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The Rostrum.

The Sunday Question, and How to Settle It.

An Inspirational Discourse delivered in Kennedy Hall, Warren street, Boston, Sunday even-ing, Nov. 9, 1879, through the mediumship of W. J. COLVILLE.

[Reported expressly for the Banner of Light.]

INVOCATION.

Eternal Spirit, Infinite and all-pervading, thy children gathered here would praise thee with uplifted thought, with devoutest aspiration, with sincerest prayer. Thy temple is all space, thy shrine is every organism, thine altar every heart, thy dwelling every soul. No gilded dome or tapering spire, no costly edifice outwrought by magic skill of human artificer dost thou ask at our hands; no servile adoration, no formal deprecation, but the simple tribute of ourselves and all that we are and have, laid upon thine altar as intelligent sacrifice, in a life of purity and loving kind-Not on Sabbath or appointed feast-day alone would we realize thy near presence and rejoice in the fokens of thy constant care, but we would experience a thrill of joy pulsating through our whole being whenever we gaze upon thy works untouched by human hand, or look with admiring eyes upon the results of human genius and art. And in that thrill of pleasure which causes us to rejoice in thy work may we feel the presence of a spiritual magnet unseen by outward eve attracting us to higher spheres, and listen to the echoes of a supernal voice calling us in nature's manifold tones nearer, our God, to thee. When morning's rosy tints illumine the hilltops from whence nocturnal shades but recently have flown; when meridian glory dazzles our eyes with its transcendent brightness; when the last rays of departing light stream from the purple west; when evening shades appear and stars beam forth to shine through all man's hours of slumber: when the empress of the night rides through space in her luminous chariot, reflecting her borrowed rays on earth and sea; when spring with smiling face appears promising the gorgeous hues of summer flowers; when autumn fruits hang ripe and rich on the bending branches of laden trees; when winter's snowy mantle enwraps the earth in pure and glistening robe; in transports of delight, in lonely hours of sorrow, when prosperity's bright sun streams o'er our head, and also when adverse clouds o'erspread our sky, we would behold thee, and grow strong through lives of nobility and trust. May the cloud of witnesses who hover near, the bright-robed angel throng, make known their presence to each spirit here, and as through the varied scenes of our preliminary experiences we pass, may we be drawn nearer to each other and nearer to a knowl edge of thy wisdom and thy love through obedience gladly rendered to thy law. Though theories pass into oblivion, though empires fall, though human laws are altered, remodeled and repealed, yet thy truth forever abides. Within the holy of holles located within each human breast may we see thy light and rejoice in thy love, and whether praised or condemned by the voice of a multitude, may we develop strength to tread persistently along the spiral pathway which terminates in the eternal sabbath of the soul, where forever active yet forever restful the spirit praises thee forever in loving ministry to those who need assistance and a guiding star. In the service of love and duty, praise and thanksgiving, may we praise thee now and evermore. Amen.

DISCOURSE.

"The Sabbath was made for man, not man for the Sabbath." These eminently rational and befitting words, attributed to the Great Teacher of near nineteer centuries ago, we select as our motto or text on this occasion. In our remarks this evening we shall endeavor to present our views as clearly and concisely as time and ability will permit us concerning the question of Sabbath observance. There are five salient questions which we may ask and endeavor to answer They are the following: Why and by whom was the Jewish Sabbath instituted? Is a Sabbath, or weekly day of rest, a necessity? Should law enforce the observance of such a day provided it is found to be a necessity? How can we best employ a day set apart by common consent for rest and religious services? And lastly, How does the earthly Sabbath look to a spirit dismantled of clay, but increasingly interested in the welfare of those yet on earth?

In response to the first inquiry, concerning the institution of a Sabbath, from our platform, which endorses always the claims of Naturalism, and never those of Supernaturalism, we reply, God Instituted a Sabbath just as truly and just in the same way as he institutes everything conducive to man's well being. The ascer tained divine method of revelation is dual-in two ways: man is made acquainted with the laws and will of the Infinite Mind by the unfoldment of his own innate consciousness of right, and by inspiration re ceived from spirits known as guardian angels, controls and guides. The Jewish prophets and law-givers heard the voice of God in this twofold manner; their seers were usually men of refinement and culture—the very power of the priesthood being the natural outgrowth of their superior wisdom. The mediums of those days who exercised their gifts were, in almost every instance, persons taken from the ranks of the educated, the illiterate portion of the community being forbidden by the laws of the nation from making any display of their mediumistic abilities. The reason for this is obvious to every thinker who knows any-

thing of the state of the times, a somewhat mythical l and allegorical history of which has been handed down to posterity in the first five books of the Old Testament. The priests among the Jews, as among the Egyptians, were trained in medical matters frequently, and were many of them competent to perform surgical operations and to prescribe remedies for various ailments and diseases. They studied physiology before undertaking to discharge the duties of the priestly office, the special duties of these functionaries being to act as doctors of medicine as well as to fill the sphere of doctors of divinity, lawyers and judges. The priests were educated, the people uneducated and frequently turbulent; and hence whenever the priests knew that a demand of the age necessitated the passing of a law, they passed the law and added the threat of severe penalty as the portion of the disobedient. These old Jewish laws were very wise and good. Only the unlearned and bombastic in the present age condemn the laws of olden time; but the condition of society having changed amazingly since the Jews were a powerful nation, the laws they needed we do not now require—the threats and penalties and enforcements so necessary then, are impertinent and out of place in this age in an enlightened community.

To come directly to the point of Sabbath observance: We contend that the necessities of human nature make an imperative demand upon us to rest one day in every seven, for our intellectual and physical well being Man, in common with every animal, needs periodical food, sleep and refreshment, and to neglect to pay attention to these demands of our being is to break a law of God. In the days of the French Revolution men ried to do away with the Sabbath altogether, but soon found that they must observe it, as human beings were taken ill, horses and cattle died from overwork, and it was clearly demonstrated to every reflective mind that the Sabbath was not the outgrowth of man's superstition, but of man's common sense. It is rational to keep one day out of seven sacred to rest and recreation, and in what do rest and recreation really consist but in change of occupation? Idleness brings no repose, but only torture and mental toil to a being of active temperament; to lie in bed all day on a Sunday, or on any other day in the week, would tend to make any healthy, strong person weak and unhealthy; to fold the hands in listless indolence is not to rest. Usually, if you have cares, they are at such a time more obtrusive than ever; if you have difficulty in correctly making up your books and balancing your accounts, columns of figures and invoices, ledgers and day-books rise up before you in the air, and dance before your eyes in mocking derision of your would-be rest; but if the mind is rested by a different direction of energy, and the body, by its members working in a different way to the manner in which they usually work, by calling forth into active exercise a set of faculties usually dormant, the over-strained organs and muscles have time to recuper-

ate and regain a fresh supply of vitality. To think for one moment that God requires one day out of every seven set apart for his own glory is a fastexploding fallacy. If God takes one day out of the week, has the devil a right to six, or can man do what he likes with them? Every day is God's, and every day is man's. God is worshiped when man is benefited; God is slighted when human interests are not properly looked after. To-day we can appeal to man's reason and moral sense in many instances, but the spect as we are: they had, to show their power or the few ruling men in a community would ride over a nation's interest. The moneyed class, the eapftalists, the slave-holders, if there had been no Sabbath law would have forced their servants and vassals to toll unremittingly year in and year out. The Sabbath law was a wise institution, a looking after the needs of the working people, a philanthropic scheme set in operation by the friends of the people, not of the privileged class only. Superstition, undoubtedly, had much to do with the methods of keeping the Sabbath, but far away behind superstition we behold science on her calm throne nodding approval when all work is put aside on

a Friday evening. · You who toll for your daily bread know full well how delighted you are when you go home at the end of the week and know you have a whole day before you on the morrow wherein you need not toll for your living. You do not question as to who instituted the Sabbath: you know it is a wise institution, and that its observince is conducive to your comfort, health and prosperity. In the olden times if restrictions had been put on the people, they, feeling a liberty to do just as they liked on the Sabbath, would in multitudes of instances nave devoted the day to unlawful pleasures—to drinking, fighting, and a host of other disorderly occupations, thereby seriously injuring themselves and causng harm and annoyance to their neighbors. To go to the temple, the tabernacle, or the synagogue was not by any means an unpleasant or an unhealthy task. Jewish music was inspiring, the ceremonics imposing, a large congregation produced an animating scene, and the worship of Jehovan on his day was quite a different task to the tasks performed by a majority of the crowd on the other days of the week. Even dancing was a religious exercise; frequent allusion is made to dancing, to the accompaniment of stringed instruments of music, in the Old Testament, The religious rites and ceremonies of Oriental climes were and are practically amusements to a great many; the concert, the theatre, and even the ball-room appear to have been pressed into the service of the gods. The diversions of the Sabbath were numerous in this line, but week-day business matters had to be let alone cooking and other domestic works were not permitted. We see no fault to find in these old customs; by common consent one day out of seven ought to be set apart in every community and employed differently to the other six. One day in ten has been tried and proved

