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The Rostrum.

THE SPIRIT OF MAN.

An Inspirational Address Delivered before the First Society of Spiritualists, New York, by MRS. NELLIE J. T. BRICHAM.

[Reported for the Banner of Light by Geo, II, Mellish.]

In the book which is called the oldest in the Bible, the Book of Job, we find these words: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." This, then, we will take as our subject : "But there is a spirit in man; and the inspiration of the Almighty giveth them understand In an audience like this, while we perceive some to whom the subject of Spiritualism is very old, and who have made this matter of life beyond the grave a subject of study, earnest thought and close analysis, there are others-and quite a number we find to whom this movement is comparatively quite new. All they have heard of it has not been to its advantage, has not been in its favor, and all manner of evil has been said against it by its enemies. But yet it seems to have a very natural, healthy growth and progression. For the benefit, then, most particularly of those to whom this matter of spirit is but a dim shadow, we have chosen the subject we have to-night. What is this spirit in man? What is this inspiration of the Almighty which giveth it understanding? Whatever was meant in the olden days, there is a certain meaning which we find to-day, and a matter of great importance becomes revealed to us. How many terms have been applied to this life of yours! It is called life, spirit, soul, mind; and this spiritual nature has been called the breath of life, and it has been called ghost: an existence beyond the grave has been called an existence of shadows or phantoms. You are doubt less familiar with all these terms, and many others have not mentioned. There is a reason for applying any one of these terms; there is a certain idea that lies back of the words, and it is well to see what the idea is, what the word really means. You know that man has been supposed to be an identity, one being, a unit. But when you look closely at this life of yours you find that you are more than yourself, more that external identity; there is a body, and to that body belong certain appetites, tastes, inclinations, aspira tions, ebuiltions. There is within that body a life which is totally invisible to material eyes. You only see it as you see the effects, as you judge of the wind

It has been said—and how beautifully said—that the eyes are the windows through which the spirit looks; and we believe that these open casements, these oper windows, these spiritual eyes, are the best external expression, for the spiritual gives the physical its identity. Did you ever think what identity means? Did you ever think how you can judge of a person? Go into a man's house, and you can judge of the character of that man by the books he reads: if he loves pictures. you can judge his character by the pictures that adorn and beautify his walls; if he loves music, something of the very identity of the individual is shown in the choice of music which he has made. A person's identity expresses itself in most everything he does, and we see the entity, the individuality. There are people so delicately constituted, that when they become well acquainted with another, they can tell the approach of that person by the footfalls. Now think of the count less myriads going and coming, think of the sounds made by human feet, and then realize that a person can be so delicately constituted that he can judge con cerning the individual coming, and tell when he is approaching, by these footfalls, which carry a certain identity with them. Of course all of you are familiar with this idea to a greater or less extent. Let a person write his autograph; there is a certain identity belonging to that act which no other individual in the whole world can reproduce. You may say that is not true: cone can counterfeit, can forge, can sign the name of another, and do it with so certain an imitation of the original that experts would not be able to detect it. Yes, persons can imitate, but all individuals have a soul of their own-we know of no better word to express it. They may be able to imitate the works of another; but they cannot practice them all the time. for they will fall back into their own selfhood, into their own identity, and then in that which they have written the character of the individual expresses itself. It is by the most delicate presence that you are able to perceive most about a person. Then how sensitive must be the identity of men and women! Think how a dog will follow the track of his master, his nose near the ground, running along through the crowded streets scenting the trail, and when he finds it how clearly he expresses his joy! What has he found? You cannot see or feel it. Yet your own sense tells you what it is. He has found something; you may say it is that most wonderful and delicate sense of smell with which nature has endowed him, that enables him to follow the trail, that he is able to determine where his master has been by that sense. There is a certain aroma surrounding every person and object; just as a certain atmosphere surrounds a rose or a llly, so there is a magnetic influence which surrounds every person that exists. Animals are sensitive to it, children are sensitive to it, men and women are sensitive to it, in a greater or less degree. It is a certain something so fine, so delicate, that it is more the expression of char-

dual life it veils and conceals the interior. How wonderfully individuality expresses itself in an audience! Think how many faces there are: or go into a crowd and walk along the street, and think of the almost limitless diversity of countenance which is there to be found! Now one person may imitate another, and may succeed partially, but each one has his own identity which expresses itself in his eyes. You may lose a certain quality of your expression, nevertheless there is always enough remaining to identify the face from all other faces in existence. Not only do you have a certain walk which marks your life, but in other things -in everything you do-it shows itself. There is a certain halo in the coloring of the sky, in the finted beauties of the landscape, in the heavens, in animal life, a certain something which makes its possessor distinct and individualized, and nature never reneats, never creates another one exactly like the one who has lived. So take the grand old masters in music; it would seem to you that with but a certain number of notes at command there could not be such a wide variety, but that there must certainly be repetition. Has the world ever known more than one Beethoven or Mozart? has nature ever reproduced them? has more than one come to you in one shape, in one soul, thrilling the world with the magnificent harmony of sounds? There is a character which underlies their compositions, and there is a soul in it, and there will never be a reproduction of that soul. So you find in this spirit of man there is an identity; that is one point settled. Nature varies the leaves in tint and color; she varies the shape

of the blades of grass; one star differeth from another

in glory, and there is no repetition there; and when you

come to human lives, you who are worth so much more

than the falling sparrow, the law of identity in your

mind, the grand identity, is carried out more fully than

in aught else in being's domain!

There is a spirit in man. What is that spirit? One says it is the breath of life; it was in the beginning. In the beginning! How many times you hear these words! When he was made and shaped in God's own likeness he breathed into his nostrils the breath of life and he became a living soul. They say there is the creation of man; the breath of life is the living soul; that God breathed into his nostrils the breath of life, and that inert mass was vivided and he became a living soul. So some say when man ceases to respire he is dead; his life goes out and he lives not again forever: That is the materialistic-theory. Indeed, when persons try to set aside that theory they have insurmountable barriers, unless they step across this narrow stream of doubt and touch the evergreen shore of Spiritualism; there they can seek for and find the evidence of continued life beyond the grave. Men have ought to discover this interior element with the scalpel; have they found the beating pulse of the soul? They cannot find it. Where are they seeking for it? Do you dissect the rose to find the soul of its bloom white or red, fragrant and beautiful? Do you take the sunbeam, and with the gross appliances of this outer life seek to weigh it or measure it as a material thing? The methods by which men have sought to find snight have been too crude, coarse, gross, and so the spirit has entirely cluded their grasp. Suppose they remember this: that, like a subtle, delicate atmosphere, finer and more delicate than the air you breathe, finer than the force of the electric magnet, the spirit dwells within you: it is an entity, it is a reality. Did you ever think what it is that keeps your body and natural unfoldment? Physiology tells you we are constantly dying in a certain way; that you are constantly giving and receiving? A child, growing, is receiving more than it is giving off. Nature is building up this physical structure. When an individual reaches maturity he or she commences to descend the hill, physically speaking, and from time to time loses, little by little, until at last this physical body is found to be weakened, worn out, and material presence is broken

But they tell you you are constantly giving and receiving in this physical life; physiology tells you that in the course of numbers of years the change is complete; that change goes on gradually with every breath you draw, every pulsation of the heart, for this life is like a clock which the hand of God has wound; it runs so long, there are so many pulsations of the heart, so many respirations, and then there is a limit beyond which no human being can go. It is the law of life, it is the law of progression, that you should go on and on, until at last you reach the limit, and then the spirit goes out into its higher life. This physical change takes place once in seven years, physiology tells you. Then you have a new body, do you? But there is the same identity. Every particle that is lost is not thrown out, leaving a great space for nature to fill; it is crowded out, just as in the spring-time trees send out their leaves and tender twigs; they have their summer leaves, but when winter comes they shed them, and the leaves die and pass away, but with the returning spring come the returning leaves. So we see that even the trees are constantly giving and receiving. When the spring comes with soft breeze and warm sunlight then the little bud begins to swell, and breaks the bark, and it swells, and grows, and pushes its way, until by and-by the leaf that did not fall in the autumn frosts drops off because it was pushed off by a new life. So in this life; these particles in this physical body which take the place of the old ones may grow old, and parcompany again with it, as something for which you physically have no further need, but it is the spirit within which keeps the shape, it is the spirit within which retains that form, that outer semblance which you look upon; and when you say, I behold the man or the woman, you are beholding the mask, or the vell of the spirit. The spirit is the true entity, the real individual; it has a certain life expressed through all parts of this physical form, and like water that fills the interstices of a sponge, or like life which starts out in the form of sap in twigs, and leaves, and blossoms and fruit, so this spirit permeates through the different

ip by death, while the soul goes out into its higher ex-

portions of the physical body. When the physical body is deformed the spirit is deformed—that is, in this sense: it is held down and imprisoned, just as your hand would be held imprisoned by a glove that did not fit it; just as your body would seem to be deformed by a garment that did not fit you; so spirits are in their bodies. Emerson says in regard to this, that these bodies are mis lits often at best, and it is true. When death comes at last to young and old, or to any one in this physical life, how do you think it is? Is it some terrible change? You know people have been taught to fear death-that is, by the priesthood-and that fear has been one of the whips constituted to drive men into heaven. But those days of superstition have gone by in a measure. We do not mean that all priestcraft was full of the cruelest and most evil elements, but the system in clined toward that which held the people in bondage and one of the strongest of all its offices was in this the fear which it gave the people of death, because of whose mystery they could hold the minds of men all the more strongly, since who could refute what they

of this gloomy teaching, the poet said that those who

That undiscovered country, from whose bourn No traveler returns.

And when he brought back a ghost, as it were in Hamlet, he forgot to be consistent. In those olden days the people thought that every one was journeying to "the bourne" from whence no traveler returns. Consequently anything could be said of that unknown country-and who would or could contradict it?

Do you not remember the olden stories of which lilstory speaks? You know in the long-ago time, when this continent existed but as a dream, that in the midst of intelligent people in the old country, far across the waters, it was sald again and again, "There is no new country!" that no voyager had either crossed the ocean to or returned from its shores. But the mariners had only coasted out a little way; they did not go out far, for the ocean was to them a sea of dark-When at last it entered the brave spirit of Columbus-truly the spirit of inspiration, as we believe, by the power of God, by the power of truth-togo across that ocean and find that unknown country, oh, think what he had to contend with think of the perils, real and imaginary, that rose in his way! Who knew how far he would have to sail to find that other shore? Who knew the trials he and his companions would have to undergo? When at last they were set the wide earth had they a place for the soles of their

So when this undiscovered country, the spirit-land, was thought of, it was looked at as beyond the sea of death, and priesteraft painted the passage through the grave in the gloomlest colors. Is it any wonder that men looked upon physical decease as the greatest evil that could befall them? Is it any wonder they dreaded hat more than anything else? It was pletured as the pale horse with a phantom rider; it was pletured in the frost that cuts down the flowers; it was pictured with the skull, and in their ideal it was terrible because it was mysterious! But now what is death? The wide world of philosophy has investigated it, and It finds that the terrible pain which some have supposed comes at the moment of death, exists in nearly all cases not in a reality, but that the spirit or mind of the person is not conscious of suffering, and that which seems to be so terrible is merely the expressed result of muscular contraction. That pain comes before death in nearly all cases is true; but it does not come at the last, and it dies at last. When the last parting is had, the person then and there passes calmly into the other life. Earthly philosophy has reasoned upon these things until it has taken away much that was terrible in the passing; and there is now another system, the spiritual philosophy, which takes up the subject where the other relinguishes it, and says "Death is merely the breaking of the chain! It comes to liberate you; death takes nothing from you but the physical shell which veiled you. It takes away nothing from you but that material prison which held you under its influence confined so long. What does it give you? Wider opportunities, freedom from the chains which have bound you since your birth, and liberty to tread the fields of an endless and transcend-

In Spiritualism, and not Spiritualism only, but what thought has grasped and given to the world the idea that God's love is not so narrow that it will not reach beyond the grave, and will not last, beyond the man's death; humanity is becoming convinced at last that the Lord is really good, "and his mercy endureth for-ever." When this eternal verity is fully comprehended the old theories die away, but not all the feeling of deep anguish itself; but when you learn that all is con tinued in the other life which belongs to you here, save the material body, the prospect grows painless, and full of peace. An external personality in spirit form Why, then, your memory is alive, your love is alive and if your love is alive, and your memory is deathless, do you not see what this element will do! It will draw you back until you are near those who are dear to you until you can look upon them, perhaps be to them their guardian spirits. How beautiful it is to think that the chain of love is unbroken; to think the river of life flows on at the end of the narrow gloom of death, into

the bright sunlight of eternal glory. What we tell you is no dream, no fancy; it is the lit eral truth! We have no motives in deceiving you. We are only holding that up to view which your own minds cannot fail to receive if you only stop to reason upon this very important subject of human life. The spirit when the body is laid aside, appears to another spirit, as a body appears to another person in this your earthly He. That is, people meet in spirit beyond the grave, and are just as real to each other, just as tangible to each other as when they meet on this earth. As your world is an objective world to you, so the spirit-world is an objective world to those who live there; its objects are just as tangible and real as anything in the existence of your life. And yet this spirit-world may be around you-parts of it, not all of it-it may be so near to you in some of its manifestations, that all it is needful for you to understand is to have your spiritual eyes opened to see it.

"It lies around us like a cloud, A world we may not see, Yet the sweet closing of an evi May bring us there to be !

You do not realize that which lies about you, because you live in these material bodies, and your spirits are Imprisoned. You probably remember Theodore Parker's illustration in speaking of this, when he compared the human body to a citadel, a fort wherein the spirit is. When you come to leave this material structure and die, it is as natural a change as to be born; a person does not commence to exist as a person when first the infant/lungs expand to receive the air, and so when you pass into another life, this essence of existence is only in a different sphere, in a different state, or different condition—dismembered, as you call it; we meat that the material structure, the gross body, is laid aside-the inner life coming into the spirit-land. The Interior of the material body is the spiritual body, You know Paul said, and he had the best reason in the world to say it, "there is a natural body, and there is a spiritual body." He spoke of it as a fact; he was a clairvoyant, and knew whereof he spoke. He saw those who came to him and conversed with him; he heard the voice of one speaking to him. Paul taught that some had the power of discerning spirits; he taught that man had a spiritual body, as well as a material body. The breath of God is in every one; if it vere not for that you could seek and lose your hope of heaven: were it not for that your natures in time would be blotted out as being worthless. But that little germ that pearl of life that gives light, is in every one; it will be sought for by angels, it will be sought for by your own impulse. Pearl-divers regard not the deep sea, think little of the dangers that He hidden down at the bottom in the dark waters, if they can find certain shells to bring up. And what are these shells? They

risk their lives to bring them to the surface; it is not I and multiplies in the outbroadening eternities for the shell, but it is for that which is within; it is not for the shell, it is for the pearl that is in the shell. That is what the mortal pearl-diver thinks of. There is also a pearl of divine beauty in every human being, and shall not the agents of the ligher life complete the parailel?

Now when you speak of this spirlt which is in man, you know it has been called a phantom, it has been valled a shadow, a dim thing of the past. Why have they spoken of the spirit as a shadow? We will tell you. The ancient clairvoyants saw spirits as some times they are seen to-day, i.e., when compared to a material object, there is something, about them that is vague-that is not definitely defined; consequently when they saw it, and found it had the appearance of a man, that it could move, that it could walk, they called it a shade, a shadow, and so they spoke of the spirit-world as a land of shades, a land of shadows. When we learn that men even of old belleved in a land of shades, it stands as a certain proof to us of ancient clairvoyance, which enabled persons at times to see and converse with those who had gone before.

When in so-called sacred history we meet with the recorded words: "As the waters fall from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more they shall not off and floated about, driven by wind and wave, all | awake, nor be raised out of their sleep," what is to be these fancies were pictured to them; for nowhere in | considered as their true meaning? We answer that mankind believed in those ancient days that man's spirit was a breath, and when he ceased to breathe that was the end of him; that he lay down and gave up this breath of life, and when this was given up he rose not until the heavens were no more. With reference to the material body, it is that which lies in the shadow of the grave; but the spirit that was its "ghost," the spirit that was within it, the breath of life-this has left its old partner and is no longer imprisoned; if has been taken out of it, as the pearl is out of the shell, and It will return to that prison-house no more forever!

When this spirit has broken from its prison and passed out into the other world, how is it situated? The question has been answered many times; theologians have answered it; liberal thought has answered It; and much of what has been said has been true, . If on ask us we answer you this: The spirit-world is limitless; wherever in space a spirit desires to travel it is able to travel. In this space, where there is no height nor depth, no breadth nor thickness, where there are no points of compass - in this limitless condithon of a ther is the soul's shining heaven; as stars are grouped, as spheres are constellated, so are there groups, so to speak, of the spirit condition; spheres they may be called if you choose so to term them, although we refer to them as the condition in which the spirit dwells which has passed out of this life dream. Some are very near to the earth, and some are very far away. The dwellers in some come to you as personal presences; others, who have passed away ages ago from this little earth on which they had their birth, send their messages as the star sends its light through the clear heavens. When you look at a star you know you do not see it, you only see the light which comes from that star, and that light left it ages ago, and has been coming down, down, down, until at last it reaches apprehension by your powers of vision. The star itapprehension by your powers of vision. The star it-self you do not see, only its manifestation. So there—the funeral of the deceased a special conference meetare those in the spirit-land who long ago fixed on earth the earth; but as time went on they rose, drifting further and further away, until they reached the real heaven of their true spiritual condition. While they traction, nothing that draws them individually or personally down to the earth again; but through intermediates they send their messages and their influence. But there are those still near the earth who are chalned, as it were, by a chain all invisible to human eyes. Are not these things reasonable? You must see that they are if you took at human life-the changes and growth of that life; you will understand how the chains will be broken which were held around the spirit, and that at last by this growth it is able to attain its freedom.

Indhis spirit-world, this object-life, there are occupaions: there is work for every one to do-not laborious work, not work that lars as in the material life, but work which is pleasant to your spirit, an enjoyment noving as calmly as a river flows, as naturally as the bird sings, singing its full heart in the sunshine, as though if it could not sing it would die. So in the spirit-land your spirits work, doing that which they are fitted to do, helping one another, and, like the flowers that bloom, in giving off their fragrance they lose nothing; like the stars that give their light, they lose nothing, but are still brighter for having given it; so your souls are lifted up because you help to elevate others.

One says, "I do not believe in Spiritualism, for it loes not seem reasonable to me; if a spirit would come to me first, come to me directly-would not go to a person called a medium—then I would believe it." Such a person does not stop to Phink that there are those who tre called mediums who are merely sensitives, and that when a spirit wants to come to him or her, but cannot make a sufficiently strong impression that it is coming, it is necessitated to seek for some intermediate trance instrument to tell the person that a message may come to him or her personally. So it is that soul speaks to your soul, but the messages are offtimes cast

Did you never feel an emotion which you could not put into words? Has not a piece of music come to you in whose divine breath you could sing your thought and through the music express it? Well, friends, just in like manner, if you understand these things, you may discern how a spirit comes to you and speaks to you. Your eyes may be too dull to see, but here comes to you a medium, and the office of the medium is to stand between you and the spirit. It is a beautiful thing to stand between spirits in that manner; to stand between, receiving impressions and giving them to the souls of those who are able to receive them." This is the office of mediumship. Your spirit friends desire to come to you so, but you cannot perceive them or feel they are coming, and are you not glad that they can come to some other, and so through the intermediate send the messages to you? We do not say, "He that believeth shall be saved, and he that believeth not shall be damned"; but you must be fully convinced, you must accept the testimony offered as being in accord ance with the demands of your individual reason.

Never do we try to open a gate of fire and drive this bellef into any person. Spiritualism never seeks to make proselytes in that way. Let those who are will ing to come, come, and they shall be filled.

The day is dawning, the shadows of the night are flying swiftly away; tears are being wiped from all eyes! Oh, humanity! how blessed is the coming of this light. Death-what is it to you now? No more does it terrify you, but it is recognizable as one of God's messages, which takes you out of your narrow life and inducts you into a purer one where you will reap your true reward. If you have sown the tares you will reap them; but afterwards the ground out of which they

acter—of the inner life—and through this external or | said/concerning an hereafter? Filled with the power | are very rough, they are wholly unlovely, and yet men | grew is sown to wheat, which redeeming harvest tipens

The day is full of learsh and clamorous volces. O'erfraught its hours with busy, bustling cases. But balmy hight comes when the land is sleeping, And spirits wake to breathe their potent prayers.

Then memory comes and breathes through all our pray-The past beneath its spell awakes again:

And souls that are in those dim pathways straying, Seem to recall their former peace or pain.

At hight, all lonely in the starry darkness. Your souls may open white 'neath angel hands,

And, as a picture luar perfect mirror, You may receive strange visions from those lands. olces where hope speaks joy and love's completeness Tell you the morning breaks beyond the blight; So does your soul drluk in how strength and sweet

In visions coming to you in the night

At ideht the angels iliaw more ucar your spirit Do not affright them with your mortal cares ! Above you from the land you all inherit." They listen as your spirit breathes its prayers

They see the teats that other eyes can see not: They touch you with a soft and tender hand They know strange secrets that none clse are know

And, bendling near you, they best understand Then lift your hearts! Let hope come down from

Let it fall softly from the lands of light : Let all the clouds of grief and care be riven. By these dear visions coming in the night.

Memorial Services in Everett Hall. Brooklyn, N. Y., in Commemoration of the Life and Character of Mrs. Mary E. Warren.

Reported for the Banner of Light.

On the occasion of the sudden passage to spirif-life of Mirs, Mary E. Warm S, of Brooklyn, N. Y., in September last, public memorial services were held in MR. CHARLES J. WARREN, the busband of the de-

ceased lady, is a gentleman prominent in business and social circles in Brooklyn, and both husband and wife have been active and efficient workers in the spiritual rause. Some four years ago a beautiful daughter Miss Jennie was developed in mediumship, and henceforth the Warren family enjoyed loving companionship with their angel kindred and filends. Not only did the Warrens welcome their angel visitors, as they found themselves able to do through Jennie's medlumship, but they, Mrs. Warren especially, took a deep interest in the welfare of other mediums, and, intheir elegant and hospitable home, they were entertained and always made welcome.

