical by the decree of a human council. These writings are spiritual and sacred as far as they can be proved to be such : and "I believe they are authentic to the extent of their internal claims; but when any man-asserts a plenary inspiration, and consequent infallibility, for every word or statement in these Scriptures, he discredits the Book | moning says very aptly; "God is the Great Faitself, as well as his own common sense and intellectual sanity.

The spiritual communications of our times Testament; and R is not going beyond the truth to say that, had the Bible and the whole Christian system been swept away, and all re- ple, a mere Cause. He is 'our Father.'" In all membrance of them effaced from the human our religious conceptions and aspirations, theremind, previous to 1848, everything true or valu- fore, we are taught to view God as an individu able, in a religions point of view, would have been 1 al, and in a personal relation to ourselves. Why restored by spiritual communication since that i is this? God has given to man an individual time; that is, the body of truth which has come " ized being, or rather a being to be more and to us in this way, since the date mentioned, | more individualized by his life on earth (the really includes everything essential to the reli- *first sphere*), and by his continued life hereafter. gion which the Bible, including Christ's sublime passing successively through the spheres of teachings, stripped of their perversions, gave to spirit existence; in which he rolundarily surrenmankind. To be sure, the Levitical law would der's more and more of that self-will given to be no longer extant : and our modern theolo-dians would, doubtless, greatly miss the *sacrid* Thus, by yielding up his free-will, by his own edict, "Thou shalt not permit a witch to live "; though they could, of course, spare that other lift and while he acts in the will of God, he is, equally valid, but not so cruel, "Thou shalt eat no manner of fat." Spiritualism is often spoken of as a science ; ométimes, as la religion. Of course, when we are acquainted with a sufficient number of facts. pertaining to any subject, we can arrange them ander general principles and rules, and thus give to the subject the dignity of a special science: but, primarily, Spiritualism is religious. since it concerns particularly the *future life*, the grand topic to which nearly all religions refer. The first and most essential element, however, in every religious system is the recognition and worship of the Supreme Being-whatever name | fact explains the true office and limitation of in human language may be applied to Him-still | prayer. Man must in spirit, and from his heart, ever recognized as the Universal Father, to whom as children we should all reverently, thankfully, and prayerfully look up. I think it will be admitted that Pope expressed the uniform feeling of the enlightened, pure, and cultivated mind toward, the Infinite Creator, in his well-known Universal Prayer? " Father of all 1 in every age," In every clime, adored, By saint, by savage, or by sage. Jehovah, Jove, or Lord."

religion by the vulgar rappings on a table, or most abominable doctrines of a semi-barbarons the often **ex**posed jugglery of the dark cabinet? | nation. No wonder these preachers "stagger in Can any good come out of that? Well, all the their pulpits," to use the choice phrase of the good you can find in your, system came out of fastidious Holland. No wonder if they should Nazareth-the meanest and most disreputable [be hurled from them in their impicty. Any man place of its time in Palestine, and from the that undertaked, in this enlightened age, to preaching of a few poor and illiterate fishermen, + teach that the infinitely loving God is a jealous, You, Christian elergyman, should not despise wrathful despit, condemning his creatures - the seemingly mean things. Was not your Master objects of his limitless love to everlasting forborn in a manger, apparently to shock the pride liture, is only fit to go back to the Dark Ages, of such people as you? God likes to humble humble humble he should be left to crawl upward into the man arrogance; for he always chooses "the light of civilization and Spiritualism. The herefoolish things of the world to put to shame the lafter will bring a sad retribution to those who wise" in their own conceit ; as the apostle said, ' thus lead men astray: Hear the words of an aged elergyman, a few weeks after his departure

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"As I watch the beautiful angels hastening back to doctrines which have come, from the spirit- send out the light of love to father and mother, I am "have dared to think hhn a God of wrath."

> The words of Bryant in the communication received by me are very suggestive:

spiritual-a ruler who deals so kindly, a father (a betwhile from this love comes a bigher feeling-namely, a righteous worship. Dear friends, I weep now with Joy to speak of my Father Spirit. Such 'benign compassion 1 working with such a perfect system through-out the universe! Never an atom is lost or misused by God's divine power and wisdom. No, not a thought you are to reputse your best and noblest feelings! You all have such feelings; they spring spontaneously even pure openings to future joys?"

It is offencasked does spiritualism teach the mesonality of God. At by personality is meant a limitation, it does not: but if the true meaning of the term is given to it, as denoting what constitutes or characterizes a separate individualiity, then it does. The writer of The Great Harther Spirit of all spirits the Great Type of whom all other spirits are but indications, and corresponding organizations. He is the Creaxplain the Bible, both the Old and the New | tor, and Sustainer, and Father of all." Rell giously viewed, he further says, The ceases to be a mere Fact, a mere Truth, a mere Princi-

Such is the basis of rereated religion-a great and fertile theme upon which I only touch by way of introduction.

Before the advent of the modern spiritualistic phenomena, the civilized world—or that group of nationalities which are comprehended in the term Christendom-was fast sinking into a state of total insensibility to the existence and claims of the supersensuous. Materialism was fast spreading its dark pall over the educated portion of society, and bringing into the social system a total abnegation of God and immortality. The higher the educated classes had risen in intellectual culture-the further they had gone in scientific research and discovery, and its application to the practical wants and conveniences of material life, the more insolent were they growing in their denial of everything not to be explored by what they were pleased to call scientific methods. Every phenomenon of a spiritualistic character on record was, in the light of this arrogant intellectualism, banished dogmatically to the region of superstition and delusion; and thus science had, indeed, no message for mankind but that which Epicurus had taught more than twenty-one centuries agoto make the most of this life according to scicnlific teachings, and then to surrender calmly their being to the infinite realm of material molecules and blind, unintelligent force. The great American poet prostituted his genius to a defence of scientific materialism; but he showthe dwarfish Laplander beyond the Arctic Cir-led its weakness when he attempted, in his beau-

• Of this fact the attitude of what is called the (church of the New Jernsatem offers a singular illustration. Though calling themselves the followers of the Spiritualist, Emanu-el Sweidenborg, they show the same spiritualist, Emanu-shallow intolerance toward Spiritualism as the Presbyte-rian nachother depondinational bigotsof what is called *Evan-gelicalism*; and this although they can show no authority from the great seer for forming any church organization whatever.

The theologian-the so called Christian divine -dogmatically depicts, and with unconscious implety addresses, the Supreme Being as a God of wrath, of inexorable severity, only to be ap-1 have to take, if they have not learned it in the eased by the ignominious death of his only | material life. begotten Son, all which is in direct contradicion to the teachings of Christ, and much of the ₁ doctrine of the Old Testament.

In the light received from the higher spheres of spirit existence, and in the very language of g the revelation thus received, we say 5." God is and hence had but a dawning impression of inomnipotent; and He is omniscient. If then he dividuality. With these virgin souls, in the knows all, even foreknows all, and his power executes his will, even as soon as his will exists, how then could be have wrath, how could be hate, how could be revenge? The moment his will exercised itself, the effect must be accomplished. No struggle could avail, no pity could move, no submission could have time to operate. In an instant of time, the whole creation might he resolved into its original elements, or into their own self-will. nothing-the nothing from which the will of God formed it.'

"God is love," said the beloved disciple ; and so, again and again, with reiterated emphasis, say the spiritual communications. Indeed, He lings. They must learn to distinguish good from must be; for it involves a contradiction that evil- in other words, they must experience the he should be capable of hatred or anger. All consequences of living apart from God, in order ideas of the vengefulness, jealousy, and anger of God, are the offspring of men's ignorance or baseness. These people make God in their own slory and happiness of being the pure sons of image. The Jews as a nation had many detesta- (God ; pure, because proved by trial and sufferble notions of God, though some of the Biblical writers and prophets promulgated very exalted ideas of Him; but, it must not be forgotten, these holy prophets were rejected by thirdsensuous and idolatrous race. Unfortunately, the blind Bibliolatry of the so-called Christian sects

volition, to God, his Creator, he really retains at the same time, excreising, his own will, and thus retains his separate individuality, ever afterwards living in unity with God, his Creator, his Father, his everlasting Friend.

We say, God is omnipresent; but this is true in a sense entirely beyond our conception. God works by instrumentalities- the holy spirits, or, speaking theologically, the Holy Spirit, the Comforter; but he cannot come to mankind, through those instrumentalities, without violating the greatest law of their spiritual being, until they, in humility and with the surrender of their own will, ask him to come; and this or the depths of his spiritual being, go to God in prayer, or the holy angels, who do the will of God, cannot visit him and assist him. He prays to God, because it is only by God's will be can be aided; and then the aid comes from God through his ministering spirits who bring it. Thus, practically, God has personality. Every 9lofty aspiration of our souls, every pure desire of our hearts for spiritual good, shows that we can only conceive of God in a personal relation. His attributes are ever described as personallove, wisdom, mercy, and heedfulness to prayer. The spirits recognize this far better than we can on earth ; and this is the first lesson they

All the souls of mankind enamated from God, and were made in his image, the finite in the image of the infinite. In their first state, they knew no existence separate from that of their Creator-no will distinct from the Divine Will, Eden of their innocence, there could be no evil, because they were one with Hini who is infinite goodness; for evil is nothing but a departure from, or an autagonism to, God. There is no absolute evil, and of course no spiritual impersonation of it, except those depraved human spirits who have not yet tarned toward the divine light, and are lost in the dark mazes of

- A material life is the means divinely appointed to give the pure and passive emanations from the Deity that individuality required to constitute them conscious, self acting, intelligent bethat they may truly appreciate the joys of being in unison with his spirit of infinite love-the ing : truly the sons of God, because choosing to be such : and one with God, because, after pnrification, willing only to do that which God himself wills, and hence having the power to effect everything they desire.

Such is the true relation of the finite to the

-BANNER LIGHT. OF

Infinite, and such the means appointed by test termination on mercianos cory win or sails percent away your meem your scrum your segments there angelie between angelie between and is induce these perty desires to all eterminations which is the induce these perty desires to all eterminations which is the induce these perty desires to all eterminations which is the induce these perty desires to all eterminations which is the induce these perty desires to all eterminations which is peaking, there must be also all fourthly or diments that make up your great man. And fourthly, or diments that make up your great man. And fourthly, or diments there must be supported by the or ally is for the or ally is for the term in word with any sympathices with mistortune, pours by an archangel to the limit best off or all four the structure to the define the support of a man's device of the structure to the define the structure to the structure of a man's device of the structure performed by the hunddest of the angelic hest, than the purest and noblest desires, the loftiest The hyphical "fall of man" is only type allot enspirations toward the Divine nature, the time men's spiritual departure trouv God's will.

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valuality of the soul would have been meried, work wood, and will learn, by a sad, sad, expeif that of the Deity. But, clotted is a matule vience, that "thesh and blood cannot inherit the a uptable body, and theis brought interrelation - kingdom of God, neither doth corruption inherit (a) the conflicts and antagendents of matter - incorruption." and follow, and made to experience all the trials. methers to shell a life, with all its violissitudes. This must mischlevens proversions, the "yierfromfort gid growth they and some we good shows atonement," and fells the sinner that in reall, to was take unparssed upon the soul the production of the treat of the president increase existence, and even all metression, some and ateations, atomements. Every man, by the the event postance from an alter . Southers have position have and decay structure introductions of the metallicity of the all the violations of the metall hadala rapidition rature base. Lowering des play will have be futgeonar intell. He car not denied reader of the Other Meter, and the order land or sites washed away by the block of an now definitely released it vertications is a subsection east visible designs his saviour if he will cation. Among trying latent in the entry set of marked by the global sevangle which has set. Whetewhett, as also in the form her much lines - of range, unsetted in summer coefficients exception to be for the form of the tradet of

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Thus, makes dance a diff is hear problem of the physical and serviced late, the sould be left for make its way for the tend, and to be priorities condition of party, and energy, with the divine will, after appropriate to condispensably requisite. ng ave hit all chongly hidi (obliational characteria) meet to be a's mand servarit of the Most High-To use a humble illustration, just as the parent bird mary refract her offst the to base the pest at the rist of their falling inter great quille in order that they may be purplied for the life in which they are to full listing purpose a fillen ming so God printes these has difficults also manus a this mapping the street

There, is no other says the second beau or method and the department from the wide of tool [11]. all mankind could be per studed to give up to be jonly, independent, pay point, then, the will, and solution by vield, to the will of G deatable ways shown to every to the when the appeals, the perfect hug diry, to the Uniter Labr " the light within his own soul all your crime, and eval of every shape worth disciplean. Lordy man would at once greet every other man as his orother . and each would upselfishly strive the market the others. They ewould be hop auperism, because cherewould be donated the statistic rother block hours of unlawful passenter the solustines. But all acting in the will of bred we did the truly line sons here on earth, instead, t waiting till, after allong and laborious publication from the stains. of a wirked, and an end lite, they have privat by knowlight the theorem hatte variously dones. of Spiritual being, and because as well tooking the Mathest Deaver of the Norgani of the Buds dhist, the there at he wen Tel St. Baul - figuratively spekened is gat the right hand of tool To the fact of the intinite lave of facel, the med and duty of 4 concenteratother is another and Fordlary. Look men the vilest whet hiven can find stained with a time, debased by sensuality and vice, and nemen ber you are gaving upon an object of God's love upon operations Although the has, like of or in digal, buck filte so great a depth of degrad (troth, will, unthe course of time an everate it will seem to him, placane as pure is the most unsuffect of the ingels of a upon whom, even in twitwhitever your feelings. of discust may be the tree's do not disdain to of Paul, Potor, James and John seen, to have look, and why in they would exhaust their power had no conception of such a moustrosity as

Infinite, and such the means appointed by God ter death. But do they think they will be satis. eye or turn away your face in your scrutiny of will come when they will most eagerly yearn for Without the material life, the congloss halfs, them, when they will find all else but gall and

But here comes the theologian with one of desus, by his death upon the cross, has satisfied ", there mity. Wrapped in this dark. God's justice, and released men from the consethe state of the statements had the gueness of their day. Spiritual communication of experience of the less that there can be for a laws of the splittual being isolated to that into the will of God, and to discuss the wind his prise at its. In the worlds of desus tornself, "The point take up his cases and follow Him." Do as he did, and you will be saved from suffering conditions in the splitteworld, and will take your place in the spheres of brightness parity and bliss; buildt you reject that example, and discound the procepts, he gave, you will hav up for yourselves not "treasmes in-Leaven," but a storehouse of woes that will cause you perhaps centuries of remouse, and nedes date an atomement which it will be very difficult for you to make when you juss beyond the real ns of space and time.

Alts is the interment. This lands its fourth And white-standing bery roles of doring

Pril is like the scorpton validy tip's

Truth to disting that specify the mand dies While, then, Spiritualisty feaches, with startingemiliasis. That every wrongful act carries with it, by admixed all law of man's nature, it. own retributive junishment, if denomics, as talse and inconsistent with God's attributes. the infertial degree of events stigg to three. In this connection I will site a brief passage from probably the grandest series of communications. ever received that entitled "The History at the Osigin of Ail Things," Even through the lates L. Mi, Arnold, of Peuglicepsies as work which bears within its ff, the most convincing indications of the lating? sprituality clandwhich presents information in relaid to the pature and destrived the spirit of blan new here.

enty ter with they on that ted the entropy and walked in God to Miss and amanify to It would purstade itself. that is separate for in nearly and compassion, The negative presence of a production of the production of the production of the product of the Inpositive Bit is fiel dess projeth,12. Is semicanic increased sous to Him" Is non-dene to act upon the Searchly teachings of the sear of God? Thou fool. ceive to hopple to the factlene years of weight be ashahed of would be inexpatible of inflicting up on your sn ermaretaldre og

Recent communications drepor really infronthat with Scripture in this respect; and this would be apparent its men would read and construe Scripture in the light of their reason, and n it, under "the blay of dogmatic" theology-othe greatest ourse to multind. Christ said, "And Lof the lifted up from the earth, will draw all menuntohie," The writers of the Asts of the Apostles, the Gaspel of John, and the Epistles in lifting up on a f his deep dealement and, eternal torment , and yet Christian elergymen misery. The prest and the desite may lock subsid upon making infidels by preaching it: Spuitualism, is a living protest against this insult to God ; but, as I have said, it deaches that there is no immunity from the just consequences. et wrong doing: Our lives are what we make thems here and hereafter (and every man must) begin in spirit-life where he ends his earth-life. He may to down into the darkest cavern of dephill, and begin there, to crawl up toward the high for he may take his stand on a plane of parcity and brightness, where the angel hosts will thron thatound him, and sing parans of joyat his release from the bonds of the flesh, inviting hims to come up highershigher, toward the pausions of a tranal joy, whispering into his onrajatined car a "Exe hath not seen, nor ear Leand, mather have entered into the heart of .them thát Jove hìm." scontanet, of mortal men, this mystery ' Ye think the eternal spirit in the past Haough wood and stone revealed his presence vast Thrilled the mute marble with his touch, and shone

day goes down in the clouds, when his favorite project is darkened, and when it seems as if his project is darkened, and when it seems as if his life had been a failure; and that is according to the Christian law of human sympathy, but still there is a certain pity in the sympathy. Judzing Mr. Garrison by these four elements, you will hardly find a man in the last tifty years whose name discuss to be written, near him.

whose name deserves to be written near him, whether it be the grandens of the endowment, the thoroughness of the self sacrifice and conthe informaginness of the self sacrifice and con-secration to agreat object, a life without a stain, and the rounded completeness, where God grant-ed, as he has hardly ever granted to man here, that before he ceased to listen he heard himself with his mortal car the thanksgiving of mil-lions whom his hand had done more than any other human agency to list to the level of citi-zenship and freedom.

zenship and freedom. The simple synopsis of his life shows a grandcar that no other man within the last fifty years can claim. History will make ad work of our ideals. We lift a man to the pedestal of other and imagine that that distinction will write his mane forever on the records of his time. But the only distinction which lasts is that which links it off with some great idea. the electron of minimum visual first in essential the great epochs, when I manify breaks a chain, freek itself, from some ignominious bondage, lear sup to the sunlight of a grand deliverance. For itstance, Luther gleats down history as a For instance, Luther thats down history as a man who gave to Enrope freedom of speech, i freedom of thought and creed. Wilberforce romes down to us as the man who went up to heaven with eight hundred thousand broken-fetters in his hand, the evidence of a life well's spent. Our own fellow eitizen, Summer, and his compacer, Abraham Line-din-they are men lifted out of ordinary magistracy and office by having their names everlastingly linked with justice and a great cause, in a moment when a nation sprang upward and forward with a decisive progress. 40.021455.

But Garrison's name will be known as long as the language lasts, as long as the flag endures, surviving, probably, all others, when the cloud comes down on his compacts and companions, when all who worked with him are forgotten. when all who worked with him are forgotten. His datase will be the one historic remark of this great effort of American sivilization. Dante marks an epoch in the Interature 'and poetry of Southern Europe (Shakspeare of the Northern, So some great movement of humanity, like the charter of Great Britain in (222) marks an epoch of constitutional liberty. We forget the rest (that single star lights for us that generation. So beceafter, immortal, taking his place alone, un-cloaded not only, but there we doubt in my mind that the name of Garrison will be the name by which our generation in its relation to civil liberty and into fellow ship with him.

into followshin with hire. For fore trends into followshin with hire. You think I am exaggerating, but I appeal at the same time show why I do not think Mod-out overflowing; so now I will explain it, and it at the same time show why I do not think Mod-ern Spiritualism is a religion, or a form of reli-iskedness, w (b) year divarted in three werenession of the character, it is difficult to see the addition to brief three werenession of the character, it is difficult to see the it is structure to for in merey and compassion, the eathod of the Christian world, and you be no distingted is not more you compassion, it is a character, it is difficult to see the it is a the inpression of many, if not most all, it is a to brief three werenession of many, if not most all, it is a to brief the datager of a same time show it is a set in the more diminitive in the inst decide or two of Modern Spiritualbardly fancy it larger than our diminuity State House, so magnificent are its propertions. It is in vain that men say to you such and such is its height; such and such is breadch; the two refuses to believe, for it harmonizes so perreverse to believe, for it harmonizes so per-fectly. So there may be a life with some abnor-and development, some granic eccentric action or quality, that seems to you mighty, because it is above. And then, again, there are characters socharmonious, so well behaved, all the parts so put together that you may relat the grandeur 'of the result, unable to discern of discover where, amid this universal harmony, the grand, concretic force trades and this is true of Mr.' nergetic force resides, and this is true of Mr. Garrison. There is in his character no one

which he lived, remember his narrow education, remember his sudden leap into influence, pardon no stain. You pay go behind the scenes, to the motives, the wire, the machinery, so to speak, that, lay behind the outward development, turn it inside cout it is just as fair and clear, and heats the inspection of the eye of all men as fully as does the outside. He was always cour-ageons, simple, energetic, youthful. His three-secre years and ten, that crystallized into en-deavor, were never hardened into conservation. every incident and consecrate every spot so fully as concerning him. Mr. Phillips then sketched the events of Mr. man the things which God bath prepared for "Garrison's life at length in a very interesting them that dove him." boy, following him through his eventful carger, detailing especially his oppression in Boston, and speaking a few words of the difference in the audience, urging them to pattern after it. seeing and believing in the omnipotence of truth.