The divine origin of the Sabbath will in future days be fully recognized, but all belief in the Infinite compressing himself into a human-form and talking face o face on Mount Sinal, and writing on stone with his finger the words of the Decalogue, will be relegated to the realm of obsolete superstitions. We see no cause to dispute the theory of some Spiritualists that a disembodied human spirit produced direct writing in the presence of a medium in days gone by—we have cases of direct writing now every day-but if in response to an inquiry from Moses or any one else, or as a voluntary act on the part of an unsolicited spirit, two tablets of stone were covered with spirit-writing, the intelligence producing such a result was undoubtedly a departed philanthropist, physician, or law-giver, or the eader of the Jewish clan who could directly produce physical phenomena in the presence of his medium, the Jewish leader and law-giver. Without inspiration no meek man devold of eloquence, as we are told Moses was, could have produced any appreciable effect on a community; but when surrounded with the halo of inspiration, so bright became his countenance that it was all too dazzling for the ordinary eye, unaccustomed to such brilliance, to gaze upon.

Whatever foundation in fact there may be for the

much spiritual signification there may be indeany in- by, led into an atmosphere of holiness. Refinement | man should step in to conflict with that voice of God in spired narrative or record of inspired atterances concerning temporal matters, bibles are not silent, neither are spirits who love humanity in any age or clime, as temporal requirements must be met and physical necessities provided for before the human body, aptly designated in the epistles as "the temple of God," can become a shrine in which the voice of God can be heard or his presence manifested. Conscience, the inward tribunal in every breast, is ever God's audience chamber; but any one human spirit, however learned. gifted and gracious, is never so high or so competent to deal with every problem in life as to be in a position occupying which he can afford to spurn all adylee. counsel and instruction which comes to him from minds other than his own. The day is fast approaching, if not already here, when every tree will be indeed by its fruit, and the divinity of the mission of every spirit tested by the amount of practical good that spirit conveys to humanity through verbal or obenominal teachings. An utterance can be no longer regarded as divine, because it forms part of the scriptures of Christendom-a law no longer a law of God, unless it proves itself experimentally precious to mankind. God ind Nature have been divorced in human theories sufficiently long, and the necessity of their retinion is today more than ever apparent. In whatever way we discover truth, it matters not whether it be while failing from the lips of oracle or seer, or coming to us when alone in the sequestered silence of some wood, or in the solitude of a secret chamber; on land or sea, by night or day, alone or in **com**pany, God's truth may be and is revealed to seeking souls.

We do not do away with the idea of the wise Paternity and loving Maternity of the great Over-Soul, as Emerson styles the Deity, because we come to the knowledge that the Infinite Spirit works throughspirits of limited growth and capacity both in this and other worlds. God means to us more; not less, than in the past, and God's working spirit, unconfined and free, is not limited by hook or church, or chosen nation, but, even as the air and the sunbeams, pervades all nature and permeates each living form. If the institution of the Sabbath was merely the result of man's knowledge of his own and his brethren's needs, what matters it? It is divine because helpful to us and required by us, and in the sphere of the larger divinity it had its birth, and continues to grow and thrive.

In answer to a question asked by many: " Should law compel us to observe a Sabbath?" we reply: Law should prevent you who are employers from tyrannizing over and invading the rights of mea and women of children whom you may employ. A cierk or a mechanic who would argue against a Sabbath law when reasonably framed and wisely enforced would indeed be blind to his own interests, for if there is to be no Sabbath law what is to prevent unkind and unreasonable people, who have means, and own mills or work-shops, or keep stores, from enforcing upon their employes the non-observance of a weekly day of rest? In the present over-crowded state of the labor market in America, and especially in England, capitalists have many opportunities of taking advantage of the neces sitous condition of thousands of honest people, able and willing to work, but who can obtain little or no suitable employment in the present transition state of trade and commerce. A Sabbath law which would make it a punishable offence for any man to discharge mply because they refuse to work every day without intermission, thereby throwing them out of employment, because they were not disposed to shorten their earthly lives, and perhaps hand down to unborn generations debilitated constitu tions resulting from their over-work, would be a very wise and good law, at which no just and humane person ought to take exception : though a law so arbitrary as to absolutely forbld any person employing Sunday to suit his own pleasure or convenience, provided his pleasure does not interfere with the rights of others, is a law out of harmony with the Independent, liberal spirit of the age. Laws, like everything else, should be the effort of the merelful and the intelligent to preserve and increase social order, and ensure the amelloration of the condition of the people living under the law. We contend that if you have a person in your employ who is willing to work for you on a Sunday, and does not appear to be injured by it, and you pay him extra for his extra time, this is a private matter between yourselves; but if, knowing he's in a strait place financially, you threaten to discharge him, however faithfully he serves you on six days, simply because he will not also labor on the seventh, there should be some court of appeal to which he can fly, and thus escape being thrown out of work only because he wishes to preserve his health, or satisfy the cravings of his emotional nature. The law here, while it might interfere with the license of a moneyed few, would ensure the liberty of a far larger class in society, who would find this statute a means of protection. A law that says you must be in the pew of your parish church every Sunday morning unless you are ill, whether you wish to be there or not, is a law with which we can have no sympathy; but a law that sees to it that if you wish to occupy your place in church you shall be free to do so, is a law that commends itself to every freeborn citizen. A law that would fine or imprison a boy for playing marbles on Sunday, if he disturbed no one while playing, is a harsh, despotic, unreasonable law; but a law which makes it a punishable offence for any one to disturb a congregation of any kind, Christian or Infidel, is a reasonable and just provision for the noninvasion of the rights of free men and free women to enjoy their own opinions unmolested.

What sympathy can any moral reformer be expected: to have for a law which allows drinking-saloons to be open on Sundays, and compels theatres to remain closed? Many persons frequent drinking-saloons who are not yet sufficiently spiritual in their nature to enjoy a religious meeting of any kind, or to attend a lecture hall to listen to the enunciation of philosophical ideas, but who can be reached by the drama or the opera-We look upon the Concert Room and the Theatre, the Museum, the 'Art Gallery, the Public Garden, and a host of other popular resorts which have power to refine and elevate popular taste, as the vestibule of the church of the future. A good lesson may be learned in a theatre, and a soul quickened into new life by the magic power of good music, both vocal and instrumental, far more readily in many instances than by an intellectual oration or set religious service. The Catholie church owes much of its strength to the provision it makes for man's a sthetic requirements. Spiritualists more than any other class of persons should press the arts into the service of religion; the music, the flowers, the artistic ornamentation of this hall in which we are gathered to-night; are means to an end. Many of you who are visitors would look in our doorway and go out again before the exercises commenced, if we met in a dingy hall which suggested nothing but gloom and unartistic barrenness. An appeal to the senses of many is an appeal necessary to be made, and the impression a speaker's words often produces upon an audience is due to the appropriateness of the place in which his remarks are made. By cultivating a love of the beauti-

well as by name. Anything which tends to excite the animal passions, and to fill the mind with desires which are impure, is not only wrong on Sunday, but should be discountenanced, and if possible suppressed, when exhibited on any other day of the week.