Being prostrated by a sudden sickness, which from the outset bullled the best medical skill, the announcement of Mrs. Warren's death was an event as was held, and expression was pro

the loving regard and appreclation, in which the departed was held by the entire community. Remarks were made by Mr. S. B. Nichols, Mrs. Dr. Cooley, Mrs. R. Shepard, Judge Good, D. M. Cole and C. R. still live and still remember, there 4s no personal at- Miller. Mr. Miller's remarks having been given from smanuscript, I am able to furtish you a copy of the

MILLO, IL MILLER'S RUMARKS ON THE OCCASION OF PUBLIC SERVICES IN-MEMORY OF

We are not gathered here to-night to mourn over on There are no dead:

"There's no such thing as death That which is thus miscalled Is life escaping from the chain That have so long cutbralled ;

T is a once hidden star. Piercing through the night, To shine in gentle radiance forth Andd its kindred light." TIs but the buildIsplaced,

As comes the perfect flower: "It is faith exchanged for sight, And weariness for power," And yet these are memorial services in memory of a

departed friends. Whenever a brother or sister falls by the wayside in life's fourney, that event ought to be a subject of consultation and a period of serious reflection among surviving companions and friends. Especially should these commemorative or memorial services be common and universal with Spiritualists. Standing beside the new-made graves of our fellowmortals, our relatives and friends, we know how to interpret the significance of such events.

Some eight years ago I attended the funeral of Father Taylor of New York City, one of the vanguard of the early spiritual movement sludge Edmonds-his friend and co-worker -- delivered the funeral-discourse. Standing beside the easket of clay, Judge Edmondshimself unable to stand except as he was supported by crutches—sald: "Oh, how Joyfully would I lay this worn-out body of mine along side of my Brother Taylor's! How joyfully will I welcome the summons to go hence when that summons comes by lawful authority! When we have filled our life-mission, when the angel

of Death-as bright a scraph as the angel of Lifecomes to us, then indeed the summons has come by 'lawful authority." And whether it comes as it came to Mary E. Warren in the brightness and beauty of her tipe womanhood, or as it came to John W. Edmonds in the decreptinde of old age, Spiritualists know that it is all right; that the law must have fulfillment, and that the Father "doeth all things well."

I cannot tell why it is, but so it is, life has always been joyous with me; I suppose it is the result of temperament-a constitutional inheritance from my parents. My motto has always been-before, as well as since I became a Spiritualist-" God over all, blessed forevermore!" It is my nature to trust, and I have. always sald to myself, " If I-give the confidence and trust that I do to friends in mortal life, what should be the nature of my trust in the Infinite and Eternal One?'

Oh! Source of All Belog, whose name everywhere Is sung in bosannas and murmured in prayer, We trust unreserving our souls to thy care,"

I do not see how any one can escape the logic of this ossition; of the right and duty of trusting in God, 'who orderethall things well." At all events my mind, whenever death and the after-life obtrude themselves upon me, as they do now from the objects and incidents of this meeting, I drift in a line of thought which is expressed in these sublime and sententious words: "Our Father, who art in heaven, hallowed be thy

name; thy kingdom come; thy will be done, on earth as it is in heaven."

And yet I know that the mass of mankind-Christian

is Attached took apone death as the after the " and the after life as

41.2 38 L. L. these who has misself if the been been with an make a second rescal from the life of the following ty or (notivide daily) the responsibility of laying to the evidence in it has come into the would after with thereliss of Whels I an describing the face to whom the fight of the quit world.

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When motion the Mrs. Warren Two man regular their color has to when such has out the protect of their rates of their rates and the such that they could be such that they were the such that they could be such that they were the such that they were site total in anteling of a late on the letter to do no countries. Hosts of spirit a foliageness are con-structs formula 2 for arth, and followings of their life, and employed to saidly and in Cands they are pro-sebut for ferom to be diet a feruther. There it was no effected that the could be a cost outs were

spectures as well to a the it we really a state outers nite but the Sand good trained one or faints from increasing to the first, but, note upport or shill, as to the conditions. or sparifick existence, would vanish and we would no hymber sporstion as to the treatity and blessed company t a sldp of a pirit intelligence s in our daily, walk and life. Triding in this volume of poems during Dater's Macing of Progress? a description of the realther of spiritly the distance, and recogniting from the nature of the communications that only exalted spirit intellig-

perces speak through this gifted no diam. I will read the posm entitled (Spirit Methers) After reading the Form, Mr. Miller sald. I would not read this poems brief though it is, for its surpassing spiciole alone, of for its artistic beauty, though hi these particulars I know of notified in our language superior to it, but because the narrative is a coord, by spirit intelligences, of fire, of early life, in the spiritual.

nariation to each alimpses of the companionships and employments with which mothers are welcomed and engressed in their "larged homes above." It is a short year since we held memorial services in Fivetett. Had in commemoration of the lives, and ser-

sphotos, and because we are permitted, through able

Aires of our associates, and triends, Mrs. Jonnie Dixon and Mrs. Dr. Jarvis: Later in the season we joined, with one mind and Leart, in tributes fall of grateful remembrance to our departed brothers those veteran Spiritualists. Dr. Robert Hallock and Dr. Henry F.

We close our records to night with grateful recollections and kindly remembrances of a spirit brilliant in its brightness. To the wide social circle in which Mrs. Warren moved she was the embodiment of charity, goodness and fruth, and to the charmed family circle of which she was the centre, her life was a perpetual

benediction. Ought not these rapidly occurring events—the uncertainty of mortal life and the certainty of death, or the transition period to stimulate us in the direction of making favorable conditions, and multiplying the changels of communication, so that those who have gone before, and ourselves who will soon follow after, can return and hold sweet communion with our loved ones, thereby enabling us, though ascended splitts, to cooperate in mortal life until our work on earth shall be completely finished."

Agency does not result in much, a remark made by Gen. Adams to Chief Ouray may, indicate the reason why: "We want the names of the the reason why: We want the names of the guilty parties; and if you think we cannot find out who they were, we had better go home." Indians know the difference between war and peace, but they do not think it to be identical with the difference between guilt and inno cence; nor can they be expected to do much for a convenience that we have senting that they is ommission which starts by assuming that war is red man's side, but not on the white man's. - New York Sun.

Nanner Correspondence.

New Jersey.

10 NULUES Absent Atwood writes under accent date as follows: " Having business in Portland, Met, er have doubted. Then I could don't as to my own. I arrived in that beautiful city on the morning of Sept. Lattive in that readiting enjoin the normals of expects. The following Sunday I visited the Spiritualist meeting, and found a good attendance of very intelligent people. The exercises were conducted by Assi Husson, Esq., a venerable-booking gentleman, who remarked that the fact that so many were present at

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Laying take in a lesson in mustic.

I found that the spiritual sits of Protein times wild not retail to enlocton, stem ness. I was one amount them, and after the services a number of them havind me to call on them at their house, and also be attend some circles. I will defend of the opportunity thus offered. They I we found a number of refered to the commit, while, it is two first similar an opportunity in commit a treatment of the spirits an opportunity for estimate while it is also defended in the contain while it is also instruct them how they can be put I into all of all location to account the contains the contains and another than a constraint of the contains the con

ACTS of the chief of the I was a dispersion of the I was a dispersion of the chief of the I was a dispersion of the I was

WORD LATTE A compagnished "W" Willy and described School two on the bowers, and compared worth seen by the expective had a subscription paper here to be to be an in the resultwar first Monday vector, a both Michael for the associated of the resultwar for the proceeded to the M.F. Harding daily from their proceeded to the first here is a cool from Lowe, taking him and be family extractly by softeness. Miner a pleasant Stakhuz of Lords of an eyith ration of the primises we adjust to the front poon, where a some was sing, and the first the front poon, where a some was sing, and the first the front poon, where a some was sing, and the first the first poon, which was followed by a very appropriate across the first between the first point was constituted by with first both of the chart through the contributed by with first boths chart through the cross-state. Make and and Adams. Following this name con, sware equily a poper received, and at a peasant block heat globe participe (to the homes.)

WOBURS As footed Sounds us the following statement in regard to the revent corease of himself known and respected hely of Wolmer " Mrs. Mary W. Laton."

ment to regard to the revent to course of a well known and respected hely of Wolenn's the Mary W Lated. The deal who have well in so doing they will seemed a woman's well as a more than or the spirit world. The evil was forch observed moved through or own chartway as some his down about the spirit world. The evil was forch observed moved through or some special medium. For the research to at the two such as a best spirit and entered to a the two such as a more than one, should be appeared to a the two such as a more than one, should be a spirit and the was a state of the these spirits, and had become a the medium events even a good test medium avoid for white, the was among those dispension. The force and the spirits and had soon, and related to the writter what took place, and also be written what the was among these fine the spirits what the was made the second moved in beautifued as and related to the writter what took place, and also be written what took place, and also be written what took place, and also have more become force of the evening the spirits what the last carele Max. Falon would hold us this life. During the evening the spirits what the langer Max is been choved in beang there.

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Have more if the graph Max is been choved in beang there where the soon may be a subject of the last careled to the spirit who is a fact of mount not, or a shall be sanctined.

Mis 1 also saw chartevariative after observed more than one, should be called to her shome for some special purpose. On Saturday last a medium from Boston called on Mis Laton and said to her that she saw a great change was to take place there soon. Mrs. E. replied, 'Yes, something of that nature has been foreshad owed to me.'

Now comes the fulfillment: On Sunday afternoon, while Max I to the fulfillment: On Sunday afternoon as the Max I though and the procession of the control of the language.

Now comes the fulfillment: On Sunday afternoon as the Max I though and the procession of the

owed to me."

Now comes: the fulfillment: On Sunday afternoon, while Mrs. Eaton was all alone, engaged, in kindling a fire in the stifling room, she was stozed with an attack of heart disease, and apparently left ther material body without a struggle. On Theoday, the Haywards received a letter, as described above, inviting them to be present at the funeral extendeds; and the funeral procession exactly answered the description given by Mrs. E.

Mrs. E.
Mrs. Eaton was in her sixty-eighth year; had never mitted with any church, but had of tale sympathized with them all—saying they were all-doing their work. She leaves a son and two daughters, also two sisters. A post mortem examination revealed that she was the victum of an incurable heart difficulty.

TAUNTON, -Louisa H. Plerce writes, Nov. 13th 28 Thanks be to God for the victory over the dissolution of the physical body. The communication in the Banof the physical body. The communication in the Ean-occess I light of this date, from William Lloyd Gerrison, filled my heart to overflowing, and I wept tears of joy and graffind for the words of cheer and hope for-hin-manity there in Gontained. Those glorions utterances catee home to my soul, they were so full of the warm life-blood of our arisen brother: there was no death in them. The tenne, breathing sentiments of Garrison were truly materialized in that message, clothed with gloty and Immontality; the same noble mainbood still wielding vigorous blows to free humanity from igno-rance and intolerance. And there shall be no more death, for the former things have passed away; death death, for the former things have passed away; death and the grave seem annihilated, and we stand face to face with our loved ones

New York.

NEW YORK CITY,-Dr. Sarah E. Somerby writes from 18 Bond street: "We now have three well estate: lished Spiritual societies in this city, each hall wellfiled on Sundays. A. J. Davis has come to the front again; he is speaking to his circle of friends and harmonial philosophers, and they find themselves being their by his instruction. The First Society of Spritting alists find their souis' needs satisfied in the ministra-it Traveller, Boston.

thons of Nellie J. T. Brigham; while the Second Society deem it best to have a change of speakets every month. Then we have a Spiritualists' conference every Sunday afternoon at Rejublican Hail. My professional duties are such that I have only time to attend this meeting. In which I usually take part by making a short speech which seems generally to have a pleasant effect upon the anti-nec. Let the furtherance of our cause I shall hold a develop at entire at my rouns on every Wednesday eventual dimagine winter months to which I shall invite all who may wish to come. My long experience in this direction has perfected my ability to bring out true and genome workers. To such a circle I would admit none who came for any other purpose than the initial localit of all present. We heed to form home circles all over the land; and we should go to them as the sparker goes to his church, with reverence and simplicity gently withing upon the spirit, and letting it had us really and willing to do what shall be required or us.

NEW YORK CITY. In the course of an article from a correspondent in this place, wherein the writer takes exceptions to the position or agied by Thomas Richexceptions to the position of epided by Thomas Richmonal, in the Renner of Ind 's to Oct. Un, the following lextracts are contained so it, reading the article, [Table and Modern Medhinship,] I think the writer in advising mediums to follow the example of Christ by not giving signs as tests, quite effectiods the fact that He had give tests; they were postormed in the glate of door not in dark, cheles. The very fact that one of the most important spiritual place mean materialization as done in the dark, its colorest to create suspicion and raise doubts as to RS give meass, and as there are severity doubling Thomas scattering Spiritualists as well as the grant underlievers, on Explosive of Spiritualists. Papadel advise "All medians the feel integrity of their own solos in their medicines for, at the demand or is a Popula advise All meanings the feel integrity of the interves of doubting persons, no matter who, to be suggestion of doubting persons, no matter who, to be a consistent from the strong and within the bounds of property. If mediums are as a behavior than to be, measured as elected by the Higher Fowers to reveal to avoid it and materialistic mands the glorious furths of parametalist, they ought to feel the importance of their tash calong and dotall in their power to fulfill their be events in testion, even to subjecting to much that is reputated to them; and by so doing they will not only caush out all impositors, but will creatly entage their

Since the Hard Action of the second s

the exception of the weekly visits of the Eanner of Long, I believe Lamithe only table advocate of our

WHITHIE J. V. Shepard writes: "In the long but in each department of life—physical as well post of Spultralism. For several years past, however, the cause has infamished, but for a year past we have had speaking teach had for the time, and there is now quite an interest felt. Bro. Bishop A. Beals was here tool deng are. He is an excellent trance speaker, and has dene a good work in the West. I describe to introduce to you readers our last speaker, Mrs. Ophelia T. Samuel, a recently developed trance speaker, and has dene a good work in the West. I describe to introduce to you readers our last speaker, Mrs. Ophelia T. Samuel, a recently developed trance speaker, and an store of the Jot. Her controls have a hady of rane worth and refinement, who, it lier had as one of the Jot. Her controls have a hady of parting their thoughts in clearfund conclusive for the month of the contest in that city for the month of the contest in that city for the month of the contest in the West destribution speakers will do well to engage her, and an arm at destre for her speedy return, so the sum the West destributions speakers will do well to engage her, and may feel assured in so doing they will seems a womanly woman as well as a more than ordinary storage her, and may be about the series of dancing a day, for about as many consecutive weeks, can but be productive of the most serious results to those who participate in it—especially to young the date of the most serious results to those who participate in it—especially to young the date of the most serious results to those who participate in it—especially to young the date of the most serious results to those who participate in it—especially to young the date of the most serious results to those who participate in it—especially to young the date of the most serious results to the serious results to a to Lake Uginty was known far and wide as the thot-

all future time. If guida to be printed in all languages and sent to all heathen autions wherever the so-called Holy Bible has been greulated. Every church-member should read it and compare it with his Bible. Every bigoted and intolerant elergyman who would govern ingoted and inforciant ejergyman who would govern
the world by the grace of a God Incorporated into the
United States Constitution should read it. And above
'all, each voter in this country should read iff carefully
and impartially; for then he would not under any cricimistances vote for the adoption of a national or State
Constitution recognizing a union of Church and State,
or sanctioning the Unistian Bible. Who will assist in
placing this great work, "The Bible of Bibles," in the
hands of the parties above named, that they may learn
what the real character of the Bible is? Money could
not be better spent.

E. Brooks. E. Brooks. not be better spent.

Rin 'It is quite evident that another effort is Ref 11 is quite exident that another enort is to be made at the approaching session of Con-gress to enact legislation to open up the Indian Territory to settlement. The lands are exceed-ingly valuable, and the railroad interests are behind the settlers and speculators, and will furnish the "sinews of war" to enlighten Con-gressmen as to the necessity of taking away from the Indians the lands set apart for their from the indians the lands set apart for their final homes. If the lands are opened up for settlement then the railroads already running through the border of the Territory will come forward and claim the immense land subsidies, which they could not get at the time they were built because the lands were set apart for Indians. There is an immense "job" in movement to open up the lands for settlement, and the railroad companies interested can afford to maintain a big lobby here to advocate and agitate the matter, for they will make millions if the measure goes through Congress,— Scott, Special Washington Correspondent of the

For the Banner of Light, A VISION.

BY J. P. E.

A soul sped out from the great God-Saul. Down near the earth in a trail of light; T was a germ of beauty, radiant, bright, With a sacred purpose it sought its goal.

Down past the star-worlds it sped so fast, Cleaving all space with its breath of love. The hymns of the angels echoed above-God-speeding, It reached a hovel at last,

Pain opened the door-Love chanted a hymn Within was a doubt, a heart in despair: A moan went quivering up with a prayer, Then a gleam of light as a soul stepped in.

Grim want was the nurse in the new-found life, Its cradle harsh Poverty hewed out of stone; It languished there, its song but a moan; Sleeping, it dreamed of light o'er all strife.

Time rushing past, swung open the door, The soul walked but in a crowded street; 'I' was a form unknown to Pity sweet, And Crime was his master evermore.

He drank from the prison's dreary crysm, Condemned to Death as a thing to fear; The she came -with her great love drew near, And the sin-scarred man, through a new baptism Woke on her hosoin safe as a child-

Held there with her pure love and tenderness!

" White-mother " that kisses in happines-The soul that was pure and undefiled. The soul sped back to the great God-Soul, Nearer and nearer the source of Light: 'T was pure in its beauty, radiant, bright

Its mission fulfilled, it sought a new goal. In another world Love chanted a hymn, And eager hands flung back the shining door: A marmar-a profalse of peace-evermore : Then a gleam of light as a soul steps in !

Free Chought.

UAMP-MEETINGS, THEIR USES AND LABUSES.

To the Editor of the Banner of Light:

Boston, Mass.

In a recent issue of your paper is an article from the pen of our worthy brother, G. B. Stebbins, the sentiments of which should find a response in the soul of every true Spiritualist and liberal thinker.

I have long been feeling impressed to give expression to thoughts and suggestions similar to those contained in the communication from Bro. S.; but being young in the cause, have hesitated, lest I might seem to arrogate to myself superior wisdom; but since our brother, whose earnest work for the spiritualization and development of mankind has endeared him to so many hearts, has opened the way, I feel like presenting a few thoughts on the same subject. and in doing this I am actuated by no motive but that of a desire that all things may be done for the greatest good of the greatest number. both in a physical and spiritual point of view.

It was my privilege to spend six weeks at the camp-meetings last summer. Those weeks were fraught with many pleasant and profitable experiences; and, while I believe these meetings have already been productive of great good, I HUDSON, W. De Clatenge, b. M., writes: "With ean see many improvements which might be

Lodd, I believe Lamithe only public advocate of our care in this piece. If there are any more Sphithalists here I don't know them. But it will not be long, I hope, being the sends I have planed will begin to break through the cust of ignorance and ligotry, so the first sends I have been here only aleast a work, but have given a great number of charves in such a law is to home them into a realization of the light that Sphich for all, if they will, but open the light cust the last sphich for all, if they will, but open the into every the light that Sphich for all, if they will, but open their every to the truth. It is in this quiet way, that have a mode to realize that humanity is find mortally a I would not be understood as easting any rederogates from this end should not be encouraged. If Spiritualism means anything, it means reform; and that, not inreligious opinious alone. but in each department of life-physical as well

ladies, who are thus sowing the seeds of physical suffering which may follow them through life. This is not idle talk-I speak what I feel to be true. In the exercise of my clairvoyant powers while at these meetings I had evidence of the direful effects of these excesses in several instances, and my mind has been greatly exercised upon this subject ever since. Is it not our duty as Spiritualists to show the world that we are reformers in the true sense of the word?

Now a word about mediums. I feel a reluctance in mentioning this subject, being myself a medium, but I do not speak for my own interest, but on behalf of the many. Much has been said about the unworthy mediums who are found upon the camp-ground; be this as it may. in all kindness I ask, do those who are trying to be true to the angel-world receive the encouragement they need and deserve? Is it just for a medium who is willing to hold a séance for the small sum of ten cents admission, to be obliged to pay a large per centage of that sum for the use of a tent in which to give to the people the evidences of spiritual communion?

At one of the camp-meetings, it was my privilege to give five free circles in a tent which had been put up as a shelter in case of rain; I also held three séances to which I charged an admission fee of ten cents. A friend of mine, a worthy lady, and a true medium, did the same and paid more than half the sum taken for the use of the tent.

Now we may be wrong, but I think every As sociation should have a place where honest mediums should be allowed to hold their séances without giving quite so much for the privilege; and by this method true workers would be encouraged to do the work at prices within the reach of all. It has been said by some of those who have the power to regulate this matter, that mediums ought to feel sufficient interest in the meetings to give their services while there without remuneration. There are times when every earnest medium considers it both a duty and a privilege to give without money and without price; yet it seems to me, if the law of compensation holds good in the case of our lecturers, it is equally applicable to mediums; for, however much we may enjoy the inspired utterances that fall from the lips of those who occupy our rostrums, we consider the evidences given through the avenues of genuine medium-

ship of equal importance to the success of a Spiritualist camp-meeting; and hundreds are drawn to them for the proof they receive from these sources who would not come for the lectures alone. While we would not depreciate the value of our lecturers or those who are the inspira-tional suns in the spiritual firmament, we would suggest that the "lesser lights" have their uses, and may perhaps shine into sorrowing souls and kindle therein a glow of hope.

With these suggestions, thrown out in all kindness, I remain,

Yours in the cause of truth, Worcester, Mass. K. R. STILES.

Close of an Earthly Career.

Mr. John S. Thasher, who died at Galveston, Texas, Monday, (Nov. 17th,) was a well-known journalist, and was born in Portland, Me. He first published a paper in Cuba in 1849, but the Journal was suppressed by General Concha in 1851. In September of that year, after the execution of General Lopez, Mr. Thrasher was arrested and sentenced to ten years' imprisonment, but was soon released at the intercession of the United States Minister and went to Europe. In 1853 he began to publish in New Orleans a paper called the Beacon of Cuba, and during several succeeding years was a member of the organization which had for its object the capture of Cuba. Subsequently he Joined the New York Herald staff. In 1869 he conducted the Naciciosa de Neuvo York. On the breaking out of the civil war he east his fortunes with the South. At one thine during the war he acted as agent of the Southern Associated Press, and was present in this capacity during the siege of Atlanta. After the war he conducted La Illustracion Americana of Frank Leslie in New York.-Roston Transcript, Mr. Thrasher was a firm and intelligent Spir-

itualist, and well known in his circle. Bro. Peebles and other lights of our ism have enjoyed his hospitality when duty called them to his neighborhood. He was a Spiritualist from conviction through the phenomena. Among the last words he ever wrote me were these: "Without the phenomena, the constant intercourse with those in the other life. Spiritualism would be without the proofs, and would have to fall back upon assertion like Orthodoxy." Our acquaintance was, so to speak, love at first sight. and mental sight at that; something I had written impressed him favorably, and he wrote me a letter, and the correspondence has continued till his death; and I have no doubt, like Ralph Huntington, he will continue from over the river to hold communion with me. He became one of my mental guides, after he opened correspondence with me, which was about five years ago: he was a modest, retiring man, well read, scholarly, full of bright thought. He was so wise in his written words to me, that I called him and addressed him as the "Sage of Galveston," and his letters to me began, "My dear Philosopher." We shall continue to be, now he is over the river, sage and philosopher. He has visited the North, summers, and we have been together to see the celebrities for physical manifestations. He was a man of no pretension, but possessed that respectable and impressive manner that I think commanded attention even from the spirits. There are some people who seem in their quality to find the spirits easier of access than others do. He was one of them, and I place considerable confidence in my belief that he will find me accessible now, as his earthly career is over and he is among the invisibles.

lle lost his wife a little while before I knew him, and he closed the eyes of his aged mother about a year ago-so he was alone; and when I saw him this summer he seemed to have lost his interest in this world and was ready for the other. About two months ago I parted with him as he left for his Southern home; he was feeble, and had been for some time, though better in health than he had been for the past two years. He was the best prepared man for a final exit I ever knew, and I am sure he already finds himself quite at home in heaven, or the world of spirits, which he knew so much about and loved JOHN WETHERBEE. so well.