INDIAN SUMMER.

Just after the death of the flowers, And before they are burled in snow. There comes a festival season, When nature is all aglow— A glow with a mystical splendor That rivals the briefitness of spring— A glow with a beauty more tender Than aught which fair Summer could bring.

Some spirit akin to the rainbow Then borrows its magical dyes, And mantles the far spreading landscape In hues that bewilder the eyes. The sun, from his cloud pillowed chamber, Smiles soft on a vision so gay. And dreams that his favorite children. The focure hear of the toesed away The flowers, have not yet passed away

There's a luminous mist on the mountains, A light, azure haze in the air. As if angels, while heavenward soaring, Haddeff their breight robes floating there; The breeze is so soft, so caressing. It seems a mute token of love, And floats to the heart like a blessing From some happy spirit above.

These days so serene and so charming Awaken a dreamy delight... A tremulous, tearful enjoyment, Like soft strains of music at night; We know they 're fading and fleeting, That quickly, too quickly, they'll end, And we watch them with a yearning affection. As at parting we watch a dear friend.

On beaufful Indian Summer! Then favorite child of the year, Then favorite child of the year, Then darling whom Nature enriches so With gifts and adornments so dear! How fath would we woo there to linger On mountain and meadow awhile, For our hearts, like the sweet haunts of nature Refore and grow young in thy sinde.

Not alone to the sad fields of Autumn Dost thou a lost brightness restore. But thou beingest a world weary spirit Sweet dreams of its childhood once more. Thy lox climess fills us with memories Of all that was brightest and best. Thy peace and screnity offer A foretaste of heavenly rest.

The Religious Aspect of Spiritualism.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Emma Hardinge Britten, in one of her inspired utterances, said "Religion is life," and in a general sense it is. She might have said also, "Spiritualism is life," and that would have been true, too. In a mathematical sense that would have been saying, "Spiritualism is religion," for the axiom is, two things equal to the same thing are equal to each other. That is not true, as I look at it, though a great many of our order speak of Spiritualism as a religion, the name of Garrison will be the name by which our generation in its relation to civil liberty and progress will be known. There may be other men efficiency torfos, posts and scholars in the academy, there may be other names in science, but superseding all that you have been accus-torized to worship, the id-darris of the hour, the grand reputations in mational congresses and recat gatherings of men, will shine the immor-tal light of a life that too it on, hed and baptized into fellowship with hire. and the thought prompts me to write a few words

ism, that it would classify itself after the fashion of the preceding Christian sects, as one more exodus in the direction of liberality. The logic of the Reformation is, that there can be no halt, between Rome and /reason, and after Parkerism Modern Spiritualism was one step nearer reason, or it was reason. As we have had since the upheaval or groundswell of modern thought, Calvinism, Presbyterianism, Methodism, Quakerism, Universalism, Unitarianism, and so on, so with some Modern Spirchargetic force resues, and curs is transformed in itualism appears to be another circle of these Garrison. There is in his character no one itualism appears to be another circle of these Garrison. There was nothing in him to excuse. You take of the neutral and and you say, parglen this, for-tatk of the neutral and any such movement, the ger in which the brotestant Reformation, or even Christian-ity, and can say, as nothing else can, before a block to hyper the movement his narrow education. Abraham was I am. Religion and Spiritualism all that is lacking. The life that we contemplate to night needs no apology. You may seen the proved form of Christianity, a sort of new de. The manifestations of Spiritualism will cave the very litermost and you will find proved form of Christianity, a sort of new de. parture from existing faiths, another Christian Bible and save the churches, and the latter in sect, perhaps - to some with Christ left out. He is more or less left out in these days everywhere. All the detachments referred to in the body politic of religious thought during the past three centuries seem to have been led by some deavor, were never hardened into conservatism. Young at seventy as at seventeen, old at seven-teen as af seventy, there was the most perfect harmony both in youth and age. And this man lived among us, moved through our streets, we gazed at him daily, and we forget at the moment that among all who have forget at the moment the last fifty years, there was none concerning whom history will gather up every fact, record rent thought, and the influence of the spiritrent thought, and the influence of the spiritworld, the desire finding expression in or becoming incarnated with some genius born of the hour, who, Moses-like, leads the people forward, and thus humanity progresses. It has seemed to me ever since I have been a student of Spiritualism, that some, or many, myself inand speaking a few words of the difference in public sentiment toward him at the time of the Boston mobiand at the time of his death. In closing he made a practical application of the lesson from Garrison's life to the young men in is ours? Constantly among the gifted ones of our order have appeared bright lights or gifted people who have essayed to be our head-centres, or a following have felt dispased to make such lights a centre. I will not name any of them, as they will occur to the reader. Some are In attendance upon the recent camp meeting (dead and some are still alive. None have been at Lake Pleasant was Mrs. A. E. Reed, of Hart- | cosmopolitan or of |world-wide celebrity in the ford, Conn., a lady whose superior mediumship sense of general leadership, but more or less has deeply interested the cultured social circle local in influence. Some very modest men have of which she is a highly appreciated member in been made to feel that they are a power; but in the city of her residence. During the camp- every attempt to put on the purple or receive meeting intimate friends enjoyed several oppor- the applause of the crowd in that direction, tunities of realizing the presence of spirit visit- they have come to grief; and just in proportion ber Miss S. M. Kingsley, of Putnam, Conn., re-ceived the following remarkable statement : directed institution, and with others expecting Mrs. Reed, passing under control, said : "There | a coming man, and seeing no signs of any, I have is a vision shown me of sudden death. I get the begun to look at it in another way-at its texname of Dr. Keith ; he will pass suddenly to the ture, or constituent qualities, rather than at its spirit-world, and by his own act. You will be blossonis or individual flowering out-and have called upon to attend a funeral within a three- come to the conclusion that Modern Spir-I think three days, but it may be three weeks- itualism was too much of an E pluribus unum, t seems to me that three days is meant." At or a democracy, and needed no king, or pope, the time, the above was given Dr. Keith was in or authority; that each individual was sover his usual condition of Bealth, but from the se- eign and independent - that Modern Spiritquel, as given in extracts from the following ualism was sui generis in respect to leadernote written by Mrs. Kingsley to Mrs. Reed, it [ship ; and then in my "penumbral cogitations' will be seen that spirit rision penetrated bis des- it flashed upon me that our large and grow tiny, and anticipated the event by prophecy, ing Order had an invisible head-that it was Mrs. Kingsley writes: "My dear friend, I feel literally, as well as sentimentally, a spiritual like writing you a line, announcing the sad in- movement; that spirits (if I may use Abraham telligence that greeted our arrival home last Lincoln's homely phrase), were bossing this job. night, viz, that Dr. Keith had that day shot and all we had to do was to stand quietly by dohimself in the head, causing instant death. You | ing our duty, living our life, and see the salvawill recall what you told me of your visions the tion of God—that is, see the spirits do it. I look day you left. He left a writing saying that a upon all religious movements, Catholic or Procommunication in the last Banner of Light from testant, evangelical or liberal, as having their a man named Carpenter hit his case exactly, &c.) impulse in or from the contiguous but unseen This is the funetal you saw for me im- , world, and I may as well add all other movemediately on our return." I may add here, that | ments also, from crusades and revolutions down to panies and revivals ; but our subject confines us now to Modern Spiritualism, and that is a spiritual movement in an intelligent sense. This is emphatically a spiritual movement, it would seem, looking at mundane affairs from a

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spirit's point of view just as though the spirits had not been satisfied with prior movements or results-they so soon getting creed-bound, and what was begun in liberty ending in despotismand as if they had said, ""Go to,' let us make ourselves known: the human mind can now see that the departed are alive, and we will accent the manifestations forcibly; it will not jeopardize the mediums as it did in the days of witchcraft; rational people are now more abundant. To be sure, the sacants, or wise men, will not be open-eyed to the spirit-they never are; but the 'babes and sucklings' will, with our aid, confound them." And thus under more or less difficulties the world has been aroused from its slumbers, and it seems to me, under the lead of the spirits, the ism has been wisely conducted and wonderfully successful. Only thirty-one years, and now look at its extent.

Modern Spiritualism, as I have said, is not a religion, but is dynamically related to all forms of religion. I remember once of quite shocking our good sister Mrs. Farrar for saying so, as she considered Spiritualism as her religion. Modern Spiritualism is a matter of fact and science. and is no more a religion than physiology or astronomy is. Young in his "Night Thoughts" says, "an underout astronomer is mad." and with ten times the emphasis can I say in my "Night Thoughts;" "an undevout Spiritualist is mad." The astronomer brings distant and unseen worlds near, and measurably realizes the extent and boundlessness of the physical universe, and naturally thinks of Deity; Spiritualism also introduces us to another world, a spiritual one so magnificent that the former pales. as matter always pales in the presence of spirit, for the one is passing and fleeting, the other permanent and enduring. Still there are underout astronomers, and there are undevout Spiritualists, and the world is full of mad people. The idea I wish to convey is, that Modern Spiritualism is a matter of science and facts, and not a matter of sentiment or religion. That they are closely related. I admit: so is most everything else more or less so, that appertains to man.

All who have a knowledge of or a belief that spirits survive the death of the body, that they can and do communicate with mortals still in the form, are Spiritualists : they may have no religion or morality, whatever, but they are Spiritualists. 1 think with the "Night Thoughts" that an undevout or irreligious astronomer or Spiritualist is mad. I admit there is great inconsistency when a Spiritualist is wicked or selfish; it gives one good reason to doubt his sincerity; but he still may be a Spiritualist. I have great confidence in the tendency of the belief to devotion: and as surely as the knowledge of astronomy led to the discovery of America, so the knowledge of Modern Spiritualism will eventually lead the world to religion, slow it may be, but sure.

It is time now for me to explain what I mean by Spiritualism capturing the Christian church. It is capturing it now; any one can see that who compares the popular Christian thought of today with that of twenty or thirty years ago. The church to-day is ankle-deep with Modern Spiritualism. In the pews the believers in our spirit theory are no small number, especially in the liberal churches; and those hospitable to Spiritualism, and wish it were true, are a larger number still. The inspired utterances of the popular ministers are often the thunder of Modern Spiritualism. The people hear these heresies with theological labels gladly, and by their attention call for more, and are more and more gratified. The popular ministers to-day are those who preach spiritualistic ideas, sugarcoated they may be, but of spiritual genesissometimes knowingly, sometimes talking wiser than they know, and this increases, and the minister is popular and loved in proportion as he mixes common sense with his sermons, which is another name for Modern Spiritualism. Thus their improvement and liberality will be the home of the great body of Spiritualists; the irrational ideas will have gradually faded, out, just as infant damnation and an everlasting hell already have. The culture and respectability of the church are unobjectionable; its irrational ideas, which are fast modifying, have ceased to have any weight with thinking people, but the social machinery of the church can and will be utilized; a few more Charles Beechers and Kiddles will sing our song under its roof ; a few Nicodemi will gain courage, and spiritual manifestations will be accepted as the facts of geology and astronomy have been, and as in the latter case the scriptures were made to fit the new thought, and it will be surprising how the manifestations will fit, without straining, as if to the manor born. Then indeed will the "daughter of Zion " have awaked from her sadness and have put on her beautiful garments. I am never in the least concerned whether we have an organization or not. I think the class, as a body, is granulated rather than cohesive in character ; but it has the truth that the world wants, and the church is gradually stealing it, first using it at funerals, and now often preaching it as Christian doctrine; and if the church should be its home I have no objection, for it will, by virtue of it, have become a new church. I see among some of our Order a disposition to put on church and ministerial airs, sometimes forming societies with the word Spiritualism left out. Such movements are only pointers, and are ephemeral. Christian Spiritualism, which now and then expresses itself, is another pointer, narrowing the distance. Some people who are Spiritualists do n't like to give up the Bible, which was their anchor, even when it dragged. I do not think they will have to; the Bible. under the light of Modern Spiritualism, is a truer book literally than it is without; many a minister sees it, and some few say so, and more will. Everybody knows that God had no special hand in the production of the Bible that he did not have in Shakspeare or the Iliad; but with our light we know spirits had a hand in it, and they were human and often ignorant-are now-but they did the best they could; they could do better now, and are supplementing it all the time. If I may use a cant phrase in this holy or respectable connection, I should say that Modern Spiritualism was a dog that was waggling the Christian church now to some extent, and will more and more, and the church does not waggle us; we'are the stone that the builders have rejected; it is bound to become the head of the corner. Don't for a moment let any of my friends think that I am going to join the church; a man should not be a fool twice in his lifetime in the same way, and I am not one. The danger would be, if I should live long enough, that the church will join me; the trend of the Christian church is in the direction of Modern Spiritual-ism. I have never moved a step toward that in-stitution since I left it, and never intend to, and my spirit-friends — some of whom were church members—say that I am wise in what I say on this point, and I know I am.

this brother sould soll third to combilia tion'er everyasting profit on and pass by on the other side, but the free Splritualishor Phrise tian, like the loost, but requally fated, Samarie tan of Christis time, will show him bustherly regard/rependenting that the only was becau serve digfus hy solving his fellow-man. " Do good hoping for nothing in return, and so doub he the sons of the Highest?" This is the deca trine preached by Jeans, the Christ of God, and ligain affine of by the ministering angels of the present spiritual dispensition.

The infinite live of God havin the fractouted as a great and fundamental truth, it i fill we that there can be no funi-lowent in the spirit-world. according to the carthly idea of punishment, that is, the fuffection of rain for a shull dive purpose. It is true, when a main passes into the spirit-world to will more timbra due the narure of his past conduct, and will feel the deeplost remotse for his misdeeds. But the indement is a perfectly just one, each pronouncing it upon himself, and gravitating, by the silent operation of insiolable and irre-istible law, to the place where he belon to. The language of Scripture is very appin this regard : "That servant which knew his Loud's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." It is a punishment that adjusts itself to every case. it is not hell fire, according to the perverted notions of the theologian, but it is the fire of remorse-the fire of purification-dreadful beyond our conception, as described by the spirits, worse than any suffering that we in the flesh can conceive of. Instances of it are given by almost every medium through whom a spirit communication has come. As an illustration, I will cite a brief one given through the médiumship of Mrs. Danskin, of Baltimore;

"I would rather spend ten, thousand years in misery on earth than to feel one pang which now lifeely. My sins I they are present to me as if they were burned into my soul with letters as large as a catilage-wheel, Every one of my shots, then before me, and of my past deeds; and every line I read seems to make my brain as if fire was there ; and the heart seems hard, and I wish for death, but it comes not to my relief. drew rie to earth, and if you have one feeling of kindness within your heart, transport me from this place, and take me to a place of rest ; for there is nothing here but pain, and sorrow, and saitness. The very heart is burned-it is sore, as if a dagger had plereed it."

The topic of the horrors of the second sphere is one that it is not pleasant to dwell upone and I should not wish to refer to it, but for the fact that it seems to be eliminated from the minds. of many Spiritualists, who appear to think that. however they may live here, they will pass at once into the most satisfactory and blissful conditions. Heaven to them is but a continuation of this life, with all its vain pursuits-its heartlessness and selfishness-its giddy frivolity and idle display. Yes, it is all this, if they desire it. They will certainly find that the change called "Fation of men. *Heath* works have an unsullied private *heath* works have an unsullied private

From out a bianing bush His servant's sight upon. up by thy God, who stirred the insensate dust. And walks d amid the billows of the sea.

'an thrill the saluted bosom of the just-One their life rior sight, and make them see Hunself descending to the lumost shilne

Of mind and heart. In truth and fove divine. ?

Wendell Phillips on Garrison.

LEOQUENT AND EXTING EUROGY. Wendell Phillips delivered a lecture in the Broadway Universalist Church, South Boston, Mass., Thursday evening, Nov. 13th, before a large audience, on the career and fame of William Lloyd Garrison. His is a name, he said, familiar in Boston ears for the last forty or tifty years. It is hardly possible for this generation, standing so near him, to appreciate the grand-lineaments and great qualities of his character. As your carriage drives into Rome, the large hat Accounter rate drives into home, receiling and of the positilon hides the colossal domes and figures i so a little prejudice, a very little nar-towness, shuts out of your view the grandesh, prospect, the noblest quality of a contempora-ry. We can hardly lift our mind high enough ry. We can harmy my our many the proportions.

o I, in common with you, shall make probably a very inadequate estimate of the services Mr. Garrison rendered in his day, and of the We are incompetent, till history unfolds re-sults, broadens out defects, lets us see how much is coming from those inner forces of a devoted life. Greatness in any single function or line does not necessarily involve greatness in man-hood. Now, a great man, I think, represents always four elements. There is no greatness in always four elements. There is no greatness in the full sense unless these four elements are present. In the first place you must have grand ility, something inherent in the very force of original constitution.

Then you must have the devotion of this ability to one great object, and that object must be one that your whole heart admires, that your whole nature approves. It must be a grand, magnanimous, beneficent, broad, enduring re-sult, something that in the grandeur of the present and in the long reach of the future draws instinctively to it the respect and admi-

Remarkable Case of Prevision. To the Editor of the Eupher of Light:

ors through here mediumship, and of this num- to their ambition. Mrs. Reed believes the vision to have been presented to her by the spirit-wife of Dr. Keith. who was herself a reomrkable medium, and whose demise cast a gloom over her husband that he was unable to dissipate. DR. H. B. STORER.

Written for the Banner of Light. LONELY LONGINGS.

To-day 1 am sitting and dreaming Of dearly-prized friends of my youth, Whose words and whose looks spoke the language Of hearts full of love and of truth ; I long for their joy-giving presence, The greeting, the hand-clasp, the smile-The gloom from my pathway to banish-The grief from my heart to begulle.

tht could I converse with those dear ones Whose spirits immortal have flown From troubles and cares of their earth-life To scenes where no sorrow is known, My soul would burst forth in its gladness And this be the theme of its song-The pleasure of once again greeting The friends I 've been missing so long.

Dear schoolmates! with whom I so often The pleasant old haunts used to roam. Ere past was our life's happy morning-Oht come from your far-away home," And cheer my lone heart with the tidings That those I have loved are not lost; Then gladly I'll speed on my journey-With joy reach the stream that ye crossed. Fall River, Mass. EDMUND H. PERCE.

London (Eng.) Spiritual Notes.

From Our Special Correspondent.]

The experiments with Mr. W. H. Haxby and the new weigh ing-machine are fully illustrated in a late issue of The Spiritualist newspaper, and are of a most interesting and instructive character. These reports and the excellent charts accompanying them are just the sort of evidence that many minds require, and since they are presented in such an agreeable maniner, will appeal to a large class of thinkers.