If we had the care of children, we should teach them so to observe Sunday that it should be their happiest and most cheerful day. Their lessons should be aside, but special toys and amusements they should have; not a Noah's Ark accompanied by a literal tale of a great flood-dasting for weeks, in which animals. and beasts and birds and reptiles and men were all huddled together in a limited area, in which they would very soon die of the most lagthsome diseases bureflorts would be made to callst their sympathics in some occupation combining relaxation and amusement. Lyceums well conducted are a great desideratum; religious and moral teaching may be very rational and entertaining, and should occupy a large share of attention; but the lessons usually taught to children in Sunday Schools are of a nature to develop absurd credulity or an after contempt for religion altogether when the children arrive at maturer years. Spiritualists are frequently culpable in sending their children to the truth known to be truth by the parents. Far better let your children play at home and have no religious instruction at all, than send them where the truths which are dear to you are scoffed at or pronounced infernal delusions attributable to the wiles of Satan. Retribution assuredly falls to the lot of every parent who adopts such a course; such parents receive from their children insults hard to bear, and must, if they reflect, trace the cause which produced those insults to their own folly. Give your children a rational idea of a day of rest, and let it be to them an occasion on which they receive enjoyment and culture, and go to their tasks at school on Monday morning with refreshed brain and clastic step.

To you who are children of larger growth we would appeal for a due observance on your own part of one day out of seven. You ought to have a respite: your nature demands it : you have a spiritual nature which needs food, as well as a body that needs rest, and you can develop your spiritual powers by resting your physleal, and rest your physical by developing your spiritual. The true church for you to attend is that place where the most successful appeal is made to your best nature. If you attend a sacred edifice devoted to religious worship and find the services therein do not meet your wants, if the discourse of the minister makes inquire whether on the preceding day you went to the Catholic or Protestant temple or to the spiritual lecture-you went where the mental food did not agree with you, and it is unwise, to say the least, on your part if you go there again. So liberal a view do we take of Sunday observance that we are no more ready to quarrefor dispute with you because you cannot draw your inspirations in the way in which we draw ours, than we are ready to quarrel with the Italian because he likes fruits and macearont, while the Englishman solid meal of roast beef a If we have reason to believe that the Englishman's diet is prejudicial to health on humanitarian and physlological grounds, we ask him to try another kind of food, only because we wish to benefit him and feel convinced that he is injuring himself far more than us by adopting a mode of dlet which gives the digestive organs so much work to do that they will soon wear out. If we see you tolling and slaving every day (Sundays included) we do not say God is angry with you because you do not pay your dues to him on the day on which he desires to be specially honored; but we say, My dear friends, I can show you, if you will let me, that you are suffering from want of recreation, and I should be glad to show you where and how you may derive benefit to yourself with injury to no one else.

We contend that every individual should be left free to use his time as he will, provided such use does not entail misery upon others. With reference to opening theatres on Sundays, we would remark that, in our indepent, if the opening of these places of amusement on that day entaits suffering upon those who perform and those who attend the performance, then, unless you can prevent such a catastrophe; keep your thea tres closed on one day of the week; but if artists and those employed about the buildings require a day of rest (as of course they do as well as other people), it would be advisable to close a theatre occasionally on some other day of the week and open it on Sunday, to give those an opportunity of attending who canno conveniently go on other days. Though most people get through with business early enough to frequent places of public resort, still a large class are fired when they get home, and a remaining class work so late as to deprive them of an opportunity for recreation on week-days. A theatre open sometimes on a Sunday afternoon or evening would perhaps accomplish great good, if no intoxleating stimulants were sold on the premises. How infinitely preferable that your people should witness the drama instead of spending their hours in the drinking-saloon, imbibing beverages which tend to rain health and pocket, debilltating mind and body, and leading to iniquity of every kind in all its varied shapes; how infinitely superior would that state of society be in which the father goes with his family to a place of innocent amusement on the day of rest, instead of leaving his household while he gives rein to his unbridled passion for strong drink in some neighboring tavern.

We may in measure agree with those who say that on one day out of seven man requires to devote himself to the development of his spiritual nature; but we reserve to ourselves the right to our opinion concerning the modus operandl of spiritual development; some people think they will increase in spirituality by incessantly falling on their knees and calling upon the Lord; others by frequenting prayer-meetings and revival services; and yet others seem to think Sankey's hymns, if sung frequently enough, will constitute a passport to heaven. Some Spiritualists think the spirit-world will come nearer to them if they sit in a developing circle with air and light shut out—a circle which develops disease, irritability, strife and contendeveloping circle is anywhere where kindred minds are delighting in each other's society and taking into their systems pure air and feasting their eyes upon the , in living a pure life, beauties of nature. I pray that you may all go to God's temple every Sunday and drink in inspiration to supply you with strength to discharge the duties of the coming week; but I shall not find fault with you if in your church the "sad sea waves" are the preachers and the birds the choristers. If walking in the country, or sailing or rowing on the water, does you more good than sitting in a church or lecture hall, it is clearly your duty to observe the sacred day by indulging in Swedenborgian idea of correspondences, and however ful in nature and in art, you will be surely, even if slow- these pure and innocent recreations; and no law of and subjected himself to the bitterest persecution at

leads up to morality, if it be refinement by nature as well as by name. Anything which tends to excite the God in spirit and in truth when you have blessed yourselves and thereby become the means of shedding blessing on others. It must be left to every individual to decide for himself, as, to what course when pursued ensures him the most good.

In concluding our discussion of this theme we will endeavor to reply to the query, How does the Sunday question look to the spirits? We have frequently been asked if we cat, sleep, and have amusements in our spirit homes. We have always answered. The need of sleep, and recreation is never felt by angels, but all spirits who have not attained the celestial degree need these things, because they have not yet so learned to live harmoniously that constant activity may be carried on without unrest, fatigue or exhaustion of vitality. Labor has been pronounced a curse, but honest, healthy, happy work, must ever be a tich blessing. We labor when we overtask our faculties in a certain direction, but we are utterly wretched. If idle, the human spirit is made to be incessantly active, but the perfect regulation of activities, so that vitality is always being generated and used in equal proportions, thereby making fattgue an impossibility, is a happler state of things than that which is the normal condition of spirits on schools of the sects on Sundays, where doctrines are cearth or any sphere adjacent to it or within its atmo-Instilled Into their minds utterly at variance with the sphere. Spirits who usually enter into direct communton with yourselves need periods of rest, but in spirit-life these periods are not stated intervals as they are with you. We rest whenever we feel to need it, but we have an advantage over you in this direction, that when we seek retirement we can glways find it. You are not able to rest well oftentimes when you need repose sorely, because of noise. In the street or in an adiduling apartment, or on account of too much light. The spirit disroled of clay can traverse space at will, and can thus, if he desires, transport himself to a retired darkened chamber where stillness reigns around and where other spirits are in repose. We need not set apart a day by coromon consent for the susponsion of business and the partaking of rest, but in your world you need that such a day be set apart. You can rest better when your fellow-men are resting than when

they are busy. Sensitive mediums often cannot hold successful sittings and obtain satisfactory manifestations on Saturday evenings with the same readiness that they can on Sunday evenings, owing to the disturbed state of the mental atmosphere on the one day and its comparative stillness on the other. Scances held at midday are frequently not so successful as those held at the evening hour, even though early in the day sliters may be equally harmonious and conditions rightly obeyed; you irritable, and causes you on Monday to come dawn's slittings carly in the evening are often productive of to breakfast with a gliim face and discordant voice, less beneficial results than those held at midnight; the and when at your business to drive customers away by reason is obvious passivity is far more readily inyour frowns and unpleasant manners, we pause not to | duced when things are quiet around us than when everything is in commotion. A screne state of mind Is born within you far sooner in the country than in the city-at night rather than in the day hours, . We all of us unconsciously sympathize largely with our nelglibors; when they are restful we can enjoy repose; when they are disturbed we are agitated, and often we know not why. Many mediums feel hungry when their friends are hungry, when they themselves have just had a good meal. This communication of sensaflons is a something concerning which the spirit-world. one a great deal to kny and nea stores remained open on Sundays, many of you who did not have to work in them, from purely selfish grounds, would agitate that they be closed if you were obliged to pass, them. The eye becomes wearled and the mind faded by constantly witnessing an active emplayment which becomes monotonous through constant rebetitlon.