The Sunday

It is stated by the defenders of the infamous Sunday law of Texas, that it was not enacted to abridge religious freedom, but was intended as a sanitary measure. This is too palpable a as a sanitary measure. This is too palpable a falsehood for any to believe, and whether it was so intended or not, does do it. But if it were true, it is still a most outrageous interferwere true, it is still a most outrageous interference with individual liberty. It is supposed by some that calomel and quinine will contribute to health, but it certainly would not be a proper course for the legislature to pass a law requiring every citizen to take them, under a penalty for failure. It is also conducive to health for people to bathe themselves frequents much proper to them to cover free plateage. ly, much more so than to cease from labor one day in seven. But each individual ought to be left free to bathe or not, as his own judgment may dictate. If the legislature would erect suitable bath houses, and otherwise encourage and faillithe free encourage. and facilitate frequent bathing by all the peo-ple, they might do much for the health of the people, and that, too, without interfering with people, and that, too, without interfering with the right of individual freedom in the matter. And so the legislature might, by encouraging suitable amusements for the people on Sunday, do much toward the health of the people, and at the same time not unwarrantably interfere at the same time nor unwarrantably interiere with their private rights by a bigoted and intolerant pharisaism. The custom of society is the best security for the observance of the Sabbath, for most people observe it because it is customary to do so. But when they are required to do so by bigotry, then all liberty-loving men and women have a contempt for the law which soon becomes a contempt for the law which soon becomes a contempt for the day, and if they refrain from labor, it is more from fear of the law than from any respect or reverence for the day. No man who regards Sunday as a day of rest, instituted by God, should give his countenance to any law enforcing its ob-servance as such, for there is no surer way of making people lose respect for the day. And further, such laws stimulate inquiry into the origin of their establishment, and then it is found to be, not a Christian, but a heathen in-stitution. Constantine, a heathen emperor, and the yilest wretch that ever wore a crown, and the vilest wretch that ever wore a crown, was the first to decree a Sunday law, and named the day in honor of his heathen god, the sun. This edict is dated in the year 321 A. D., and is the first official recognition of the day. In that edict it is denominated "the venerable Sunday." The day was not instituted by Christ, and the Mosaic Sabbath law he directly repealed. Before the edict of Constantine it was observed by the followers of Christ, in memory of his resurrection: and if observed out of respect, it is well. But a law of this character of his resurrection: and if observed out or respect, it is well. But a law of this character cannot beget respect, but rather it begets contempt, not only for the day, but for those who are so intolerant as to wish to force others into the same observances they follow. We are options of the same observances they follow. posed to all Sunday laws, because they are an intringment upon the individual and religious rights of the citizen.—The Texas Spiritualist.

Ro The Banner of Light, the oldest and ablest Spiritualistic paper published in the world, has entered upon its XLVIth volume, the latter half entered upon its XLVIth volume, the latter half of the twenty-third year. Its contributors are from the ablest writers of the day, and its gathering of the spiritual news of the world the most complete of any of the papers of its class. It is published by Colby & Rich, Montgomery Place, Boston, and edited by Luther Colby, the veteran editor of the Spiritualistic movement. It is an aight-rage journal writed on fine na-It is an eight-page journal, printed on fine paper, and in the best mechanical style. Price \$3,00 a year.—Greenback-Labor Chronicle, Auburn, Me.

The man who can crow most is generally the blackest.

The following poem originally appeared in the Banner of Light many years ago, and is re-printed by special request:

A SPIRIT-POEM.

BY K. E. DYER (MEDIUM).

A strange, sweet impulse moved me, And a tender heart-chord drew me, O'er the mountains and the valleys of my blessed spirit-

home.
Till, sweet lady, I am near you,
And in spirit fain would hear you
Tell me why you caused my footsteps from their love
lit land to roam. Oh, you blesséd, bright immortal.

Oh, you blessed, bright immortal,
Sped you to my humble portal
At the cry my breaking heart sent forth upon the
empty air?
Know you, then, my grief and anguish.
How I plue and weep and languish,
How I'm sinking deep and deeper in a sea of wild
despair?

Ah, sweet lady, 't is my mission
Oft to leave my blest Elysian,
And become some lone one's guardian in its hour of
sorest need.
Life balm to the broken-hearted
Through my aid is oft imparted,
And I love, all o'er the earth land, weary, wandering
souls to feed.

I have seen your earthly trials,
All your noble self denials,
And the piereing, anxious sourglance that your spirit
sent above;
Then I stood all earm beside you,
With my strong right hand to guide you,
And to point you to a future, gleaning bright with
hope and love.

I have wooed you in the twilight,
And beneath the caim, sweet starlight,
But your eyes were shut from seeing, and you couldst
not hear my voice;
Then you smilled upon another,
All unworthy name of lover,
While I stood all sad and helpless, and in wisdom
mourned your choice.

Then I said, Oh, loved and dearest,
Your heart unto mine is nearest,
Though another claims your being, and the dark world
shut you in;
Yet when wrong and curse o'ertake you,
When your cherished ones forsake you,
I will fold you to my bosom, where your home for aye
has been.

Far away mid mount-locked valleys,
Where the light and shadow dallies,
Where the music of the dove-note mingles with the
murnutring rill,
Where the balm of fruits and flowers,
Which the breeze culls from the bowers,
Greets the famished, fainting spirit, and each sense
with rapture thrills,

There, mid opalescent glory,
Far transcending fabled story,
Stands a lofty gen-wrought palace, built by arts the
angels know—
Built of good deeds caught while flowing From the heart with love-light glowing,
Carried by the angel builders to adorn our heavenly
home.

There for you I long have waited,
With a heart by joy clated,
Dreaming ever of the blessing that my soul shall find

in thine,
Singing of that blessed union,
Of the sweets of heart-communion,
Love and Wisdom ever wedded in that grand, harmonic

Spiritual Phenomena.

A MATERIALIZING SEANCE.

To the Editor of the Banner of Light :

In furtherance of truth and the good of the cause, we take pleasure in submitting to your readers the following explicit account of our experience with Mr. Harry Bastian, medium for materialization, here in the coal district of Pennsylvania, the guest of Mr. Daniel Howell, President of the Merchant's and Mechanic's Bank of this city. Mr. Bastian remained here eight days, giving seven séances at the house of his host. For general excellence in the way of manifestations and test conditions they surpassed all séances heretofore given in Scranton. Similar in character, each séance exhibited some new development of spirit power, and gave to the varied sitters, each evening, some additional proof of the reality of the phenomena. In the dark circle, the usual manifestations of spirit hands touching the sitters, playing and carrying musical instruments, passing various articles around, and spirit voices addressing and conversing with their friends, giving names and test descriptions satisfactory to all present, occurred.

the light séances mitting his person to a close examination at the hands of a Committee, cheerfully allowed himself to be enclosed in a wire gauze partition, which locked on the further side from him, shutting him from the outer door of the cabinet, completely precluding all possibility of his appearing as the spirit. Under such test conditions and in a good light, from five to nine different forms of both sexes were seen, the most of whom, if not all, were recognized as friends of the sitters. Appearing as those materialized forms did, under test conditions, in the room of a private house belonging to a gentleman above suspicion, the power of spirits to take on matter and become palpable to the senses through the organism of Mr. Bastian was fully and completely demonstrated. At the last séance a female form appeared at the door, and in full view of all the sitters commenced to dematerialize, slowly sinking to the floor until not a vestige was left; in about two minutes she began to materialize from the same spot, and on reaching full height bowed to the circle and disappeared through the door.

E. M. BISHOP. We the undersigned witnessed the above de scribed séances, and hereby certify to the correctness of the account:

MR. AND MRS. DANIEL HOWELL. MR. AND MRS. E. M. BISHOP. MR. AND MRS. A. ROSENKRANS. MR. AND MRS. JAMES COMPTON. MR. E. WILLIAMS.

And a number of others. Hyde Park, Pa., Nov. 14th, 1879.

A SPIRITUAL SEANCE AT EAST MIL TON. MASS.

To the Editor of the Banner of Light:

Allow me to give a brief account of a séance held last Friday evening at the residence of J. Wesley Martin, East Milton, Mass., the medium being Joseph D. Stiles. one of the oldest and best mediums who has appeared in the history of the Modern Dispensation.

There were fourteen persons present. Mr. Stiles gave a short, comprehensive and interesting discourse. illustrating the Spiritual Philosophy relative to earth and spirit spheres; after which an Indian, giving his name as "Swift Arrow," took possession of his organism, making him unconscious (so said), and in one hour he gave more than one hundred names of spirit relatives and friends of those present-some persons receiving more than twenty names of their spirit-friends. The Indian did not cite names at haphazard, of public persons, but of spirits mostly who had resided while on the earth-plane in that vicinity. In some cases spirits came who resided in Bolton, Mass., and several towns in New Hampshire, but in all cases they were acquaintances of persons in the seance, and I think all were recognized. Not only the first name was given, but the full name, and middle one, if there was one, also the occupation, and where living while here, and whether

children or advanced in years in this earth-life. It was considered most remarkable. The skeptics present were astonished, as they were in most cases entire strangers to the medium, and he almost a stranger in the town, he having been in the place but a few

hours some two years previous. I was, some twenty years ago, present at one of his

séances at the residence of Mrs. Fessenden, a wellknown medium in Boston at that time, but now in spirit-life, and I have always remembered his peculiar gift of improvising in poetry communications to persons, which seemed to be adapted to those receivingthem. Since that time I have occasionally read of him and his work in the Banner of Light, but have not met him until the scance in question.

I will here give the experience of Edward H. Adams, one of the persons in the seauce. He until recently looked upon the doctrine of Spiritualism with derision. He had no proof that the identity of the spirit survived the dissolution of the material body. He was late in coming to the séance, and was not introduced to Mr. Stiles, but his friends and relatives put in their appearance in overwhelming numbers. One of his ancestors who had lived in that vicinity one hundred and fifty years ago gave his full name. After the séance, I conversed with him, and he seemed greatly interested with what he had received that evening, and then stated what was given through Mrs. Cushman a few evenings previous at same place. A spirit came and gave his name as John Pierce, and said to him, "You changed the state of things!" thanking him for the same. It seems that Mr. John Plerce had been in the spirit-life forty-two years, and when he passed on his property was about to take a channel that was not legitimate; the administrator had been appointed, and all was being settled, but not satisfactorily to some of the family. Mr. Adams one day asked the privilege of examining the old papers of Mr. Pierce, and to his surprise and others, he found a deed that had existed for some forty-five years, and never had been recorded. He took it and recorded it, and then went to the Judge and had his previous action annulled, and the rightful owner came into possession of property that has been worth \$20,000 since.

I am aware that mediums work in their own sphere; there is need of all kinds, with diversified gifts, to convince the public of immortality; but why it is that Mr. Stiles-a sensitive, who will not speak of his work, and those knowing it where he has labored of late do not have the courage to speak of it to even friends-is allowed to remain in the quiet town of Weymouth, is beyond my comprehension. I was thinking, while at this scance, if any person who is on the plane of requiring full names of spirit friends had been present. and had witnessed what I did on the evening in question, they would have said "I am satisfied; I never will ask for full names again, but will now investigate the law and philosophy of the subject." Mr. Stiles should be in a city, where his talent can be utilized and he allowed to get more than a small pittance for the time spent in the cause.

Mr. Stiles gives names of spirits (after his lectures) who are present, and it proves quite convincing to skeptics, and even the established Spiritualists are pleased to have their friends present their names through strangers. Such mediums make good missionaries to go forth in the towns that have heard much of Spiritualism but know nothing of proofs,

Boston; Nov. 24th. A. S. HAYWARD.

Children's Lyceums.

Cleveland, O.

To the Editor of the Banner of Light:

The appended is an essay on the Children's Progressive Lyceum, by Master Wilkenson. which took the first prize in the late contest in our Lyceum. In the contest for most mottoes the prize was taken by Miss Bertha Smith, she repeating by heart one hundred and one.

THOS. LEES.

OUR LYCEUM. The Lyceum movement is founded on love, and a Lyceum, to-prosper, must obey-the mandates of that di-

The principal impediment in the way of the Lyceum's prosperity is the lack of interest manifested by the Spiritualists and Liberalists throughout the city. A great part of the attendants at the several churches were they willing to admit it, and not be afraid of their belief, are very much inclined toward the so-called Spiritualism; and many of the children who go to the

Sunday schools, were they given their choice, would

prefer going to the Lyceum and joining in its exer-

Out of the ten thousand liberal minded persons who reside in the city of Cleveland, but very few allow their children to come to the Lyceum, where the mind is improved by ennobling lessons, and the body is strengthened by the healthy and life giving exercises, the cal-

isthenics and marching. The music, with which the Lyceum is well provided, produces such harmony in the soul of the listene that it brightens and lifts up the mind of the individual and makes him indeed" but little below the angels." It seems that in as large and populous a city as Cleveland a large and prosperous Lyceum might be sustained. As it is now the Lyceum is left to the charge of a few good workers, who, by their own individual exertions, are keeping it up to its present standard of excellence. All honor be given to those few, who are not ashamed of their faith, and who dare to stand forth as believers in the grand and glorious truths of Spiritualism.

Spiritualism! What is the signification of the word? It means that the dead live; that they return to this world, and that they can and do make their presence manifest to those in the form. Why do people persist in groping in darkness when the light would dawn upon their minds were they but willing to allow it?

MASTER MAYNOR WILKENSON,

Aged 15, Excelsior Group, C. P. L.

Dedication of Merrick Hall.

Fo the Editor of the Banner of Light: It affords us great satisfaction to inform you and the readers of your paper that Mrs. Minerya Merrick, a most worthy lady of this city, has erected, unaided by others, a substantial and beautiful hall, which was dedicated to Spiritualism by Bro. A. J. Fishback of St. Louis, Nov. 23d, 1879. A large audience was present, and gave their respectful attention to the imposing exercises. Mr. Fishback's dedication sermon, entitled "Spiritualism the Hope of the World," was sound and practical, and gave entire satisfaction. After which, the audience rising to their feet, he pronounced the following declaration, closing the exercises with an appropriate prayer:

DECLARATION.

lowing declaration, closing the exercises with an appropriate prayer:

| DECLARATION. | Friends: This magnificent and beautiful hall having been conceived and erected wholly by the unaided efforts of our worthy and philanthropic sister, Mrs. Minerva Merrick, as a befitting memorial to her beloved departed husband, Marcus Merrick, M. D., and also as a generous heritage bequeathed to the high and noble cause of Modern Spiritualism and Humanitarian Religion, we deem it therefore eminently proper and right to dedicate this Temple to Divine Fellowship and Communion with the spiritual world; to all the holy uses of divine love and divine wisdom among men; especially to the sacred cause of Liberty, Truth and Justice, and to the physical, moral, and spiritual improvement of the race.

For such dedication we are now assembled, and with gratitude to God, the Father and Mother of all, who, with ministering spirits, has signally blessed our devoted sister in the accomplishment of this noble undertaking, we consecrate this edifice to philanthropy, to patriotism, to truth and liberty, and to communion with God and the angel-world. We dedicate it for lectures and sermons on science, art, literature, philosophy and religion. We dedicate it to the sublime truths of the Fatherhood of God and the Brotherhood of many to the eternal progression of all souls; to the destruction of vice, crime and death; to overcoming of evilwith good, hate with love, and ignorance with knowledge; to a better understanding of the philosophy of life and the harmonial laws that govern the universe; and to peace on earth and good will to men.

And as the dedication of this structure will prove futile without personal consecration and self-improvement, and to the service of truth and humanity, which is the true service of God. Remember that inmortality is our birthright, the universe our heritage, all souls our brethren, and that our religion is, "Do good."

Then let us consecrate ourselves to righteousness, temperance, and the better time to come, and a

MERRICK HALL is a brick building, 30 feet wide by 100 feet deep, with shingled roof and galvanized fron

12 feet by 18 feet each, designed for circle rooms, etc.; there is also a kitchen and pantry to be used in case of social entertainments. The main entrance to basement is 6 feet wide by 11 feet high, opening into a large vestibule, and from there to the large room and kitchen; there is also a small entrance to the kitchen. This basement stands about 31, feet above the sidewalk, making the light and ventilation good. The walls and ceilings are finished white, the wood-workis plain and painted a light drab, the windows of the basement and main hall are glazed with a neat, smallfigured uncolored glass.

The main hall is 26 feet wide by 12 long and 25 feet high, the walls and ceiling are sand finished, the ceiling is arched and has two white plaster cornices around it, and three white plaster centre pieces; the plain part of the celling is tinted a light blue, the arched part a darker blue, the side walls a bluish drab; the wood-work is plain, and painted the same color as the basement. The front entrance to the hall Is 712 feet wide by 15 feet high, entering into a vestibule and from there to the auditorium. There is also a small side entrance, 4 feet wide.

The stage is 13 feet wide by 20 feets (feet). It is finished with white plaster columns, daylets and mobiled arch, and stands about 21 a feet above the floor. There are also four small rooms in the building, one at each side of the front vestibule and one at each side of the stage, the entrance to the stage being from the rooms at either side.

The entire structure is a plain, near and substantial one, entirely sultable for the purpose for which it was creeted. Suffice it to say that our meeting was a grand success, inspiring us with bright hopes for the future. Yours truly

WILLIAM BROWN. Quincy, 111., Nov. 25th, 1879.

Maine-Waldo County Spiritualists' Association.

Fo the Editor of the Banner of Light: The Spiritualists held a meeting at the meetingiouse, Swanville, on Sunday afternoon, Nov. 2d, for the purpose of discussing the subject of organization. A committee of five was appointed to frame a constitution and by-laws to be submitted to a future meet-Ing, the committee to meet on Saturday afternoon, Nov. 15th, for preparation.

On Sunday afternoon, Nov. 16th, at a meeting for the purpose of organizing, the Chairman of the Committee presented the following constitution, signed by the committee present—Geo. C. White, Sandy Point, Chairman; Mrs. Mary Ford, Belfast; J. E. Jordan. Stockton; Jennie L. Stevens, Belfast; after which, being thoroughly reviewed and discussed, it was adopted? -CONSTITUTION.

Art. 1. This Association shall be known as the Waldo County Spiritualists' Association.

Art. 2. This Association endorses the intercommunication between persons inhabiting the physical form and those who have passed through the change called death.

nleation between persons inhabiting the physical form and those who have passed through the change called death.

Int. 3. All persons, irrespective of sex, race, condition or nationality, who favor its objects, shall be accepted as members of this Association and entitled to a voice and vote in its meetings; and that no one may be compromised by any vote of the majority, the minority shall be recorded whenever requested.

Int. 4. Its officers shall be elected annually, and consist of a President, Vice Presidents, Secretaries, Treasurer, Auditor, and an Executive Committee of not less than five or over twelve members.

Int. 5. The Executive Committee shall have power to epact their own by-laws, fill any vacancy in their body, or in the offices of Secretary and Treasurer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the Association. They shall arrange for general conventions or meetings provide for the expensives, and prescribe rules for the conduct thereof; make an annual report of the doings, of the expenditures and funds of the Association and adopt the most energetic measures in their power to advance its objects.

Int. 6. The annual meeting of the Association shall be held at such thne and place as the Executive Committee may direct, when the account of the Treasurer shall be presented, the annual report read, appropriate addresses delivered, and other business transacted as may be deemed expedient.

Int. 7. All Associations within the county, having the same principles and purposes, may become auxiliary to this Association, and their members shall be entitled to equitable representation in its meetings. Its public conventions or meetings shall allow freedom of criticism and dissent, and respect diversities of opinion as tending to the discovery and advancement of truth.

Int. 8. This Association may he amended at any regular meeting of the Association without of two-

of truth.

Art. 8. This Association may be amended at any regular meeting of the Association by the vote of two-thirds of the members present, provided the changes have been previously submitted in writing to the Association in regular session, or to the Executive Com-

mittee.

Art. 9. Since this Association is strictly voluntary, no tax will ever be assessed, and members are free to withdraw at pleasure; but members and officers shall be held responsible for all bills of their own contracting. Those wishing to join can send names to the Treasurer. Those desiring to form local societies within the county auxiliary to or independent of this Association, shall be assisted in doing so by addressing one of the Secretaries or the President.

The following named officers were elected for the

The following named officers were elected for the ensuing year : President, Albert T. Stevens, Belfast Vice-Presiden<u>ts, J</u>osiah A. Larrabee, Swanville : Mrs Amanda M. Larrabce, Searsport : Mrs. Etta Clifford Prospect. Secretaries, Jennie L. Stevens, Belfast Mrs. Amanda S. Cunningham, Searsport. Treasurer, Joshua E. Jordan, Stockton, Auditor, Dr. Byron Merrill, Belfast. Executive Committee, Geo. C. Walte, Sandy Point, (Chairman) Mrs. Mary Ford, Belfast, Josiah A. Larrabee, Swanville, Mrs. Amanda M. Larrabee, Scarsport, J. V. Stewart, Belfast.

The meeting then adjourned to meet in the same place on Sunday forenoon, Dec. 14th, to hold all day. GEO. C. WAITE.