Mr. James Burns is an active man, and certainly labors very hard; for, besides editing The Medium, he is open to professional lecture-engagements through the Provinces, and also acts as agent for Mrs. Hollis-Billing, the physical medium. Mr. Burns has recently run down to Newcastle with Dr. Mack and held lectures, &c., in a large Music Hall. The Newcastle Society has just held a Grand Bazaar, and has reaped a golden harvest. It is thought it will soon have a hall better suited to its taste than its present place of meeting.

Mr. Alfred Firman has recently made a trip to Cambridge, and held several very successfulscances ; so successful were they that Mr. Firman was invited to remain longer than he at first intended, and each séance increased in power. He has finally settled down in London, and is doing a good work.

I really must beg Mr. J. W. Fletcher's pardon, but I wanted the readers of The Spiritualist to know that the White Hall Review had printed the interview with him, and my words in the Banner of Light of recent date have called forth some very unspiritual remarks ; but they have told the story. I am sorry, however, that the effort seems to be to make Mr. Fletcher say what he has not, namely, "that Dr. Slatte was an im-postor." However, Mr. Fletcher is able to fight his own battles, and this discussion gives the American what all his enemies say he likes, "notoriety."

Mrs. Louisa Andrews is in Germany still, and has a pleasant letter in The Spiritualist. Mrs. Andrews always writes in a style that makes her friends and the public generally wish she would favor them oftener.

The National Association held a soirce on the 28th of October, and the cooms were not large enough to hold the brilliant assembly. A large number of finely executed drawings and paintings were exhibited, among which was a lifesize crayon of J. William Fletcher, executed by Miss Agnes Maltby, that excited great admiration. Le Marquis de Lurville gave some very pleasant recitations, which were enthusiastically received, and also some fine music was furnished by volunteers.

Mr. J. J. Morso is at work again, although not fully recovered. He has such an extended bor that his loss is greatly felt. Mr E. W. Wallis, his co-laborer, is actively en-Thomas Walker is also doing very good work in the Provinces. None of these speakers have appeared in London for some months.

er to speak of the meeting, as a success or not. As a "Jubilee," it certainly could not be accounted so, for we look in vain for the names of many of the tried workers in the field, among whom is Mr. J. J. Morse, whose efforts to raise Spiritualism, although unnoticed by the English press, are worthy of most honorable mention, Mr. E. H. Wallis, Mr. Thos. Walker and others; nor do we find any of the noted English mediums present, Messrs. Williams, Eglinton or Haxby. All of these should have received recognition and have joined in the "Jubilee."

It is now proposed to start lectures at Goswell Hall, where the Jubilco was hold, to take the place of those once held at Doughty Hall. Efforts are being made to raise the proper amount FIDELITY. of money. Nov. 7th

The doctrine of whatever is is right, seems to me to

be conflicting, and as this country claims to be free,

persons have the liberty to their own ylews concerning the nature of things, and knowing that it is better to believe for one's self than to have others believe for us,

I would like to give a few thoughts upon the subject of the "all right" theory. Whether wrong or not, I con-

sider the doctrine of whatever is, is right, a dangerous

one, and one that would give countenance to acts which would prove anything but beneficial to society or to

the persons committing them. To my mind it destroys

hope, courage and ambition. 1 doubt if there can be

found a person who advocates this doctrine who does

hope, courage and ambition. 1 doubt if there can be found a person who advocates this doctrine who does not find in his or her daily walks human actions that he or she knows to be wrong—which is the same in re-ality as not right. It seems to me that it would be bet-ter if the adherents of this doctrine would leave off the word right, and say, "Whatever is, is," and that acts originate from the cause back of the act, and will con-tinue until circumstances and conditions change, thus making an improvement over what was considered right previous to the change. For persons to say that dishonesty, nurder and ruin are all right, is to no simply playing upon words ; and is a practice baneful in its effect upon society, especially with persons in an undeveloped condition. Doubless many of the "all right" doctrine advocates are honest in their convictions, but this does not make *cell good* or *wrong right*; and without question they feel to com-plain with much that goes in their theory, as being all should be. The Evangelleat church-members look upon the great first cause. God as being able to do all things, and at the same time do not look upon the acts of mor-tals, in many cases, as all right, but are constantly laboring to convince those who are not of their way of thinking that they are wrong, and that to have their souls saved they must believe and act as they do. If the "all right" doctrine be a fact in the nature of thinking that they are wrong, and that to have their souls saved they must believe and act as they do. If the "all right" doctrine be a fact in the mature of thing via a saving could be accomplished, and the money now given to "convert" people might instead be given to the unfortunates to assist them in hearing the temporal hardships incident to life on the material plane. If the all right doctrine is correct there would be no need of schools, hospitals, prisons and asylums, etc., etc., no need of labor, and all persons would be

plane. If the all right doctrine is correct there would be no need of schools, hospitals, prisons and asylums, etc., etc., no need of labor, and all persons would be all right just as they are, whether eivilized or not, learned or unlearned; persons could not be different from what they are without disturbing the nature of things.

learned or unlearned; persons could not be different from what they are without disturbing the nature of things. Some of the believers in this doctrine look upon suf-foring and passing through trials as capital gained for the after-life, the same as it is believed by many that Jesus's life-suffering and martyrdom were crowns in his life instead of thoms. If such be a fact, does it not show conclusively that it is one of the most unfortu-nate occurrences in the carth-sphere to prosper and have, the good things that this earth is capable of pro-ducing? What can be the use of the words " wrong," "progression," " belter" and " growth," if the " all right " doctrine is correct? I do not suppose that there are many persons (and especially Spiritualists) who have given the laws of life any degree of thought, who do not understand to some extent that undeveloped conditions and things exist in all earth and spirit life, and that the fruit grown in all things is similar to the seed planted; but why call such fruit and conditions all right from the conditions producing them, when they are constantly changing and on the way to belter growth and conditions? Let us, as Spiritualists, call things by their right names, even lift these does destroy old theology and annihi-

growth and conditions? Let us, as Spiritualists, call things by their right names, even if it does destroy old theology and annihi-late the "all right" doctrine. If free moral agency is the order, in the nature of things, cannot persons im-prove upon things they often do? Does not every in-telligent being see imperfections in the lives of human beings? If so, how can any one call them *all* right? The finite mind cannot comprehend the Infinite in full, therefore is not capable of judging of what is right for Him.

To the Editor of the Banner of Light:

Banner Correspondence.

Cultornia.The third annual session of this Association met in
to convention at Earkin's Hall, in the city of Hempstead.
Streat Freed In the Bonner of Light an article headed
'Apparitions,' and herewith I send you some items
from my own experience in this regard: Some years
ago (we were then Hving in Wisconsin as my husband
and 1 were about retifing for the alght. I hurried
through the dialing room and opened the bed-room
door, stepped to the solid of the bed, and then and theres.
saw my brokker, Min the finder, will be shaded the bed-room
and placed on the foot-post of the bed-stead. Three dialy is the provident were then the shade the bed-room
and placed on the foot-post of the bed-stead. Three and hurres.
At the morning session, Oct. etst. Ton J. Eusell, Wites, delivered a scholarly and most instinctive ad-
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threes, delivered a scholarly and most instinctive ad-
threes, delivered a scholarly of Spirituality.
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Wisconsin.

SHAWANO .--- W. S. Wood writes, taking issue with the grounds occupied by Prof. Bachanan and others regarding The question of a personal deity, etc., and says in the course of his article : " Does not our Spir-litual Philosophy owe much if not all its advanced po-sition to its freedom from theolegical creeds and dog-mas peculiar to what the world knows and under-stands by "Christlanity." Is not the paramount dan-ger that threatens the future of spirilualism the one that alms to graft upon it the dognas of theological Christlanity, and the merging of it in the old creeds." Has it not been the history of Christlanity to first fight every new light—from Galileo down—and then, after selence and emlightermient and progress had estab-lished it as genuine, to adopt it, and claim that it was always a part of the church creed? Is not this the present tendeney of the creeds and churches regarding Spiritualism? Only a few years ago it was considered by them as the delision of delisions from beginning to end, in all its claims, pretensions and phenomena. He-hold the modifications? Most all the churches now admit the possibility and even *psobability* of spirit-communion and manifestation under proper condi-tions. The phenomena have driven than to this point; but, not to surrender *all* their old dognas at once, they limit the power of spirit-manifestation to *veri* spirits. "The works of the *Derth*," &c., &c. How soon will it be before they will admit 'good spirits' to the same pow-er and pivilege, and then relation that it has ever been a Christian tenet, because amply sustained in the Bible? And then presteraft will have it in the charge. As Judaism was only a reflex of anchent and Egyptian idolatry, ceremonies and creeds, so is thristianity only, a reflexition of Judaism, with ceremonies changed in form and name to some extent—the preat mass of Christian being entirely ignorant of the origin and significance of their creeds, sacraments, ordinances, rites and observances of their faith and praytice ..., i with that our philosophers and professed scientifist could rise above the old creeds and dogmas in searc regarding "the question of a personal delty, etc., and says in the course of this article : "Does not our Spir-

Massachusetts.

POSTON .- Henry Wood writes from City Point a communateation from which we make the following ex-tract: "In the article in the *Banner of Light* of Oct, 4th, purporting to come from Thomas Rielmond, headed Bible and Modern Mediumsinp." I find sev-eral remarks from which I must beg heave to differ. The writer takes the ground that because Jesus re-fused to give the Jewish people a sign as a proof of his identity, our mediums should refuse to give inves-tigator's any signs, or to put themselves under any test conditions whatever; this may be all very well as far as our friend's actice from this day forth, and give no bear in mind that perhaps but very few persons are as easily convinced as he is. If every medium should fol low our friend's actice from this day forth, and give no more tests, how many converts, think you, would Spir-ituatism make hereafter? In my opioion they would be very few indfeed, and far between. Such a course on the part of mediums would to my mind prove extreme-ly disastrous to the cause." communication from which we make the following ex-

Connecticut.

NORWICH.-Under the date of Nov. 18th, S. B.

Bulkeley writes as follows: "Spirits, in the body and out, have reason for congratulation in view of the forout, have reason for congratulation in view of the for-tunate accession to your corps of workers of Miss Shelhamer. Such facilities as she furnishes for the transmission of the thoughts of our returning friends have as yet, in my opinion, never been equalled. A peculiar aptitude to receive and a peculiar felicity of expression in giving out their ideas, characterizes her work in a transcendent degree. I feel it my duty to do her this justice." her this justice."

The Spiritual and Liberal Association of Texas.

The third annual session of this Association met lu convention at Rankin's Hall, in the city of Hempstead, 8

ensuing year: President, Wm, L. Booth, Hempstead, Texas Vice President, Mrs. Satah J. Painter, Houston,

revas. Secretary, Dr. A. M. Attaway, Marlin, Texas. Treasurer, C. T. Booth, Esq., Hempstead, Texas

TRUSTERS.

Thi STEPS. Tom J. Russell, Esq., Beaumoint, John S. Norion, Brenham, A. Whiting, Melissa, Mrs. A. M. Sloan, Hempstead, Charles W. Newnam, Hempstead, Col. S. S. Nickels, Galveston, After the election, the President announced the death of a brother Spirltnalist, John W. Duum on Oct. 21st, by the caving in upon him of a well in which he was at work, and also stated that the would be buried at 50 clock (e. m. of the present day, Mrs. Tablot to perform the services according to the rites of Spirltu-alism.

at the probability of a well in which he was at work, and also stated that he would be lambed to perform the services according to the rites of Splittuals.
 At 3 of clock r. M., the Convention in a body attended to perform the services according to the rites of Splittuals.
 At 3 of clock r. M., the Convention in a body attended to be under state of the Orthodox churches.
 In the evening another lecture was delivered by Mrs. Talbot. This bectmar never failed to decay impression of the Orthodox churches.
 Sunday morning at 11. Octook the Association met and listened to another excellent address from Tom J. Bussell on the subject of miracles, after which a series of resolutions was passed, tendering the thanks of this body to 11. L. Rankin, the proveletor of the half to the Houston and Texas Central tailway for reduced atters granted delegates ; to the Splittunsylis and Mitzens of the solution from a trans develored for sher kindness and hospitality; to the Houston and Texas Central tailway for reduced the second for their kindness and hospitality; to the Houston and Texas Central tailway for reduced the second for their kindness and hospitality; to the Houston and their efforts to establish a paper in Texas devoted to Splittualism. When this last resolution was presented. C. T. Booth, the associate editor of the splittualist, splits and tear into signons life the young and the yelf ecble advocate of their editors to publish it is one as the receipts from subscription assembled at the residence of Win, t. and C. T. Booth, where they spent such associate editors to publish it is one as the receipts from subscription assembled at even end where, they benefit and margers will an element to a subscription and the they spent in the solar in a solar to a bescription assembled at the residence of Win, t. and C. T. Booth, where they spent is method was very bennifting and they here adjusting by Miss. Tabot at Tekabeth Montgener, This certaines when the shall be

ISAAO P. GREENLEAP, 91 Walnut street, Chelsen, Mass. Mit. J. G. GULES, Princeton, Mo. SARAH GRAYES, Inspirational, Grand Rapidy, Mich. MISS, LESSTE NEWERL, GOORDELL, box 37, Ambrest, Ma. MISS, CORNELLA GARDISER, 59 Jones Street, Rochester,

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 MARS, M. G. OVER, IONALK, FHIL, Mich.
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 E. ANNE HEIMANN, WEST WINSTERI, CL., DON 323.
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MIRS, M. J. UPHAM HENDER, 3259 BUSINITY, SAUADAM, WMA, D. HUME, WestShle P. O., Clevoland, O. R. W. HI ME, Long Island City, N. Y., will lecture on relative connected with Splittinilism. RDV, J. H. HATER, Auburn, N. Y. Dint, J. Hattinov, M. Missel, F. O. HYLER, Auburn, N. Y. Missel, F. O. HYLER, AND THE ALTONAL WORKSHIP, Coll. Missel, F. D. HATER, AND THE ALTONAL WORKSHIP, Coll. 101, VI, S. HUTCH, C. BONDAL, STRUCK, HATTIN, AND MARKEN, S. T. HATTINOV, S. HUSPERIDAR, OWNERSTIR, Coll. 101, VI, T. K. 620 North Alt Street, Hardshur, P. Martinov, M. A. C. HUNTH, Betzel, VI. AND THE MARK, MARKEN, MARKEN, J. M. S. M. A. C. HUNTH, Betzel, VI. AND THE MARKEN, P. M. A. C. HUNTH, Betzel, VI. AND THE MARKEN, P. M. A. C. HUNTH, Betzel, VI. AND THE ALTONAL WASHINGTON, PHARMEN, P. M. A. C. HUNTH, Betzel, VI. AND THE ALTONAL MARKEN, P. M. A. C. HUNTH, BETZEL, VI. AND THE ALTONAL MARKEN, P. M. A. C. HUNTH, BETZEL, VI. AND THE ALTONAL MARKEN, P. M. A. C. HUNTH, BETZEL, VI. AND THE ALTONAL MARKEN, P. M. A. C. HUNTH, BETZEL, VI. AND THE ALTONAL MARKEN, P. M. A. C. HUNTH, BETZEL, VI. AND THE ALTONAL MARKEN, P. M. AND THE ALTONAL MARKEN, J. M. MARKEN, MARKEN,

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W. STEWART, Geneva Lake, W. W. SLOSSON, Alburgh, Franklin Co., N. Y. H. STEWART, Kenkälkille, IA, B. SPINNEY, M. D., 201 Woodward avenue, Denoit

A. R. SPINNEY, M. D., 201 Woodward avenue, Detroit Mich.
DB. C. P. SNATORE, lowa City, Lowa, Mirs, H. T. STI AUXS, Lottwille, Watten Co., Pa., Mirs, H. T. STI AUXS, Lottwille, Watten Co., Pa., Mirs, R. SHEP vice, inspirational, 59 Medlord stress, Chelsea, Mass.
Mirs, R. SHEP vice, inspirational, 501 National invenue, Detroit, Mich.
DAVID B. STIVETSS, White Plains, N. Y. GLO, W. TAVLOR, Lawton's Station, Edu Co., N. Y. J. H. W. TOOTLY, 657, Broadway Square, Chelsea, Mas, Hittssny, Tettia, Berlin Heights, Q. Mirs, ARRER, V. SSLE, Wontpolor, VI, S. A29THOMAS, H. YASHE, Montpolor, VI, S. A29THOMAS, H. YASHE, Montpolor, VI, S. A29THOMAS, M. D., Dennitle, Ind. HITSA, TODE, Charlotte, Mich.
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T. R.T. VEDUR, M. D., 31 West State 45. Trenton, K. J., ELIZADA DEL, WASSON, THUSSINE, Penn, N. FRANK WHELE, 521 Tenth street, Washington, D. C. SUSSIN, DOKERSON, WHILL, Unnew Speaker, 118 West Sewton street, Boston, Mass. JAMES J. WHILLOFR, Cenar Lake, HerkImer Co., N. Y. E. V. WILSON, Londbard, HJ. TH, T. R. WHILLOFR, Pleasanton, Kan., ELIZATI WOODWORTH, Inspirationett, Leslie, Mich. E. A. WHELSTER, Replational, Ulica, N. Y. A. V. WHELSTER, Replational, Ulica, N. Y. A. V. MILLOFF, R. P. 1997 WOODBERF, P. 2019

OF LIGHT.

Free Thought. WHATEVER IS, IS RIGHT!

Mrs. Lowe is still in Paris, where her mediumship is exciting very great interest.

The London University Magazine is certainly worthy of great praise for the fearless manner in which it brings forward the advanced thought of the day. We read in the last number "A Talk with a Country Parson," in which the following paragraphs appear :

"They speak with much confidence [referring to the clergy] of what will not be in the here-after; they are no more able than the rest to tell us of what will be."

"Are there any who can tell us that?" "None, unless we are willing to lend an ear to some who are now declaring that the dead return; return to say there is no death; return to bring tidings of the life beyond the gravel I have seen some of these devotees, and spoken with their teachors and mediums," replied the country parson. "Poor unlettered creatures, too many of them seem to be, and with very crude notions of the mysteries in which they dable, but with here and there one above the rest, simple, earnest and full of faith in the revelations he professes to have brought to the world." "But you are not a believer in this ?"

"I cannot say: I am but on the threshold of the knowledge of it. But I would gladly believe it if I could, for it promises indeed a universal

religion." "But they say it is full of trickery and impos

"Why, so it is, and that trobles the difficulty of inquiry. With many it is a mere trade; and those who practice it as such are often trick-sters and impostors. But there are among them those whose honesty is unquestioned, and whose carnestness is such that they avow they will not rest till the world has seen and heard the truths that have been given them. Well, who can say? It is an age of inquiry in all else but religion, why not in religion also? Let us not judge hastily, lest our judgment have to be reversed."

At a scance the other evening, Mr. C. E. Williams was put into a box, which was opened upon one side; across this opening slats were put and padlocked, then Mr. Haxby was bound to his chair, and his wrists handcuffed to different articles of furniture. Instantly the manifestations began, and materializations finally tock place. After the seance, everything was found exactly as it had been left, save that the articles of furniture in the room had been pushed about. The séance was exceedingly satisfactory. The British Association of Spiritualists has now opened its fortnightly discussions for the winter season. Alexander Calder, Esq., read the first paper, called "The New Epoch," which was of a most interesting character. The rooms were well filled. After the paper, short speeches were made by Dr. Wyld, Rev. Stainton Moses, E. Harrison Greene and others, and throughout the meeting the utmost harmony prevailed.

The second Grand Jubilee of Spiritualists was held Nov. 2d and 3d, under the auspices of Mr. James Burns, and is really an outgrowth of the Spiritual Institution. We scarcely know wheth-

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Him. In conclusion I will say that it seems to me that the "all right" doctrine is antagonistic to free moral agency, and no benefit can be derived by progression and bettering conditions; for if things are all right as they are, no need of working to change them. Would it not be better to say that all things are wrong and they are being righted as time advances and obstacles are removed? AUTION OF "NATURE'S LAWS IN HUMAN LIFE: AN EVENDATION OF "NATURE'S LAWS IN HUMAN LIFE: AN EXPOSITION OF SPIRITUALISM," ETC., ETC., ETC. OPTIMISM.