> You may try and keep the Jewish Sabbath instead of the Christian in a country where legislators are favorable to Christianity, and you will find that unless you live in a retired part of the country your attempt wiif be largely unsuccessful. The schoolboy who takes Saturday for a holiday and uses Sunday for learning his lessons, will discover eventually that it would have been better for him to have studied on Saturday and given biniself up to different pursuits on Sundaynot because God in anger will punish the boy for doing his lessons, on God's day, but because the boy's constitution, needs to take recreation when the cares of the week have been laid aside by a majority, as in that reposeful atmosphere the depleted energies recu-perate most readily. If you occupy the position of religious teacher, and have to attend to your duties on the day of rest, you should select some one day in every week in which 'you give yourself up to rest from your usual work; for you a day's shopping, visiting, walking and theatre-going may be exactly what you need in order to rest the strained faculties and call forth into action others, that, otherwise would remain

We contend for the observance of one day out of seven on physiological grounds, and can appeal to the good judgment of the materialist as well, as to that of the most devont religionist; but from our standpoint a Sabbath has a yet deeper significance. We do deem it advisable that you should not consume all your time and energies in looking after your body and intellect; your soul makes demands upon you, and unless spiritual culture enters into your educational plan, the day will come when you will deeply-regret that you have paid no attention to the claims of your higher nature, oung men and women -you who spend your time In frigolity - the day may quickly come when you will lose your health and your power to enjoy the pleasures of this world. Do you wish in your last days of earthly life to be whining, discontented invalids, with no fund of peace within from which you can draw supplies? Making money is not everything. You may lose it after you have made it, or you may quit the body and leave it behind your A position in this world, if you gain it, you may through ill health or misfortune be incapacitated from filling. Is it not wise to give some thought to those higher duties which, when performed, fill the soul with everlasting Joy? It is good for your body and for your mind, and eminently conducive to your happiness, to intermingle the spiritual with the True religion certainly does not consist in outward forms punctiliously observed, but in so living that other lives are brightened by your life. Would you honor God? then go to the bedside of some sufferer and bestow a relief which loving, sympathetic hearts alone can give. James, in his epistle, cannot have tion oftentimes, but spiritual gifts rarely. The true, missed his mark very far when he gives his definition of pure religion and undefiled. He argues that it consists in ministering to the sad and the distressed and

Christlan ministers, you have held a recent convention, and tried to enforce the observance of the Sabbath in the old Jewish style; take home with you two thoughts: You contend for the observance of the Jewish law in all its details; then what right have you to the name of Christian? You claim that desus is your master, that the words attributed to him in the gospels are infallible, that his actions are the works of God. He was the most radical reformer the world has ever seen-

the hands of dewishing of \$180 / a count of the attir atof each off of the time be essented to the device of mandments in a styling class particulars. He was a notorious as an elletrade : but be tau it that they who broke a Satdath Liw Higoder to hear a sufferer or took agood to more newell for its advance of the who let a bir can institution stand between them and their duty to include gibber. As I the second thought we would give you're, that you's and convicted at the bar of Meses as breakers of the whole of his law if you bar of Meses as because one of a feet as faw if you are a single mousel of Lapawith your ease or pork with your beaus before t doing put in the convention. He who offends in one point is as guilty as though he had estended to all according to the standard of Moses, You, industries, have taken the Caristian terme, but you are occupying a position with reference to desus, identical with those who should "Creaty him! Creaty

Het the new settles of the titues regulate the laws Let you observances be the received can but study of your own real mode, in hor hor afould that food with confined to on his cidlifren when they are offering him earthy an on the strategy by tradition of the off time and whereas are to also the strategy by tradition of the statement of the constitutes of their of the tribless has which the classifications of their Thessay call them. The Sales that was made to purpose of howefor the Saldarhit the two to the effective and the term to what we have

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of one tastes on earth of sabbetth peace. tihm ses of truth your eyes our see that tired mourner, hever fe at-A Sabbith morning waits for thee. The pretude of a day of rest Tallast for all eterony, At her, peace the spirit shall intil, And all Habars work in harmony

Which can the immortal splift for a

Golden Wedding.

Lather Life tof the Banton of Light A number of the friends of Mr. and Mrs. M. S. Barnard of the First Society of Spiritualists, knowing that the difficth anniversary of their wedding day was about to occur, gave them a hap-ne currerise in a cash present. The friends gathered with the first and the first section of t

knowing that the difficth anniversary of their worlding day was about to occur, gave tho ma happy surprise in a cash present. The friends gathered in goodly numbers on Monday the 24th of November, at their techdence, No. 71 Horatio street, when the presentation took place. Of the family present were Mr. and Mrs. Barnard and their two married daughters and two grand-daughters; these comprise all the immediate relatives except a grandson, who was absent. Quite a number of well-known Spiritualists were in attendance.

In the course of the evening Mrs. Van Horn recited "A Royal Princess," by Christina G. Rosetti; and also Mark Twain's response to the toast, "The Bables," at a dinner recently given to Gen, Grant in Chicago, Mr, and Mrs. Barsmard, as they stood side by side receiving their friends, looked as though they were colebrating their twenty-lifth rather than the liftieth anniversary of married life. As the eldest grand-daughter, Miss Mitchell, a veng Luly of about eighteen years, stood by her grandparents, a beam or eyous happiness encircled their countenances. Dis Gioss sang "Oth, don't be Sorrowful, Darling," after which Mr. J. A. Corino in a few remarks made the presentation.

Mr. Barnard in (esponding said he would rell them how he became acquainted with his wife. He, was in the habit of calling at No. 1 New street, and he met this hely, who was visiting their, diffy-one years ago at twelve o'clock, noon. Twelve months rolled away and they were married; she promised to be a helpment, which she had been fortunate in having friends, as evidenced by the present gathering, he would mention one circumstance that had embarrassed, him somewhat in business addies. When the

as evidenced by the present gamering, we some mention one circumstance that had embarrassed mention one circumstance that had embarrassed what in business affairs. When he mention one circumstance that had embarrassed him somewhat in business affairs. When he became a Spiritualist his partner in business turned against him and injured him; but one day this partner was taken sick and passed over, and it was not many months before his spirit came back to Mr. Barnard and begged his pardon for what had been done. We have met here to-night, said Mr. B., to celebrate our golden wedding. This is the last one we shall cyclebrate on this side of the shining river, but over there we shall have another, and I take

celebrate on this side of the shining river, but over there we shall have another, and I take this opportunity to invite you all to attend.

After the presentation greetings were exchanged and dancing participated in. HERBERTUS. New York, Nov. 24, 1879.

The miser is the great original chest protector.—

Koreian Correspondence.

ECHOES FROM ENGLAND A NUMBER PWENTY-ONE.

BY J. J. MORSE, t and Correspondent of the Lemmer of Light in Great Reitsen.

Five months have passed, Mr. Elitor, since your correspondent dast sought, the hospitality your columns, and now he feels his first duty is to state that his silence has not been the result of indifference or forgetfulness. At first, press of work prevented; next, the dearth of any news of realf importance ; and, lastly, an illness that laid an embar 20 of near eight weeks upon all but absolutely necessary literary work. Happily the last cause is now removed, and ence again the writer makes his bow.