Spiritualists and Spiritualism in America. Mr. and Mrs. Tebb, who have been on a visit

to the United States, have returned to their home in London, after three months' absence. They speak with warmth of the kindness they everywhere experienced, and the pleasure af-forded them in meeting with old and valued friends, and renewing acquaintance with others whose names have long been familiar to them whose names have long been familiar to them as exponents and advocates of Spiritualism. In New York City they met Dr. Alexander Wilder and Prof. Buchanan, whose writings in the Banner of Light have recently interested so many readers. In Boston they were hospitably entertained by Mr. and Mrs. Epes Sargent; they also met Mr. Robert Cooper, formerly of Eastbourne, who established the first spiritual journal in the metropolis, and at whose, expense mainly the first spiritual institution in London was founded and supported: Mr. Luther Colly mainly the first spiritual institution in London was founded and supported; Mr. Luther Colby and Mr. Rich of the Bonner: Mr. Dole, the able secretary of an association established for the spread of spiritual and other liberal literature: the mediums, Miss Lizzie Doten, Mrs. Thayer, and Mr. Powell; the veteran Spiritualist and philanthropist, John M. Spear, still actively engaged in useful work for the alleviation of suffering humanity, and Mrs. Caroline Spear. Elsewhere they had the pleasure of making the acquaintance of Judge Bullard, and Mr. and Mrs. Horn, of Saratoga; Judge Martin, of Washington; and of again meeting the venerable and venerated Adin Ballou, of Hopedale, Massachusetts, the founder of the Hopedale community, and the author of one of the earliest works on Spiritualism, who is now the minister of the Liberal Church at Hopedale; Mr. B. J. Butts, a well-known lecturer and editor; and Mr. W. S. Godbe, the leader of the secuders from the Mormon Church in Utah, and the from the Mormon Church in Utah, and the founder of the Liberal Institute of Salt Lake

founder of the Liberal Institute of Sait Lake City, all Spiritualists.
When staying at a friend's house in Newark;
New Jersey, Mr. and Mrs. Tebb received a visit from the author of "Nature's Divine levelasions," Mr. Andrew Jackson Davis, who has been compelled, owing to a physical ailment, to retire from active public work for some time; but Mr. Tebb reports that Mr. Davis has now recovered his health, and lad just as recovery for recovered his health, and had just arranged for the delivery of a course of lectures in New York, when Mr. Tebb left that city. When in Boston the Spiritualists tendered to Mr. and Mrs. Tebb a public reception at the Banner of Light rooms, a public reception at the Banner of Light rooms. Montgomery Place, which they were reluctantly obliged to decline. Mr. Tebb has been greatly impressed with the signs of material progress made in the United States since his previous visit in 1871. With regard to the advance of Spiritualism he considers the indications less favorable, though the present is no doubt a transitional state out of which a revival into trimmings. The basement is of stone, divided into one a higher development of the movement may be large room 25 feet by 56 feet, and two small ones about expected.—Spiritual Notes, London, Eng.

CONSISTENCY. '

Yes, sing your creeds, boast of your home divine,

Yes, sing your creeds, boast of your home divine, And sheet at him who lies beside your gate, Hungry and desolate and soon led of Late. A sinner, say you, yet the sun will shine. On his solled rags, and blooming sprays entwine Where craving of your pity he doth wait. While you draw lock the purple of your state. And seed at his bank visage and low whine. I know that his is not the speaking eye. The ready longue, the generous gifted hand; Yet not by such things should on worth be priced by you, whose church spaces food toward the sky. But whise mean souls in base rebelion stand. Against the charily of your sad thist.

— Roston Transcript.

Ruston Transcript.

Onset Bay Grove.

The Directors of the Onset Bay Grove Association, "CHAP, I. The Movement.
their meeting held at the Sherman House in Boston 2. Mysterious Phenomena. at their meeting held at the Sherman House in Boston the 5th of November, voted to build five more cottages at the Grove at once. The contract has been awarded to S. A. Griffin of Haverhill, Mass.

Cottage-building continues good at this summer resort. William C. Carter of Fitchburg has been at the Grove eight months with a full complement of help, and. he has contracts on hand, that will keep, his full, force, at work until, New Year's. He has just completed a fine cottage, for Mr. N. F. Howard of Foxboro, on Lot No. 11 South Boulevard, and is now at work on another for Dr. E. A. Pratt of Milford, Mass., on Lot No. 127

Mrs. Henrietta Bullock of Holbrook, Mass., has confracted for one of those beautiful cottage homes to be milt on her double lot, extending from South Boulevard to West Central Avenue, including Lots No. 35 and 40. Mr. Porter of Brockton has the contract.

There has been a steady, healthy growth at this sumner resort for the three years since it was opened, that has more than met, the expectation of the Association, in lots sold to actual and permanent settlers, who feel a lively interest for the welfare of a permanent *spiritual kome.* -W; W. C.

The Modern Bethesba; or, The Gree of Healing Response, Being some account of the Life and Labors of Dr. J. R. Newton, Heal-er, with observations on the Nature and Source of the Healing Power and the conditions of its exercise. By A. E. Newton, New York; Newton Publishing Co. Price by mail, 82,00, We have in this book a work of three hundred and twenty netwo region handsomely pointed.

We have in this book a work of three hundred and twenty octavo pages, handsomely printed and bound, and containing a line steel portrait of Dr. Newton. It has been edited with care by A. E. Newton, author of "The Better Way." We believe no one can read it without being convinced of the honesty and sincerity of the author, and the mass of evidence from some of the highest sources is very great, that under proper conditions very many diseases are quickly cared by the methods here recommended. We have not space to go into a long review of the work. Indeed it does not permit of that, It must be read to be understood. Many will no doubt cry out "humbug," but the honest, candid investigator will never do this. We heartily commend the work to all interested in the subject of healing as pragticed by Dr. Newton.—Herald

Eaton, Secretary.—
CLEYPLAND, OH19, "Spiritualists" and Liberal; bits Simbay School, "The Children's Progressive Lyceum meets regularly every Sunday at 12°, p. M. in Thale's Hall, Six Superior street. Charles Collier, Conductor; Mrs. p. T. Rich, Guardhan, Mr. George Benedlet, Secretary. The public are couldaily invited.
Circles are held by the West Side Society every Sunday at 5°, p. M. at Hall No. 30°, Pearl street, West Cleveland, A. Dunlap, President; L. G. Turner, Secretary:
Smith. Treasmer.

Freisiner.

(FEDAR RAPIDS, IOWA, Society of Spirituali to greets in Post-office Block every Sunday, at 7-49, y. In-pirational speaking. Dr. W. N. Hambleton, President; Mrs. Nambe V. Warren, Vice-President; Geo. H. Beck, Freisiner; Dr. Hamilten Warren, Secretary. All arc collaby hydroid.

Infly invited.

ENDLANAPOLIS, IND. The First Society of Trintisseekers meets for religious service at 80. Last Market street,
every Similar at 22 and 75 p. M. J. R. Buell, President
to h. A marvelous work. Cloth, price 51. 26 postage to
to h. V. marvelous work.

S. D. Buell, Secretary.

HYNN, MASS. Splittual meetings are held every Sunday afternoon and evening at Templars Hall, Market street, under the direction of Mrs. A. E. Cumingham.

NEW YORK CITY. The Society of Progressive Spir-Rualists holds meetings every sinday in Trenor Hair, on Broadway, between 324 and 364 speets, at 105 a. M. and Psy. M. J. A. Cozlino, Secretary, 56 West 16th Street, Christien Progressive Lycenia meets at 2 p. M. Charles Dawlarn, Conductor; William Hunt, Assistant Conductor, Walliam Hunt, Assistant Conductor, Walliam Hunt, Assistant Conductor, Walliam Hunt, Secretary, and Treasurer; C. R. Perklins, Corresponding Secretary and Treasurer; C. R. Perklins, Corresponding Secretary and Republican Hall, 55 West 344 Street, every Sunday, at 16, A. M., and 77 (p. M. Dr. Win, White, President; Dr. D. J. Stansbury, Secretary, 164 West 245 Perklins (P. Wirold, Treasurer, The Fleist Harmonial Association Ind. 100 minute ser-

Sansbury, Secretary, 161 West 20th Street; G. F. Wirch, Treasurer,

The First Harmonial Association holds be epublic services every Sanday, at 41 A. M., In the Masse II. M. So, 11 East JHB street, between Fith Avenue and Union Square. Andrew Jackson Davis, speaker for December,

PORTLAND, ME, The Spiritual Fraterity mosts every Sanday attention at 22 o'clock in Congress Haw, for lectures and conference, T. P. Heats, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer, Scals free to all,

PHILADELPHIA, PA. The Keystone Association of Spiritualists meets every Sunday at 12 p. MeatLyric Hall, 252 North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sinday at 10 A. M. and 7 p. V. at Hall Subspiring Garden street. H. B. Champion, President; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Lanning, Secretary.

ROCHESTER, N. Y.—Spiritual meetings are held in

ROCHESTER, N. Y.—Spiritual meetings are held in the Academy of Music, No. 40 State Street, every Sunday at 10¹2 A. M. and P.2 F. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H.—Society holds meetings once in two weeks, Chas, A. Fowler, President; James Knowlton, Sec-stary.

retary.

SPPRINGFELLE, MASS. The Free Religious Society
(Splittuallists and Liberallists) holds meetings every Sundry
at 25g and 75g P. M. J. S. Hart, President; S. C. Chapin,
Yice President; Mrs. J. H. Cook, Mrs. E. M. Lyman, Mrs.
M. A. P. Clark, Prudential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector, Treasurer; F. C. Coloura, Cohector,

SAN FRANCISCO, CAL,—The First Spiritual Union
Society holds a conference and scance every Sunday at 2

P. M., at Bual Brith Hall, on Eddy street, above Mason,
Also meetings for legipres in the evening. The Children's
Progressive Lyceum meets in the same hall at 10 A, M.

Frogressive Lycenia meets in the same nariar to A. M.

SANTA BARBARA, CAL. "Splittual Meetingts are
held every Sunday at Craine's Hall. Children's Progressive
Lycenia meets'every Sunday at same hall at 1/2 p. M. Conhietor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs.
Mary A. Ashey; Guardam, Mrs. May F. Hunt; Secretary,
Mr. Geo, Childs; Musical Director, Mrs. Emma Scaryens.

MF, Geo, Childs; Musleat Director, Mrs. Emma Scarvens, SALEM, MASS, "Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 8 and 7 r. M. S. G. Hooper, President, "VINELANIS, N. J.—Moetlings are held every Sunday morning and evening, John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary, "Children's Pregressive Lyceum meets at 12/9 P. M. Dr. D. W. Allen, Conductor,

WORCESTER, MASS. -- Mostjings are held at St. George's Hall, 400 Main Street, every Sunday at 2 and 70.

British National Association of Spirit-PRESIDENT - - - ALEXANDER CALDER, Esq. THE OBJECT OF THE ASSOCIATION IS TO Unific Spiritual-

ists of every variety of opinion, for their mutual aid and benefit, and to promote a further inquiry into all psychological phenomena, by means of systematic investigation.
THE ASSOCIATION possesses a LIBRARY, which contains

THE Association of works on Spiritualism and occult subspects; and a READING ROOM topen daily, Sindayse veepled, where Spiritualist newspapers and periodicals from all parts of the world are supplied. The Secretary is nationally across the world are supplied. The Secretary is nationally across reportion II v. M. to 149, M.

The Discussion Meetings are held fortulgally from November to June, at 84, M. Members are allowed to introduce triends, and in special cases the Secretary will provide inquiriers with a toket of admission.

SPIC LAI, FACILITIES (or INVESTIGATION are afforded to members by means of well-originalized scances, held under Strict conditions.

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TERMS:—A subscription of live shiftings a year entities to membership in the Association, with a vote at the Annual and other General Meetings, and the right of purchasing tickets to the seamers.

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A subscription of twoguineasy year includes membership, use of the Reading-Room and Library, two books from the

Liending LP day, the entrance to the Fortnightly Disension Me (tings, and admission at low charges to the seames of the Association. It further entitles all offer members of the same family, residing in the same heave, and who are also members of the Association, to share in the above privilleges.

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rate of half a gamea per quarter. C. BURN, Secretary, 38 Great Russell street, W. C., Lendon,

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6. Remarkable Conversions.
7. Historic Method.
8. Analogy.
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10. Elen.
12. Theories.
22. The Hypothesis.
13. Primeral Spix, analism
14. The Dawn of Prophecy.
15. The Titans.
16. Rise of Palytheism.
17. o'The Friend.''
18. The Exadus.
19. The Tabornacle.

19. The Tabernacle, 20. Balaam.

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20, Ra,
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The author announces that the object of this work is to discriminate between the uses and the abuses of time spiritualism, to have step to the inetarior of the material system to the portween discrete post which will consistently goes set for all known fact. Theis a performed thinker, a gartini and industrients writer, and his books said to abound in care about the fact and prophesics that will interest all spiritual. Cloth, 322 pp. Pricedly, 2, 10 lage becent . For sale by COLBY & RICH.

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Sector Publisher.

work. Indeed it does not permit of that. It must be read to be understood. Many will no doubt ry out "humbug," but the bonest, candid ingestigator will never do this. We heartily commond the work to all interested in the subject of healing as pragued by Dr. Newton.—Hearbly of Health, for November.

SPIRITUALIST MEETINGS.

SPIRITUALIST MEETINGS.

BROOKLYN. N. V. Society of Spiritualists moets at the Brooklyn Institute, corner Washington and Concord streets. Sundays. Lectures at 3 P. M. and 79 P. M. Mr. Chanes R. Miller, President; Benaum L. French, vice President; Fred Bashan, Societary; Nafhanled B. Bever, President; Fred Bashan, Societary; Nafhanled B. Bever, President; Fred Bashan, Societary; Nafhanled B. Bever, President; President Conductor; Mrs. C. R. Smith, Gardian; Mrs. Hattle Dirkonson, Assistant Chardian; Mrs. Belle Rooks, Middle President Science of Machine Blavatsky. Washings; Chairman.

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HEVERLY, MANS. The Spiritualists hold me dargeory Sunday at Bell's Hard, at 2 and 7 P. Mr. Gover, Mrs. Cheber of Mrs. Ch

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HOW TO MAGNETIZE;

Magnetism and Clairvoyance.

A Practical Treatise on the Unoice, Management and Capa billities of Subjects, with Instructions on the Method of Procedure, etc. BY JAMES VICTOR WILSON.

BY JAMES VICTOR WILSON.

There has been, and is, a growing demand for information on the subject of Magnetish and its application. This has led to the publication of this little work, which contains in a condensed and cone'se form more information than can, be found in many of the larger works. A correct idea of the nature and scope of the work may be formed from the following synopsis of the Table of Contents;

The Simpleity of the Art; Magnetism Available as a Remedial Agent; As a Tamer of Lunaties and Beasts; Anlimas; Anlamas; Anlamas; Anlamas; Anlamas; Magnetism Instinctive to Anlimas and Man as a Curative; Human lufthence, Mental and Physical; Philosophy of the Power; Its Consistency with Nature; All may be Magnetized; Ill Health Predistoress to the Action; What Subjects are Best; Modus Operandi; To Charge the Subject; To Abstract the Nervous Anratron Him; How to Proceed during Somnipathy; How to Wake Him; How to Develop His Interior Faculties; To Magnetize for Local Pain or for Uscase and Surgey; To Form a Human Enterty; Mode of Procedure; Sty States of Magnetism between Natural Sleep and Death; Objections to Charvoy ance Met; Counsels and Cautions; Influential and Controlling Causes; Danger to Subjects and Painents; Magnetizing Causes; Danger to Subjects and Painents; Magnetizing Causes; Influential Systems owe some of their Success indirectly to this Agent; Self-Magnetizing; Striking and Convincing Experiments; Four Magnetic Striking and Convincing Expe

April 1 degree of house Published in these Sale by Call Na Richard Creek

SPECIAL NOTICES.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 6, 1879.

PUBLICATION OFFICE AND HOORSTORE. Montgomery Place, comer of Province street lower Floor,

WHOLESALE AND HETAIL AGENTS: THE NEW FAGRAND NEWS COMPANY. At Landing Proce Landing

THE AMERICAN NEWS COMPANY. and H. Chambers Street New York

> COLBY & RICH. et ut a sur us a van en operationes de se

Assistant Lating To Lotter's expect to within our to the AR, but of Lotter Threshold House, British Mark of the control of the C

"The Sunday Question, and How to Settle it."

To a light for and the Cally possibled billion. Emplement cometal herein busel, mylyten bi g fistinglying Wittersking, at Kenned. Hati, Boston office disconnect arms full of being

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In ringidation of this state of things, we cannot discover that and a prestions are to a geld forward or any methods of reflet processed oreven sought, except in the way of comanucting authlic lossitials for the future at the saxy cases "When the State mext leadles," says the Adver-Jimes, "it must be in a clain and simple fashfon. for public detendents of the chronic class, who require very little more than support and such oversight as will'deep them from Larm." So that the losanity theory has, to appearance, already degenerated into the cheater and simpler one of fauterism. And that is the very best the State can do, is it? . That is the outcome of all its efforts and expenditures professedly in the interest of those unbappy persons wherate temporarily afflicted with mental maladies which deserve better treatment than is usually bestowed upon pauperism, and are pronounced incurable by an iznorance that is itself incurable.

Now it is perfectly well known, as it has likewiselong been known, that there are delicate but most effective methods of treating persons called insune, but by no means in all cases really insame, which would soon clear; these lospitals of the larger past of their inmates, restore light to clouded minds, remite sundered domestic circles, and, what seems to be of chief importance to some people, out down the tax now levied for building and supporting hospitals that are not needed. But 'the State thinks it better to go ahead with its bigored and blind legislation against all but the "Regular" system, in order that a certain medical school may flourish by its confessedly useless practice; and it will therefore have to submit with what grace it can to increasing expenses until it is sufficiently liberal and enlightened to comprehend that new disorders can be remedied only by new

Bar Hon. David Gilchrist, a leading entizen of New Hampshire for nearly half a century, and a successful merchant in Franklin, passed to the higher life, Nov. 27th, after a long chronie siekness, aged Gyears. An early investigator of the Spiritual Philosophy, he became convinced of its truth, and firmly maintained his leaves a wife and one son.

The Late Phen B. Phillips.

Eben B. Phillips died in Boston, Wednesday survive him. Mr. Phillips was a cordial, gonial a soulful invocation by Mrs. Shepard. you athined with the unfortunate and afflicted, the audience. and his mestentations acts of benevilence and . The service was then agreeably diversified by and boot and shop trade, while in financial and points in the discourse. railroad cheles he was very familian. Mr. Phillips feaves a large property, and his dendse missed by the trade with which he has been so the kindest feelings. We shall see him no more, by them as long as time last a

The Editor-at-Large Project. 20

Holonawill be found the figures - gald and pledged, regarding the Fund for the employment of Profe S. B. Defferanced New York as a see and defender of the spicionalist cause in the siuffar and others, after a the side. As we have frequently exclaimed the object of the important, we will further addiscress in their rese We shall being heavily one a figure boaring bear is on, but will give righer the following exhim glover like and deligared Nov. offerty the pair collapses by Dr. J. M. Peredese flow Suc Figure is a under dame of Nov. 15th which less the we shall plant, less this extra ", thest week a

A Friend, Doctori

Armin Post poli Mrs. Oberg 4th Carett, Washington, D. C.

F. Satuston, Yasilanti, Mich. Ty tal to date.....

Prof. Kiddle in Philadelphia.

Prof. Henry Kiddle, of New York City, will open the course of lectures of the Association of Cooperative Spiritualists of Philadelphia. Penna Sanday, Dec. 7th, at Assembly Build ings Hall somfored corner 40th and Clastinic streets. Lewill compathe restrument this place every Sunday afternoon and evening during the month of December. The Society is in a most flornishing corolition, and bids fair to accounplish bouch zo drille coming winter-

---Ra "We never did suppose "religion" in this ountry would get into politics. We had supposed that the Constitution of the United States settled the matter for all times. But recent events seem sinch tending to disruption in this respect, which may result finally in bloody revofution, similar withe terrible scenes that have been in times past enacted in the old world by religious bigots in power. Tood forbid that this nation shall ever be disgraced by similar tragedies. It is the duty of Americans to watch with featous eve every effort that may be made, coming from whatever source, to limit the liberty of thought and speech in the interest of sectarianism. Remember that eternal vizilance is the price of liberty, and especially should we guard and defend the independence of our grand free school system.

gh 'Mrs. Dr. A. E. Cutter having returned to Massachusetts after an absence of nearly four years, which time was passed in a most success ful professional tour through the South and West, has decided to remain, and has made arrangements by which patients who wish to be under her personal and continued treatment can be accommodated with board and rooms. Mrs. Cutter brings very flattering testimonials from patients whom she has treated during her absence, many of them being from persons who had been pronounced incurable by other physiclaus. See caid in another column. ---

Ed The mighty workers in spirit-life are more active to day than ever before in developing earthly media through whom they can teach mortals the grand truths of immortality. Those on earth who are seeking to impede the wheels of progress in this respect will surely come to grief somer of later. "The offence must come. but wee unto him by whom the offence cometh." The media who are abused and vilified should rely taily upon their spirit-guides while the storm of invective rages, for the sun of fruth will warm their hearts in due time.

E-h 'A report reaches us that our obeasional correspondent, Mr. A. M. Burns, who resides in convictions. He was an upright, philanthropic Kansas, near Manhattan, recently passed to the time; but the subscribers to whom its publishman, and will be missed and mourned by the higher life. He was a confirmed Spiritualist, ever ers are indebted, will receive Mind and Matter poor and unfortunate of that community. He ready to impart to others the light he possessed in lieu of it, arrangements having been made in Great Britain, J. J. Morse, will appear in on the subject.

Parker Memorial Hall.