To the Editor of the Banner of Light:

The discussion of Optimism being in order, a few thoughts are hereby offered on the subject. L. Hakes says in criticising Taylor Buzzell, "If 'whatever is, is right,' then to my thinking the old Calvinistic doctrine that all things are forcördalned is also right," Cer-tainly, friend H. The only mistake old Calvin made was in expounding the doctrine. Instead of nearly all mankind being foreördained to eternal misery, all are predestined to eternal development and ever-increas ing fellelty. Mr. H. asks, "If all is right; why talk about error?" This question indicates that our friend has bestowed but little thought on the subject. Error, evil and suffering are as necessary for the development of the intellectual and moral faculties of mankind. as are truth, goodness and happiness. Hence evil has been called the "lesser good." This may appear paradoxical to the superficial thinker ; but let him imagine "to the best of his ability" what the condition of the race would have been had it been possible for them to exist to the present time without experiencing the least want, pain, or evil of any kind. I think he must con-clude that they would be no more intelligent or active then existen

want, pain, or evil of any kind. I think he must con-clude that they would be no more intelligent or active than oysters. Yet it is very proper for optimists to "talk about error," and discriminate between it and truth. It is the mission of every form of evil to educate us to a plane above it, and thus render it obsolete. "Wars and runnors of wars," drunkenness and every speeles of erime must utimately cease. It is only during the childhood of the race that they obtain. And although we may be no-more able to fully grasp the reason for their existence than we are to understand why the peach must needs pass through the bitter and sour stages of its growth to become mellow and delicions, the following consid-erations I think will show that one is no less forc-ordained than the other: No one will dispute the proposition that no effect can take place without an adequate cause; and it is quite as evident that the inher at nature of the cause defi-nitely determines that of the effect. Hence there is no chance for "chance" in the universe. I am a great admirer of A. E. Newton as a writer. and almost always agree with his conclusions; but I see he takes the negative of this question, and if any-body can refute it he can. I hope he will, as it is the truth, that I am after. To do so he will have to show either that the eternal cause of all things is evil, or else that evil has smuggled itself into the universe without a preceding cause—by chance—and in opposi-tion to the wishes of the eternal. That is, it appears so to me. ...Oid Calvin's conception was, correct regarding the

to me. Old Calvin's conception was correct regarding the idea of predestination, abstractly considered, but was wholly erroneous regarding its application: while friend Hakes's ideal is symmetrical on human destiny, but distorted on his haphazard theory of accomplish-ing it. I think he will conclude, on further reflection, that all human emotions, thoughts and actions, are under laws as exact and inexorable as is the chemical action of inanimate matter — and therefore, "That whatever is, is for the best." STEPHEN YOUNG. Memphils, Mo. Momphis, Mo.

OH, SPEAK IT NOT!

OH, SFEAK IT NOT! Oh, Speak not hastlly the word Thine ear from hile iongues has heard. If fatse the tale thon couldst recall. How hard and cruel must it fail! If true, why. kelping it along Will never, never right the wrong. Oh, speak it not, nor speak the word That wounds, though but in j-st 't is heard ; Keep back the thrust, the look askance, The petty doubt, the sneering glauce ; Keep back the madd'ning tunuts and jeers. Life has enough of breaking hearts, Of pointed barbs and venomed dirits— Enough of bilter pain and tears ! —[Madge Morris, in San Jose Mercury.

"When Greek meets Greek " Is 's no use for another chap who does n't understand the language to stop and listen to the conversation.—New York News.

- New Jersey.

VINELAND. - Robert P. Fellows writes: " Mrs. Lydia Manks, at 1609 Park avenue, Philadelphia, Pa. ossesses remarkable powers as a trance, test and possesses remarkable powers as a traine, test and business medium. She whis the praise and admira-tion of the *illio* of that effy for her accuracy in busi-ness matters and the unmistakable proof by which the spirits make themselves known to their friends. It would be to the advantage of those seeking tangible evidence of the existence of spirits to call upon this medium, who is doing a great and good work for the cause of Spiritualism."

Nature of Goodness.

Rev. M. J. Savage delivered in this city a sermon, on Sunday merning, Nov. 9th, on the Nature of Goodness: Why, certain courses of action are called good, and why certain other courses of conduct are called evil, and whether there is any permanent standard of judgment in regard to goodness. Mr. Savage, stated that the ultimate law of conduct is the natural law that makes us what we are and that sets us in the relations in which we stand to our fellowmen and to the animals about us. In substantiating this position, he considered in relation to it some of the great schemes of morality that have been held and taught in the world. Among these he mentioned that class of people who hold that the law of human conduct is the conventionality of the time; then the class of philosophers who have taught that the ultimate reason for conduct is the State or statute law: next the people who say that the standard by which they must judge of right and wrong is their personal intuition of right and wrong, or, in other words, their conscience; and last of all, those who claim that the ultimate standard of right and wrong is the will of God, if by the will of God they meant the laws of life; if they regard the laws of body, of brain, of heart, of mind, of human relationship, of association, of the universe-if they regard these simply as the expression of the will of God, then, of course, it made no difference whether it is called the law of enature or the will of God, for the two are identical. But if they mean by the will of God something apart from these laws of nature, something outside of them, something assumed to be above them, then the will of God was not and could not be the ultimate law of human activity. He believed that the will of God was the ultimate law, because he believed the laws of life, of nature and of society to be simply the utterance and expression of the Divine will. Such a basis for human action would, of necessity, lead to a permanent and eternal morality without regard to a belief in a personal God or in a fature life, for men have a universal desire to live, and it is only by knowing and observing natural laws that they can obtain and preserve existence. Men desire happiness, and they have learned by experience that happiness cannot be separated from goodness, and goodness consists in the observance of natural

Happiness is the successful activity of the best of our faculties.- Saturday Magazine.

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Passed to Spirit-Life:

From Newark, N. J., on Sungay morning, Sept. 28th, and denty, of heart disease, Natio, believed without the Witt Clin

From Sewark, X. J., on Subary Morning, Sept. Studied denly, of heart disease, Karie, belowed wife of DeWitt Clin-ton Higgins, aged 41 years.
 She was an ardent admirer of the Spirinal Philosophy and an east sector of spirinal knowledge. She possess of a kipl and swipathetic nature, a true and twing disposi-tion, and was a gental direction, ender and gents of to all who earne within her influence. She was endowed with a brit-flant intellect and rate musical factures year, having reader of the Remark of Ling's to be system, beyond reader of the Remark of Ling's to be system, beyond read the last numer of Ling's to be system, beyond read the last numer of Ling's to be system year, having read the last numer of Ling's to be system year, having read the last numer of Ling's to be system year, having read the last numer of Ling's to be system year. System of Theorem, C. W., Bollakound Roche ster, N. Y., Systakon, Bar, and Newark, N. J., as a truncity problem and impres-sional medium. Her is the start was hered a result meeting of her the add a relevant of the problem of kinds of and frender and a type of the and hered a result meeting of here hands are possible and have been a linear to system was built hime. Sing the Start france of kinds of and trender of the Wind Lin the the Start Haved of kinds of and trender of the Wind Lin the Chesting How Start and Start paned with piane, sing the Start franced was a scene panel with piane, sing the Start franced was a scene panel with piane sing the Start franced was a scene panel with piane sing the Start franced was a scene panel with piane sing the Start franced was a scene panel with piane sing the Start have here starting watch betred in lating with the autiful Holes. The starts were here hered her having the scene starts and watch we have been been been been been starts and the starts and the start panel with piane starts. The starts are started watch we have been been been been been been starts and the starts and the start and starts and th

From Princeton, III., Tuesday night, Nov. ith, Charle Davis,

Davis, He was a young man of noble qualities and much premise. Conscientionsly upright, it was the study of his life to av-in accordance with justley, trath and right. Farty in life-in ecorrestly esponsed the rates of temperature, and also tool-a great interest in Spiritualism, availing himself of every upportunity to interstigate it is phenomena. During his slee-ness, as he neared the spirit-world his spiritual vision was opportunity to interstigate it is become a spiritual vision was opportunity to interstigate it is the theory. So the other Ho which marks that with to be there. So it long to be free, the visual model are an interest of an interface of the other of Pueblo, and the used as arrange of an homoral life. No long ago height the use to Silver Chill, with the hadfable pu-post of enhancing bits material means; but the climate did not agree with he us, and, after several attacks of a milder from of disease, he was prostrated with an mutain fever. He had barrely strength enough bet to reach bit how, where he independent of the bits of the to restore him by health, but it was of no avail. health, but it was of no avail, Com.

(Willwary) Notices not exceeding twenty lines published grain forsely. When they exceed this member, lowenty works for each additional line is required, payable in ad-gence. A line of agaletym any any star words. Postry is inadmissible in this department.)

"BELIVES THAT HE BULIEVES." - What can it proin any mortal to adopt locations and imaginations which do not correspond to fact; which no same mortal can definerately adopt in his soil as true; which the most orthodox of mortals can only, and this after infinite essentially impions chort toput out the eyes of his mind, persuade himself to "believe that he believes" - Those Carlyle - Life of John Sterling, chop, vii.

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BOSTON, SATURDAY, NOVEMBER 29, 1819

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A Moral Interregium.

In this of the Mar Of Marit be for the outrent nonth is an article of a father rennicable. of analy refrire the spice of first to dowin Sporth. on the topic above stated. The beginning on the dle and en l of it is, flict oud and by the experience of history factoris in the moral splitte has arrived, which will probably being with that is cial and polify domisis. His calment deliber. itestatement is that that either effect relief us behef, of the most complete and treing days (and then due, he wants to know what will besuch is accurate pitter based as hand, for the save or decord the brotherhood of men and of the that for energy by here we had the properties of the very idea of the name. discussion and the industriance (replaced in guididea of the Cigator, or of the Fatherhood literature and the sound difference is an identity of God, what is there left for this assertion of that, in the minute of these who as views and the univer and virtual equality of the number likely to become and in an age when all test upon? And then whittak to forbid the thought is inpudy the id iddeed so on the booking stronger races to prove upon the weaker? And the wew set, secrets at hir 20, he hef in Chrisstianity as a resealed and superpotured religion. He dontes Mr. Blo burk, (f. England, as assert has given way a Spinner and epilipion of a small in that the first business of a colonist is to have destroyed the tash steffer in parets in the Mostel construction of entropy and the Bible and the sensitioness of the many lost, of it, in James , where of the fistory of the OM. "Test in ball, and much a littledy of the New Town tangist, so far as it is mina offens of it separably. commented with must less. The montal blow Last been given by carfician indisproving extended. Isome received, nothing can beneforth, except ing undefiant the anthenty by the historical out a figurative sense, be sacred, but everything heads of the New Testament.

On science and write is a which has seen resultitle, according to the dectrine of evolution, duced they offensed Prof. Smith, calls, for the substitute, if it has any, which it proposes to bring forward for the metality which rests on a divine doundation." If we were to intelligence a auguestion off our own of this wint, we should say to Codistancial of writer of the article in aly touch our moral being, nor do they supply the Martin this open easin itself profoundly a new mative power, either impelling or remotal, and rests on as divine a foundation as any-flate system of morals. We of course acknowled is that it contains are distinct, enter of conduct or suggestions for the preincation and b exaltation of the character. But the writer holds that what is to take the place of religious. morghty in the world's government is the bare. and Madul strate of evolution, that fails atterly to teach devotion. Intrainty, softable ration. humanity, and the great truth of human betherhood. Reclution, he declares, an optic of partial objections, lager u. 2 deniets, and the unperfections, smettebe found in any newsleyrn theory, is to all my capances. "destined soch to he the erect of the world, " He announces that " with the belief in a Deity perishes that in the immortality of the soul, which, apart from animistic superstitions and special fancies about the other world, is a belief in the connection of hef success to be the morality of evolution supthe human soul with the Eternal. Nothing is planting that of Christianity. In England, after morals, and it appears to be, the hard-shell reliapparently left but the secular consequences of duly allowing for the influence of circumstances; conduct ; human law, which the strong may make or unmake; and replitation, which such that there is a real change of principle and sen-(3), even criminal success, may to a great ex- timent. It is chiefly receptible, we are told, in tent command." 7 He remarks, parenthetically, that "in each, perial country toward weaker communities and eclipse of religious faith there has prevailed, at once as a Nomesis and as a spiritual make-hift, ple of human brotherhood has at least been aca charlatan superstition. In the case of Helias it was soothsaying : in that of Rome, astrology all races of men were equally entitled to justice and the thaumaturgic mysteries of Isis: in the and mercy. Our experience with England dur-Catholic decadence, astrology again: at the ing our civil war showed that the same sentipresent day it is SPIRITEALIST; while even as ment had not continued to prevail. trology has, or recently had, its votaries in An eminent English writer, the author of the England." So Prof. Goldwin Smith regards ; treatise entitled "Liberty, Equality, and Fra-Spiritualism as one of the "charlatan supersti- ternity," fearlessly repudiates the doctrine of tions," sent upon the earth to punish while it : Christian brotherhood : and very recently, in a deludes men for refusing any longer to follow letter on the Afghan war, took the position that build faith more and more upon knowledge, i dealing with the weaker and less civilized com-But we will not stop to debate this point with a munities. In short the rule was no longer to be him, preferring to devote the space we have to sketching the points of his apprehensive essay, .The present question is, he reminds us, "In the case of a collapse of religious behef, what, ac- ; ject of invading Afghan villages and killing the cording to the indications of history, is likely to happen, unless social science is ready at once to | What, asks Prof. Smith, is the irrepressible step in and fill the void?" He goes through ! struggle for empire but "evolution and natural with the fise and fall of the various beliefs and [selection applied to international relations?] superstitions of the world in historic order. Even in the treatment of history and politics affirming that "each of them in its turn has been - there seems to be what he styles " a furore of the basis of moral life, and especially of the expical moderation." Enthusiasm, self-sacrifice, moral life of the community: each of them after heroism, without which humanity could never its fashion has been the support of righteous-; have been nerved for its grandest efforts or ness and the terror of unrighteousness." And saved from its greatest perils, must henceforth Christianity most of all.

The second second second second second

Fiate, "the moral life and it's expection." The "to believe is the only world. Platenic philosophy is religious. Aristotle, he asis rather than on a religious one; but though and scientific skepticism is credited to Greece. Epictetus; and he explains why the law which of Christianity, by saying that "Christian ideas, especially the Christian idea of human brotherto the Middle Ages, he physicity that "it was evidently from the gospel transmitted through the pleaser an universal Father, of a brothersuch manking, of homanity itself, that they learned to behave In a society embracing all contraction prises and in controls here,"

end "the spiritual worth and dignity of the weat, things of this would." Mill miterational the literature says our writer. ment . There is, jerhaps, an increase of churche ward piety he declares to be hollow, and is becoming hollower every days. He admits that lim the minds of some men who combine great depth of character with jowerful and scientifio " intellect, the pelizious sentiment, stripped of i all special forms and formularies, appears as a sontiment to have grown stronger than every and from this significant fact he deduces the

hope that religions are not destined to end in futility and final failure. Nevertheless he says. that if, you reach one of this class of minds and are admitted to the recesses of its thoughts, "you find there nothing definite, nothing commu-The next force of the effective decision of the minister which will serve the purposes. Ren. Research have be using the set of the minister which will serve the purposes. All the serve and computer which decision with a contrast of the manify at here, but some makeshift decision from networks that such as some drawn from personal study or experience, some mixture, perhaps, of Christian ethics with ancient philosophyr a plank of the theological wheek which will barely hold two." And he asks in carnest, what is likely to be the effect of this revolution on morality to He sets, in evolution, in the struggle for existence, in natural selection, nothing but the prin defined force. And the enthronoment of this principle in place of the morality that is founded on what is divine, be think's negative it asks affect that type of chars. actes which symptom in flation of force , which is ; weathers thinghty governy of spirit, self-abneration.

Under the main of this principle of force my, who is the theory of evolution includes. a che of the brotherhood of men and of the what becomes of the sanctity of human life? clear the country of wild leasts, and the brost mixious of all the wildbeast cis the wild man' and to ask what is to be answered to this, and what is to hinder this principle from being extended to all the Luman lives that may stand in the way of the strong and cunning masters of their find 2. According to this principle, when it has how its natural fitle to existence, which .

Socialists above a pair of reformers, Socrates and "good things" of that which people are coming for them. Common sense, which is capable of

ever, had no small part in it. The last effort to and as such it calls for an examination which is at the fountain. reform the Roman republic, he claims, was it has not yet received. Evolution cannot settle made by religious men, with whom he ranks everything, nor can it say whether organized hold, were no doubt in the air." And in respect having learned to book before and after, they will never be cured of the habit. The present will not satisfy or engress them. The distinthe Christian derry that the new nations drew i guished writer inquires dusit has been as yet conclusively shown that splitt depends for its being on the continuance of "the material matrivin which it has been formed." If it has a not begu, then such a phenomenon as the existlence in us of a sense of moral restonsibility extending beyond this life and the opinions of our fellow-men deserves our profound attenteen with the evidences of a dange of senti- tion. But in respect to the fact that there is to be a full in human interest in moral and relihulding and church-going, but the crust of out-gious matters until science has had its say and tinally satisfied nobody, the writer's opinion is tixed; and he equally believes that this moral interregnum will lead the way to a political and social crisis.

The Use and Abuse of the Mails.

In a recent number of The Watchman, a Bapist weekly paper published in this city, is an article, verythinly written, on the subject of "The Misuse of the Post-Office." It advocates a thorough espionage of the mails, and an entire prohibition of the transmission of liberal and progressive matter through them whenever it seems to offend the majesty of creedal morality. What kind of free intercourse could be enjoyed in a country like this, if the narrow notions of The Watchman were to be adopted, its would be hard to tell. We do not advocate any notorious abuse of the mail system in order to defend the free mail system : it is the latter which we would see most jealously preserved, though it he at more or less risk.

In point of fact, we enjoy all our freedom as a people at the risk of its occasional and partial abuse. We do not acquire any of the experience that is, so valuable to us in the end, with out mistakes and errors. The Watchnom is a plous paper that wants to have the use of the public mails "decided in tayor of good morals." That is the phrase always in the mouths of their natural and political rights, and the rebigots. It thinks even that "further legisla- ligious privileges guaranteed by the Constitution may be needed." and trusts "that no Congress will refuse to pass the necessary measures, should any be required." The worst abuse of the mails, and the most extensive, is what is called the "medical," and it thinks it has not attracted the attention of the officers which it should. To some of its Strictures we raise no objection; but to others we enter a decided protest. Here, for instance, is an anathema from this Watchman on the walls which, in its spirit and intent, is insolent in the last degree. 11-11-

There is yet another sort of humbing that should be denied the use of the mails. Here, one who advertises as a chervoyant, a medlum, or a fortune-teller, should be informed that the Government of the United States. doexnot propose to tax its citizens for the benefit of then activity business. We include so-called clair yovabits in this list not without thought.