It will no doubt be noticed with pleasure by your Boston and New England readers gens, erally that the meetings carried on by J. William Fletsher at Steinway Hall, London, have maintained their interest unabated. But the Leave to the official and fortery the wisher you so couri has fact being distributed. That, in spite of these it is a year and a free distributions, each with and more established. For low here yearn estrees, trougs of friends, bondon Spiritualists have been The low how joicean lest teen, troops of friends, kondon Spiritualists have been tended you a neighbor of the neighbor has been therefore, so just the state of the better place where you an increase he pard spinging. This you will obey the light in the late of the your low place where the light is been been the pard spinging. This you will obey the light is been been considered as who are the leaders of the late of the same for reflections not too creditable to those who are the leaders of of our cause. At the time of writing a committee has been formed for the conducting of a series of meetings to be held in Goswell Hall, and on Sunday next a native plats of the part of the part of the said althours will be again open to speakers. The Steinger of the critical that frequently occurs. American is the crush that frequently occurs. American codist Church was engaged for me. Mrs. M. Milmedia and speakers find London both an hos-cler, of Eureka, is lecturing in Sacramento on

media and speakers find London both an hospitable and profitable resting-place.

The labeas of Dr. J. Mack are still constitued amongst us, and report speaks as highly as ever of the results of his work. His longery expected hook, "Healing by the Laying On of Hands," has at last appeared, and, from a careful perusal of its contents, the writer can confidently recommend into all interested in the subject in the first and instructive. The work bears the imprint of James Burns, London, Dr. Mack pecently held a very successful public healing service in New astleson-Tyne.

A convention of Spiritualists was recently held in London, but the attendance was only small, and no preciseal work, in the interest of the cause was done or suggested. Opportunities for unimited talk can be dispensed with Work, and not words, is the reprirement of the work and not suggested. Opportunities for unimited talk can be dispensed with Work, and not words, is the reprirement of the Loris.

The British National Association is in a fair.

our. The British National Association is in a fair way for at last finding smooth water, and it is, to be hoped, the asperities that it has recently encountered, may be suffered to die out, beyond on ountered have be suffered to do out beyond revival. Its forthightly discussion meetites have been resumed, and as in quart years they have done à large am sunt of good, no doubt such re-suit will attach to them at the close of the pres-

Shift will array to target a very tree of grown season.

The new paper, Scientifical Motes, still contingues to win its way into public favor, and not death it will become a power.' A company is being promoted for the starting of a new weeks. by contrari, and by tree-act indications the required variety, twenty-five thousand dollars, will very shortly be substrated. It is intended to an opporate Spiritur' Notes into the new yenture when it is launched.

A haly well known to the writer has published a work entitled "Between the Lights," given he had a work entitled "Between the Lights," given he had a safety large tractively written, and deals with things spirited at in a manner gleasingly marked without being ottensively obtrusive. The various journals, spiritualistic and other, speak very favorably of the mosts.

Dr. Monek still continues in a very precarious condition of health. Indeed it is doubtful

ons condition of health. Indeed it (Gondern) if how will ever be theoroughly restored again. Such is the result of prejudice and intelerance. History roje at sixelf.

Mr. Thomas Walker, whose name is well-known in "the States," Canada, and Australia, isoat present in England. He has been cordially received by our people, and his services are speken of most appre intively at all places he captears in. He has had a little of the disagrees able to encounter, though, and like others of his ways, the worker's best friends who make the

ard times

in spite of the "hard times" over here manages to keep the ship he continued well ander control. He is a marvel in many ways.

Mg. F. W. Wallis, Mr. T. M. Brown and his daughter, Mr. Hoyle, Mr. Wright, Mr. dolmson and Mr. Westgarth, among the best known of our speakers, still continue their labors with profit and advantage to their auditors and the cause. And, in spite of the severe—net to say integenerous animadversions centerning "Professionalism" that one of our journals continually indulges in, our speakers find full employment, and meet with cordial welcome and respect; while our mediums, such as Mr. C. E. Williams, Mr. Firman, Mr. Herne, David Duganth with the cause of Southern India, sailed for Natal and Cape Town, South Africa. So much for another Town, South Africa.

gunt, Mrss wood, Mrs. Metion, and many others, indid it next to impossible to meet all the calls made upon them.

The worthy and much respected President of the B. N. A. S. has lately published an extremes by cloquent and able work, called "The Coming Era," which has been most favorably noticed by the trees. All that Mr. Cabber says or writes. the press. All that Mr. Calder says or writes is filled with a genial kindness that at once en-chains attention and commands respect. Spiritualism in our various centres of pro-

vincial action is making most satisfactory progress. The palm, though, must still be con-coded to Newerstleson-Tyne. The hall of the "Spiritual Evidence Society" is packed to re-pletion, numbers being turned away for lack of room. The scances held under the Society are pretton, numbers on each turned away for haz or room. It has eached a higher the Society are attended by large numbers of inquirers. Lately, a children's class has been established, and a "Mutual Improvement Clube" has been formed by the young men in the Society, Mr. Richard Mould, son of the president, being its active and earnest secretary. A Baraar was recently held for the purpose of raising funds toward building a new hall, and over soo where thus obtained, and in all respects this Society sets an example to the rest of the country. There are many warm-hearted and energetic Spiritualists in the town, though, who are unconnected with the Society, and by conducting scances and holding occasional public meetings do their part in promoting the general cause.

Manchester is growing more active, and in the adjoining townships of Talford and Pendleton regular meeting shave been recently established.

Liverpool still maintains its labors, but owing

Liverpool still maintains its labors, but owing a purely local causes, the friends are not rowned with the success of former years.

The Vorkshire towns are at last putting out a little more energy than has been manifested for some time past. A "District Committee" has been recently formed, and it will no doubt stimulate the work.

The writer pays periodical visits to Glaszow, the commercial inetropolis of scotland, and every time he visits notices a perceptible improvedone. The Spiritual Association has rented a large half, capable of scating-eight hundred per-sons, for the winter course of bectures, and has retained the services of all our first-class speak-

retained the services of all our first-class speakers to minister to the congregation.

Edinburgh, also, contains many carnest inquirers, and not a few confirmed. Spiritualists: while in various other towns of Scotland our cause has taken root, and is surely if slowly growing toward better fruit.

The group of towns in our midland counties, Birmingham, Walsall, Lelcester, Derby, Loboro', Nottingham, Belper and Sheffield are all doing a fair share of work, and as the "Midland District Committee" renders them useful aid in finding speakers, the work is kept moving in spite of

Committee" renders them useful and in anomal speakers, the work is kept moving in spite of many obstaeles that are in the path.

Commercially things are just a shade better. The iron and coal markets are firmer than has been the case for these five years. Doubtless other industries will soon feel the improvement

fested while the present government is in power. Domestic legislation has been exchanged for the Domestic legislation has been exchanged for the blustering and bullying of foreign powers. Miltions have been spent and precious lives wasted in the conquering of savages, and the rectification of a frontier. The astuteness of the Russhas been more than a match for the diplomacy of our Premier (and "the unspeakable Turk" does almost as he has a mind to, as though the treaty of Berlin had never been heard of. Conservative cabinets, though, hold on to the last constitutional moment of their lives, and thus we may have to endure "our

on to the last constitutional moment of their lives, and thus we may have to endure "our government of all the virtues," as it is ironically termed, for at least another year.

By-and-by we shall lay on one side the cares of mortal life, and, robed in garbs of light, roam the shores of a brighter and more ennobling land. Blessed would it be, indeed, if we could but make men see that the "sweetness and light" of the "morning land" should shine upon our faces here on earth. Let us by kind words and good deeds, prompted by loving hearts, do our part. Sow. Help the weak, cheer the sorrowing, instruct the ignorant, reclaim the vicious, striving like one of old, of whom it is written, "He went about doing good." If all would but try heaven would begin on earth, and would but try heaven would begin on earth, and our departure would be but a migration from one Paradise to another.

Elm Tree Terrove, Uttoober Road, \(\)
Dirby, England.

CALIFORNIA AND OTHER MATTERS.

PREBLES.