On Sunday last Mrs. 44. Shepard, of Minnesos railed, New, roth, 1870. His are at the time ta, closed her present one exempt with the see the Pacific slope, a number of our subscribers This death was 71 years, a months and 11 days, cleaved Spiritualists needing statedly at this in California will receive through the mail the was found in Lynn new Swam, a strongly ball on Sabbath aftern and Herianewell discoples of a petition addressed to the honorable

man, a great reader and an admirer of the poets, Coorge A. Bacon, Chairman, then spoke a Pope being his favorite, whom he quoted easily richly-merited word of a mmendation as to the and often at great length. He was of Quaker labors discharged and the results accomplished parentage, but, during many years past he has by Mrs. S. during her stay of five Sundays in been a constant and firm believer in Spiritual. Boston, just drawing to a close. He further ism. From boxhood he real, great pleasure in announced that no efforts would be spared to hunting, fishing and hoating, and as a vaches, sustain the interest arraching to these meetman be took great pride, even in his latter days; ings, and that the Committee had succeeded in but pleasure and respection were always seed obtaining the services of W. J. Colville for the endary to beginess, in which his success was vire first two Sundays of December, Thomas Gales tually uninterrupted, it ssessing as he did the Forster (probably) for the last two, and Mrs. assymmetrics family in a remarkable degree. Cora Jo V. Richmond, of Chicago, during the and as his wealth, increased the habit became month of January. The commendatory passage brondy, combing a whole lifetime in the greaves concerning. Mrs. Shepard, and the announceand rule of accumulation. Mr. Phillips was not ments of the names of those who were to follow a publishment, but he was warm-heighed and were severally and collectively applauded by

Larity, which were many, will be remembered a song, "Home, Beguitiful Home," which was Ung after he has passed aways. Shrewd bitt not timely executed by Charles W. Sullivan, the sharp, cool but not distant, he possessed the regular quartette joining in the chorus. At the ability to grasp the lavorable moment and the (conclusion of this part of the exercises the prain to comprehend a proposition; these wele speaker proceeded to consider two subjects as his strong points, while lie, as a business man, the basis of her discourse, viz: "What I see was as reliable and his acts as honorable as those or I see men as trees, walking," and "The Bible of the average successful man. He did a large, and its evidences of the reality of Spiritualbusiness, and was extensively and well known in ism." The first was constituted the primary, and the business circle, especially so in the leather allusions to the second were made at various

The story of the blind man of old and his cure after two treatments by the magnetic will create a void not easily filled. He will be band of the medium of Galilee was referred to; and a parallel drawn between his (the Aong associated, and in the common walks of blind man's) condition after the first treatlife there are many who will remember him with ment, and the condition, of things in our world to-day. A hand had swept across the peace and lovebut the natural, senial and cordial greeting hitherto theologically blinded eyes of earth's with which be met his friends will be treasured children, and a glimmering dawn was shining as with marked improvements which will within upon them; consequently the mass saw as yet with perverted vision. And this perversion took various shapes in its effect upon those possessing it. The theologian, through after ignorance, could not see Spiritualism in any proper light, or accord to it the position it deserved, and she feared that a measurable lack of charito loward their opponents, was also observable among the Spiritualists themselves. The material scientist, versed is 400 properties of the pitiful things of clay to will lelis entire attention was devoted, had a pay reciation for the concerns of the spirit, wall by chim-booked "like

Only as we became free from the veil yet de-Remains Educionationes.

Some related to the product of the produc end and more potent touch of the magnetic hand of divine inspiration would complete the care, and live to humanity a clear vision force on all points reaching life and human destiny, were thrilling the very air of earth to-day.

Concerning the Bible the speaker thought it would be carand instrument if the word "infallible " could be done away with in its case, and freedom be accorded for it as well as all she thought, could consistently deny the fruth 52.6,00 of spirit-return and communion; she cited the medial experiences of Jesus and John, Peter and Paul, and others as witness of the truth of her position. In this age of transition there was really no middle ground; whoever was not a: materialistic skeptic and doubter of human immortality, was a Spiritualist in reality, though such individual might for various reasons be ignorant of the real state of his feelings in this regard. The nucleonth century revelation had blotted out the word "mirneled" and affixed over its place the true inscription "Natural Law," The twentieth century would bring chould a state of things when the mediumistic achievements of desirs would be paralleled, and the truths be raught would be re-presented infilled with a schutgal dife fitted to the needs of that time, by grandly unfolded media-claiming the Souship of Humanity!

Congregational singing." The Sweet By-and- here, who is quite rapidly developing. Ey," Charles W. Sallivan rendering the solo), an inspirational, peem on subjects furnished by the people, and a benediction closed the meeting. Mrs. Shepard was frequently applauded during her remarks, and evidently goes forth from Parker Memorial Hall bearing the good wishes of all who have, as hearers, made her acquaintance during the month just passed.

W. J. Colville.

The eloquent trance-speaker, with the value of whose platform efforts the public are so agreeably familiar that we will not now take space to enlarge upon for them, will speak in Parker Memorial Hall next Sunday, at quarter to three

The Modern Bethesda!

Dr. J. R. Newton's new book, titled as above, and edited by our able correspondent A. E. Newton, Est, gives 322 pages of exceedingly interesting matter, and is a perfect armory of practical evidence in proof of the verity of the gift of healing by laying on of hands, as known to our day and age. The work is calling out good notices from the press everywhere-inwhich connection the reader will please refer the Herald of Health on another page. Parties ? wishing to know more of the volume will find it on sale at the Hanner of Light Bookstore, No. 9 Montgomery Place, Boston.

Mrs. Hyzer in Brooklyn.

Mrs. F. O. Hyzer speaks for the Brooklyn N. Y. Spiritualists, in large hall of Institute/corner of Washington and Concord streets, Sumlay next, afternoon, 3 o'clock; evening 71.

Feb The Spiritual Offering (magazine), which suspended several months ago, and which the publishers hoped to bring out again on the first of January next, will not be resumed at that with Bro. Roberts to that effect.

The Medical Law in California.

Before this issue of the Banner of Light reaches "Doctors' Plot Law."

closing hours of the session; and since its enout that Commonwealth.

obtain to the address thereon printed, viz., "P. O. Box No. 324, Stockton, Cal."

En The reader will learn, by perusal of the translations from our foreign spiritualistic exchanges on another page, that the spiritual phenomena are rapidly increasing in the Old World. Thus the grand work of enlightenment goes bravely on. Direct spirit-communion is a fact too patent to the world to-day to be blotted out by the specious pleadings, however gilded by flowery rhetoric, of open enemies or enemies in disguise. The blessed, divine gift of mediumship cannot, will not be ignored. It is the corner-stone of the spiritual edifice, from whence in due time shall arise a mighty fabric at whose shring all nations will worship in the bonds of

Ed Mind and Matter for Nov. 29th comes to out doubt be appreciated-as they certainly deserve to be-by its readers. Its editor and proprietor, Jona. M. Roberts, has enlarged his paper more than one-sixth of its original size, made of it an eight instead of a four page publication, and has given it an entire new dress as to type. Minit and Matter thus starts out upon its second yolume with good anguries for future. success. In justice to Mr. Roberts and Dr. Mansfield we will state that the Doctor has freely robunteered his mediumistic services in aid of Mind and Matter, as set forth in his card contained in our issue of Nov. 22d.

Ed 'A gentleman from Utica, N. Y., visiting pending over our vision could we get a true; this city recently on professional business-a

> smoothly and harmoniously around you? I can well imagine there are many things to vex your soul, but in the consciousness of angel help, the regards of all true Spiritualists, and the great esteem all workers hold you in, may you find solace and consolation for the rude attacks the ignorant and unspiritual may make upon you."

steel; "The Homeward," illustrative of Gray's and Wednesday, for private readings. Address him as things else, to keep abreast with the developing "Elegy; and "The Dawning Light," a beautiful above. Home address, Lombard, Dupage County, Ill. progressof Lan anity. No believer of that book, and impressive picture, representing the birth- Will speak in West Winsted, Conn., on the 10th, 11th, place of Modern Spiritualism-are offered as premiums to new subscribers (and old subscribers renewing their subscriptions) of Mind and Matter, published in Philadelphia, Also Dr. J. Wm. Van Namee offers a premium of a copy of his volume of Poems to all who will raise a club of three subscribers. "Circulate the documents. ---

2.6 A correspondent writes us from Haverhill, Mass,, that "A new interest appears to have been awakened in this city in reference to Spiritualism, in part by the observance of the phenomena occurring in the presence of Mrs. Pick ering and Mr. Powell. For the first time in months public services were held last Sunday Nov. 30(b) in Apollo Hall, Mrs. Sherman being the inspirational speaker. These meetings are to be continued. There are also accounts of the appearance of a new materializing medium

Bar Moses Hull & Co., 300 Somerville avenue, Somerville, Mass., announce that they, on or about January 1st, 1880, will issue a weekly quarto paper of forty columns, for the purpose of defending the rights of the common people against the encroachments of class legislation. This journal will be called The Commoner, and will be printed in Boston, Mass., with new type on good stout paper, and will be afforded to subscribers at the low rate of \$1,50 per year, 75 cents for six months, or 40 cents for three months.

Em Invalid parties, needing the aid which the delicate touch of the magnetic healer is in the afternment. The public cordially invited, lable to bestow, and desiring to make the acquaintance of one who stands in the forefront of his profession, will do well to consult Dr. Webber, of 8! Montgomery Place, Boston, Dr. Weblier has been privileged to accomplish some most wonderful cures since he embarked as an avowed worker, and richly merits the public patronage.

Ash "Spiritualism," writes Wilh. Besser, under date of Leipzig, Nov. 11th, "makes great progress here in Germany, and our meetings, which began on the 14th of October (Verein to the endorsement of it which we copy from für Harmonische Philosophic, Lcipzig) last have been attended pretty well."

> The Paine Celebration will be held as usual in Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Elizur Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill,

> Far The answers to questions propounded at our Free Circle—given by the invisibles through the mediumship of Mr. Colville-are attracting great attention in different portions of the coun-

ED" "ECHOES FROM ENGLAND" (No. 21), from the pen of our special agent and correspondent our next number.

Notices of Dr. Eugene Crowell's New Book.

"The Spirit World: Its Inhabitants, NATURE AND PHILOSOPHY." This is a beautiful volume from the author of that most admi-17h, 1805. He had been twice married. He course was listened to by an aculi me members of the Senate and House of Represerable and exhaustive compend, "Primitive leaves a widow and six sons, one of whom was creased as to numbers. The services were in-sentatives of that State, and prepared under the "Christianity and Modern Spiritualism," and by his first wife, also two daughters, one of troduced through a well rendered selection by auspices of A. S. Hudson, M. D., of Stockton, fully sustains the author's well carned reputawhom is married, one brother and three sisters the quartette, led by Miss Nellie M. King, and wherein is expressed a strong protest against; tion for originality of thought and plain, earnest what we of Massachusetts are wont to call the expression. His intimate friends have known for some time that he was engaged on a work Such a statute was passed by the legislature (that he regarded as of great importance, and of the Golden State in 1876, by a sort of "snap- that he gave a great portion of his time to its judgment" action of the law-makers near the perfection. The labor of eight years of observation is condensed in this work, and yet the actment it has-as usual wherever this kind of author regards it as far from complete, and proscriptive policy has been introduced-worked scarcely more than fragmentary. He has ennothing but evil, and that continually, through-tered such a new, unexplored field that the results of his researches cannot otherwise than Dr. Hudson, and others, propose to discover! startle the reader by their novelty; at times the state of public opinion in California concern- they appear even unbelievable, and doubtless ing this odious enactment, and the necessity of ; he may have fallen into errors of statement; its repeal, and hence the petition of which we yet as a whole the vista he has opened into the speak. Circulate the documents, friends-you world of spirit is wonderful and of profound who receive them-among your kindred, neigh-linterest. As to the honesty, sincerity and capabors and townsmen, and at as early a moment, bility of Dr. Crowell, none can doubt. He says as possible certainly by Jan. 10th, 1880 forward in his preface that he fully satisfied himself as these petitions with such signatures as you can to the character of the medium through whom he obtained the communications embodied in this work, and also of the identity of the spirits who claimed to give them .- Alliance Independ-

DR. CROWELL'S NEW BOOK.-A few of Doctor Crowell's intimate friends have known for several years that he was making investigations through the mediumship of Dr. Kenney, which be intended to give to the world in due time. The work is now completed and just published in a handsome book. That it will be eagerly sought for is a foregone conclusion, and that it will be the subject of very animated discussion is equally certain.—R. P. Journal.

Eas Samuel Bigelow, of Alliance, O., has a card in another column, issued in the name of the Central Committee of the Spiritualist Association of Ohio, which merits the close attention of all our readers residing in that State. Let there be a large attendance during the forthcoming meeting. We are pleased to see that, in the language of the call, "this is to be a Spiritualist Convention." Stand by the colors, friends! Spiritualism is a generous hostess. but we fear sometimes that, as Bro. Bigelow hints, the guests she so kindly welcomes are too prone to claim precedence even over the legitimate ruler of the house herself.

Prof. Adler delivered last Sunday, in-Chickering Hall, New York, a ringing discourse on the necessity that public instruction shall be strictly secular. We shall revert more fully to his remarks next week.

"Herbertus's" account of the exercises at the Golden Wedding of Mr. and Mrs. W. S. Barnard, of New York City, will appear in our next issue.

EZ "M. R. S." writes from Springfield, Mass., that "The communication of Lizzie Ostrander Bliss, in the Banner of Light of Nov. 22d, is gladly recognized, as desired."

The Countess of Caithness has with her accustomed liberality donated a full edition of her valuable works to all the Spiritualist societies through the Provinces.

Movements of Lecturers and Mediums. (Matter for this department should reach our office by Tuesday morning to insure insertion the same week.)

E. V. Wilson will speak in New York, before the Seeond Society of Spiritualists, meeting in Republican Hall, 55 West 33d street, during the Sundays of December; will hold scances and parlor meetings in any part of the city. Brooklyn, Jersey City, or Newark; will E. "The Orphans' Rescue," engraved on be lights rooms, 1988 Broadway; on Monday, Tuesday, and 12th; in Peterboro', Madison Co., N. Y., on the 17th 18th, and 19th. Will be at the Quarterly Meeting of the Vermont State Association of Spiritualists at Waferbury, Vt., Jan. 2d. ad, and 4th, 1880. Will receive calls within one hundred miles of New York three

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Nov. 30th. Will speak in Salem, Dec. 7th, and M. Bererly, Dec. 14th. Nov. 15th, 16th and 17th, Mrs. Abble N. Burnham

lectured in Rockland, Mass., with good success. Dr. W. A. Towne has located at 431 Main street, Springfield, Mass., and is meeting with marked success as a magnetic healer.

Capt. II. II. Brown is now lecturing in Springfield, Mass., and a correspondent assures us that "his addresses are full of thought and well expressed."

L. K. Coonley, M. D., purposes soon to return to New York, and thence to go to New Jersey or Delaware. He can be addressed until further notice care Dr. D. J. Stansbury, No. 164 West Twentleth street, New York City, N. Y. Keep him busy, friends, for he is an active and veteran worker.

W. L. Jack, M. D., of Haverhill, Mass., after filling his engagements in Boston will then visit western Massachusetts and Hartford, Ct.; (due notice will be given through the Banner of Light as to location and time,) after which he hopes to visit Philadelphia for a brief season.

P. C. Mills will speak Sunday, Dec. 7th, at Beverly, Mass., afternoon and evening. Will make engagements the succeeding Sundays in December anywhere within four hours' ride of Boston. Will make engagements in New York or Middle States at the commencement of the year. Address him post office box 506. Peabody, Mass.

Lawrence, Mass.

To the Editor of the Banner of Light: Thinking the friends and laborers in the cause of Spiritualism would like to know how we are progressing in our efforts to hold meetings, we send you the information that there seems to be a great interest among the people of this city to hear and investigate the glorious truths of our philosophy. Mrs. Abby N. Burnham has been speaking for us the past month. She has given great satisfaction, both as a speaker and test-medium. Her tests and readings have been very convincing to the most skeptical. May blessings attend her wherever she may be called to go.

MATTIE L. WILEY. DR. G. E. SMITH.

A. H. WEBSTER. Lawrence, Mass., Nov. 30th, 1879.

Affairs in Ireland are assuming a threatening aspect. Troops are held in readiness at all the local barracks, to be moved in case of any outbreak. The excitement throughout the whole of Ireland, caused by the recent arrests, continues on the increase. Large meetings have been held in different places, and it is evident that trouble is brewing, and some action must be taken by the English Government to relieve the grievances before the country can be, safe from danger of a bloody revolution.

Beliefs are often confounded with opinions, especially when the latter are so strongly held that the holder is willing publicly to declare them. Such a public declaration of opinion, often erroneously called a "profession of faith," is the last and least evidence of a vital belief, since profession without proof is worthless, and there can be no proof of a believing heart but such a conduct of life as makes all other declarations need-

Everett Hall Spiritual Conference,

for on stormy nights we know who are Spiritualists in the deepest and hollest sense of the term; for they always are present, in storm or sunshine, faithful to duty, receiving the blessing which ever comes from work well done. On stormy nights our lady members turn out two to one as compared with the sterner sex, and this evening they greeted their sister Mrs. Mary L. Gridley with their presence and deep and earnest attention.

Mrs. Gridley read her address fluently, most too much so for those who are slow to eatch the sentences as they are thus rapidly spoken. Mrs. G. is new to our platform, but is an easy and pleasant speaker. After the singing and introduction by the chairmanwho announced her subject as "Mediumship: Its Perils. Responsibilities and Blessings "-the speaker said: The terms medium and mediumship in their definitions signify instrument of communication, agency of transmission, a person through whom the action of another being is said to be manifested and transmitted. This power of receptivity or instrumentality of mediumship I believe to be an inherent and subtle force, familiar or incident to the peculiar organization of the individual possessing it. In other words, it cannot be cultivated or developed unless one is fitly receptive or adapted to its influence and power. It Is true all persons are, to a greater or less degree. mediums in a literal sense, but my subject this evening applies more particularly to those persons who are called mediums for spiritual manifestations and control, and the demonstration of various phases of mediumship. I think this condition is common to but few, comparatively speaking, and such are found to be sensitives or extremists, possessing idiosyncrasies and certain peculiarities common to themselves, and subject to criticism from those who are unfamiliar with or ignorant of the laws governing and controlling this form of mediumship; and being so-greatly misunderstood there is no class of persons more uncharitably persecuted and maligned than medlums.

All such are surrounded by a magnetic and electric aura emanating from their spheres, which aura or halo of light is visible to disembodied spirits and utilized for the demonstration of physical phenomena and various manifestations of spirit-control and inspiration. By the natural clairvoyant or seer, it is discerned and recognized, and in proportion to the unfoldment or development of this power, and the intensity of the aura, different colors are seen; designating the degree of progress and unfoldment of the media. For instance, around some appear a greenish light, others purple, red and blue. The latter symbolizes a sphere of purity and marked spirituality, and incident to the highest phases of spirifual unfoldment and inspiration. Such persons attract to them a class of spirits from the intellectual and advanced spheres of spirit-life. There are various phases of mediumship, but the most common is the motive, or electrical aura surrounding mediums for physical manifestations and phenomena. These persons attach to them a band of spirits possessing strong psychological force and power sufficient to utilize the electrical aura of the medium in a manner to produce the raps, sounds, and the oscillations of furniture and heavy substances without visible agency. This force or aura is used for the phenomena of materialization, a phase of spiritual demonstration as yet in its infancy. but which will become a startling proof of spiritual recognition and demonstration in the near future. For when the laws controlling it are better known and properly used and improved by the mediums and those who make the necessary conditions for its genuine and reliable demonstrations, a new order of things will prevail, and no more cabinets or paraphernalia will be used, and the phenomena will be produced in the full light of day, or by gas-light, without the necessity of dark circles or the appliances of crucial tests, submitted to the mediums by skeptical investigators,

There is a great revolution taking place both in the earth plane and in the spiritual, and mediums are being purged of selfish, mercenary motives and false representations, and through the ordeal of test conditions are beginning to appreciate their gifts, and the position they hold before the world; and in the proper use of their powers, and by fitting themselves for a grand and public mission, are giving undentable proofs of spirit communion, and bringing the two worlds in closer sympathy and union. The phenomena are increasing all over the world, and it is made manifest in the homes of the rich as well as in the cottages of the poor, among minds of towering intellect and gentus, as well as among the ignorant and illiterate. Mediumship is being recognized as important to the analysis of spiritual ethics and the key-note of the Harmonial Phi-

The speaker rapidly touched upon the perils attending this gift in the tendency of media to use their powers for selfish and ignoble ends, and urged all who were in any way mediumistic to purify the inner temple of their souls, making it a fit receptacle for the pure and good only to come and use them. Those who were being used for healing she advised to continue to be healers, and so on through all the various phases of medlumship. Accept your gift, she said, as the best that the loving angels can give you. Many, from their extreme susceptibility, are made nervous, and offtimes are prostrated by undeveloped and mischievous spirits, and such media should doubly guard themselves against such influences; they should never sit in promiseuous circles; never be used except when surrounded by the purest, highest and hollest influences.

- The speaker traced the responsibilities of true mediumship, and the necessity of each and all understanding these unseen and occult forces that are at work for the perfection of communion between the two worlds. The blessings attending mediumship are great and manifold, for the mother is brought again in close relation to her child who has passed from her visible sight forever, and the friend and brother to whom we bade the last good-by comes again to our homes to bless and save us, and to lead us up to God.

In closing the speaker urged mediums to avoid the perils that beset them on all sides, urging them to give heed to the great responsibilities attending mediumship, as each and all are responsible for the right use and exercise of these powers, and if you make the right conditions you will be always surrounded and guided by intelligent and advanced spirits and in accordance with your highest convictions of right. Keep your lamps trimmed and burning, not hiding the light under a bushel, but sending out the beacon-light of truth and faith to the mariner on the sea of doubt and skenticism, ever mindful of the sacred charge that you have in keeping. You have a sacred mission to fulfill, and the power is given you. Ilke one of old, to go about healing the sick in mind and body, alleviating the sorrows of mankind, giving words of cheer to the afflicted and desponding, comfort and cheer to those who are in darkness and blinded by superstition and fear. Upon you rest the responsibilities of the work, and it is for you to merit the reward of "well done, good and faithful servant, enter thou into the joy and peace of the kingdom of heaven within.'

Mediumship removes the fear of death, brings the two worlds into closer sympathy and union, and stimulates you to a better incentive in life, elevating and exalting your nature, developing your highest attributes and making you a better man or woman, helping you to cultivate the precepts and example of our elder brother, Jesus, and living nearer to God. The bless ings of priceless value will follow the good works and charitable deeds of true, conscientious mediums, and a greater reward awaits them in the better world toward which we all are drifting.

The speaker ended her address with a poem, and, after the singling, was entranced and spoke as follows:

"Mr. President, Brothers and Sisters in the Cause "Mr. President, Brothers and Sisters in the Cause of Spiritualism: Some of you I know and some of your friends I know. The subject before you to-night has attracted me here and to this organism. I am one who was acquainted and used in all phases of mediumship emanating from different spheres. I find that my work is not ended in a mediumship that will demonstrate the immortality of the soul. I am still a medium in the spirit-world, and I am engaged in instructing those who were ignorant of their powers, and they are being disciplined. I find it a pleasant work, and I find spirits in the first or lower spheres aiding and helping me to give them light that they may receive.