We do not propose here to settle the question whether or not there is such a power as that of clairvoyance or whether or not if there be such a power, it is of any value in medicine. Grant the affirmative, for the sake

intellect and the first efforts of scientific spec- in danger of anything, it is of a desperate con- to disseminate such matter themselves, and interest and the use that the teaching of the affict between different class s of society for the they will not permit the Government to do it

erecting a standard of common morals, is per-If religions were merely crude interpreta-) feetly satisfied to let the case-rest right there. to make was a positivist, and male an attempt tique of natural phenomena, then it is possible," It does not go prying around to see that nobody to place morality on a scientific and secular in the wilter's opinion, that the history of re- gets corrupted. Let parents look after their on Sunday aftern secular by Mrs. R. Shepard of ligions is closed ; but this he does not admit to children as they ought, basing their domestic Minnesetal who this efficiated as the speaker his treatise is a work of genius, he failed in its be their essence. Even if we altogether dis- life and teachings on just such heavenly truths main object. Roman religion in its turn suc- card supernaturalism, there will still be natural as are freely communicated through the libelled sumbed to similar force stillough the philosophic manifestations of Deity in the spiritual conception and there is no art or device that can and ince, and ran as follows : "The Connection tions, efforts and experiences of men. Chris- do them lasting harm, with the help of the mails between Mind and Matter in this and in the Fu-The pressure of external circumstances, how- tianity still remains the central fact of history, or without. The place to purify public morals ture Life." The remarks of Mrs. Shepard's

But common sense is not what suits the pro-Cato and Civero, Scheel, Marcus Aurelius and matter is the goal of progress, and that nothing ing for a power that hides its face while it is abstract (which could not do full justice,) answering to the name of spirit has been active with its hands. What they aim at is the and will make only this brief reference to what stol jurists model was claimed as the of spring evolved or can have been evolved. Men will care of people's consciences. It is the spirit of continue to think of something besides making | the olden Churchianity, and not of the age we the best of this world. Mankind are not bees ; live in. After the mails, will come the ballotboxes. These covetous seekers after power will endeavor to prevent people from voting by-andby, except in cases wherein the person so desiring to vote will agree to profess their "religion" as a prior condition of enjoying the ballot. These so-called reformers, we apprehend, have taken hold of too big a job. In common language, they "have bitten off more than they can chew." They imagine, like the three tailors of Tooley street, in London, that they are the people. And so they are, for all that they care about any other people than themselves; but they leave totally out of their reckoning the views and convictions of that noble army of progressionists which is each day gathering strength in this nation, and which, when the time of trial comes, will be found uncompromisingly and victoriously true in defence of each and every bigot-menaced foundation-principle of American liberty.

Important to Liberalists.

Our readers are already familiar with the proposal to raise a Fund sufficient to support one able exponent of the facts, philosophy, science and religion of Spiritualism, who will devote his time and talents to this service. They are also aware with what unanimity our correspondents have designated one and the same man as in their judgment preeminently qualified for the place and the duty. This common testimony is significant, and the choice is certainly one of natural selection. The field of labor to which the spirit-world now invites Mr. Brittan is a large one, and the work, as it appears to us, one of great importance. The enemies of the spiritual-form of Liberalism are numerous and active. Their hostile spirit is manifested in many ways. and the truth is assailed from all points. They would legislate the Orthodox God into the fundamental law of the land, and by the same method would rob us of the right to employ our own physicians, and to select the system of medicine we may prefer. It is time for all liberal minds to make common cause in defence of tion.

No one has a clearer view of these issues than the proposed Editor-at-Large, and he is fully prepared to meet the enemies of human liberty wherever they may show themselves. But it must be remembered that being mortal he cannot exist without adequate means of support? He will be expected to keep watch of the scientific, religious, and newspaper press of the country, and to meet the assaults of the enemies of Modern Spiritualism and other phases of liberal thought, on any field they may choose to occupy, He is the man to stem the tide of opposition and roll back the turbid waters over the enemy. Give him a fair chance to perform the work assigned to him by the ministers of truth and justice. He should be completely equipped with all the implements and means for prosecuting this most holy war.

Now let the friends of this enterprise send in If some one, in each place where we have a num-

NOVEMBER 29, 1879.

Parker Memorial Hall.

The course of free meetings thus far carried on by the Spiritualist Society regularly assembling at this place -- councy Appleton and Berke-, ley streets, Besten, was further added to, as to continuance, by an excellent discourse delivered since the coming in it November. The subject of the lecture on the 23d was furnished by the

guides were thoughtful and to the point. Limited as we are the present week by the demands fessed guardians of the mails. They are work- on our space, we avoid any attempt at an many consider to be the best discourse Mrs. S. has delivered since her appearance in this city. Music by the choir, remarks by George A. Bacon, Chairman, an invocation, a benediction, and an inspirational poem by Mrs. Shepard, the latter based on "Thanksgiving" and "The Power of Praise," Themes which were given by the audience, were also comprised in the list of exercises.

Farewell Discourse.

Next Sunday Mrs, Shepard delivers the lifth and last lecture of her present engagement in Boston; and we join with the expressed wish of the management, that on that day the friends of the spiritual movement in this city and vicinify will test severely the accommodating capacities of Parker Memorial Hall, in a gathering which shall send this new trance speaker forthwith pleasant memories of Boston, and with a heart renewed for future labor in other parts of the vineyard.

The Halter as a Pacificator.

Chief Jack says that the cause of the Ute outbreak was that Agent Meeker told the Indians that those who were bad would be hanged when the troops arrived. When the troops drew nigh, according to Mrs. Meeker's statement her husband endeavored to quell the storm he had raised by saying that the troops "would not hurt any one," but the experience of the Indians in the past proved to them that the "hanging" threat was the most likely to prove true, and they preferred to die if necessary as warriors in defence of their land and people, rather than as malefactors at the end of Meeker's halters. Gen. Sheridan admits that the cause of the whole trouble was Agent'Meeker's determination to make the Indians take to farming against their will. A lispatch from Denver, Col., says that the press. and the people of Colorado want the Indians killed and the reservations confiscated and thrown open to miners and settlers. The crusade, it is added, assumes a political aspect, and will play an important part in the next Congress and the Presidential campaign.

Mrs. J. R. Pickering,

Materializing medium, is at present in Boston, and is located at No. 12 Allen street. Those desiring to witness the phenomena occurring in her presence can make arrangements for séances, either by correspondence, or calling upon her personally at the above address.

137" The London-Medium and Daybreak informs its readers that Mrs. Billing's Saturday evening (Oct. 25th) circle was particularly select and harmonious, in consequence of the presence of Mrs. Makdougall Gregory, a devoted Spiritualist. Mr. Burns says he has long observed that controls are very successful in her presence-another fact proving the assumption to be correct that sitters have much to do with the qualifications of mediums. In short, he says, if all sitters were genuine Spiritualists in heart, intellect and effort, there would be nothing but satisfaction in spirit communion. Alf their contributions to this Fund without delay. | which we fully endorse, as we have had much experience with media. Mr. Thomas R. Hazard has many times written upon this subjecti. c., harmonious conditions to be observed at spiritual circles. He has endeavored so many times to impress this important fact upon the attention of his readers, and in private conversation, that some overwise Spiritualists have considered him credulous. But we know he is not. By strictly obeying the spiritual laws in connection with mediumship, it is really astonishing how much more convincing and reliable the manifestations are. Spiritualists' who sit with mediums for the purpose of detecting fraud, may be the means of producing the very result they are so fearful will occur. FD" Dr. J. R. Buchanan, of New York-City, who claims to be the discoverer and teacher of Psychometry, has a card in another column, in which he states that he will give psychometric descriptions of character and constitution by mail or on personal application. Nearly thirty years ago we attended Dr. Buchanan's able course of lectures upon Anthropology, Psychometry and kindred subjects, in the old Masonic Temple, Boston, wherein he demonstrated his knowledge of the grounds traversed so thoroughly that we have been ever since deeply interested in these topics. We remember the remark made in our presence at the conclusion of this course by the late Rev. John Pierpont. It was to the effect that these lectures were without exception the ablest upon the science of mind he had ever had the pleasure of listening to-a statement in which we thoroughly agreed at the time; and increased acquaintance on our part with Dr. Buchanan subsequently, both as a writer and a man, has only deepened the cordial sentiment of appreciation then called into existence.

must apparently be some sort of force. It may he either the collective force of a community, for the force of an individual who has got the Jetter of the community. The delineations of the history of communities by science scarcestraining, for individual action.

They are theories whose principle is force: and being necessarian, as the human mind perceives things they exclude responsibility and effort, which are accounted the elements of moral life. Prof. Smith confesses the extremedifficulty of conceiving how "any mechanical for physiological theory of humanity as a whele can explye, for the individual/map, a moral motive power." For this return he sees the sime of change all around us. The rise and worship lot Napoleonism he regards as a very powerful evidence of it. The French "troduced no Soc rates of Savonatela," 'at bowed before Napoleon, acted under him, worshived him. They turned against him only when his force encountered a greater force, but not because he was incorrol. Accordingly he reckons the worship such as the gapid growth of wealth, it is evident

subject races. Hitherto, the Christian princiknowledged, it being allowed that all men and

superstition and priestcraft, and for flesiring to 1 "international'law" was not to be the rule in equity but policy. And the English prime ministerayows the real object of the war to be a "scientific frontier," and therefore that the obnative people is in execution of that "policy."

find other sustenance and support." The avowed The moral civilization of Greece was in its ideal of some social phile sophers is a hive of huearlier and brighter day supported by its religionant bees, and we have just that kind of a hive, gion. And he cites from poets and historians the says, in "the routine life of Chinese indusstriking passages to prove this. The gross my- try, submitting to almost mechanical laws, withthology of Greece fell before the awakening of out reflection or aspiration." If the world is I Because all decent citizens would refuse of religious belief with entire satisfaction.

of braument. Still, it is notorious that the vast majority of those who elalm to be clairvoyants are arrant knaves' and cheats. If there are others, of a better sort let them establish their reputation, as reputable physicians.do, without advertising.

The advertisements to which we have referred are excluded from religious papers. They are excluded from the best of our city dailles. But other secular papers published in the eitles derive no inconsiderable. fncome from them. And the village and little town papers which adred them are legion. The editors, we hope in charity, are ilmorant of their real meaning, or of their power to do mischlef. The chief support of city pretenders of all sorts is derived from country viemas, attracted by advertisements in rural papers. There ought to be a legal penalty for the publication of such advertisements. But if that cannot be had, the mails gap be closed to the advertisers. This would cut of the larger part of their receipts, and reduce (Beir power to do harm. Af the country dupe were unable to communicate with the deceiver through the post office, he would be comparatively safe ; for in but few instances would be take the trouble and incur the expense of personal consultation."

A fine state of society we should have, if The Watchroug were to have the making of it. Its idea of morals is that it shall have the figing of them to itself. If that is a specimen of its better gion it represents is even harder than we had taken it to be. Why not, on our part, demand, that the mails be refused to the dissemination of hightry at the cost of liberals? Why, not depunishment, which is The Watchman's fundamental delight, be excluded from the mails by refusing transmission to the "religious" papers that proclaim, defend, and gloat over it? The infamous spirit that characterizes the above classification of "mediums" is one that. when it comes down to the matter of simple and common right, is not to be argued with or persuaded, but to be put down, and every American who knows what real freedom is will be enger to take a part in putting it down, and forever. The Watchman, and a good many besides, seem to think that the Government of the United States to which they appeal for a grant of special favors for themselves, is something entirely separate and distinct from the people, instead of being the embodied will of the people. While it is their highest authorized agent, it is in no sense the people's master. It exists that the people may have a wider scope for free thought and action. The Watchman and its kind evidently never thought of that. And when it calls on the Government to suppress free thought, it merely appeals to it as to a power that is at liberty to manage the people as it will. Now this Government was never set up for a censor of morals, public or private: If the people become thoroughly bad, the Government cannot be expected to be any better than they are ; but The Watchman, thinks it has the right and the power to prevent them from becoming bad. More fool it is for thinking so. No decent citizen expects or desires that is will undertake to disseminate grossly immoral-and corrupting matter. Why not?

ber of friends, will head and circulate a subscription, the requisite amount may soon be raised. Persons who may not be ready to remit the amount of their subscriptions at once, may still subscribe and pay semi-annually or quarterly in advance, as may be most convenient, the first payment to be made on or before the first of January, 1880.

FUND.

Amount Received.

Mrs. Flora B. Cabell, Washington, D.C 10,00

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|-----|---------------------------------------|--------|-----|-----------|
| ł | Mrs. E. Bruce | | | 10,00 |
| 1 | Wm. Luther | | | 5,00 |
| | H. Brady, Benson, | Minn. | | 2,00 |
| | Nelson Cross; New | York (| HIV | 10,00 |
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Foreign Languages Written through the Mediumship of Henry Slade.

We are in receipt of a note from George Bradshaw of San Francisco, Cal., enclosing an extract from the editorial contents of a secular paper printed in the great Northwest, and bearing strong witness not only to the genuineness of the mediumship of Dr. Slade, but also to the striking character of the phenomena occurmand, that the informal dogma of everlasting, ring at intervals during his scances. This clipping will be read with interest by our patrons, and we here append it for their benefit:

> " Dr. Slade-who has taken rooms at the New England Hotel-this forenoon in the presence of a gentlenan put six pieces of slate pencil the size of a kernel of wheat between two slates, and held the slates against the gentleman's shoulder, at an angle of fortyfive degrees. Immediately all the pieces of penci were heard to be scratching within, when but a few moments after the slates were taken apart, and strange to say, six different sentences, in six different languages, were written, 1st. English at the top, 2d. Latin. 3d. French. 4th. German. 5th. Italian. 6th, Greek. Our reporter, with two other gentlemen, was in the doctor's rooms soon after, and the slate, with the said writings, was placed in the hands of Col. Larrabee, who has them at his office, being translated into English. This is the second time during the doctor's life that nearly similar demonstrations have been had. During the visit of our reporter to day equally wonder ful demonstrations were had in his presence. The Doctor converses freely about his persecution in London, and the result of it, and is very pleasing and affable in his manner and conversation. The question that arises up is, 'What is it?' "-Seattle (W. T.) Daily Post, Nov. 4th, 1879.

The Lecture of Mr. Henry Kiddle,

Upon "The Religious Teachings of Spirit-UALISM," delivered recently before the Brooklyn (N. Y.) Conference of Spiritualists-a verbatim report of which may be found upon the first page of this issue of the Banner of Light-is a production of uncommon merit. For depth of thought, profound reasoning and logical conclusions, it is unsurpassed, and will undoubtedly be perused by the liberal-minded of every shade

SF On our third page will be found an account of the exercises participated in during the late Convention of the Spiritualist Association of Texas, at Hempstead. The Daily Courier (Nov. 8th) of that town refers to the meeting in the following kindly words:

meeting in the following kindly words: "The spiritualist State Convention, which adjourn-ed last Studay night, after a session of four days, was a season of real enjoyment to the membership. We are not of the organization, but must confess that the zest with which the 'season' was 'enjoyed' by the brotherhood and sisterhood of the Order, reminded us strongly of the good feeling that used to be exhibited by the members of the Methodist Church in a 'love feast,' a long time ago, when we were a boy."

Mrs. Dr. Dickinson Cheever, the wellknown medical clairvoyant who has for a number of years been so successful both on this and the other side of the Atlantic, intends making her third trip to Europe. She takes passage on the Steamer Wyoming of the Guion Line, which sails Dec. 2d. We wish her a safe and speedy voyage, and the best of success while absent.

EF By reference to her card in another column it will be seen that Lottie Fowler, the well-known clairvoyant and test medium, has returned to this city from a professional tour. She may be found at 10 Davis street, Boston, by all desiring her services.

BANNER OFLIGHT.

BRIEF PARAGRAPHS.

"He who ascends to mountain tops shall find The loftlest peaks most wrapped in clouds and He who surpasses or subdues nua kind Must look down on the hate of those below; snow: Must look down on the fitte of those below: Though high above the sun of glory glow, And far beneath the earth and ocean spread, Round him are ley rocks, and loudly blow Contending tempests on his naked head, And thus reward the tolls which to those summits led." -[Childa Harold's Pilgrimage,

'The "first families " in Boston are being supplied, it is said, with skim milk.

Coloradoans are making a bad name for themselves by their ferocious display of animosity toward the In-dians. Such ennity would be shameful were there any sentimental reason for it, but it is sure to be shocking as well as shameful because of its origin, for it is fove for Indian lands that has caused this sudden detesta-tion of Indian land owners.—*Hoston Traveller*.

Uncle Samuel's treasury balances, including the bullion fund, at this time amount to the round sum of \$145.-108,037,30

He putteth himself last, and yet is first; abandoneth himself, and yet is preserved. Is this not through his having no selfishness? He is not self-displaying, and therefore he is distinguished. He is not self-praising, and therefore he is distinguished. He is not self-praising, and therefore he standeth high; and inasmuel as he doth not strive, no one in all the world striveth with him. That ancient saying, "He that humbleth binself shall be preserved entire "—oh, it is no vain utterance. —Lao Tse, (Chinese, about 600 B. C.)

Two cofored men were legally murdered in South Carolina on Friday, 21st.

A very shaple relief for neuralgia is to boli a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a texpoon-ful of the sait. Wring cloths out of the liquid as hot as possible, and spread over the part that is affected. It acts like a charm. Change the cloths as soon as cold all the pain is all gone; then cover the place with a soft, dry covering till perspiration is over, to prevent taking cold.—American Eclectic Journal.

The venerable Peter Cooper, of New York, enjoys "the luxury of doing good." He is about to add to the free schools, public library and reading-room established by his bounty, a polytechnic department, or science and art school. Ho is laying up treasures in heavon every minute.

It is strange how the sudden opening of a parlor door will send two people to the ends of a sofa, and set them to counting the figures in the carpet. There must be something powerful in the draft of all to blow human beings around in that way .- Providence Journal.

This life may be, as stern moralists say, all a fleeting show, but it is an exhibition from which deadheads are rigidly excluded.

> OLD-TIME "WEATHER TOKENS." No. 1.

A red sky.in the morning, Satiors, take warning; A red sky at night Is a satior's delight.

A good newspaper is as necessary to a family as pure air and wholesome food and drink.

It is the little bits ov things that fret and worry its ; we kan dodge an elephant, but kan't a fly.—Josh Bil-

The latest cholera returns in Japan show upward of ninety thousand deaths.

TO NIGHT.

Who could have guessed such darkness lay concealed Within thy beams, oh, sun? or who divined, When bud and flower and insect lay revealed, Thou to Heaven's countless worlds hadst made us

blind blind ? Why should we, then, shun Death with anxious strife? If Light conceals so much, wherefore not Life? —(Joseph Blanco White,

The Boston Daily Advertisor prints articles against Spiritualism, but will not allow Spiritualists a hearing in rebuttal in its columns. It at the same time sends out its agents among the public mediums in this city solic Iting their advertisements. Such palpable inconsistency and injustice cannot be too severely condemned

fland-in-hand the contrades go Every nook of nature through; From the Pair is nothing briden, To the twain is naught forbidden. They know one only mortal grief, Past all balsam and roller, When, by false companions crossed, The travelers have each other lost. —[Emerson on "Loro and Thought,"

THE LILLIPUTIAN OPERA COMPANY are now on their last week in Boston. Their stay at Horticultural Hall has partaken of the nature of an ovation on the part of the public. Admiral Dot, Miss Jennie Quigley, Col. Orr and Col. Speck are as respectively small or gigantic as usual, and are in good voice ; the residue of the company is up to an excellent standard, and "Lum pa-Sugar" is as sweet in appearance as her name would imply.

W. J. Colville's Meetings.

On Sunday last, Nov. 23d, Berkeley Hall was filled First Society of Boston Spiritualists by a most appreciative audience. The musical portion of the service was well rendered, and Mr. Colville's inspirational lecture on "The Coming Race" enthusiastically applanded.

The spirit guides of the speaker contended against a theory upheld by some, that we are to look for a new race of beings on earth who will be born differently from ourselves, and argued that every law in nature was divine and capable of yielding perfect results if only intelligently obeyed. The coming race of men may be expected to make their appearance on this continent, and processes are now being undergone in the amalgamation of different nations into one which will result in the advent of a race of people who will excel in the collective specialties in which separate races have excelled individually in the past.

By the interblending of various nationalities in one grand republic, the strong points of all nations may be expected to make their appearance in one which is formed out of many. The coming race of men will spend far less time in providing for their physical wants than we spend, and thus far more time and energy will be available for mental and spiritual culture. The coming race may be expected to be an improvement on ourselves, just as we are a decided improvement on our forefathers. We have less physical power than they, but we require less ; we have, however, far more mental vigor. Labor saving appliances may be so perfected in the near future that five hours' labor will accomplish far more than fifteen hours' oontinued toll can compass now. Thus hours of labor may be shortened, and yet more be done and with less necessity for physical toil. How much more opportunity will there then be for intellectual and spiritual unfoldment. The subject will be continued in a Tecture entitled

"The Coming Man," on Sunday next, Nov. 30th. Service will commence at 10:30 Å. M.