To the Lilitor of the Banner of Light:

Cordially invited by a gentleman who calls himself a "Liberalist," I went up to Sacramento last week to lecture upon "fravels," The Meth-

Mr. R&B. Blowers, the most extensive raisin manufacturer in California, resides in this pleasant city; and formerly a pupil of Dr. J. R. Buchange, he pronounces him one of the greatest physiologists, and metaphysicians in the world. Some wealthy Spiritualists ought to put into Prof. Buchanan's bands five thousand dollars to publish his manuscripts and life-long researches.

will switt is 11% That so many Spiritualists in California and in the Atlantic States patronize the Investigator, Trath-Socker, and other materialistic periodieals, to the neglect of their own? Is Materialism better than Spiritualism? Is muck and mortality better than immortality? Is a theory, chilling and hopeless, that has no God, no heaven, no angels, no friends "over there," and no future existence, preferable to a knowledge of a future existence, and sweet messages from our loved in the better land? Still I ask, why?

MADAME BLAVATSKY'S GENTLE TOUCHES. It was with considerable interest that I read in a recent Binney Madame Blavatsky's "Echoes" swell called "Echoes from India." It is unnecessary to say that "belog's" are not the most reliable of sounds. See the following:

liable of sounds. See the following:

"Let us hope that in view of these new relijous developments, our esteemed friend, Dr.
Poebles, before committing himself too far to
the establishment of 'independent Christian
churches,' will wait for further ecclesiastical
verdicts,' etc.

"Dr. Pegbles" has never "committed, himself"

- never established and never attempted to Mr. James Burns is still as active as ever, and establish an "Independent Christian Church." So much for that echo! Again:

Town, South Africa. So much for another echo! I could continue in the same strain-Just wei Lone !

Defining Spiritualism to be a belief in or Loowled e of a conscious converse with our departed loved ones, and other spiritual intelligences higher and lower, peopling the invisible realms, Lagain officm that I met hundreds of Spiritualists in India. I found several copies of my "Seers of the Ages" in the hands of Hindus. Peary Chand Mittra introduced me to a Hindu who had written or compiled a small book in the native language upon the merits and proofs of Spiritualism. I have a copy of it. If Madam Blayatsky has neither found nor met with any Spiritualists in India, it is her misfortune. I have and so often as she denies shall Laffirm. May it not be barely possible that a Theosophist "-whatever that may be-with unparalleled pretensions, would not be just the one to find and mingle with the Spiritualists of India? But why add words? Madam Blavatsky yields in my favor the whole point in controversy near the close of her Echoes. She says

"But in one sense we are perfectly warrant-"But in one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to physical phenomena as produced by the blats, or unsatisfied souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the continued interest in themselves of a departed father of mother. In the subjective phenomena of dreams, in visions of clairwayance or trance. of dreams, in visions of clair vovance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice."

And yet Mr. O'Grady says-" No Hindu is a Spiritualist." The above quotation from Madam Blavatsky shows O'Grady's statement to be unqualifiedly false.

These uncertain, indefinite "Echoes from India" remind me of these lines referring originally to the mythic Eden and the fall of man:

"He wormed in and he wormed out; And still he left us all in doubt As to whether the snake that made the track Was going East or coming back."

A CALL TO AUSTRALIA

The last steamer from Australia brought me an excellent letter from Duncdin, N. Z., one from Sydney, and four from Melbourne, Two of these-the one from Mr. Terry, editor of the Harbinger of Light, and the other from the Sec-

trade. It is time we were. But many are of pinion that no solid improvement will be manigagement in Melbourne. gagement in Melbourne.

What shall I do? I have not only a family, but a feeble mother-in-law in her eighty-seventh year expecting me home soon, and I have several positive lecture engagements in the "States," to use a California phrase. Here are the closing lines of Mr. Van Alkemade's official

"You will oblige us, then, by holding yourself in readiness to come to us immediately after the completion of your California engagements. It is not necessary for me to assure you of a most cordial reception, as you cannot fail to have become conscious of the fact that your name has become a household word among Spiritualists here in Melbourne. The mere announcement of a probable visit from you will

be sufficient to awaken a new interest in 'our cause,' not to speak of the rejoicing of the great number of friends you have made in this city." Mr. John Logan, one of the prominent Spiritualists in Dunedin, New Zealand, has a son in this city. He called upon me yesterday.

THE CHICAGO ALLIANCE. Permit me to softly whisper in the ears of Spiritualists that, in my humble opinion, they would manifest more consistency and wisdom by subscribing for the Chicago Alliance-a Congregationalist journal-than they do in patronizing so many materialistic publications. For one, I should infinitely prefer "hell," as now preached by the Beechers and a majority of Christian clergymen, to the eternal silence of annihilation; for a complete cessation of external and internal consciousness is equivalent to annihilation. What deeply interests me at present is a series of articles entitled "Tableaux of Eden"-being published in the Ad-

rance from the gifted Rev. Charles Beecher, author of the late work on Spiritual Manifestations-the Redeemer and the Redeemed, &c. UNIVERSALISM ON THE PACIFIC COAST. Shades of John Murray and Hosea Ballouwhat a sad showing! Rev. Mr. Edmunds was the first Universalist preacher on this coast. I knew him well-and yet the poor man was for some time permitted to languish in the "County Hospital" at Woodland. Rev. Mr. Parker

established the Universalist Society in this city. He is not preaching at present, but occasionally attends and speaks in Spiritualist meetings. From the time the Society put its foot on Mr. Vandermark it began to go down. Rev. T. B. Thaver could not help matters. The Rev. Dr. Miner, who a year or two ago got a few thousand prohibitionist votes for Governor in Massachusetts, and who wants a sectarian God put into the American Constitution, came to San Francisco to regulate matters. His efforts proved a magnanimous "fizzle." Dr. Rexford tarried awhile, and had an experience which, for prudential reasons, was kept out of the press. The Rey. Mr. Bowles has just preached his farewell sermon; so that Universalism has no church editice-no settled pastor-and no religious standing, really, in this great State of California. Quite a number of the Universalists, such as the Wests and others, attend our Spiritualist meetings. This is well and wise in

UNITARIANISM IN THIS STATE.

This sect, if I may so call it, gets along much better in San Francisco than the Universalists. The Rev. Dr. Stebbins, their pastor, is a cultured and learned mane. His sermons-a little too cold at times-have deeply interested me. If Unitarians would only accept such demonstrated spiritual manifestations as trance, visions, and other spiritual marvels, and then get into their souls some of the flery zeal of the Methodists, they would soon become" an all-conquering power. Dr. Stebbins's church pays \$2,600 a year for the music. The Grace church committee pays \$2,100. Dr. Stone's Congregational church pays \$2,800 per year, and some of the Catholic churches pay still more. I am of the opinion that there's one church alone in San Francisco that pays more for its music than do all the Spiritualist societies of America. Possibly we are harmonious enough without music! My choice is congregational singing.

SAN FRANCISCO MEDIUMS.

There was quite an excitement in our Mediums' Conference last Sunday touching materialization, and the genuineness of Mrs. Crindle's mediumship. I took no part in the non-angelic milee. Such sparring scenes seemed singularly inappropriate at a Sunday meeting. The San Francisco newspapers of Monday made merry over it. Just as there are unprincipled clergymen in the country, so are there impostors and fraudulent mediums; and these not only implicate to some extent, but they injure every and all genuine mediums. This fact is keenly felt by our true and faithful mediums.

Among the really worthy mediums in San Francisco is Mrs. Dr. Morton-formerly Mrs. Littlejohn, of Boston. She is a trance, impressional and medical medium, giving the best of satisfaction. Both Dr. Morton and Mrs. Dr. Morton occupy a high social position in the city. By the way, Selden J. Finney in controlling these mediums gives an entirely different impression of his departure to the other life from that given by Bro. Hudson Tuttle. Who is right?

Mrs. Ada Foye, holding Sunday evening nicet ings in Charter Oak Hall, gives excellent tests of spirit presence and spirit communion. So long as mortals doubt a future existence, so long will tests and phenomena be demanded. San Francisco, Cal., Nov. 15th, 1879.