Can I ever forget my entrance into spirit-life, wel-

comed to the circle of friends? Such a greeting com-Brooklyn, N. Y., Friday Evening, Nov. 28th, 1879.
Changing the evening of our conference this week from Saturday to Friday evening, to accommodate the Brooklyn Spiritual Society, combined with a severe rain storm to lessen our audience in point of numbers, but what we lacked in this way we made up in quality, for on stormy nights we know who are Spiritualists in and sixters, that my interest and sympathics are with and sisters, that my interest and sympathies are with you in your work; let me say coming events east theh shadows before. Materialization is advancing, and spadows before. Materialization is advancing, and the time is not far distant when spirits will materialize on this platform. Then I shall come to you again, and shall be glad to come and witness your stecess. I am your friend Famile A. Conant. Please send to the Banner of Light my kind greeting."

The next spirit controlling the medium was the Indian maiden mentioned above, who saw and described several spirits, giving names and incidents, some of which were recognized. She said by way of apology that she had never been in a "big school" before, and would be able to do much better another time. prophecy of Mrs. Conant that spirits would be able at no distant period to materialize, and address an audience from our platform, has been given by many medlums. May God and his ministering largels speed the day, is our carnest prayer.

The audience were much interested in this first effort of the spirits in public on our platform through Mrs. Gridley.

Major Hopkins followed Mrs. Gridley with a few remarks, saying that he had many times received tests in public halls among strangers, and that spirit communion was now one of the established facts of the universe—as much so as the laws of gravitation.

D. M. Cole closed the conference with a short address, urging all present to strive earnestly to know more of God and of his laws. Bro, Cole gives the opening address Dec. 6th. Subject, "Old Friends with New Faces." Bro. C. has until quite recently been a licensed preacher and a deacon in the Gethsemane Baptist church in Brooklyn. S. B. Nichols.

W. J. Colville's Meetings.

On Sunday last, Nov. 30th, Berkeley Hall was filled by a large audience at 10:30 A. M. Mr. Colville's inspirational discourse was on "The Coming Man." In dealing with this subject, the speaker put forward, in substance: The coming man must not be regarded as a single personality, but rather as a concrete man and a concrete woman. Excelling in specific directions will always be a distinguishing feature in different members of a civilized community. The coming musician will embody the salient points of beauty which have perpetuated the fame of great composers collectively. Mendelssohn's soaring flights, Beethoven's touching pathos, Mozart's florid, festive song, may all be blended in the productions of him who in the near future may express the leading characteristics of an entire sphere in spirit-life. The coming poet will embody in verse, the sublimity and mystic flight of Milton and Danté, the dramatic and patriotic song of Shakspeare, Walter Scott and Moore, the religious fervor of Mrs. Hemans and the hopefulness of Tennyson. All that appeals enduringly to human feeling will continue to find expression. The coming general or statesman will possess all Washington's bravery, but will have wisdom to exercise It in the interests of peace, and will overturn the wrongs which inflict an injury on society without resorting to bloodshed. The coming religious teacher will not contend for certain limited theological dogmas, but will be a philanthropic soul, leading man into clearer light by helping him in the path of duty.

An impromptu poem on "Ingersolism In and Out of the Church" concluded the service. Mr. Colville and Mr. Thornton sang solos during the service, and the congregation heartily rendered the hymns.

Next Sunday, at 10:30 A. M., the subject of discourse

at this hall will be "The Coming Religion." On Thanksgiving Day the highly appropriate service announced as to be held in this hall proved a perfect success. The congregation was large and enthusiastic. Mrs. R. Shepard and W. J. Colville each delivered inspirational addresses, which were rapturously applauded. Mr. Thornton sang with more than usual effectiveness, and the impromptu poem delivered in alternate stanzas by the poetic guides of both mediums was a very interesting feature in the service; three subjects for it were presented by members of the congregation, and accepted by the spirits; they were: "How to Give Thanks," "Feed my Sheep," and "To-day thou shalt be with me in Paradisc." Fruit was given to the poor in addition to the thank offerings of the congregation, which amounted to nearly twentyfive dollars.

On Thursday, Dec. 4th, the monthly entertainment in Berkeley Hall is announced to take place. Mrs. Shepard has kindly consented to address the meeting for pared in addition to W. J. Colville's inspirational dis-

course on "The Poets." W. J. Colville's guides delivered an eloquent discourse in Kennedy Hall, Warren street, last Sunday evening, in which they gave their opinion concerning the Great Pyramid. They stated that Mr. Fishbough's article recently published in the Banner of Light did not justly allude to their Brooklyn discourse on the subject. The controlling spirit invoked Mr. Fishbough to explain to the satisfaction of the friends why he did not question the guides of Mr. Colville at the close of their lecture in Brooklyn. If he was present and did not agree with them, they would have will ingly replied to his questions or objections. Questions were invited on that occasion. They utterly deuted that they ever stated or implied anywhere, at lectures or receptions, that the Pyramid was built by a hunted and perseented society; it was built by order of a powerful monarch more than two thousand years before the birth of Jesus, in days when religion and science were both in favor with the crown of Egypt. For reli gious purposes as well as scientific it was certainly designed, and it embodies the scientific knowledge and religious symbols of that age.

Secret speleties held sessions within its sacred pre cinets, and the sarcophagus was used for the purpose of initiating novitiates into higher spiritual degrees. The Grand Gallery, 1881 or 1882 inches in length, typifies the duration of the present epoch. "Draconis" shone directly down the shaft of the Pyramid 1270 years B. C. and will again in 1881, though its position will then be seven times lower in the heavens. "Draconis" is a star in the Great Dragon's tall. Prof. Smyth as well as other Egyptologists has altered his opinion on many things concerning the Pyramid and cannot be eited as an infallible authority. Many ladies and gentlemen who meet Mr. Colville's guides regularly at their Friday evening receptions, emphatically state that in their hearing these guides have been strikingly con sistent in their replies to questions which have been asked with reference to Egypt. They beg to inform Mr. Fishbough that they agree with him that spirits do not know everything, but Mr. Colville's Egypt ian guide has no intention of consulting a schoolmaster who waits months, and then through forgetfulness pre sumably of what has been really said, utterly misrepre sents an address delivered before a large and intelli gent audlence. The discourse last Sunday evening was listened to

with rapt attention and interest throughout ; questions were asked at its close and satisfactorily answered but no one in the cultured assembly took any exception to the conclusions given, which were mildly termed opinions, and inferences by the speaker. Next Sunday at 7:30 P. M. Mr. Colville's guides will deat with subjects presented by the audience.

A few weeks ago we noticed the fact that RATA few weeks ago we noticed the fact that an eminent professor of Germany, Dr. Friese, had written a book on Spiritualism. The author is now in this country on a visit, and has had sittings with all the London mediums with extraordinary results. He has gone to Newcastle to renew acquaintance with his former medium, Mrs. Esperance, and witness the phenomena through the mediumship of Miss Wood. To show how much information on Spiritualism is ena through the mediumship of Miss Wood. To show how much information on Spiritualism is appreciated in Germany, we may state that a thousand copies of Dr. Friese's book sold off in six weeks, and without a single advertisement of it appearing in the newspapers. A new and improved edition will appear after the return of the author to his own country.—London Medium and Daybreak.

Those who put their money into telephone stock made a sound investment.—Lowell Courier. A very uncertain sound, though.

Spiritualist Meetings in Boston.

PARICER MEMORIAL HALL. The line Society of Spring lists hold meetings at this place on Sudventuries one, at Y. o'chock. The public conductive many in torong a Baron, Manager.

Ayeenin No. 1 holds its sessions events Surfay had this half, Appleton street, commencing at the post-ic public cordially myded. D. N. Uerd, Conductor. The public contains in when, [15], Celli, Coperator, AMORY HALD, Children's Priories to I commended threads in this hall, council West and Wester grown streets wery Sunday at 100 A.M. [3, B. Hatch, Commenday, HERREPLEY HALD, Service ever Sanday at 160 A.M. In this hall, 4 Berkeley Street, conter of Tremon

KENNEDY HALL. The Roybary Society hold their neetings in this ball. Warren street, every Sunday at 7% M. W. J. Colville lectures and answers questions under affinency of his spirit guides.

manuency of its Spirit giames.

EAGLE HALL, "Spiritual Meetings for test sandspeaking by well-known speakers and mediums, are held at this hall, 616 Washington street, corner of Tessex, every Sunday, at 105 a. M., and 25 and 75 p. M. Excellent quartette singling provided.

ng province.

PYTHIAN HALL.—The People's Spiritual Meeting
formerly held at Eagle Hall) is removed to Pythian Hall.

76 Tremont street. Services every Sunday morning and
afternoon. Good mediums and speakers always passent. EVENING STAR HALL. Meetings are held in this hall, No. 7 City Square, Charlestown District, every Suns NO. 157 TREMONT STREET. The Spiritualist La-

dlies' Ald Society meets every Thursday alterboom and even-ing at this place, up one flight. Business meeting at o'clock, Mrs, John Woods, Presidente Mrs M. L. Barrett, PAINE HALL.-Once more I have to record a full attendance and glorious time. Some tacy fancy I exag-

gerate the facts; to such I will only say, come and see, gerare me racts; to such 1 will only say, come and see, and you will be surprised to find the progress we are making for the advancement of the children and the good of the cause. We find it to be a wonderfully profitable investment, as the returns are mainediate and large, in a wealth of happliness to ourselves and the andlence.

We were today taxonal by a few forms.

and investment, as the records are monetaine and large, in a wealth of happliness to ourselves and the andlence.

We were to-day favored by a few remarks from our good sister Mrs. R. Shepaard, who has so ably filled the platform at Parker Memorial the past month. She commenced by saying she was astonished at the proficiency manifested by the children. She contrasted the Lyceum with the Sunday schools of yore, to our great credit, and commended this system of education to the consideration of all friends of the young.

The exercises were as follows: Overture, singing, responses and Banner March; songs by Annie Russell, Lottle Brown and Mrs. Elilot, also song and encore by Hattle L. Rice; recitations by Bertha Griffin, Jessle Toothacker, Elia Walt, George Felton, Alberto Felton, Alice Bond, Albert Blum, Helen Shatinek, Flora Frazier, Jennie Lothrop, Rittle Kendrick, Esther Ottinger, Affy Peabody. We were also favored by a recitation, beautifully rendered, by Miss Beile Bacon, a member of the Lyceum when it held its sessions in Summer street, also selections on the Metalophone by Master Walter Rivers. Remarks by Mrs. Shepard and Snow, Calisthenies, closing with the Target March.

WM. D. Rockwoon, Car. Sec.

Children's Progressive Lyceum No. 1, 1

Boston, Nov. 30th, 1879.

AMORY HALL .- This was one of those bright and beautiful mornings which announce the coming of King Winter, with a cool and bracing atmosphere which sends the blood quickening through the frame, adding clasticity to the step, and renewed vigor to the whole system. Our hearts were filled with joy as we enterfed the half to see a large andience in waiting to participate with us in the exercises of our little ones. Our pupils were in their groups, with bright and sunny faces, and we know, like us older ones, they look forward to these Sabbath days as green spots in life's pathway—that the associations formed here and the links of friendship woven will never be severed, but will outlive this world's pligtinage, and glow with a renewed fire in the Summer-Land beyond. If there are any who have not altended a Lycenia session, we advise them to do so. It makes no difference what their belief may be, or their creed, (for we believe the love and harmony there expressed cannot fall of winning every soul), they will go away feeling better and happler for so doing.

To day was finaugurated a new feature in Spiritual-form webstal weachted. King Winter, with a cool and bracing atmosphere

and narmony there expressed cannot and winning every soul, they will go away feeling better and happier for so doling.

To day was inaugurated a new feature in Spiritualism, one which we claim as our own for this city—a communion Sunday. Through the kindness of friends we were enabled to present ach person present a silecof cake and a plate of fee cream, which we think is a good substitute for the wine of the church communion table. We must say that this novelty was a decided success. In addition to this we had spiritual food from the angel world through the mediumship of Mrs. Litch, Mrs. Taber and Mrs. Richards. In the audience were delegates from Cleveland, O., and Elisworth, Mc.

The exercises for the day were as follows: Overture by the orchestra; singing by our new Lycoum choir, under the direction of the Assistant Guardian, Mrs. Hattle Sheldon; Silver Chain recitations: Banner March; recitations and vocal music by the following pupils: Ida Brown, Albert Rand, Grarde Burroughs, Hattle Davison, Ela Carr, Alice Messer, Nettle Latz, Daniel Welch. Miss Fanny Dolbeare sang the beautiful song entitled, "Passing Under the Rod," Physical Movements, led by Miss Carr and Master Rand, and the Target March, closed the services.

J. B. HAYCH, Conductor Children's Progressive Lyceum No. 2, Nov. 30th, 1879.

PYTHIAN HALL .- An exceedingly powerful influence characterized this half last Sunday morning, in

rence characterized this hall last Sunday morning, in which the "Indian" predominated. Remarks were made by firs. Court and Wheelock, Miss Barnicoat, Mrs. Court, Mr. Sanderson and others.

Mr. Geo. Plummer opened the afternoon conference by an interesting and logical address upon "The Vague Man, or the Material—Which?" the time besting well filled by Messrs. Came, Rhoads, Gurney, Jones, and others.

Next Sunday afternoon "The Reality and Beauty of Spiritualism and Mediamship" will be presented by Mrs. Dr. Waterhouse and others. In the morning occurs our regular monthly Relinion and Love-feast, which service has proved to be of special interest. Our "Love-feast" is not unlike the Love-feasts which have been so long a practice with the Methodists. F. W. J.

EVENING STAR HALL—CHARLESTOWN DISTRICT.— Sunday, Nov. 30th, Mrs. E. M. Hickok gave a very interesting discourse in the afternoon, on these words as found in Matthew, 6:31, "Take no thought of the morrow," &c. The discourse was listened to with

found in Matthew, 6:31, "Take no thought of the morrow," &c. The discourse was listened to with marked attention.

In the evening at 71, o'clock Mrs. R. Shepard delivered a very cloquent discourse on "Total Depracity," "The story of the unjust steward (as applied to defaulters) who had laid aside a certain amount to take care of himself in the future," and "Her Opinion of a Spirit lying in a Dormant State"—the subjects being furnished by the audience. Several fine songs were sing during the evening by Mr. Charles W. Sullivan and a quartette who kindly volunteered for the occasion. Mrs. Shephard has occupied this hall four successive Sunday evenings, giving great satisfaction to all who have had the pleasure of listening to her discourses. Her audiences have increased from the commencement, notwithstanding there has been a fee at the door to defray the expenses.

notwithstanding date has been after the expenses.

Next Sunday, Dec. 7th, Mrs. M. C. Bagley is expected to speak and give tests in this hall at 3 P. M.

C. R. M.

THE LADIES' AID SOCIETY WIll hereafter hold its neetings at 157 Tremont street, Boston, and on Thursday of each week, instead of Friday, as heretofore. Now is the time to send in donations to this beneficent institution.

Everett Hall Spiritual Conference, 398 Fulton Street, Brooklyn, N. Y.

These meetings occur at 72 P. M. of the dates mentioned. The themes for consideration thus ar decided on are as follows:

far decided on are as follows:

Dec. 6th, "Old Friends with New Faces," by
Deacon D. M. Cole.

Dec. 13th, "The Border-Land and its Inhabitants," by Dr. Wm. Fishbough.

Dec. 20th, "Christianity in Association, or
Religion Made Practicable," by Mrs. Hope
Whipple, New York City.

Dec. 27th, "Our Conference - Its Work, Aims
and Possibilities," by S. B. Nichols. Election
of officers for 1880, personal experiences, etc.

Thirty minutes are allowed the first speaker,
followed by ten-minute addresses by members
of Conference.

S. B. Nichols, Chairman.

A Card.

For the past six months, in connection with my magnetic treatment, I have been introducing Bishee's Electro-Magnetic Flesh Brush, and have yet to learn of a person using it who does not speak in the highest terms of the henefits derived as a self-cure process, and especially in nervous cases, slow circulation, and lack of surface-action of the skin. It acts magnetically upon some persons, while on others electrically, depending upon the chemical forces of the individual using it. Often a warm glow pervades the system; atother times, and with other persons, a cooling sensation is experienced, the same as in adapted magnetic treatment. Hereafter, on receipt of \$3.00 I will send the brush by mail in the U.S. mail registered), paying the postage myself. Physicians, agents and the trade supplied at the usual discount.

A.S. HAYWARD,

Magnetic Physician,

Ishland House,

For sale by Colby & Rich.

In order to prevent any misunderstanding 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.

First Society of Boston Spiritualists HOLD TRUE MOLDINGS EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL.

The public respectivity morted, Next Sunday the Tostrum will be a capital by the well-

known and popular to turer, * MR. W. J. COLVILLE. Good singing will be furnished on this occasion by a Quartette Choir under directions of MISS NELLALL M.

Services commence at 2% o'clocky

Stand by the Colors!

At the Yearly Meeting of the Portage County Spiritualists held at Atwater's Grove, Mantian O., Aug. 56, the follow-Ing was presented in the corn o of a series of resolutions (ed as the voice of that assemblage. It is worthy of universal attention." ${\bf Spicitinplists}\ mist$ stand by their colors, their distinctive name, their peculiar phenomenn, and their sensitive medfu, if they hope top either the ordinary "Toleration" of opponents, or the approxim verdlet of their own self-respect:

weight of their own self-respect;

We despise all hyporrist and ant, and deprecate brooty and narrow sectariants in, and would be nothing to trace or enjourage them; yet we do love the go of softering of Spiritunits in and Spiritunits s_c, and are minimal or breithing and triends everywhere to eding to them in all their organizations and beclarations of sentiments and principles, and not aflow them to be diluted and weakerted and robbed of their brice, by the addition of any qualitying adhectives, prefixes or suffixes.

FOR BRONCHIAL ASTRMACIC, and Catarrhal Complaints, and Coughs and Colds, Phrom's Bronchial Troches" manifest remarkable curative properties. Imitations are offered for sale, many of which are injurious. The genuine "Brown's Bronchial Tracks" are sold only in

A good excuse for sickness of yourself and family is that you don't use Hop Bitters.

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THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price to conts.

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ertion. sertion.

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Electrotypes or Cuts will not be inserted.

49 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date whereon they are to appear,

SPECIAL NOTICES.

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THE MAGNETIC HEALER, Dr. J. E. Briggs, is also a Practical Physician. Office 126 West Eleventhst., between5th and 6th ave., New York City.

Special Notice.

Dr. F. L. H. Willis will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till fur-ther with ther notice.

J. V. Mansfield. Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

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S. B. BRITTAN, M. D., is permanently located at No. 80 West 11th street, New York, where he employs Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases.

and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless methods and the most efficacions remedies. Many cases may be treated at a distance, Letters calling for particular information and professional advice should inclose Five Dollars.

E55 By reference to the advertising columns it will be seen that Colby & Rich, 9 Montgomery Place, Boston, have on sale a cabinet photograph, from a picture by a French artist a medium), said to be a likeness of the HVMBLE NAZARENE, upon the back of which is printed a "New Sermon on the Mount," It is, a beautiful portrait, superior to any picture of Jesus ever given to the public by either the Catholies or the Protestants. Everybody should have this charming picture.

The furst number, for October, has come to hand, with the following table of Contents:

Namaste: Whatta Theosophy, What are the Theosophys?

Namaste: Whatta Theosophy, Whattane the Theosophys.

Namaste: Whatta Theosophy. Whattane the Theosophys.

Namaste: Whatta Theosophy. Wha

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the weit-known English lecturer, will act as our agent, and receive subscription for the Baumer of Eight afficent sallings per year. Pather-descring to so subscribe can address Mr. Morse at his residence, Elin Trea Terrace, Uttowier Bond, Dethe, England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by ut

J. WM. FLETCHER, No. 22 Gordon sheet, Gordon Spane is our Special Agent for the ale of the Britinerol Light, and alcohe Spiritum. Liberal, and Reformatory Works published by Colby & Rich, The *Britine* will be on sale at Stelnway Hall, Lower Seymont street, every sinday.

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And Agency for the BUNNER OF LIGHT. W. H. TERRY, No. 31 Russell Street, Melbourine, Australia, has for sale the work son Mphritimitism. LIBERAL AND REFORM WORKS, published by Colby & Rich, Reston, U. S., may at all times be found there.

NAN TRANCISCO BOOK DEPOT. the Spiritual and Reformatory Works published by Colby & Rich.

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The Binner of Eight, and all the parameters of Colby A Rich at small other conduct spirita 134. Libertal and Rich thin Works. Co. 800, 11 the arm milled free. Address HERMAN SNOW, P. 0. How fit, See Francisco, Caf.

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MRS. M. J. RIVEN S. MO. ROOK DEPOT.

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Parties destring any of the Spiritual and Reformatory Works published to Cohya Rich.

Workspide gody Coby A line with the accommedated by W. H. VOSRURGH, at Ronal's Half, center of Congress and Third Streets, for Sanday, or at No. p. Jacob Street, Toy, N. Y., through the week, Mr. V. will procure any work desired.

LEES'S BAZAAR, Follows street, Cetching, O., Circulating Library and depth for the Sprittmannel Library Books and Papers published by Colby & Rich.

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ADVERTISEMENTS

DR. ABBIE E. CUTTER,

I AVING 1stituted from a proto-docal total throat I South and West, between with the food Reed fettown, Mass. She to inner source for Reed for the treatment of Carolina and Funcion Particle. His on Nettons Debully, and all docases through it to wone fields a commedated with board and rock while the amount. Dr. C. with only the Hyperson beautiful and the continued and the continued and the statement.

DR. C. F. WARE,

MISS NELLIE CHAPMAN.

PARLOR ORGAN

1. B. FISH, Magnetic Physician, No. 387 1 mion, street, dytwon Sun hand Heat of the distance hands and a storage of the control to the field of the control to the control

SAN FRANCISCO.

ITCHING PILES AND TOMS the mention, distinguishing phenomenancy produced particularly changes as though pure worm, we recommend to a new theorem the party distinct, pure controllers, as the second particularly changes and the party distinct of the party of the part any addic

3th North Styth (1994, 1995), advice, Soot by Courter (1995), Soot by Courter (1995), Montgo tier, Place, Boston (1995), August 1997, A

A NEW WORK. JUST ISSUED.

NATERE, AND PHILOSOPHY

BY EUGENE CROWELL. M.D., Addior of the Adentify of Pringles Street beings

Moder a Spiritualism.

Introduction, 4 CONTENTS. CHAY, The Spirit, and Soul: Death, the Brith of the Spirit; Temporary Desertion of the Body by the Spirit, CHAY, 2. General Element the Henry as

Cuar, 3. The Low Moves or Sylvery: The Earth Spherey Common of Brisled Sectations.