On Thanksgiving Day there will be service at 10:50 A. M. W. J. Colville will deliver an inspirational discourse appropriate to the occasion.

On Thursday, Dec. 4th, the second monthly entertainment will be held in Berkeley Hall at 7:45-P. M. The proceedings will consist of vocal and instrumental music by Charles Thornton and other distinguished artists, readings and recitations by well-known elocutionists and an inspirational lecture on "The Poets in Earthlife and Spirit-life," through Mr. Colville's mediumship. Admission, with reserved seat. 25 cents. Tickets to be had on Sunday, or on the evening of the entertainment. On Sunday evening next, Nov. 30th, Mr. Colville's spirit guides will deliver a lecture in Kennedy Hall, Warren street, on "The Great Pyramid," in which they will reply to Mr. Fishbough's criticism lately published in the Bannor of Light. Services at 7:30 P. M

W. J. Colville begs to inform his friends that he is usually at home to receive callers daily (except Fridays, between 2 and 4 P. M. On Friday evening he holds his weekly reception at 7:30 F. M., to which his friends are freely and cordially invited. His permanent residence is No. 10 Davis street, where all letters for him should be sent. He is open to week-day engagements in or out of Boston.

Chelsen Spiritual Association.

This Society wishes to inform the public that its management have made arrangements with Mr. Colville to lecture at 210 Broadway, Chelsea, on Sunday next at 3 P. M. The subject of discourse will be left to the choice of the audience, and questions will be invited. This meeting is public; as much so as if in a lecture hall.

The November Magazines.

THE TEXAS SPIRITUALIST for November-O. W. Newnam, editor and proprietor, C. T. Booth, associate editor—has the following table of contents : "A Miracle or Unknown-Cause-Which?" "California Correspondence ;" "Sunday Law ;" "Remarkable Case of Spiritual Healing;" "Criminal Law in the Light of Spiritualism;" "Correspondence - Poem by Poe," Proceedings of State Convention of Spiritualists ?' Bible Lessons in Spiritualism -- No. 11," by C. T Booth ; "Editorial Notes." This magazine is brought out regularly at Hempstead, Texas, and deserves well at the hands of the Spiritualists of the South and North.

THE PSYCHOLOGICAL REVIEW-a monthly magazine issued at 11 Ave Maria Lane, E. C., London, Eng. by Edward W. Allen-has an extended and varied table of contents, among the integers of which may be noted : " Lectures by Dr. Peebles ; " " A Psychological Study of Shelley," J. T. Markley; "The Spiritual Manifestations of Two Hundred Years Ago," T. L. Nichols; "Joseph Barker's Testimony;" "A Letter of Mrs. L. M. Child;" "A Ghost Story;" Mary S. G. Nichols; "What is Spiritualism?" F. C. Cook, Chicago; edito-

rials, etc., etc. For sale by Colby & Rich, THE MAGAZINE OF ART-Cassell, Petter & publishers, 596 Broadway. New York City-begins with its November issue the third volume of its existence. That its appeal to popular favor has been sustained is proved by the fact that its wide-awake publishers have with this number introduced a permanent enlarge ment of its pages (without increase of price)-forty being now the extent presented each month. This suc cess has been well carned. The principal pictures which adorn this initial part in the new volume may he summed up as follows: "Gelz und Llebe"; "The Dead Lady"; "The Boar Hunt"; "The Little Rob-bers," and "A Resting Place." Parties liking good engravings at a low figure pecuniarily should consider the claims of this magazine. BRENTANO'S MONTHLY, published at the Literary Emporium, 39 Union Square, New York, is devoted to the giving of information and advice concerning varions field and water sports and exercises : it also pre sents from date to date stories, poetry, literary items, etc., in profusion. Charles A. Peverelly is editor, and the publication must be of absorbing interest to those giving attention to the matters of which it treats. Its frontispiece for November is a spirited engraving of Col. Delancey Kane's coach, "Tally-Ho !"

THE

BOLD PREE MEETING. EVERY SUNDAY AFTERNOON

Δ1

PARKER MEMORIAL HALL. The public respectfully invited

Next Sunday the restrum will be occupied by the wellnown and popular lecturer.

MRS. R. SHEPARD, of Minucsota, Good singing will be turnished on this occusion a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2% o'clock,

Movements of Lecturers and Mediums.

[Matter for this department should teach our office by Tuesday morning to insure insettion the same week,]

Frank T. Ripley can be addressed for December at Dayton, O., care of W. H. Best. Capt. H. H. Brown was greeted by five audiences at

Springfield, Mass., on Sundays Nov. 16th and 20d. He speaks there again on the 30th. Will be at New Bos ton, Mass., the 27th, and at Greenfield the 3d, 4th and 5th of December. He will pass December in Massachusetts, and would like one or two Sunday engage ments either in Boston or vicinity, and week day or Sunday engagements in any part of the State, Southern Vermont and New Hampshire, or will go to Maine, if desired. Address him 252 Steuben street, Brooklyn,

Dr. George Dillingham will open an other in Bosto the first of December next.

J. Frank Baxter concludes his engagement on Sunday, Nov. 30th, with the Brooklyn, N. Y., Society, Tuesday evening, Dec. 2d, he will lecture again in Rockland, Mass., and on Wednesday evening, Dec. 3d, in North Scituate, Mass. The Sundays of December he occupies the platform of the First Society of Spirit ualists in Philadelphia, Pa. Wednesday evenings Dee. 10th and 17th, he will be in Camden, N. J., and Christmas week (probably) in Huntingdon Co., Pa. Partles with-in reaching distance of Philadelphia can secure his services for week evening lectures by addressing him at his residence, 13 Walnut street, Chelsea, Mass.

Mrs. Ophella T. Samuel (trance speaker) has an en gagement to lecture in St. Louis for the month of December.

27 A correspondent writes from Saratoga

Springs, N. Y., Nov. 19th, renewing subscription and remarking: "Let me here say that the additions, both of foreign and home correspondents, as well as the communications through the poet-medium, Mr. Colville, and all other matter, give the Banner of Light a character not surpassed by any journal engaged in the cause."

257" Alice Wilbur, of Troy, N. Y., passed to the spirit-world, Nov. 15th. The funeral service washeld in the Unitarian Church, Rev. Mr. Fish, the pastor, and C. B. Lynn, officiating. Miss Wilbur was an intelligent Spiritualist, and

washeld in high osteem by all of her acquaintances. -ia - p-ED Dr. C. F. Ware, magnetic healer, has

taken rooms 224 Tremont street, Boston, where he will treat such patients as may desire his services. Dr. Ware has had good success in relieving sufferers from chronic deseases. Give him a call.

10 In order to prevent any misunderstand ing in regard to the present reduced price of the Banner of Light, we inform our patrons that it is \$3,00 per year, instead of \$3,15, as formerly. As we prepay the postage we actually receive but \$2,85 from each yearly subscriber.

Everett Hall Spiritual Conference, 398

Fulton Street, Brooklyn, N. Y. These meetings occur at 7% P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows :

Nov. 28th, "Mediumship—Its Perils, Responsi-bilities and Blessings," by Mrs. M. L. Gridley, Mrs. G. will also be influenced for manifestations.

Dec. 6th, "Old Friends with New Faces," by

Dec. 5th, "Old Friends with New Faces," by Deacon D. M. Cole. Dec. 13th, "The Border-Land and its Inhabit-ants," by Dr. Wm. Fishbough. Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members

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Each line in Agate type, twenty cents for the list, and fifteen cents for every subsequent in-

sertion, **SPECIAL NOTICES**. Forty cents per line, Minion, each insertion, **BUSINESS CARDS**. Thirty cents per line, B^A Agate, each insertion, OFFa

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Special Notice.

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LONDON (ENG.) AGENCY. WM. FLETCHER, No. 22 Garden J. W.M. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the **Banner of Light**: and also the **Spirifuni**, **Liberat**, and **Reforma-tory Works** published by Colby & Rich. The *Banner* will be on sale at Steinway Hall, Lower Seymour street, every study. unday. ----

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CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 16 Cross street, Cleveland, O., Cir-culating Library and 46pt for the spiritum and Liberal Books and Papers juddshed by Colby & Rich. -----

D. M. BENNETT, Publisher and Bookseller, 141 Eight street, New York (Tty, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

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CONTENTS.

CIAVE, L. The Spirit and South Death, the Girth of the Spirit: Temporary Desertment the Body to the Spirit. CHAP, 2. Accessed From of the Heavens.

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"HAP, S. The Movement of Sparrey Life Benarrof Spirits to Earth: Do Aneont Spirits and Spirit Tromother Worlds Visit the Faith?

CHAP, 9. Counter Sprift's Sprift of Different Plane Communicates Difficulties, Micronom, on Sprift-Infer

nonise, ityp. to. The Phylosophy of Spati-Intercrusse; The Memory and Knowledge of Stars s.

(C) Ye, R. Visual Perception of Material Objects by Spirits; The Ability of Spirats to Hear and Understand our Con-versation: Power of Spirits to Pass Theory solid Matery Spirits in Relation to the Edements.

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Conclusion,

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Sciencesonary, any rowy, psychology, HIPBRALUBE AND AGE.

Conducted by H. P. BLAVATSKY. Published at 108 dirgaum Eack Road, Bombay. India.

The fit community for October, has come to head, with the following table of jointents (

Libelous newspapers are coming to grief. The latest is the Montreal Witness, which has been sued for ten thousand dollars damages by F. E. Gilman. The Star has also been sued for ten thousand dollars. These suits make three that these papers are carrying.

> The earth hath kindness, The sea, the starry poles; Earth, sea and sky, and God above-But, ah 1 not human sonts 1 -1Matthew Arnold.

During the last year 9 333 353 acres of public lands were disposed of, and 9,484,996 acres were surveyed, in addition to 734,591.236 acres previously surveyed. The total number of acres of the public domain still unsurveved is about 1.081.000.000 acres.

People do not reflect that they may soon die. If they did, their quarrels would quickly terminate.

GOD AND MAMMON. Behold yon servitor of God and Mammon. Who, building up his lible with his ledger, Blends gaspet texts with trading gammon, A blacking saint, a spiritual hedger, Who backs his rigid Sabbath, so to speak, Against the wicked remnant of the week; A saving bet against his sinful bias, "Rogue that I am," he whispers to hinself, "I lie, I cheat—do anything for pelf, But who on earth can say I am not plous?" GOD AND MAMMON.

Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles.

A religion which suspends business six days in the ceek and opens up only on Sunday is a shann.—*Mino* tenth Century.

Charles Dickens the second luberits his father's love for printing offices and newspapers.

A deaf man can get out of a crowd as soon as any one when a collection is to be taken up, and yet the fact has always puzzled philosophers.—Detroit Free Press.

The Irish World settles the land question in a very summary manner, as follows : "The structure of man" eye is his title-deed to the light; the structure of his lungs is his title deed to the atmosphere ; the structure of his stomach is his title deed to the land-and he is anathema who would dare to break those title-decds from Heaven."

It is a mistake to suppose that everybody is thinking about you. You do so nucle of that kind of work yourself that you exhaust the subject.—Ex.

MUST BE OF INTEREST. - Modjeska is writing a story for Scribner's Monthly. It is a love story. The heroine's name is Griseldavitch Topplewatchkitsky, and the hero's Vladimir Tschezarotsh. The scene is laid in the quiet little Polish village of Stirritupitvisch, on the banks of the classic river Muddloschky, in the region of the Kotzebutitzelosky Mountains.

EF A correspondent writes from New York city that II. Melville Fay is still "marching on," attended in his mission of deception by "spirits in full gas-light," (which never materialize) and 'pianos floating in the air" (which, however, fail to float). "Mansfield" is now reported to be his chosen nom de guerre. Look out for him 1 We have warned the public against sustaining this peripatetic "Aminadab Sleek" for Mr. Wetherbee, will appear in our columns next many years. When will people learn wisdom? | week.

THE HERALD OF HEALTH-M. L. Holbrook, publisher, 13 and 15 Laight street, New York City-has many good articles, (among them "School Gardens." "Sleep," " Growing Out," etc.,) on hygienic and kin. dred topics ; and is worthy as a magazine of speaking the truths it regularly conveys to a large audience of appreciative minds.

THE SHARER MANIFESTO (G. A. Lomas, editor.) is sued at Shakers, New York, by G. B. Avery, for the United Societies, presents this month a full line of exceedingly attractive reading matter, which its subscribers will without doubt appreciate as it deserves.

RECEIVED : THE AMERICAN BUILDER for Novemher-Charles D. Lakey, publisher, Fred. T. Hodgson, editor, 176 Broadway, New York.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for No vember-James Vick, publisher, Roche ster, N. Y. THE MANUFACTURER AND BUILDER, published at

37 Park Row, New York, by H. N. Black.

Reception by Mrs. Shepard.

On the evening of Tuesday, Nov. 18th, notwithstanding the extremely stormy weather, a goodly number of the friends of Mrs. R. Shepard assembled at her rooms No. 8 Davis street, Boston, and passed several hours together right merrily. Among others who contributed to the social entertainment were Messrs. J. Frank Baxter, Charles W. Sullivan, Messrs. Thornton, Thompson, Bacon, and the amiable lady herself. Songs, recitations in character, declamations, remarks and social converse ruled throughout the evening, and at a late hour the guests departed, filled with the conviction that the time had been most agreeably and entertainingly spent.

RF We regret to be called upon to record that John S. Thrasher, Esq., of Galveston, Tex., (who has been best known to our readers under the sobriquet bestowed upon him by John Wetherhee, viz., "The Sage of Galveston.") passed from mortal life on Monday, Nov. 17th. A fitting tribute to his memory, from the pen of

of Conference. S. B. NICHOLS, Chairman.

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LIGHT. BANNER OF

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SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings
 Are held at the BAN NER (i) Little (i) F10 L, corner of Province street and Mentgener). Place, every TESDAY AFTERSON, The Hait will be obtained a 'c'clock, and settores commence attached, precisely, at which time the doesn's will be cheed, notified a precisely, at which time the doesn's will be cheed, notified a precisely, at which time the doesn's will be cheed, notified a precisely at which time the doesn's will be cheed, notified a constant of the state of absolute new setty. The public are constitutely positive. The meeting in the state of the state of the field of the state of

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birdie just as I ever did : the birdie my friends knew all about when I went away, or soon after, still lives in the beautiful Summer-Land. No

still lives in the beautiful Summer-Land. No frosts and snows will send it away: no cruel marksman comes to shoot the dear little birds in the higher home: they won't allow such a thing. There are many, I think, in Cambridge who would know me. I want to say I bring love to each one, and ever so many flowers, sweet spirit-flowers, that make the heart grow light and beautiful and lead the thoughts up-ward toward the spirit-world.

ward toward the spirit-world. Do you know why I came here? I came to join the *Bunner & Light* band. I used to be round here quite often, ever so many years ago, when the other lady was here referring to Mrs. when the other lady was here (referring to Mrs.) [Conant]. I am not a little girl, but I think I can do some good just the same. I've brought some spirit flowers to day, because they bring strength to those influences who wish to come. I want to ask every one who can to send us in some flowers, if only one little bud, because the flowers, each out an influence that the satisfies i some flowers, if only one little bad, because the flowers send out an influence that the spirits can work through. i'To the Chairman.! You' know they do, don't you? Everybody don't know, that. My name is Fannie Bullard. Do you remember me? Very many years ago I used to come: and all the dear old band is working here—I mean for this circle—and they want to bring out the highest harmonics, the sweetest thoughts, the last influences, the solvits can

Obituary.

As an evidence of the growth of Spiritualism in this Fredonia, N. V., the address being one of the most eloquent I ever listened to, and as an argument of immortality, based on the records of the first and the facts of the nineteenth century, was unanswerable. It was listened to with rapt attention by a large concourse, and I have heard nothing but encominums from those present, and admiration of the doctrine inculcated.

Yours truly, CHAS, A. WARDUN, Juburn, A. Y., Nov. 72h, 1879.

ADAM MULLER.

ADAM MILLER. Anotheredd resident of Aubirn, and one of its most prom-inent citizens, has entered the better life. Adam Miller, after a useful ad busy earths ife of nearly sixtysix years, between the hours of althe and ten Friday exciting feld in to a opiet and is accult sleep to awake to the glorious realities of an immortal existence. So peaceful was the transition that the trends who so call beside the had could hardly realize that the great change for the faithful husband, the loving rather, the afterthouse brother and the true thend, had really come, and that its visible, there before an invalid for nearly two years, and has been gradually going toward his final hours, but has ever spelen treely and unreservedly to fill of the knowledge he presented the benefits, and of his realities to meet the change with it should come. The had not a tene or a broad of the locating in the should had of and on a ground werk of substantial and well aftested facts, he realities and that interpret the real of an transit the true the advected of the formation (his tail). The state of a dread of the locating into rather was to have been and of the could find the well attested facts, he into a treat or a dread of the locating and rathers wells to give him the used and change with a should come, and the way to have been and the state of the meaning which was to have been the very stated the should state of an transit the way to be stated to be the should well attested facts, he is the bar the use and change with the should end the way to have been the bar the should be the mean of the bar the bar way to have been the bar to a bar the should be bar to bar to bar to bar to have bar the bar the should be bar the should be bar to bar to the bar the bar the bar to bar t

(a) the 'new row sing power of immorpharty ("OF, h form hand) (A to be writh a nest take, the starting word, (Man, then shart never they' be shall voices Ry an its outcome softs, according harps (B) and ingersymmetric, when the mild share of morning sing together, *social forth will* The song of out great immeriality."

Area to any the standard of the standard with the standard of the

(a) any other and the state of the state of

British National Association of Spiritualists.

- - · · ALERANDER CALDER, Eso.

Hay not the spiritual progression frame. been made, by a series of them are dones, from the earliest period of humanity $T_{\rm exp}$. Also, the spiritual progression of p an may be

the earliest period of humanics A = The splitting progression of p an may be effected by the conditions' subroughing persons when are now the subrout distributions' subroughing persons in the laws of all who have preceded there into a discovery gliways antidates material distributions when are now the subrout distribution of the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distribution of the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways antidates material distributions are now the subrout discovery gliways are now to a subrout discovery gliways are now tof the subrout discovery gliways are now to a subwell at ranged physical system, with a powerful brain, your soul can then very easily handlest its powers in outward life. If you are bein without a tender y to the indulgence of your without a tendem y to the indulgence of passi-dom, you are not normally or sphirmally granter than the secondist, when y is do not indulge passion singly because you have reached struc-to indulge it. If you make but a slight effort for decome intellectually great, and-you appear, in the two soft man an apt scholar, morely or nec-count of you or ganilation, in the schirmal life you will not be so great intellectually a short man who has made a greater effort to on-ideling powers. Thus it is that many different his powers. Thus it is not recessive to the spirit to pass, through is great many different embodiments on earth in order to become equal to those who, being very faverably born, can show forth their inner power in a freater de-give than can others, because in the spiritual life gradation depends entirely upon the amount of measurement which has been upon the all the gradation detends entirely uson the amount of nonscious effort which has been made. If you percely appear good and noble b cause your physical, body has allowed your soul to shine out more than some one clock physical body has permitted his soul to show itself, you are not really great. The advocacy of the doctrine-of remeating souldy have allowed with a soul to show disputation. Souldy have a source of a constitudisputation, simply because it is something which the majority of minds cannot grasp un-til they know they have experienced it. Proin any know mey have experienced it. Pro-vided it is a truth for you, the time will come when you will experience it and know it to be a truth. Our theory is that you are not incess santly remearized, but that you form your connection with material things by being con-seived upon this earth; then you regen in in con-seived upon this earth; then you regen in in contact with the orb, whether reflect nated or not, until you rise into appelle life.