The Modern Bethesda; or, The Gift

of Healing Restored. (Published by the Newton Publishing Co., New York,)

This book is a history of the successful exercise of the healing power, "by the laying on of hands," through Dr. J. R. Newton, who for more than twenty years has literally "gone about doing good"—healing thousands of sufferers and giving relief to many more. The record of his wonderful work contained in this values easily to be the result of a love line of record of his wonderful work contained in this volume seems to be the result of a long line of healthy, noble, devout, strong-willed aucestry. Dr. Newton's history is a fine illustration of heredity, as well as the effect of pre-matal influences. He is a direct descendant of the John Rogers who was so bravely stanch in his opposition to the Clurch of Rome that he suffered matterior is the beautiful for the property of the prop position to the Church of Rome that he suffered marty dom for his religious principles, being burned at the stake in the presence of his wife and children in the sixteenth century. His father is described as a man of moral worth and sound health, dying at the age of ninety years. His mother was a woman of high moral worth and intellectual capacity, possessing indomitable energy and will-power. From both parents, but especially from his mother, he inherited the gifts that have made his presence a healing blessing to suffering humanity. This biography, like the ancestral history of most famous men and women who are benefactors of their race, is a happy illustration of what can be acmen and women who are benefactors of their race, is a happy illustration of what can be accomplished by an intelligent observance of moral and physical laws, and should be a useful example to mothers and fathers who desire to transmit to their offspring qualities and gifts, the exercise of which will make the world the better for their having lived by their useful and beneficent lives

beneficent lives. The iron and coal markets are firmer than has been the case for these five years. Doubtless other industries will soon feel the improvement also competent judges begin to cautiously assure us that we are upon the eve of a revival in

of the power and efficacy of vital magnetism, when imparted by a healthy, benevolent person of pure and prayerful life. We gladly improve this opportunity to record the fact, that but for this gift of God to heal the sick, we should have this gift of God to heat the sick, we should have walked in darkness for the past twenty-five years of our life. By the application of the healer's hand to our eyes the optic nerves were so stimulated that they had power to begin the absorption of a ganglion that had formed on them, which resulted in the restoration of our sight. We have met in the practice of our profession a few cases like our own; each one had become totally blind, as all the skilled experts we consulted pronounced this to be our inevitable fate. The likeness of Dr. Newton in the book shows a bright, radiant face, a firm mouth and a clear eye, the proper endowments for this great work. In the light of all he has accomplished, the epithet "Modern Bethesda" is most appropriate.

or friend, A. E. Newton, is the editor of this book, and beautifully has he fulfilled his task. In his own faultless style he has given arguments and facts from the Soriptures, and the history of all races, to prove that the gifts of the spirit are still conferred on those who are physically and morally worthy to receive them.

This book is worthy a properly by all persons

This book is worthy a perusal by all persons that are skeptical on this subject, and to all believers it will be a comforting testimony, showing a sure reward to persistent endeavor in well-doing.—The Apha (Washington, D. C.) for No-

Banner Correspondence.

Vermont.

WEST RANDOLPH.-Mrs. Lizzle S. Manchester. writes Nov. 23d: "Knowing your deep interest in the reports of the unfoldment of all worthy media, I trust you will bear with me in so soon addressing you and your readers again. I have never witnessed more perfect manifestations of healing by laying on of hands, under direct spirit control, than are given through the mediumship of Mrs. Mary W. Wingate, of Melvin Village, N. H. She treats acute disease, like diphtheria, and all kinds of fevers, rheumatism and its effects, with the most wonderful results. Her control purports to be a distinguished German physician and surgeon, and he gives redundant proof of his identity. Cancers have been removed and healed with hardly a scar remaining. A short time ago a young gentleman who had been afflicted with lits every day for eight vears was brought to her, and from the first treatment by the laying on of hands he was healed of them, having had no recurrence of them since. I could recount very many wonderful cures through her powers, but I forbear. I felt that an instrument in the hands of a higher power that was capable in so many ways of alleviating the ills of suffering humanity, ought to be known to the public." your readers again. I have never witnessed more per-

Massachusetts.

BOSTON .- A correspondent writes. Nov. 27th, that the Twenty-First Anniversary of the Thanksgiving of the North-street Union Mission, 144 Hanover street, was opened by reading the Scriptures, and prayer by Rey. Philip Dayles, Missionary. The Governor's Proclamation was then read. About one hundred children present sang and recited. A number of friends took part in the exercises—Messrs. Campbell, Williams, Dixon and Hobbs, and several laddes. A bountful collation was then served out to the children; meals were also given to a number of poor men, and food given to several families to carry home. In the evening the members and friends of the Mission met after taking supper. Services commenced at 7½ o'clock. The Missionary gave an account of the history of the Mission and his experience during the time of its existence. Then followed speaking, addresses and singing by friends, the whole making a very enjoyable occasion. the North-street Union Mission, 144 Hanover street,

PRINCETON.-Ezra H. Heywood writes, Nov. 28th: "In the autumn of 1874 Mrs. M. Saunders, clairvoy-ant, 92 Orange street. Worcester, Mass., said to me: 'In about three years strenuous efforts will be made by enemies of progress to imprison you, and they will probably succeed in doing so.' Exactly three years later, Nov. 2d, 1877, the Comstock raid on me began. I think it is due Mrs. Saunders that this notable verifi-cation of her prophecy be given to the public."

New York.

PORT HENRY.-Henry K. Joiner writes in high terms of praise concerning the clairvoyant powers of Mrs. A. E. Reed, of Hartford, Ct. His wife, he testifies, was restored, to health through the aid given her by the professional services of Mrs. Reed, after the pa-tient had been given over by several regular physi-

POTSDAM.-S. C. Crane writes, in the course of a business letter: "Brittan, Newton, Wetherbee, Cook and a score of others are a power behind our throne which no sordid place-secker can overthrow. Our suc-cess is in proportion to our fidelity in the work in which we are engaged. Truth comes in wavelets, and the minds that are in a condition to receive, receive it, and those that are not must wait for it until they are. Whatever is, is right, and a necessity under the conditions that cause the 'whatever.' Let the friction continue; it is mental and physical friction that makes us all we are or chall be."

Kausas.

LEAVENWORTH .- A correspondent forwards the subjoined, as contained in the *Times* of that city for Nov. 21st, with a requst that it be put before our

"The following resolutions were adopted unani-mously by the Academy of Science, Leavenworth, Kan.,

Nov. 20th:

Whereas, business engagements in another part of the country have made it impossible for Prof. W. E. Coleman, one of our most earnest and active members, to longer take part in our meetings; therefore, be it *R**solved*. That we, the members of the Leavenworth Academy of Science, hereby express our sincere regret that circumstances have made it necessary for Mr. Coleman to sever his connection with this Society, and we hereby most cordially recommend him to scientific and Micrary persons everywhere as an able thinker, a ripe scholar, and an earnest, studious and industrious worker.

Maine.

NEWPORT.-William Sargent renewing subscription writes: "The dear old Banner is a great comfort to me, as I am deprived of spiritual meetings or design as a magnitude of spiritual meetings of seances of any kind. I do wish some good reliable test medium would come here and awaken the public interest. The harvest I am persuaded is indeed ripe."

GUILFORD.-L. E. Howard, in renewing subscription to the Banner of Light, says: "I wish I could express to you its value to me as I read it each week. The new departure of having questions answered at your Free-Circle Room by Mr. W.7, Colville is a good one, for the answers are highly interesting and instructive."

Ohio.

DAYTON.-Frank T. Ripley writes: "Among the messages contained in the Banner of Light for Nov 8th, I recognize fully that of JOHN HENRY WEAVER. sth, I recognize fully that of Joun Henry Weaver. I knew him well in Baltimore. It was precisely like him in tone, and just the way be used to talk. Also AGNES DAYIS HALL'S message is a good test to me. I have known Mrs. Hall many lycars, and heard her lecture many times. She-was always speaking a good word for mediums. You have in Miss Shelhamer a good, true medium, and may the blessed angels stand by her and you. I can be addressed here for the month-of December, care of W. H. Best."

Michigan.