Sphere: Constraint of Herotet sectations.
Cityr, J., The Higher Herocaus. The Indian Heavens; the supplied of the Higher Heavens. The Negto Heavens: Mr. Owen's Visit to the Higher Heavens.
Cityr, 5. The Higher Herocaus teasternine to Heavens: Manchen of House of Sparts, Means of Supplying other wants.
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In Xii, 7.7. The Higher Harrows entiring Us. Which it Spitts Differ; Marting on the Heaven's; Launde Rotat one in the Hyaven's; Children in the Hyaven's Ariamass in the Spitti-World.

Spirit-World,
HAP, S. The Movements of Scripts: The Bournot Spirit to Earth; Do Adelent Spirit and Spirit from the Barth;
World Visit the Earth; 11 vr. 9. Gurndlan Spart a Sparts on Different Plane Communicate: Differences Appendiant on Spart-Inter-course.

course.
CHAP, 16. The Philosophy of Spirit-Pacific user The Memory and Knowledge of Spirits.
CHAP, 41. Visual Perception of Marcria Observa by Spirits.
The Ablity of Spirits to He in and Vinderstandigm Conservation: Power of Spirits to Pac Through So of Marter; Spirits in Relation to the Floment.

Spirits in Relation to the Flements.
CHAP, 12. Materialization. Form Marija success: Phanton Ships and Rarbary Trains: Rappings and Maxing of
Material Objects; Trains and Visions.
CHAP, 13. Spirits in Relation to Arimatic Do Spirits his
herest Themselves in our Business Affairs. There is Room
in God's Universe for All.
Conclusion.

Conclusion.

The author, in his introduction, (av): "The problems of the ages have been. What are we? Whence came we? and Whither are we beared? Or these the last is the most memerious, and it is the cheet of this work to aid in the solution of this problem, so that other investigators may be assisted in advancing a step further, and in their turn enlighten the paths for others who may succeed them in exploring the realities and investigators must be assisted in advancing a step further, and in their turn enlighten the paths for other who may succeed them in exploring the realities and investigators in this lowed are made and the tended of the solution of the area affine the preparing as for our introduction to lit. The medium who has been the channel of communication with my spirit instructors is CHARLES R. KLANKA, of Brooklay, N. Y., Who is contributed evaluatively by two indicates prints; and there are three other spirits to whom I am indebted for the texelations contained in this volume. These are my lather, formerly a chergular, who entered spirit the latter in this life having been a cetter and shipping merchant at New Orleans, from which place he passed to spirit-life about to tyy years ago, cloth, 12mo, Price §1.50, pecting locents.

THE THEOSOPHIST,

MONTHLY JOURNAL DEVOTED TO SCIENCE, ORD NEVE PHILOSOPHY, BISTORY, PSYCHOLOGY,

CHIERATURE AND ART, Conducted by H.P. BLAVATSKY.

Published at 108 Girgaum Back Road, Bombay, India.

The first number, for October, has come to hard, with the following table of contents:

arry one else. What method is cost to follow to show one's place and with. ANS. You will only brow consequence and with truly when you know yourself, so far as it is possible to your elements of an anguainted with your own nature. Provided to protein to life with a design for an est wealth, for its own sater, or off of the arrivation with to get a popularity with the felt way not your approximation. It was will not only one approximation, by we will make it you and you approximation. It was written to show the in sphere where you can do not be shown and followed in life to so you all five or can be the angest possibility on can next ylong for spidence, to show you wherein you can truly excel-

the minds of these who after it? On, in other words, I would ask, if God is an all-pervaling spirit, whose laws are unchangeable and fixed, how shall we regard him in the light of a kind and loving Father, to whom we may 20 in our louis of weakness and need? If it is given to spirits to minister to us in our special calls, to whom shall we turn to seek protection from those disembodied ones who, in their wish to bless us, we may feel are, in their lack of knowledge, dealing unwisely? And do we not by our prayers place ourselves more in the power of such spirits, who alone can hear on entreaty?

A.—The laws of nature can never be set aside by prayer. Provided your prayer is sincere and you pray for rain, your neighbor may be equally sincere, and may be praying for time weather—while you are praying for rain. Which prayer is to be answered? God would smely be impartial, and would answer you both if he answered either; but there is no law in nature whereby an answer to both of your prayers could come. But to say that true prayer in the spirit is antarenistic to a belief in natural law, is simply absurd. Persons who revile prayer hetray their own ignorance. They might just as well refuse to cat food, saving that if God intended their bodies should be nourished, they certainly would be nourished without any effort of their own. They might exactly as well make no windows in their dwellings, and saw-that as light and air exist, and God intends his creatures to be supplied with these elements, that as light and air exist, and food intends his creatures to be supplied with these elements, it is only presumption and absurdity to think to say to much; the reconciliation will come to there is something for you to do to bring light and air to yourselves. In spiritual things laws are just the same as they are with material things. In taking your food and masticating the document of the same as they are with material things. In taking your food and masticating the document of the same as they are with material things. In taking your food and masticating the document of the same as they are with material things. In taking your food and masticating the same as they are with material things.

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OF I SHONS LIGHT THE ALDIENCE.

The state of the control of the cont seed in the ground when it appears to die. The apostle was right when he said, Your light afflic-tion which endureth for a moment worketh out

are just the same as they are with material things. In taking your food and masticating it, in making your windows and opening them; that the present condition is for the present that the present condition is for the present that the present that the present condition of things. To be an optimist is to look upon the bright side of life, to believe in the goodness of God, to believe the public trust, and to whom the people give in the final triumphof right. To be an optimist dows and open them, you put yourself intellists. God's blessings are continually around you; your prayers do not after the feelings of the demons must all be pessi-

of cause and effect working throughout the en-tire universe; we see, that every event, even though it appear darksome, will only prepare you for an advent into a brighter condition. You will see that there is no difficulty in recon-

ciling the goodness of God with present evil; but to say that this conviction can come to you

condition which renders God more willing to discrept than it eitherwise would, but if you classify desire a blessing, the causest desire, the more truly an optimist you will easily the first a blessing, this band, as it were than the otherwise would, but if you changed the provided you are not acted upon by physical the substitute of advanced thought of many theists and rationalists of the present day, the casting out of devils was the ejection of evil vassions. Provided the word demon means evil spirit, no individual spirit in the universe is entirely evil. An evil spirit for temperationally a perverted faculty, which, when cast out resteres the condition of man to harmony. When you cast out a demon, you merely east out an excess of vitality which has flowed into one channel, thereby producing discord, and direct it elsewhere. By casting it out of the channel where it worked mallifically, you cause it to flow in another channel where a deficiency existed which it can supply. Demons are simply passions and lusts which, by receiving too much of the vital element, impoverish other portions of the system. other portions of the system.

Q. What is the best way to cure insanity?

A.—The only true way to cure insanity is to place the insane person in the company of strong-willed-philanthropic souls who desire to do him 200d. You cannot cure insanity so long as you crowd your insane persons together in lunatic asylums; so long as you treat them inkindly. You can only cure insanity when you remove them out of the conditions which develop it, placing them in a condition where there will be a strong same, philanthropic power present. The successful physician will cure in-sanity more, by will-power than by medicine. Many persons are insanc to-day because wretched, because subjected to corroding care inces-santly. Take them out of their unpleasant surtoundings, put them where they will be loved and indiciously cared for, firmly yet kindly dealt and indiciously cared for, firmly yet kindly dealt with, and insanity will deave 41cm, provided it is not the result of an injury to the brain. If it is caused by a fracture of the skull or a defect in the physical, organization, which prevents a complete expression of the spirit, the insanity will be of such a character that it cannot be cured on earth, but will be vanquished immediately on entering spiritual life, because it only appertains to the physical form. The majority of cases of insanity where the skull has not been injured are shaply the result of inharnot been injurred are deaply the result of inhar-monious conditions. Provided you will closely associate yourselves with persons not adapted to you, you are liable to become insane. If married and you do not become insane yourmarried, and you do not become insane your-self, you may expect to have insane children. Provided you associate closely with those who benefit you and whom you benefit ins return, there will be a condition of harmony in which insanity cannot grow or continues to exist. If we had the power we would out off the supply of insane persons by making it impossible for children to be born of those who live an inharwhildren to a monious life.

BENEDO HON.

May the blessing of the Eternal Spirit and communion with angelic spheres he your portion on earth and in the Spirit-realm forever.

SPIRIT-MESSAGE DEPARTMENT:

Public Prec-Circle Meetings

ATTERNOOS. The HAPWIII be depicted 2 o'clock, and services commerce at to clock (needed), at which time the desix will also closed, in the property of the property of the property of the problem of the same, week his case of absolute meeting. The public are cordially invited.

The Messages provided under the above heading indicate that spirit carries with them the choiceholders of their cartificate for that beyond whether torgood or evil consequently those who takes from the cartific poor in an undervised state, eventually progress to a ligher condition, we ask the reader to receive no detrine put forth by oritis in these columns that does not competitively in the second of the progress of the property of the

It to trough All (Alpha sass minerior) them as they perfective to those, and cannot desire that the fewhormay recognize them, again the respirit friends will verify them by inspectioning to the feet to problem to be food matural flowers. They were neglet vertaints desire to be food matural flowers. Upon our terp is them table, we solle it domailious of such trought for a second respirit and the first of second flowers are the feet of second flowers and the feet of the feet of the feet of second flowers.

gives no private to the contest any time; neither does she received a few sections of the states.

15 core a present of this dispartment, in order to come properly attents in should in every instance be ad-

outward toward humanity from those who are teachers, helpers and guides of mankind. I see also that a new truth shall dawn upon the earth.

a far more exceeding and eternal weight of glo-ry. The doctrine of everlasting punishment is irreconcilable with the goodness of God; it is revolting to reason, to justice, to common sense, to spirituality, to everything that is best and highest in man's nature. We look upon the law, knowledge. Investigation may, of course, be the, and the laws of eternal life, also.

Knowledge shall come, and man shall learn to know of truth concerning the hereafter, not by more hearsay, but by the power of personal knowledge. Investigation may, of course, be rampant, but it will only bring forth those truths being watering to the course. lying waiting for inspection; but before all this comes there will be a constant agitation of the waters. A great many who, until now, have held up ladders of light and knowledge, will find they will either be obliged to retrace their steps ciling the goodness of God with present evil; but to say that this conviction can come to you at all times in the midst of the strife, would be to say too much; the reconciliation will come to you in experience sit can never be forced upon you.

Q.—What is your idea of optimism?

A.—That it is, as its name implies, a belief that the present condition is for the present they are the present condition of things. To be an optimist is to look upon the bright side of life, to believe in the goodness of God, to believe in the inal triumph of right. To be an optimist; and to whom the people give it always to have encouragement in all the more than all others, should be as pure as crystransactions of life, always to look with charity tal, as chaste as lee; and, sir, they must find that

subsistence to enjoy a better life. Society must make new laws and rules; the old laws are growing effete, and should be a dead letter. All make new laws and rules; the old laws are growing effete, and should be a dead letter. All this will come by-and-by, for fraternal love must rule before there will be any great advancement. As progressive growth is the law, just so sure shall humanity rise into a higher and better state of living. Then shall the rose blossom upon earth, and beaven come down and abide, as designed by Him who reigns above. I know I have not given what I would have given had I been in the form, and could I have stood upon the rostrum in Boston or in California; yet every word I speak faintly expresses the carnost thought I have in my soultoward mankind. I bless every soul, whether in bondage or freedom, whether among the red and trust and believe that by-and-by each man and each woman may stand upon an equal platform, and that all-nations may be as one Face, dwelling in brotherhood. Thomas Starr King, and officially and the grown of the grown and stand in the full stature of the spirit, I can see myself inwardly dwelling in brotherhood. Thomas Starr King. toward mankind. I bless every sout, whether a minor of the red race or among the kings of earth. I only hope and trust and believe that by-and-by each man and each woman may stand upon an equal platform, and that all-nations may be as one race, dwelling in brotherhood. Thomas Starr King.

Nov.11.

Lizzie Fisher.

Lizzie Fisher.

I 've' got an awful sore throat. I don't think it will ever he any better. I went' to sleep, and I dreamed such a pretty dream. I say some away. They didn't have any wines—they wasn't angels. Angels do n't have wings. They used to say they did. at Sunday school. Are you an angel? [No. but you are an angel now, and haven't any wings. I haven't got wings, and I don't feel like an angel, because and see my mamma. Angels don't ery, do they? I lived in New York. Is this New York? [This is Boston.] I don't see how I have come so far. I didn't goin any cars.

My name is Lizzie Fisher. My throat is so bad, I don't know anything. Would you like to have your throat all done up in flannels and goose off? I don't. I haven't any papa living here but I ve got a mamma. My mamma used to say my papa had gone to heaven, but he 's with me. He aint got any wings. T luces men don't have now leave, there is and lower wings. I have n't seen any on anybody at all, but there 's awful pretty people round. They have fi't all, got long white dresses, either; some of 'en have. They be all trimmed with flowers. Angels don't have flowers, do they? I did u't know. I guess I don't know anything. I went to be an angel.) 'I don't now! All arther be what I am. My Sunday school teacher's name is Miss Hall. She knows somehody that reads your spiritual paper. She thinks it is awful wicked. That lady must carry this to my learning and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it to my imamma, and tell her she must carry it in my imamma, and tell her she must carry it in my imamma, and tell her she must carry it in my imamma, and tell her she must carry it in my imamma, and tell her she must carry it

The Most. The Halvan's beginn at 2 celock, and wind tell her if she don't she never will go to heaven the theory of the states all my clothes, every one, and not to cry.over 'em all the time?" It makes me cry, foo. I guess it she gives com to some poor little ragged girl, it will help her find the Lord when she comes over. I think mamma will believe it is me. She knows nobody ever heard of me over here. My papa is in the spirit-world. His name is William. He is with malmma lots of times.

Controlling Spirit.

A few words before we close, Mr. Chairman, if you please. I would like to say, for the benefit of inquiring friends present and elsewhere, that this medium gives no private sittings whatever for personal communications; that her medical for personal communications; that her medical practice hereafter will be limited to two days in the week. Notice as to which days will be given at some future time, when her guides have considered the matter, in the columns of the Banner of Light. I feel that it is necessary to give this notice, as I have a great many inquiring friends who wish to consult her in regard to their friends in spirit-life, and upon other matters likewise. You will be kind chough, sir, to say in answer that this medium gives no private sittings for personal communications, as we are sittings for personal communications, as we are beginning to be besieged in this direction al-

MESSAGES TO BE PUBLISHED. Noc. 18. Hamah C. Tuttle; C. C. Spring; Charlotte M. Ailster; Marty George Thompson, of England; William sechofield; George W. Winslow; Splitt Vlott, to Mix. E. Page; Winnle Tappan, Noc. 25. + Mary Rinsey; Martin J. Wilteher; Grace Shartand; Frank Jones; John Hatch; Celesté, to Henry Jactick, Joseph Bradford; Fanny Burbank Felton; Lastehe.

Messages given through the Mediumship of Mrs. Sarah A. Danskin in Baltimore, Md.

Martin Scott.

I dropped dead at my office in Newark. I lived formerly in Mercer County, Jersey. In my sixteenth year I became an architect and reveled in the art; but now earthly troubles and turmoils are past. I dream not of earth nor of heaven, for now my spirit realizes the beneficially regulated the seasons, giving us the sumfully regulated the seasons, giving us the summer the winter, the spring and the autumn.

mer, the winter, the spring and the autumn.

I do not sit now and meditate upon the wisdom and the love of my Creator, for I have tasted of his blessings spiritually. Every good gift, thought or deed lavished on those who were lower in the scale of humanity than myself he had registered.

self has been registered.

The spirit-world is one of grand harmony. Strike a chord where'er you may, it vibrates in harmony to those who are receptive, but to

in harmony to those who are receptive, but to those who are not it is lost.

I told you I died quickly. It was a moment's space of time ere I recognized that I had left the mundane for the spiritual. Nor did I feel a stranger, for I was clothed in a moment with the white garments of purity, which made me an inheritor with the blessed, the pure, the good of heart. And now the story of my blessed life, my beautiful life, my spiritual existence, has been told; and as I tell it, the angels in groups gather around and clap their hands in joy, for one more, say they, has been cleaused joy, for one more, say they, has been cleansed and become a partaker of our spiritual life, its growth, its unfoldment and its ascension. Mar-

John Osborn.

Rise up, all ye who are dead, and proclaim to mortals that you have life. My name was John Osborn. I was forty-four years old; my residence was Brooklyn. I, too, like others, have

a scathing rebuke. They question in secret whether the divine justice will allow them to be pulled down from their high places, if they have not performed great good for the public, if they have not been teachers and lights in the right way. Possibly they have, more probably most of them will be found in the right path, which points to a higher and better way of life.

So there is great agitation in political circles, great froth and foam seem to come to the surface; it looks, at times, as if there were more darkness than light. The old masters, and teachers, and guides, who in governmental affairs have ruled, and have wielded their best for the benefit of mankind, may pass from sight, but they will work on still, and I would have it known that all who are honest and true have with you who are still earnestly engaged in work-

with you who are still earnestly engaged in workswith you who are still earnestly engaged in workspirit-land; there are dark spirits and there are ing for the welfare of the nation and people, bright spirits. The bright ones descend, edu-By-and-by this darkness will be illuminated; cate and control the dark ones; thus the work by-and-by the bubbles will subside, and clear goes on. Oh, how grand it is to be a spirit, full-waters will roll along, bearing this people and of spiritual light and glory! asking and receivily this nation of the dark of spiritual light and glory! asking and receivily the public of the dark of spiritual light and glory! asking and receivily the public of the dark of the work of the dark of the dark of the work of the dark of the dark of the work of the dark of the dark of the work of the dark of the

the spirit, I can see myself inwardly

and outwardly.

There entered into that land where men say
the blessed go. There are fruits and flowers
there, singing birds and sparkling waters, but
you can be the acceptor or the rejector. I stood
with mute amazement, gazing at the wonders

she says, just as "the June rose-buds first begun to gain their rosy tint."

Fraternally, A. BATES,

Homes, N. Y., Nov. 17th; 1879.

To the Editor of the Banner of Light :

In the Message Department of your paper of In the Message Department of your paper of Nov. 15th, 1879, appears a message from Lilie M. Dean, of Moravia, N. Y. Of the family of Lilie M. Dean, the father, Alanson Dean, the brother, C. W. Dean, and two sisters, all receive and identify the message as entirely characteristic of her. Also a few friends who knew her well when in earth-life, request to have their names appear as sidentifying the message: Dr. W. Alley, Mrs. Laura Alley, Mr. and Mrs. Freelove, J. M. Frost and H. H. Baker.

Yours, &c., J. T. Comstock.

Moravia, N. Y., Nov. 16th, 1879.

Passed to Spirit-Life:

From Moravia, N. Y., Nov. 3d, 1879, of heart disease, Wil-

From Moravia, N. Y., Nov, 3d, 1879, of heart disease, William W. Glover, aged 57 years.

More than a mere notice of his departure is due our friend and brother. The death of his beloved wife, several years ago, directed his attention to the subject of Spiritualism, and his investigations hed to the usual result—a knowledge of fitture existence and of spiritualist, living his religion overy day, giving to those in need where many with his limited means would have withheld. His kind and sympathethe nature was never appealed to in vain in beliaf of destitute med suffering humanity. Quiet and massuming, few knew of his good deeds but the recipients of them. His bonest, upright and faithful life won for him many friends here, who miss his kindly presence, and also made beautiful his welcome to the higher life by the loved ones who had passed on before.

From Darlington, Ind., Nov. 44th, 1879, Mrs. Anna Mur-

From Darlington, Ind., Nov. 44th, 1879. Mrs. Anna Murphy, aged 48 years 7 months and 11 days.

She was for years a member of the Christian Church; but some four years ago became interested in the phenomena of Spirltualism, and principally through her own clairvoyant sperceptions became convinced of its truths, since which time she has been its stanch advocate and firm defender. Faith was supplanted by knowledge, for she held daily, almost hourly, intercourse with the unseen world. Being a good clairvoyant and healing medium, she will be sady natised by those seeking for evidences of immortality as well as those suffering the illis of bunnality. Her symathetic nature led her forth among the suffering ones of earth, whose nature led her forth among the suffering ones of earth, whose natures were so often relieved by the genite magnetic touch of her lands. Death for her had no terrors. She waked firmly down to its murky waters and took her place beside "the boatman pale" who bore her from our sight. Already has she returned with messages of love to those left belind. Her bushad and children sady mourn her transition. They miss her wise copisel, restraining inducace, genial smite and loved presence.

From Boston, Nov. 18th, Miss Elizabeth Parks, aged 45

years.

One more gone to her rest, after a painful stekness. She was a faithful, loving sister and true friend, and true to the cause of Spiritualism; an carnest laborer for the Lyceum, and ever ready to assist the needy and unfortunate. One brother still remains, waiting for the summons to come to meet her again, with parents and kindred gone before. A consin, who has shared with her in her business and hours of happiness, now moarns her loss. May her loving spirit watch over them till they meet her again. Beautiful flowers decorated the casker, and a heautiful while dove (the gift of loving friends) was suspended above it. Selections were sumg by a choler address (with an original poem) by the writer, and closing remarks by Miss Lizzle Doten.

We West Concord streat, Boston. SAMUEL GROVER.

From Nevada, Mo., Nov. 16th, 1879, Richard Picker,

He was one of the earliest subscribers to the Banner of Light, and a firm believer in the spiritual philosophy to the close of his earthly career:

From Somerville, Mass., Nov. 23d, Alpheus Dunbar, formerty of East Boston, aged 66 years and 5 months.

(Obituary Notices not exceeding twenty lines published gratultnusty. When they exceed this number, twenty ents for each additional line is required, payable in advance. A line of agale type averages ten words. Poetry inadmissible in this department.)

The Vermont State Spiritualist Association Will hold its Quarterly Convention at Waterbury, on Friday, Saturday and Sunday, Jan. 2d, 3d and 4th, 1880. Besides a large amount of State talent, E, V. Wilson will be

present and hold two public scances, and also speak during the Convention. The different valiroarts will grant free re-turn checks to all wishing to attend the Convention. Board and lodging \$1 pc day. W. H. WILKINS, Sec'y, South Woodstock, Vt., Nay, 23th, 1872.

The Next Quarterly Meeting
Of the Spiritualists of Western New York will be held in
Temperance Hall, at Lockbort, on Saturday and Sunday,
Dec. Bath and 14th, 1879. Mrs. E. Libbide Watson and others are expected to address the meeting. All classes and
sects are cordially invited to come.

By order of the Committee.

If a man is honest he does not need to tell it. Sterling virtue can afford to keep still, but sly dishonesty has a very busy tongue.

Adbertisements.

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Oct. 11.