O.-In Matt, xi : 11, we read, "Verily, 1 say there bath not visco a greater than John the Baptist : notwithstanding, he that is least in the kingdom of heaven is greatersthan he." Did Christ mean to imply that none of the inhabit Did ants of earth had arrived at that state called heaven

A.-John the Baptist merely occupied the position of harbinger of the New Dispensation. John the Baptist represented on earth communication with the most exalted spheres of spir-

Fouret physically discovered by national senses. Some beinging: they have evidence of the exists, some of they have balance to be physical the exists on mere symmetry is the evidence of the physical sense is the evidence of the physical sense is the evidence of the physical sense is the evidence of the sense is the evidence of the sense o The showledge of it was not there my gen-send until a none distant pulsel is reached. Dis-tectively south is capable of new iving splittual tidines, discussed in an existing constant, that planet be discovered by the earth, but spir-itual discovers where an indian matched dis-truct discovers where an indian matched dis-

A .- We cannot answer this question, simply the universe cannot discover that there is any Many years have passed since I went to my fact in the mind of the cuestioner concerning, spirit home: I relieve that I can come in this the subject with which he deals. The appears to way and bring my love to my friends. I have a subject with which he deals, the appears to way and bring my love to my friends. I have a subject with which he deals, the appears to way and bring my love to my friends. I have a subject with which he deals, the appears to way and bring my love to my friends. I have a subject that the subject with which he deals, the appears to way and bring my love to my friends. I have a subject when the body, when the body is the subject with the subject we way have to have continued his dear mother and sisters here in the body, when the body is the subject with the subject we way have to have the subject with the subject we have the subject with the s anso we cannot with thems, by a very narrow circle. Surely, by doubt consider incredens of royal tamiles as another the powert and lowest ranks of so-by. Spiritual sign has permeated the royal tamily of hugland. Spiritual nanifestations between entering taken plane in the dwellings of the neolity, in the most fashionable parts of Loydon. There are many Spiritualists among the upper classes of society, both in England and American Intelligent and wealthy persons of high s what position are frequently seen at scapres, are frequently present at lectures given. scatters, are frequently present at certures given under spirit influence. Thus, from our knowl-edge offacts we cannot reply to the questioner, giving a reason for that which does not exist. Spiritualism is usually unpopular among higoted people who are connected with the churches, whofear that it will overturn their preconceived ideas. Spiritualism is unpopular among that Who tear that it will overturn their preconceived ideas. Spiritualism is unpopular among that class of people who are entirely devoted to ma-terial pursuits, and have neither time nor in-clination to devote to spiritual culture. Spirit-unlism is also unpopular among persons who do not know anything about it, who think it is sei-entatic to eccupy a position which is antagonistic to everything which they themselves have not tet smally come in context with. The mainrity tets on ally come in contast with. The majority of intelligent minds who have leisure-mark our words, who have leisure-are perfectly willing to devote themselves to spiritualistic investigation, and always discussion activitied word when they and always discover spiritual truth when they carefully analyze the claims of the phenomena.

Shak-peate neede a fairy who could put a girdle-tound the earth in forty infinites. But reality has far surprised has imagingiton. By a wire girdling the earth, a telegraph operation gin touch a button and send a buessage twice round the world in less than a single second. This is the work of the soul. If the intellectual part of the soul is great and vala-able, the moral part is much more so. The southas in it powers of conscience, generosity, courage, love, which made it hitle lower than the angels, qualities which derive directly from foot, and make us partak-

which derive directly from God, and make us partak-ers of the divine nature. Such is soil; and, being such, our text says IT BULONOS TO GOD,—Jones Precers of the e such, our ter man Cherke

Det Seth Smith.The project to meet a floston and/ence of Spirit-nalists. The fluctuants: Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to meet the average of the Chainman C. Treplace to the second Control the average of the Chainman C. The Second Control the average of the Chainman C. Treplace to the average of the Chainman C. The Second The average of the Chainman C. The Second The average of the Chainman C. The Second The average of the second The average of the the second The the second Since I passed out; but this short period of my 1 The spirit-world is a rarity, and we have to grow spiritual existence is fraught with deep mean. Acclimated. We have to understand our posi-ing to the, I send out a blessing to each c_0 (tien through active labor; that labor which worker of mine in New London. I have made does good to others. I have read my life from myself manifest there more than once since my departure. To those mediums who have been an open doorway for me, I send my most carnest thanks, and will do all I can to bring them bless-ings from the anzel-world. I shall manifest again, very seen, and give them more of my experione in the spirit-world. I do most sincerely hope that the circles will be continued at that lace, for the spirit world has a great amount of ! brows. good to accomplish just in that centre.

Alice M. Stevens.

Nov. 11.

have a dean dather and brother in the spirit-world, who they and me send their bive and greetings to our home friends. I left a hisband j and companion, who long since has taken one j to himself who who near and dear to me, and l want to say that 1 often come, striving to bless their earthly home. It is pleasant indeed to us to know that they recognize the truth of spiritto know that they recognize the truth of spirit-countunion, that they are pleased when they find it possible for spiritsto manifest to them, . , and to teach them of the higher life. I want to say to my aged mother that soon, very soon, her feet shall cross the river to join those who wait for her in the better land; very soon she will deave the cares and perplexities of physical life to take mon barsalf the pine arrow of sairity itself. has been heavy at times and hard to bear, yet faithfully and well has she performed her life-work. Her dear, departed spirit friends bless her; they bring her peace and comfort every day, and at night, when her weary head is laid upon the pillow, they comearound her and with happy thoughts and pleasant dreams bear her to the spirit-home to meet in sweetest commun-ion those she heves so well. take upon herself the pure crown of spirituality, for 1 know she has won it by the cross which has been heavy at times and hard to bear, yet Now my friends, most of them, are in Boston;

it will please me in my spirit-home. Ishall know by the reception this shall meet how they would greet me oid I come to them in person. Please to say I have been striving for years and years not be able to do this while they remain on hand, the Resolution hy the incerption this shall meet how they would greet me aid I come to them in person. Please to say I have been striving for years and years to greet them inaterially; but although I may not be able to do this while they remain on earth, year ny spiritual presence will be ever with them, guiding each one home to the world above. Alice M. Stevens. Nov.11. **Fanuic Bullard.** To the Chairman. How do you do? I am fot spirit-world so many years I have grown in-to womanhood; but when I return I always feel just like a little girl. I want to say I bring my

acclimated. We have to understand our posi-tien through active labor; that labor which does good to others. I have read my life from the grand eternal home where angels dwell; those who were once men and women; some known, some not known; some kind in face and feature, some not so, rather repulsive. We who are the higher, intellectually, draw as it were away: but all in good time we are bid to do the work of unfoldment ourselves; and by this grand and noble work we gain laure's for our

Matilda Bailey.

Untilda Bailey. At Plainfield, New Jørsey, Matilda, einighter of William anid Sarah Bailey. Gone into the eternal susshine, where there are no days, no nights; neither winters nor summers i neither rain nor storm. Oh, it is the harmony of the soul whose sound echoes through the grand ca-thedral, and it says, "Nearer, my God, to thee." This is a Summer-Land, in all its beauty and texture and coloring. So the mortals call it: but we in spirit cannot fashion language for you to understand its beauty and its pleasant-hess. Why weepth a mother, a father, a bro-ther or a sister over the cold form as it lies to silently in the coffin? Why 2 and the answer and will not or do not east their eyes upward to they | and will not or do not east their eyes upward to see the spirit passing from flower to flower, gathering in the sweet aroma, to gain strength for the higher and the better. This is the land into which I have entered; then if you must weep, weep for joy, not for sorrow, for she whom you call dead has life, power of speech, sight and feeling. Oh, God, thou art the com-forter, thou art the peace-maker, thou art the

At a meeting of the Macclesfield Association of Spirthey will not tail to see what I have given, and i flualists the following resolutions were moved by Mr. Hammond, seconded by Mr. Royle, and carried unant-

The First Quarterly Meeting. Of the Michigan State Association of Spiritualists and Lib-eralists at Fenton Hall. Film, Gongese Co., Mich., com-mones, Friday, Nov. 23th, and choses Sunday evolution, Nov. 34th. The following speakers are expected to be pre-ent, and as many others as caroor may desire to come a Roy. J. H. Burnham, Soghaw City, Mich.; Charles A. Andrus, Flushing, Mich.; Gilles B. Stebbins, Detroit, Mich.; Dr. A. B. Spinney, Defreit, Mich.; Mrs. H. Moore, Wayland, Mich. Assosme of the best mediums in the State are fu-vited and expected to be present; Mrs. S. D. Clark, Fort Huron; Mrs. A. A. Whilney, Battle Creek, Mrs. L. J. Molere, Detroit; Mrs. Sarah Cartwright, Detroit; Mrs. P. O. Hudson, Detroit, and others are cordially invited. Sk-ances will be held every afternoon at the closof the speak-ing. Mrs. Oile Child, the inspirational si ger, will also be present and endiven the occasion with her soul-stirring mu-se and songs. Conference cach morphing. A full meeting of the Executive Board is carnestly dwaired. Miss. J. LANE, Swenhorg.

A, B, SU MISS J. B, LANE, Secretary, MRS, L. E, BAILEY, J L. S, BURDICK, Directors, RENJ, F. STAMM,

The Next Quarterly Meeting or the spiritualists of Western New York will be held in Temper nee Hall, at Lockport, on Saturday and Sunday, Dec, lith and bith, 1528, Mrs. E. Labide Watson and oth-ets are expected to address the meeting. At casses and seets are contailly invited to come. By order of the Committee,

The First Meeting

Of the North-astern (Me) Conference of Splittmilists and Libera's with the held in Kuksville on Friday, Saturday and Sunday Nov. 28 h. 20th and 30th 464, 1879, Mr. Flähback, of St. Louis, and other promuent spackers will be present. A large attendance is deshed. With HART, Scoretury Kirksville, Mo., Nov. 10th, 101,

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the Universe: my some enough is to consider the manify. The book contains a fine steel portrait of Mr. Peebles, engraved in London. Choth, 31, 50, postage 10 cents. For sale by COLBY & RICH.

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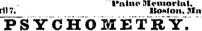
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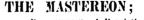
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8

 Souther and the Pistary & Photon end r. Macasalam duridhing as a repriorta-Multiple States at tell The Most -Section 11: in the watable in the liter en al assesto d'Ensta d'Alexand And the last free (b) a second se second sec 1.1 10 1. 0.141.00 When the Fee Fee By Field A H Sec. A* 15 (a) and a set of the second water of the discrete second secon Server, H., Anderson for Marganera, Levis, School of a P. P. T. B. Statistical and the second state of the s

The Phenomena of Spiritualism, subjective and objective are at least as old as anthons. history and electron-ive with the development of the telizions idea, as illustrated in the expepience of all cares and countries. People who information that the subject belongs exclusively to the present generation are utterly identified the bases of the great religious systems of the would. The phenomena resulting from the rear relation and interconniciations (that is subserved of being a visible and invisible or early the foundation of all reliated and the man who the set provide and a provident this fact in the standard to be as a set before the blacks der artment of human hy solidae . Physical set gree to fail of he changes, for the and pheromy naf this would und also have at life + Religion and Weaship doing above the low level of serious at existence and sensions presention, manifest the splitted nature in acar, and reaching his the support infind merson structure and relations. The Spul reached out after all estimate contract of life and the springs of unifersal causation. Thus Religion take divident the object of the thy fifther on the maintain the sublique dealifies of the future and eternal life of the splitter frik for these reasons, ester illy, that Religion, in a compted ensity some, embraces the highest des Putfilent of Fonan An ovted for "Hereafter in will be made to appeal that the scoper domain When they are considered at the analysis of the Oak for a setting the point of a provident of the state of the state of the second hered to end of the state of the state of the state. hat Spreas of the distinguished spand dollars have been convinted in a similar tum and realities yet the interflat towns and

of thread to his to some of The Distance of Modern South disn. defisition the adventication in Dame. I Sweet detible frand Dev. John Weyley (12) a refriery With the second the present the additional framework and a price te stant. Open dan Berlexpersey er esserigisete på Fustanted stal geborder av else som beseringet. et stationstellere der Freiher Freihen. Konk seine graffige Han beide Bradysbergaler regend somere a signater of they when A See. . files initial plant were induced 3 d4 611.15 Thate b · n. and in the Reason of the collifated. of Methodism's (The conduction of the 1.1.19-1.44 the second

by all men, that there are thousands of eminent of the other world. The reader is requested persons in the spiritual ranks who, fought to notice how all this comports with the followagainst the truth with all their powers, and un- ifig statement which is extracted from the next til absolutely forced to yield in the uncoual contest. Robert Owen, the most noted Infidel of the last generation, may be taken as a febresontative of many who have exhausted every device which a cunning skepticism could invent. and at last have been obliged to surrender to the spirits. Robert Dale Owen, who luberited his stuliborn unbelief, followed in the footsteps of , his father, and died a devout Seliever in Spirit--ualism. Prof. Robert Hare, M. D., of worldwide reputation as a scientist, resolved to save certain of his credulous friends from disgrace and insanity; and with this object in view he invented the spirita score, and other appointues in ed-had become unprincipled knaves and enthe confident expectation of utterly exploding the pretensions of Spiritualism fipon scientific principles. The use of his own instrument ledto his spredy conversion. So far from wanting the mediums? It is represented that the girls to be convinced of the truth of spiritual intercourse, his mind rested in the fore rome conclufon that the whole system was a stup-indous falsehood. Intent up on expessing the fraud, he placed the medium in such a relation to the instrument that she could not possibly see the face of the resulting dist of the spiritur ope.

With such fraud-provincialitions the index was mode to p inter the letters of the alphabet, one to one, when, to his utter astonishment, his father said to thin, " Oh, new son, listen to realant?" On another a casp of the spirits, address-) ing an emineral howser in the presence of Dr. Hate, said

Destination and rand the solution of a million of an I's speck to impet tongal to the second ine world, ally pour list to that down of whiteh & ad whiteh or I will a stration is Counded?

At length the studdorn -Septicism of a lifetime gave way before the overwhelming proofs of splitual presence, and repeated demonstrations of the power of invisible beings to act on the subtile elements of the physical universe ; to produce a variety of sounds, and to more pondetable bodies by a force superior to the laws ∂L matter. The late Prof. James J. Mapes, L.L. D., the eminent agricultural clientist, was another of our material philosophers who was reluctant. Is found by irresistible exidence to surrender the weapon's of his warrare, and to helept the truth, which, while it Lumbled his pride, assured him of listing nortality. Some of the more distinguished English mientists and German manuel, by evidence, durined under test somli tions. The writer under reviewon wittingly adgradia that there is a complete sufficiently in an so which to to do the fight of the eight for in figure of the contrast of the state matestations. Attendated attaction of the state of Sparing allow $p_{\rm eff} = \frac{1}{2} \frac{1}{2}$ But the end of the the second state of the second states we wanted at the second states of the second states at the second states at

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The end of signal product product and as an an end of the most of duling out at the sign the trends, the standard of the sign of the sign the trends, the standard of the sign of the sign of the sign of the sign of the standard of the sign of t topos. The suitabule the effects of effort party of the time the start, deputie for the suitabule the distribution of the equation of the effort of the start of the substantian start of the substantion which this is a first of the equation of the effort of the effort of the start of the substantian start of the start of the write world, and direct instantion from twriter notes, double have convinced this that Alara he count limber on a in the sublest than a philipperswith these experiences of the softwarplace of incidence. But there are some in their were the started and strengthen the never learn anothing from discave. plaited reasons extremely apprehensive of some f the splititual plan, is end studied, with the and the splane group that in the installance of the split shallow in the split split and the split and the split s is a sequence of the other is a maximum second s is wonderful a sumerical bine in second se A in the films of the second judiché to this classe dince de attaches more inthe performance of the contraction of the second state of the seco provides of during essential of a transmission of the set for teaching the derived during the during the set of the set o - I work would be a then what it es that map mean when he tells with Dr. Kane to know that he had too much (in darhöusz bie ar sonowie and the disciples of the structure case case. He was not a structure of the sonowie measure of the disciples of the structure case case. He was not a structure of the sonowie measure of the structure of the struct the disciples of the time. Church that those herve betremble before either mortals or spirits. that this is utterly false, by is too ignorant to a Kane belonged to an aristocratic family, and he "ssume a feiding re- & among religious teachers,) was an ambitious man. What he feared was the If he does know that this statement is for very a loos that at the attach to his more on account at war with the first in the case, what can he how to gain be such shameless in the presental bradling? It was the apprehension of the "con-bone to gain be such shameless in the presental bradling?" It was the apprehension of the "con-tion" such a distribute releases no much fraction and "familied thing being found out.". This involves That S you bould an pileases no mare broke and der review had better go and learn of Moses, or ism," and for a sea-on songht refuge-from "the of the moral law which reads thus: "They shall -in the basem of the Mother Church. For this and here talse with executions they held they be an and the set of viving such testimony he must ultimately lose sent to school during the absence of the Doctor his hold upon the confidence of the public, while on his last expedition to the Arctic Farlier or later the fraud is discovered, and the regionsunscrupatous witness is impeached who attempts to mislead the people. We fear that | cumstances may modify the views and conduct " E. W." has not the moral stamina required to " enable him to tell the exact truth; nor has he that expedition he went to the Astor House, the mental illumination necessary to a clear, and on waking the next morning the city pathe contrary, he really has faith in the truth of perception of a great spiritual subject. If his 'eye were only single," and honestly directed to the discovery of the truth of Spiritualism, his

misrepresentation? The truth is everywhere and dying, were sincere in the belief that the toycaled, and, at this late day, should be known mysterious phenomena were produced by spirits succeeding paragraph ;

> "The fact remains that burelittle peasant pirls were made by older and canning persons, the instruments of this delusion and frand. These poor children-under the management of crotty adults who exercised stern control over theme, were the real founders of Modern Spiritualism. . . . The whole of this monstrous uperstructure ..., arose from that girlish trick at Hydesville,"

Here "R. W." virtually assumes that the poor hildren were helpless innovents, who were forced to rap and be tricky for a consideration, while the Old Folks, the adults of the familysimple-minded as they were just now represent tored into a league with? Satan: to carry on this infernal mischief. (It was especially the Mother and Leah, the oldest daughter, who managed had at last grown weary of "the life of deception they were leading" and were disposed to reform ; that one of them (Margaretta) "abjured . Spiritualism" and resolved on a life of devotion to the church ; all of which reminds me of just these two lines in the Hymn Book, which I may not quote literally:

Mark what a tangled web we weave

When once we practice to deceive.

The author of this last attempt to write down spiritualism has not advanced above the nether extremities of the subject. It will surjetise the) reader to know that he still holds on to the torsnapping theory, which we supposed all sane people had abandoned long ago. Indeed its author never believed his own hypothesis. It was the worthless invention of a trifler who was only qualified to burlesque a grave subject. But it answers the jurpose of "R. W.," who in speaking of the girls says, "It is well known . . . that they could make the same rapping noise with their toes"; at the same time he discredits the idea that the sounds were produced in any other way. He does not mention the fact that in the presence of the Misses Fox the Rappings often came on the doors' and walls, and even on the ceilings, far above the heads of the mediums. To presume that two young ladies of modest demeanor managed to rap with their toes on the Ligh ceilings of our hotel parlors would stagger our faith more than anything we have observed in Spiritualism.

That the sounds did frequently occur under uch conditions as I have named is confirmed by the observation of thousands. In the presence of the family we personally witnessed a more startling exhibition. At the funeral of CALVIN 15. Brows - former husbatch of Leith, the eldest of the Por Sisters-The Ruppings were heard on the cashet containing the remains, and were so distinct acto attract the attraction of an assemwhile filled the particle of a large house. Where the present with your delivering the elevation, the scale plast oversion to express Eis approval of julit, was said by rapping with heat emphasis, buil frequently, on his aling During this out tising performance there was not, a single to son in the body within sty feet of the casket !