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The Orient Mirror,

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THE SPIRITUALIST NEWSPAPER.

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Dec. 6. -1 w

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1w*-Dec. 6.

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TRANCES M. REMICK, Trance Medium, Spir-Itual and Physical Healing, 65 Clarendon street, Boston, Dec. 6.—48*

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MRS. H. D. CHAPMAN, Clairvoyant and Heating Medium, 28 Winter street, Room 21, Boston, Nov. 29, -28, -28

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Nov. 8.—4160W

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The Constructive Chiego, Avres, among its threw him into convulsions, and so piteously many good articles, has a short but addeaddress, demanded drink, that to keep the man from delivered before the "Grupo Constancia" at its strangling some wine was given him. This was third annual gathering. The speaker said: "We! swallowed with the utmost eagerness; then the may felicitate ourselves on the augmentation of crazed creature tried to graw the glass, and our numbers, on the advancement made by our would have eaten it if it had not been wrested mediums in their various faculties, on the projeaporta of our saving doctrine, and on all in fested, deeply chagrined at the disposition that which we have cooperated to advantage." . . . After referring to the "sublime doctrines of Spiritualism," and to the "false dectrines in the camp of those who call themselves the ministers pressed. "With the exception of two or three, of God," he adds: "We need no ministration all accused themselves of being too much atbut that of our conscience, nor other temple tached to material things. The cries, the tears, than that of the universe." . . . And "the seed which we have sown has germinated with power, giving us majestic trees with widespreading branches, whose abundant fruit we are to-day gathering." A number of other speakers who graced this occasion expressed like sentiments, all, indeed of a most encour-) there is a house visited, for many years by the aging nature.

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Spiritualism -Abroad, why so many meditins pretend that they com- dove, and soaring heavenward." Powell's peculiar faculties are also here noted ... production of the picture of a flower on the obseen by these missiles, which reach, even the inlength from foreign commaly. Sogrest indeed voil, and have taken human form to enchant shild without pretensions to learning 1 do not merit the calculums you are pleased to bestow only a prescription on the part of the scribes,

The Resign Psycholisty of Montevideo, so by S. Dode Fordda, has its September issue well believe of the blessed water, we. As an ex-1776d with white gives dignity and support to ample; In Lesina (Dalmatia) there is an anon faith. The faith dissertation, filling about client palace uninhabitable on account of the system solumns of the Berke, treats of "those extraordinary things happening there day and While ritingly and ridicale what they have not night. Visitors are lifted in the air by invisible Studied." I need hardly say that it realities our flands, and are otherwise maltreated, and stones best hones in the matter of respectition, in the care thrown about. The furniture is moved wall it is handling of the reverse elements from place to place." Indeed, such scenes occur which the evil weeds spring ap unwell aned to as are recorded, as having taken place in Rev. mar the root. The writer characterian "Spirit. Dy. Phelps's house in Stratford, Ct., "The Bishmallym without bother a philosophy, in science, and timesti, to exorcise the spirits, went one est a tellizion, is all three at once, because it might with breviary in hand, with holy water, conflicted in the sprene son besis the fundaccompanied by the clerry, and said mockingly,

proceedings to desire foliable foliable received in a content of the desire where where always are round about, and divers the desired over the first of the desired over the first of the desired over the first over t than that the first of and exact exists that the reservoir ment of the reservoir an assailant was left. The Reverend, endowed about the reservoir of the relational first and the reservoir of the with more vanity than courage, saved biniself the energy of the relational transfer of the reservoir of the relational transfer of the reservoir of the relational transfer of the relationary of the relational transfer of the relationary of endds the harm of Perspective in which she conscause, and in a field ready for its necept-

school with the thank in the best treb field in an day, sind production, dues notifitly expressweetingers, do a while sections a high calculates significant he centiments which are caming such sequenced by the results of the state of the stat Advant to the the post of Equal chivilia. The Lorish new venture in the field of Spiritualisms. It opens its fair-pages with The Cong of Miss Paracher has been't, may the Col. one of Lady Scher's commeteristic articles, illus-A stormal graph, at do not the cive of the tweet for every faction, and if formed title) good third octions personale on the state on take, thought the hoost powerful incentives milentry.

The distribution of the second of the second of the second fine of the second seco

Total property and that "In all sorder as from it the most difficult of things, after is property, in deine print that a fullopped all cases for being endmently s, the willing that the is actively opposed angent, since, if we begin by shalling a no it ?. The edit Toper's to believe, however, welves, and surged in Streeting our own faults that the glorge, have both oders from the light take one by one, we shall be come in dels of perfect antherationed to great organization faith singuition, wise in our virtues. "Accel Enfortunately to the had geogled to in the Risley of Puelin, Principles himself with this list of all, the convergent of the estimated attack Spirituals, then the of paramount importance, for, as the Type factor front, the Catholic edinicg would fall greet Arist the says, ! Philosophy teaches us for hef we the tend of the croser to entury, and with the definitarily that which others do by comput-

I should like to give some attention to anpased to such a catastrophe. This fast remark sther contribution, Meloncolia and Recuerdus," Undd, not fully understanding a widd, e.g. on fully which in its handling might remind one of Zim-

LEANIT

The Rome's, Irite, Paris, October number, is part, however, can only be included in here and there, and such parts as are neglected, should regard even an epicure with leniency. Passing Fols Valle's "Researches," I come to a Regio generale du Spiritisme, in which the president of a small new group of Spiritualists at Beaunelay, amountes wonderful success at their stances, "Ten minutes after the sitting began, a suffering spirit of one who had committed suicide with alcohol, appeared in the medium, from his grasp." After that a woman maniwas being made of her property. More than twenty thus made themselves known, and their wants, anxieties, sufferings, were fully exthe sorrowing plaints were pitiful. With each the changed voice, physiognomy, the expression of deep saffering, was such as no somnambulist could of himself have personated."

Under the head of Fait de Privision is reworthy family, which I know, visiting often The Attorn of Hogar, says the magazine in year ago a charming young lady of this househand, makes the statement that, "since the in- hold, a Mile, de Da then twenty years of age, announced to her parents and friends that at mented every day." This is of course refuted date, she would cease to live. Surrounded by all that wealth and good society could afford. she seemed to be the last person who would desire such a speedy dissolution; but it created in and sätisfactory reply--too lengthy to be quoted her no sadness; on the contrary she regarded it joyfully and as a day of deliverance. As, sometime later, she was a little indisposed, her parself as above. Ere long a telegram announced | transformation." to her family her decease at the predicted hour. It was not a death; it was a lovely human crea-

Banner of Light- a "Response" to the question ture transformed, as it were, in a beautiful duty, in reforming those abuses of which both ray of books and the Banner of Light. I was

have occurred in France, in Paris near the

an account of a scance at Terre Haute, as re- an account of a double consciousness experi- very good prophet, but I see in the distance a ported by Mr. Boyd Bond. Immediately fol- enced by a Miss Mary Reynolds in the year 1815. Branch Office for the Banner of Light in Lonlowing this is a notice of "Spiritualism Among" at a settlement near Oil Creek, twenty-seven don, at which all its estimable books may be was the learning displayed by the holy just to. the Slaves" (people of the Slavonic race), which i miles from Meadville. The story is told by an had as well. That is a work for some enterprisformed to, that Time of the professors before is in substance—as Lean but briefly report itwhom she appeared exclaimed: 'Oh, you are as follows: "The Slaves from the most remote. you are the veritable goldless of science, see as divide into various orders, as Dziai, Willie, Rosolki, Duhi, etc. . . . The priests, who, from mankind?" The greatly admired Rama Bai their high seats, preach against Spiritualism, then replied in "Sloka," "I am but a poor anothematizing also its adepts, serve our cause manifestations of spirits, visions, obsessions, &c. have taken by being permitted a seat amoneso mumber is inferior to the free-thinkers, who acmany mental distinguished merit." A have said copt willingly our dectrine. In Dalmatia I of a possible dual mental existence such as I with great attention. After the address_reabove that she is a "medium," but this I see is have known a great number of mediums, of diverse manifestations. Through their aid remarkable phenomena losgur daily, thus aiding this conducted and so generously distributed in the demands of the church in the traditional data ental principles of them all a that is to say, has be entered, "Let us see if the dismons will do The length of the thinking self, of the crease to us what they do no others.' Suddenly their tree cause, title needed, which sent for himan teaches were extinguished, strange noises were ance. The Count is a t probably aware that Kardee's," Book of the Spirits" is already to be had in the Polomais, Larguage, edited by Mr. Grodeinski, of Limberg, Galicia.

A letter from Janovo, Bussia, announces the ranslation into the Rus dan language of a work entitled, "The Miracles of Our Days," by M. Auguste Bez (Jean Hilaire?). The writer says: A begin to see the spirits, and to hear them talk. I saw the spirit of my uncle, who resided ten versts from Janovo, at the moment when he committed Suicide. Thave seen him four times. He was not a Spiritualist, but he had belonged release martenis, in his anterior existence, to a and that oblized its sick to kill themselves rather than be a burden to their families."

Another story comes from Viatka, northern Russia, maranteed by the writer, which is, bijedy, this: "In 1872, at an institution for children, and when all the pupils were asieep, an unknown, terson or spirit), enveloped in a white yell, estered the dormitory, approached? whome of the heds and gently bent over the little occupants, regarding them with a look of tenderness. Several of the scholars awoke and trembled with fear; some closed again their eyes and stopped breathing as' the phantom' approached. The intruder then vanished. The next morning this affair was the sole topic of conversation. Watch was kept the following night, but the phantom entered mysteriously: the tranquility of the children was disturbed, all the world was alarmed. The superior sought to seize the figure, but nothing remained in her hands. Once, when a strange noise came from the piano, the 250 scholars fell upon their knees; some crept to the altar in alarm. The mystery, was never solved." Anna Boltine.

M. Hugo d' Alexis has been paying acvisit to Mr. Ch. Hue, an "Officer of the Academy," who writes that the portraits which this artist-medium produced at his house were made amid general conversation, he responding to questions which diverted his attention so that he did not see what his hand was executing. Several, likenesses were thus produced -- "one of a charming young girl, natural size, features harmonious, innocent expression, hair trises falling some time in February. Her Imperial Highnaturally upon the forchead and about the head. This was signed Gr. It was the admiration of the visitors, and connoisseurs recognized in it the touch of the celebrated Greuze."

"Spiritualism in Oran," Algiers, is a pleasing feature of the Rerne, which should have much attention if space permitted. "About six months ago a number of Spaniards, who had left their country to enjoy a liberty denied them at home, formed a "circle" for psychological studies. Several writing mediums have already been developed; one, a woman, writes in a somnambulic state. In another family, named Martinez, the scances have proved-very impressive, | itualist, which explains itself. It will ever be a Mme. M., a young lady, and a boy, being the matter of regret that reports of such séances mediums. In several instances persons suffer, are not kept out of print until at least those ing from some disease have had prescriptions engaged in them are satisfied of their genuinewritten for them and remedies named, though ness. the parties were unknown to the mediums.

BELGIUM.

Le Messager, of Liege, October 1st, though counted the following: "At St. A. in the Jura still retaining its limited dimensions, always has much to commend it to the thoughtful. spirits. It is occupied by a most honorable and | Under the uninviting head of "Palyonic," the vestibule of death, many valuable, truthful some relatives near by. A little more than a thoughts are, enwoyen. "Corporeal death," says the writer, "which people generally regard as the greatest of all misfortunes, that which is irreparable, is then, when the end the end of twelve months, at such a day and fixed by nature has arrived, a happy necessity. To the wicked, to the voluntarily blind, it is a salutary arcrtissement, a transformation that shows to the most refractory the truth in all its beauty. It is the grand institutrice, the grand initiator, the counsellor supreme which must be heard and make itself obeyed. For the good It is a great and joyous moment," &c. "The ents sent her to Cannes or Hyeres, I forget knowledge by connaissance-of death is the sciwhich, and on her departure she expressed her-tence of life itself, of which it is only a happy

"Whose fault is it?" introduces some excellent suggestions regarding our duty, "our active

why so many mediums pretend that they commune with Christ, and a continuation of one of
the many valuable betures delivered by Prof.

A letter from Mr. Rossi de Justiniani, of
the many valuable betures delivered by Prof.

Smyrna, says: "We have an entire khom here
and under great excitement. The fifty or sixty

men and women daily complain. . . . One told that that paper sells with great rapidity,
and I heard the different people asking, has
cousing others. Poor age! though we term it prefers to suffer and rest unfaithful to herself,
and I heard the different people asking, has
accusing others. Poor age! though we term it prefers to suffer and rest unfaithful to herself,
and I heard the different people asking, has
the many valuable betures delivered by Prof.

The fifty or sixty

The power of money, the force
thread the different people asking. The power of money, the force
thread the different people asking. The power of money, the force it mattive was given I saw the whole twentytime been published for our delectation. Mr. families that reside in it affirm that they have of yanity, is then considered; "while if the five copies sold in less than five minutes. I seen stones falling about them without knows geremonies of your religion, if ridiculous in your don't praise myself, for I am supposed by some his writing upon a slate with his tinger, and the ing whence they came. The windows are broke eyes, often mere buffoonery, failing to make to be Mr. Fletcher, and that may explain the you walk firmly and resolutely in the sanctify- reason why I happen to be sought for. I was At a private some, one years sin e Lord verse side of a slate without contact. Mr. J. Wil- mates, but no one is induced." It reminds one ing work, . . . leaving you in the end with also told by the voluble lattendant, whom I of several very marked cases of the kind that only disaffection and indifference, whose fault found out after to be Mr. Fletcher's footman,

> From the Banner of Lift the Berne copies Pennsylvania "Historical Collections," giving sold before they were unpacked. I am not a Episcopal elergyman, Rev. Tim. Alden. The ling mind to accomplish. months, she recognized neither father, mother his opinions carry great weight. have been called upon to notice heretofore.

of the African Appleius, one of the most famous baner will be read by Mr. C. C. Massey, and will of the Latin writers of 'the second century, no doubt prove highly interesting. After noting the general prevalence of a belief in a supermundane interference in our affairs, ally employed, and are meeting with great sucand many historical items in which 'the Sybils, less, among whom are Mr. C. E. Williams, W. Tertullian, Cyprian and others are introduced, A. Haxby, Mrs. Florence Corner, etc. So the the writer says: "Between the gods and men," according to Apuleius, in his Apology, "there are found placed certain divine powers, intermediates by their nature, and by the space which they occupy, and which are the beings that preside over all divinations, and all the prodigies of magle."

Sr. D. Niceforo Filalete sends forth with great regularity his neat, monthly magazine, the Anndi Dello Spiritismo, (the October number being now in hand,) which is destined to stamp upon the age, this present glorious age of Italy's freedom from the ecclesiastical yoke, an impress of true spiritual beauty all time hereafter cannot obliterate, save through the universal wreck of humanity, and all the monuments of its genius.

'Catholicism before the time of Christ,' chapter X of Viscount De Torres-Solanot's great work) occupies the first ten pages of the Annali. Buddha and Buddhism; the expulsion of the latter from India: Brahmanism and M. Burnouf's views of it; all forms of religion being man's work, and that on liberty or intolerance depends the progress or decadence of the people-these are the topics principally dwelf upon

S. D. de Damiani writes from Naples regarding the successful taking of spirit-photographs in his presence, and through the mediumship of several distinguished ladies, including the famous beauty (at least in former years) of Rome, Mme. Cornelia; at least, if I am not mistaken in the person, whom I knew well in Italy some twenty years since, and who, if now the spirits' medium. may be turning to good account the fascinations of person and the refinements of education bestowed upon her by her distinguished father.

In Florence our doctrines are making a like progress, manifestations are increasing, some of a nature the most convincing possible. S. D. de Argine writes with much confidence in the matter, and says at the close of his letter: "Each one of us returned to our homes with a branch of palm or olive," which had been brought by the spirit Paolo.:

From the Banner of Light the Annali copies the account of a scance at Terre Haute, as reported by Mr. Milbourn and nine others.

A thrilling story of prevision during sleep comes from Turin, and is reported in the Gazetta del Tribundli. A young lady, Egidia, (the affianced of one Antonio) saw in her sleep the assassin who dealt him some fatal blows, and she eried out: "Manima, run to Antonio, they are killing him!" And so it proved.

-**--**-London (Eng.) Spiritual Notes.

[From Our Special Correspondent.]

The past few days in London have been al most the finest of the whole year, clear and cool, with plenty of sunshine, which presents a vivid contrast to the dull foggy days that are all too prevalent at any season of the year. The streets are filled with people, and the sliops have on their holiday attire.

It is said that the Empress Eugenie still lives only in the memory of her ill-fated son, and that she has settled to go to Zululand and kneel in prayer upon, the spot where the brave prince died. The journey will be undertaken ness will travel incog,, and will only be accompanied on the sad journey by one or two of her nearest attendants.

The world was startled a time ago by a wonderful ring-test which did not at all stand the test, and Spiritualism was thrown back considerably in certain quarters. A little time ago the readers of The Spiritualist were delighted with some well-executed diagrams illustrative of the experiments with the weighing-machine, and the article printed in connection with it seemed conclusive; this week we clip the following from the columns of The Spir-

THE WEIGHING-MACHINE EXPERIMENTS. As more experience has been gained, the experimentalists engaged in weighing mediums during scances are unanimously agreed that the automatic diagrams recently published were not obtained under satisfactory test conditions, and improvements are being made before new experiments will be undertaken

To the Editor of " The Spiritualist":

To the Editor of "The Spiritualist":

SIN_A letter from Dr. Wyld appeared in your number of October 24th, and our names being mentioned in it we had prepared a reply, stating that during the scances held lately in Museum street we had neither seen nor felt both medium and form at the same time. This we did not publish, thinking it better to wait the result of further experiments. We now feel compelled to say publicly that we look upon the diagram in your number of October 17th as not only worthless as any test of materialization but as likely to mislead. We do not believe the fact of a certain amount of weight, being recorded upon the diam of the machine to be any proof that the medium was not wholly outside the calmetal that moment; nor do we think the mere use of a weighing-machine without additional (precautions) Inct at that moment; nor do we think the mere use of a weighing-machine (without additional sprecautions) any security against frand, it being quite possible, by simple mechanical means, to hold down the cabinet, so that an apparent weight is indicated upon the diagram when, in fact, the cabinet itself is actually empty. The above remarks apply solely to the scances of which an account has been published, and have no reference to those held with other mediums.

C. C. MASSEY, Temple, Nov. 10, 1879.

GEORGE C. JOAD, Oakfield, Wimbledon.

Leaw at Steinway Hall the other night an ar-

I saw at Steinway Hall the other night an ar-

that they had the day before received the books The Messager publishes an extract from the from the States, and that nearly one-half were

young lady passed an evening at the Doctor's! We find in the Medium of this week a wonhouse, when she was in her seemingly natural derful account of molds procured by Mr. Oxcondition. The day following, meeting her at they through the mediumship of Mr. Alfred Furher brother's with quite a number of friends, and man. It is a most interesting and valuable exaddressing her, the Doctor was astonished to perience, and is a great addition to the accumufind that she knew nothing of what had trans- lative evidence at hand. Mr. Oxley has written without knowing it. They are in contradic- pired the day previous. Previously, arising from a great amount in relation to Spiritualism, and tion with themselves, since they admit the an illness that had prostrated her for several! is one of the clearest thinkers in England, and

her former faculties. It is a remarkable case president, Mr. Sargent Cox and was listened to marks were made by Mr. William Crookes, A short biographical sketch is found here also F. R. S., Prof. Plumptre and others. The next

Most of the London mediums are very liber-FIDELITY good work goes on.

Nov. 11th.

New Publications.

THE TRIBULATIONS OF A CHINAMAN IN CHINA IS the title of a new work of 271 pp. from the press of Lee & Shepard, 41-45 Franklin street, Boston, and is a translation by Virginia Champlin from the French of Jules Verne. The peculiar style of the anthor is well sustained by his translator, and the scenes portrayed in the present volume are of absorbing interest and frequent information, and are permeated throughout with the true local coloring.

T. B. Peterson & Brothers forward to our address a copy of "ANGELE'S FORTUNE," (256 pp.) a story of Real Life, by Andre Theuriet. Translated from the French by Mary Neal Sherwood. The narration mainly treats of Parislan life as to its scenes and incidents, and is of thrilling interest from inception to denouement.

RECEIVED: THE WORLD OF FASHION for December, published by a company of the same name in New York City, and at Mutual Library, Chestnut and 10th streets, Philadelphia. This is No. 2 of Vol. 1 of a meritorious production, and has an array of contents in which fashion plates, patterns, stories, poems, etc., etc., are harmonlously blended.

The Old South Church has n't been "redeemed" yet, notwithstanding its friends, endeavored to raise funds several years, ago for it by engaging a mountebank to cast obloquy upon the Spiritual Philosophy of the nineteenth century. No wonder the ghost of Chief Justice Sewell, and others of his bigoted ilk, are compelled to walk its floors in explation of their great crime of legally (2) murdering the mediums of by-gone days !

The recent attack upon Mr. Tibbles, the friend of the Ponca Indians, has brought out the expected vindication. Mud-throwing never did pay, and never will.

Special Notice to Spiritualists of Ohio.

Special Notice to Spiritualists of Ohio.

Brethren and Sisters, Friends of our Noble Gauss:

What are we doing to assist the spirit-world in their grand mission of laye? Are we doing our part in this grand work of promulgating the most furportant traths, the most glorious gospel of love, purity and holiness that has ever been prachamed on earth? Your careful consideration is earnestly solicited to these questions, and your attendance asked at a business Conference to be held in Cleveland on Saturday, the 27th of December, to be continued from day to day as the Interest and the wishes of the friends may determine. It is specially destrable that mediums, speakers, and old workers in Northern Ohlo be prompt in their attendance, and that every Spiritual Society be well represented. Left every fown and yillage where there is no organization set to it that one of more delegates are on hand to represent them. This is to be a Spiritualist Convention or Business Conference, and not a mass meeting to discuss all of the isms, theological or otherwise, of the day, neither will the time be occupied by long lectures of set Speeches. All who isms, theological or otherwise, of the day, neither will the time be occupied by long lectures or set speeches. All who are willing to be publicly known as Spiritualists are cordial-ly invited to be present and participate in the business. The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a beasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State. S. Biggenow, Chairman State Central Com. Millionec, O., Nov. 28th, 1879.

A Three-Days' Meeting

Will be held by the Spiritualists and Liberals at Merrick Hall, in Quincy, Ill., commencing on the 19th of December, A. J. Fibback will be present. Other speakers and me-diums are corollably invited.

Suffer on, Groan on, Sicken on, Die on, if you will not use Hop Bitters and be cured.

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