"The water under general tepresents, that the late Dr. Kane, the Ardl explorer--who was the a copted lover of M & garetta - was for unexpossible hugending evil, and that he did not conseeal his fears in writing to the girl to whom he hadenzäged himself. "R. W." quotes the following bassage from what purports to be one of the The for's love letters :

month of this being found out. I would not know it my if for ten trous and dollars."

Thepresent writer was sufficiently acquainted

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL, -The First Society (Spb) satisfies hold meetings at this place on Sunday after-ous, at 25 o'clock. The public conduity invited. George

PAINE MENORIAL HALL, -Children's Progress-ve Lycenn No. 1 holds its sessions every Sunday moriding it this hall, Appleton street, commencing at 104 o'clock, The public conflaity invited, D. N. Ford, Conductor, The public cordiality invited. D. N. Ford, Conductor,
 AMORY HALL, -Children's Progressive Lycentus No.
 meets in this hall, corner West and Washington Streets, every Sunday at 10⁵/₂ A. M. J. B. Hatch, Conductor.
 BERKFLEY HALL, Service every Sunday at 10⁵/₄. A. M. In this hall, 4 Herkeley street, corner of Tremoni street, W.-J. Colville delivers an inspirational discourse, followed by an original perm.
 KENNEDY HALL, The Roybury Society hold their meetings in fills hall, Warren street, every Sunday at 7⁵/₂ p. M. W. J. Colville hermers and answers questions under influence of his spirit guides.
 EAALE HALL, -spiritual Meetings for tests and speak-

EAGLE HALL -- Spiritual Meetings for tests and speak ng by well-known speakers and mediums, are held at this all, 66 Washington street, corner of Essex, every Sunday, at 165 A. M. and 25 and 75 r. M. Excellent quartette sing principled

PATHIAN HALL. The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 73 Tremont Append. Services every Sunday moriding and fremoon. Good meetiums and speakers always present.

EVENING STAR HALL, Meetings are held in the rail, No. 7 City Square, Charlestown District, every Sinlavat 3 P. M

NO. 5 PARK STREET. The spiritualist Ladies' Ab Society meets every Friday afternoon and evenlog at this place, up one flight. Bushness meeting at 40° clock. Mis-John Woods, President; Miss M. L. Barrett, Secretary.

PAINE HALL-"God bless the children !" was the silent prayer that went up from my heart to day, as I witnessed the throng gathered at our hall, and listened to their performances. Yes, God bless them for the 1 to their performances. Yes, God bless them for the sweet comfort and peace they give to 'my soul; and I know full well 1 but echo the feelings of the hundreds who visit eur Lyceum week after week. It is true we are doing what we can for them, but while doing this they are doing varity more for us, for which we over a debt of gratuinde to the Giver of all good. Who is there among us who does not feel a holy and pure as spiration when brought so closely into communou with the hundrent and pure? And they unconscludy are giving out to us a pure and healthful magnetism to strengthen our weary bodies and rest our drooping souls. Let us realize our obligation to them, and we shall be the better fitted to devote our energies for them. ther

The programme to day was varied, extended, and of unusual excellence, consisting of singing, responses, overtures, Danner March, recitations by Blanche Griffin, Fred Bowman, Bertha Griffin, Maud Davis, Griffin, Fred. Bowman, Bertha Griffin, Maud Davis, L. Alberto-Felton, Lolly Main, Mary Havener, Alben O. Prescott, Manine Rice, Hattie E. Rice, Albert Binn, Allee Bond, Theresa Chandler, Neilie Stowe, dennie Toothacher, Eugene Ireland, Jennie Smith and May Waters; plano solos by Frances Stacey, Mrs. Josselyn, Annie Folsom and Nelle Thomas; songs by Miss Rus-sell, Minnie O'Connell (and encore); also song and encore by Hattie L. Rice. We were also favored by a few remarks and an excellent poem appropriate for Thanksgiving by our esteemed friend, Horace Scaver, Esq., who, we are happy to say, has fallen in love will our system of Sundayschools. After which the calls-thenies and Target March closed the exercises. WM. D. Rockwood, Cor. Sect (Children's Progressite Lyccum No. 1, 1) Boston, Nov. 22d, 1879.

AMORY HALL-The following was the order of exercises at our Lyceum Nov. 23d : Recitations by Ida Brown, Gracie Burroughs, Albert Rand, Arthur Rand Daniel Welch, Nettle Latz; plano solos, Miss Hattle Davison, and Graeie Burroughs. Preceding the above was an overture by the orchestra; select reading by the Vice-President, Mr. Rand; Silver Chain recitation

Was an overture by the orchestra; select reading by the Vice-President, Mr. Rand; Silver Chain reeffation directed by Mrs. Biggs; singing by the school and Banner March. Dr. Ware, of Belfast, Me., followed with a few remarks; the session comcluding with the Wing Movements and Target March. On Sunday next our Lycerum will introduce for the first time a new feature, as follows: At the close of the regular exercises a collation will be provided to all present, making what can be termed a Spiritualist communition. As we are upon a free platform, we ex-tend an invitation to other societies to Join with us. This is perturbed next in New York and other large cittes, and has proved very successful. Come and breck local with us. The second of the series of entertainments will be held in Annoy Hall on Thesday evening Dice 2d. Dia bud un Annoy Hall on Thesday evening loce 2d. Dia bud un Annoy Hall on Thesday even and law and a bud an an an a

PYTHINS HALL .-- The People's Spiritual Meeting at this hall last Sunday was well attended and the exerelses were interesting and instructive. The healing

elses were interesting and instructive. The healing and developing influence in the morning was very pow-ertuit, and many persons scenned to be benefited by it, Remarks were in the by Dr. Wheelock, Mr. Howe, Mr. Brown, Mrs. Wyman and Mrs. Owen. Mrs. C. V. Maitland, of Pulladelphila, opened the af-termoon conference with an invocation, and the inspi-rational improvisation of words accompanied with music upon the plano, which service was well received by the andlence. Mr. George Plunimer, Dr. Charles Court, Mrs. Cane and others gave short but pibry ad-dresses upon the topic, "What Does It Amount To?" Mrs. Mailland closed the meeting with a benediction, and another improvisation accompanied with music upon the organ. Thus closed a day of interest at onr little hall.

- NOVEMBER 29, 1879.

I have been much gratified by the thoughtful address of Col. Hemstreet, in whom I recognize an old friend, and I was gratified with the remark your Chairman made in introducing the speaker of the evening, viz., that he was not a Spiritualist, and that our platform was free to any one who had something to say, no matter how widely he might differ from us. I hope that Christian teachers will be glad to accept invitations to confer together with us upon this platform. When an individual (or number of individuals) has formed an opinion, and thinks it not necessary to have new thoughts or ideas, such a man (or association or church) has established a creed, and does not wish toknow anything more. When men or institutions get into such a groove they are mentally and morally dead. The true way is to receive the ideas of others, and it is only in this way that we can grow : and any man who has an carnest thought will have earnest attention. Our friend has not expressed himself as a Spiritnallst, but if he is not now, he is on the way to becoming so. He has gone into the depths and mysteries of mental and moral philosophy that have existed among men, showing that every one has a character and an influence, and that the end and aim of man's life is the formation of character, and that all these various psychic influences are operating one with another in molding and forming it. We seem to exist here in mixed conditions, partly spiritual, and partly material. I know that by the power of my own will I cannot move this desk, but with my hand I can do it; this is the effect of the natural law. A higher plane is that by the vibration of the speaker's lips he can be heard at the farthest point in this ball, and every one can receive and feel his ideas thus expressed; the medium of transmission is the atmosphere by its vibrations--a very nysterious power to me- by which the result is accomplished. The moving power in this world is the spiritual, and when we pass into the higher condition this same power acts with more refined energy. There our thoughts can be expressed, and ideas communicaled Without the volce of the spirit; they know cach other's thoughts. In the spiritual life we are placed in very delicate conditions, and we are there revealed just as we are, and our character, good or bad, is just what we make ourselves.

The next speaker was Mrs. Hope Whipple of New York city, who said : I have attended but one of your previous meetings, but I enjoyed that so much that I promised myself a regular attendance, which has been only prevented by my absence from the city. I like the harmonial, spiritual and fraternal spirit I find here. I am engaged in a humantarian work. I am interested in the destiny of the race, I have studied through books, by intuition, to understand the destiny of man ; another has well said, " Man, know thyself." We must know what matter is, and we must know what spirit is, and I think I can safely say in analysis that spirit and matter are one and indivisible. Spirit is the active principle, matter the negative ; they form the basis of osvehic force. Studying these laws I find immortality an eternal verity. This I arrived at long before I became convinced that spirit disembodied could act and communicate to us. I find in my studies that every individual is a microcosm, and that the use of all the forces is to restore bargnony between spirit and matter; and that solutionly reaches us through matter. There is a chaotic relation between the spiritual and the material forces-but when the true spiritual and material is reached, that is the conflibrium : then will all inharmony be reduced to order; everything be reduced to this equilibrium. We should learn how to study these osvehic forces : we are influenced by them; we are influenced by circumstances, intuition, principles; we are inspired by these three sources. If we do not understand these through our judgment and infultion, we are like a bubble and are swaved tither and yon ; we are fickle and unstable.

The world is ignorable of the science of man, ignorant of this psychic force. We can be positive sometimes, and again we can be negative to these influences. It is the perfect development of all the faculties which will make harmony self-centred and polarized, and this should be our aim. Principles are from God and are God, and we are the microcosm of these principles.

The hour of ten o'clock-the time for closing the conference-baving arrived, Mrs. Whipple was the con-... cluding speaker.

Owing to an entertainment to be given for the benefit of the Brooklyn Spiritual Society, of which Charles R. Miller is President, which can be held only on Saturday evening, our next meeting will be held on Friday evening, Nov. 28th. Our speaker for that evening is Mrs. M. L. Gridley, who is to discourse on " Medlumship, Its Perils, Responsibilities and Blessings." Mrs. Gridley is a fine psychometric clairvoyant, and if condiffons are favorable, we may be able to witness the exercise of some of her mediumistic gifts.

14.46.2 attending to an Proceedist, 2015, 2022, stimeth

Notwer day by S. Mapheness Courts a netal excertance of plact all the dependents · fundament of the bear of she had a the mill of Reservented and considerable entropy of a anaanian Merrel's the and worked best for out of the ³ III an Direct of Lener group the length sharing in the peak as the contribution product with d laborh. Motor Labor, where colonally in super us that the whole become reason with he a denout. ed od antigeta tak folio gill on neg por sen. stantial four labor then yes a start in test. The start distances the start of the start of the 2018 in Wayne County, New York, Nothing would surprise the utility of the story. and yet we are not repared to say that the anthoras crazy. Perhaps he does not believe it himself, but diply a pleasant reasting in this playing on human credulity, all he does not be-Reve what he says, he deserves to be sharply rebuked for this attempt to mislead others. If, on his own statement, it may be useless to atdempt to reas a with him, and it were wiser, rightings, to leave such a man to the tender care of these ministers of mercy who preside over the pradise of such as have taken have of reaseu emistheir senses.

the gentleman who this undertailes to illumipare the Greek Church, stars off with the a. sumption that an unreasoning credulity is the cornerstone of Spiritualism, and that people Philadelphia, Washington and elsewhere, withare prone to believe it not because of the exist. Four being able to cenetrate the mystery of the ence of any in portant facts illustrative of Hs | Ramings and other phenomena, he still insists, claims, not for the reason that the laws and ress with domaits pertinacity, that it was all a lations of the Lucean taind render spiritual in tereourse natural and inevitable; but merely huchusu to namy prople Raye a prenerse dispusidian to believe what they want to have true. A will, as far as convenient; give "R. W." the binefit of putting his deculiar views in his own forms of from the examples which follow -are seldom remarkable for either degance or force :

"What we want to believe we readily believe. This unth is the corner stone of Modern Stiritualism, and on lishas grown a vast structure of delusion and charlas . The weak and credulous believe in tanism. the end what they want to believe."

or without evidence, that the trick of any juve- the Foxes deceived, the Old Folks for years, and : nile juggler was accepted as the demonstration were "too cunning for anything." Mark what of a divine reality. Could anything be further , the Greek Church historian of Spiritualista says: from the real facts of the case than this reckless.

The transfert edge of the Russian theory is conducted by Rev. Notices for transfer the Russian theory between of Avelue, New York (1877) It is a Quarterly, at doe equal does not date the owner that plan helps and a transfer of control chosens of the tweet for a field of the first target in the control of the tweet of the first target of the subject of which the easily to embed on the factor target of the subject of the first target of the subject of the first target of the first target of the subject of the first target of target of target of target of target of the subject of the first target of the first target of t

the "evil eye, that fills, the man with darkness?" If it were possible to clear his inward vision. Then would be closed the testless, oblique eye,

That foods for extle like a freacherous spy Attendepresenting that thousands of keen observers visited the Fox Sisters in New York,

cunning artifice to deceive the people and that the fraud succeeded on a scale so gizantic as to put all Munchausen story-tellers to shame. Those little zirls kept their secret so well, and managed their exhibition so adroitly, that graybearded philosophers were filled with amazeexpression, which-as the reader will observe ment. Scientists were nonplussed ; theologians were sure the devil was in the poor little girls; while the astute of every name and genus were limiliated because they could not see through the trick of the "two little peasant girls," aged respectively twelve and lifteen years. The honest blacksmith of Hydesville could not see it by the light of his forge; and the watchful This writer would have his readers accept the [mother-herself] a pious member of the Methoimplied assumption that the millions who to, 'dist' Episcopal Church '-never suspected' when day acknowledge the just claims of Spiritual- she put the children to lood at night that she ism, were not only all waiting inepatiently for [was,tucking up the devil with the little girls. its advent, but were so anxious to believe, with According to this apperyphal chronicler the lit-

" The probability is that the simple-minded mother, i and father of these girls never knew the secret of the The triented effects Magazine recording of be Revel Rappings. Margaret has said her mother died believ-

ing in Spiritualism." Here it will be observed the writer presumes. that the children were the authors of a species of fathomless deviltry, while the parents were simple-minded and truthful people who, living "See the Sermen on the Mount, by the Nazarene,

·· •,

an his intinuity dissociation with a spirit-rapping "a straint" or obligation. The writer unone otherman, the meaning of that provision] old fools" who pursued the spirits through her

And here we may learn how a change of cirof some men. When Dr. Kane returned from pers informed him that he was famous. It was then that he conceived the idea that a marriage alliance with a spirit medium was beneath the whole nature would "be full of light." It is dignity of his family and unworthy of the fame he had achieved. It was his personal ambition. superior culture, pride of name and social distinction, rather than a lack of courage, that interrupted the engagement, and left a confiding young heart to loneliness and widowhood.

But I have already devoted more time and space to this review than the paper in *The Ori*.] ceptions and clear judgment finds in our conference ental Church Magazine really deserves. R. W.'s claims to our attention, such as they are, do not depend on any morit in what he has published. His essay is exceedingly superficial, and reyeals nothing else so clearly as his ignorance of the whole subject. He offers no important facts in illustration of his shallow views, and he assigns no substantial reasons in support of this dogmatic attirmations. He refers to Animal Magnetism, Mesmerism (the two, as he uses the terms, are one and the same thing), Clairvoyance, Polarity, the Odic Force, etc.; but we search in vain for the least evidence that he has any knowledge of these agents, faculties and forces. In his hands the terms seem to be cabalistic words with a veiled significance he has no power to comprehend. His sorry attempt to beliftle á great subject has given us the intellectual caliber and moral status of the man. He alone will have occasion to regret the ultimate results of his futile effort to obscure the light of the Spiritual Reformation, which he can no more hide than he can extinguish the sun.

If Father Bierring desires to correct the errors of "R. W.," and at the same time to enlightism, perhaps he may allow his readers to peruse. this review. S. B. BRITTAN so West Elerenth street, New York City,)

Nov. 15th, 1879. •

• The Reviewer is responsible for the emphasis.

True friendship is a plant of slow growth, and must undergo and withstand many shocks of adversity be fore it is entitled to the appellation.

next Simil afternoon Man or the Material. Which?" F. W.JONES.

A PLUSSANT URUSION,-Last Wednesday evening some eighty of the friends of the Children's Progress-ive Lyceum No. 1, on invitation of Mrs. Maggie Fol-som, assembled at No. 4 Rolling street to give a benefit ive Lyceum No. 1, on invitation of Mrs. Maggie Fol-som, assentided at No. 4 Rollins street to give a benefit to Mrs. 8 Hattie L. Elice, one of the Lyceum members. After a 16 w appropriate remarks by the Conductor, Mr. D. N. Ford, Mrs. Folsom introduced the following reholars and renformers: Miss Gertle Murch, who read and sang: Miss.Jenale Bickneil, who gave recitation; Mrs. Elicker and Miss Annie Folsom a planodari Miss Frances Story a march: Mrs. Cayvan, who read stories to please the cludren; Mr. Merrill and friend, who sang "The Old Oaken Enckel." Miss Hattle L. Rice interspersed some of her favorite songs-including "Little Battereng," and "The Man in the Moon," "dur-ing the cyclub," All received generous applause for their efforts. A collection was taken of over twenty dollars, and presented, with a basket of flow-recipient of a beautiful dress from a well-known be-metolent publishing firm, whose name we do not feel at liberty to nuclulue, The guests scened to enjoy themselves, from the oldest to the yonngest; even the family cat walked up and down the room to be caress-ed by the company, while the canary often broke out in song during the musical part of the entertainment. A. W.

Everett Hall Spiritual Conference. Brooklyn, N. Y., Saturday Evening, Nov. 22d. 1879.

A. W.

Another large audience this evening, with many new faces. The numbers attending our weekly fraternal meetings are limited only by the capacity of our half. The Chairman on Introducing the speaker, Col. Wm Hemstreet, who spoke upon "Psychic Forces in Society, or Positive and Negative Men," said: The gentle man who is to address you this evening is not a Spirit unlist, and knows but little of its current phenomena. and it should be and is a matter of congratulation to us that a man of his 'scholarly attainments, keen perone of the thought-centres of this great city, where any man or woman who has something to say am knows how to say it can have a kindly hearing. We honor the speaker by inviting him to address us, and he feels it no disgrace to bring his best thoughts to us, knowing that in any conflict truth will in the end tind complete vindication. We hope in the near future that such representative Christian teachers as Beecher, Collyer, Storrs, Chadwick and many others. will be more than glad to speak upon this platform, recognizing the fundamental principles of our faith, "God our Father, Man our Brother,"

Col. Hemstreet commenced by saying : "While conversing with some friends 16-day I mentioned that I was to speak, by invitation, before this Conference this evening, and one of them said, 'You are not a going to have anything to do with "that crowd," are you? In reply I said, 'I feel bonored by this invitation to speak before a large body of carnest, thoughtful and intelligent men and women."" The Colonel is a man in the prime of life, an earnest, positive speaker, and his lecture of over an hour was listened to with deep and close attention ; it abounded in many facts and illustrations, and showed deep research and much care in its preparation. As it will be published in full in the Bonner of Light, there is no need of even a synopsis of it here. As evidence of the deep interest in our cause and in the Conference, the Daily Eagle en the Greek Church on the subject of Spiritual- of our elty publishes a fair report of this lecture in the Sunday morning edition. The Eagle claims to have the largest circulation of any evening paper in the United States ; it also published a report of Prof. Buchanan's and Henry Kiddle's lectures before our Conference, this action proving conclusively that when we have anything worthy of reporting, the daily press is shrewd enough to print it. In the quarter of a cen tury that I have been a Spiritualist I can see a great change in this respect.

Judge Wm. A. Colt followed the speaker, and said :

S. B. NICHOLS. ٨ 125" The glory of our free school system, like that of the free government which rests upon

it, is that it is of the people, by the people, for the people. All help to maintain it. It is open and free to all. Sectarianism from any quarter that seeks to break this system down is the enemy allke of popular education and free government.-Golden Rule,"

Inaction of the Kidneys and Urinary Organs causes the worst of diseases, which Hop Bitters mre.

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