ANN ARBOR.-Mrs. E. C. King forwards thirtyfive cents in aid of Banner of Light Free-Circle Meetings, and says: "I think I am repaid in reading the ongs, and says: "I think I am repaid in reading the 'Questions and Answers' in each number of the Banner. Although I have not been a subscriber long, I have had the pleasure of reading the paper a great deal, and shall continue to peruse it as long as I can get the means to take it, for I do not like borrowed reading as well."

Wisconsin.

WAUKESHA .- W. D. Holbrook writes: "I duly appreciate the article of Chas. R. Miller on materializations at Henry C. Gordon's, of Philadelphia, in a recent number of the *Danner of Light*, as I spent some three weeks with him last summer, and witnessed very nearly the same phases, and fully recognized a number of my friends who had passed on. They were the most transcendently beautiful manifestations I ever beheld, and I saw them some five times in all."

Tennessee.

NASHVILLE.-Henry Bustard writes: "The Answers to Questions in the Spirit-Message column of the Banner of Light constitute a great improvement, and there is reason to believe that from this source, and the kindred spirit-communications, a great amount of good will come. The answer to the third question in the Banner of the 15th Inst., on Philosophy, is the grandest conceivable."

He that pelts at every barking dog must pick up great many stones.

Patience under difficulties is a sublime virtue.

DR. WALLER HYDE,

INDIANS' RIGHTS.

A BOSTON AUDIENCE SPEAKS IN FANEUIL HALL.

A Demand that Wrongs be Righted Through the Courts - Addresses by Mayor Prince, Bright Eyes, Mr. Tibbles, the Rev. Joseph Cook. and Others-Letters from President Seelye and Bishop Huntington -Strong Resolutions Adopted.

The experiment of holding a public meeting in Fancull Hall on Tuesday, Dec. 2d, in aid of the Ponca Indian cause, was a hazardous one so far as the expectation of a large audience was concerned. The result was more than even those most interested and most sanguine could have hoped for. All the seats in the galleries were occupied by men and women, and a large portion of the standing-room upon the floor was also occupied by men who had left their various places of business to give volume to the voice of Fancuil Hall in its demand that the Indian wrongs shall be speedily righted. All classes of citizens were represented. The merchant, the clergyman, the lawyer, the clerk and the laborer mingled together, and united in the expression of indignation at the treatment of the Indian race as it was shown to them, and of approval of the measures which have been inaugurated for relief.

of indignation at the treatment of the Indian race as it was shown to them, and of approval of the measures which have been inaugurated for relief.

Mayor Prince presided, and in calling the meeting to order made a brief address, in which he set out in a plain and straightforward manner the present condition of the Poneas and the claim they have upon the government and the courts. The corrected the notion which many people have—that all Indians are savages in war-paint and feathers, and with tomahawks in their hands, anxious to get somehody's scalp. A very large number are civilized, he said, and the Poneas are more civilized than most of the Indians. Their lands, which they had received from the United States and had a title to, were ceded afterwards to the Sloux, by mistake, and the Poneas a small and weak tribe, the government removed the latter, under their protest and at the point of the bayonet, to the Indian Territory, where large numbers of them had died. Some of the survivors returned. Soldiers were sent to drive them back. Standing Bear refused to obey the soldiers, and was arrested. Thereupon a writ of habeas carpus was issued by the district court, and, upon the trial of the case, it was objected by those who are opposed to Standing Bear and the Poneas, that an Indian, not being a clitzen had no right to the protection of the court. But the judge, to his honor and credit be it, said: "The Indian is a human being, and, as a human being, he has a right to come into my court." (Applause.) It is judgment settled that the soldiers could not carry oil Standing-Bear.

Now, we want to ask the United States to say whether an Indian has any right to his land, and this will cost money, which is needed. It is claimed by the opponents of the Endian, by those who want to get away his lands, that the Indian holds his land and they in the may centre them, no matter how much money he may spend upon them, no matter how man buildings he may erect, he can be driven off and dispossessed of his possession whenever the go

LETTER FROM PRESIDENT SEELYE.

LETTER FROM PRESIDENT SEELYE.

(Mr. William II. Lincoln was introduced to read two letters which he had received. The first was from Julius II. Seelye, President of Amherst College, and before reading it Mr. Lincoln said that Mr. Seelye was in the House of Representatives when the law was passed authorizing the removal of the Poneas, and with his own hands he inserted the clause providing that the removal should not take place without the consent of the Indians themselves. Notwithstanding this, the Poneas were removed by the soldiers against their consent. In his letter Mr. Seelye says:

"I earnestly sympathize with the movement made in behalf of these Indians who have been so cruely wronged by the government. It is very lamentable that the government, having wronged these poor men as It has, should undertake to block the way to secure them their rights by such misrepresentations as have been given. We shall have no successful solution of the Indian problem until we treat the Indian not only as a fellow-man, but as a fellow-clitzen, whose rights to clitzenship are, I think, amply declared, and ought to be assured to him by the fourteenth amendment to the Constitution. Wishing you all success, and regreting my inability to attend the meeting, I am, etc." LETTER FROM BISHOP HUNTINGTON.

Mr. Lincoln also read the following letter from Bishop

Huntington:

Syracuse, Dec. 1st, 1879.

My Dear Str—Your letter of invitation moves my heart. I sincerely wish I could be with you at your meeting on Tuesday. Immediate engagements forbid it. Once more Fancuil Hall opens, its doors and sends out its voice for an oppressed people. It is as it ought to be. That voice has uttered the cry of liberty for the white man and the black man. It will utter it now, in tones as eloquent and effectual as ever, for the red man, who is as terribily wronged, and is as fairly entitled to all-the rights and immunities of a citizen of the Republic as either of his enfranchised brothers. Once more the spirit of the capital of New England is roused, I thank God, against an injustice and an inhumanity that are enormous, hexcusable, infamous. Speak clearly and boldly, I pray you; and every better sentiment of the nation, repentance, righteous indignation, honor, equity, pity, will speak through you. Your own words at the Merchants' Exchange were all true. Unless we bless ourselves by making haste to do right, by giving the Indian a brother's place at our side, the Almighty will not long delay to curse us for working iniquity so shamelessly and so long.

The story of the Poneas has been familiar to me many months. As I cannot join now it gives me special satisfaction to remember that the first call of Mr. Tibbles on his philanthropic errand at the East was at the door of my Massachusetts home, and that I had an opportunity to preside at his first Massachusetts meeting in Springfield last August. The cause has grown since then, as good causes are apt to grow on that soil. Let it grow till its grand end is accomplished!

How glad I should be to show you and other Boston friends five Indians that we have here—four young men and a woman! The men were taken a year and a haff ago, barbartans and eaptives, from the Fort of St. Marco at St. Augustine. They chose to come here to learn cly-lization and the faith of Christ, and so be fitted to become civilizers and leaders of their tribes on the SYRACUSE, Dec. 1st, 1879.

now possess in an eminent degree, or a Christian vir-tue which they do not consistently practice from day

tue which they do not consistently practice from any to day.

One of them has lately been out to the Indian Territory, under the direction of the government, to gather native boys and girls and bring them on to the schools in Carlisle and Hampton. Could your assembly see these youths and hear them speak and pray after eighteen months of instruction, none of you could ever doubt that Indians are worthy to share our citizenship, and to be advanced to every privilege of the national family in the name of the Father of all the families of the earth.

Very cordially yours,

(Signed)

W. H. Lincoln, Esq., Boston.

the earth. Very cordially y (Signed) W. H. Lincoln, Esq., Boston.

W. H. Lincoln, Esq., Boston.

REMARKS OF THE REV. HENRY F. BOND.

The Rev. Henry F. Bond was next introduced. He said he was formerly an Indian agent, and had been intimate with the Colorado tribes of Utes, now making so much trouble for the government, although he was born in Boston. To join the Indian agents offered more hope of damaging one's reputation, if not his character, than of reforming the agents. Mr. Bond sketched the history of the Indian problem from 1812, when the British government charged upon our government that it was enslaving the Indians, placing them under tutelage and denying them all rights, to the time when, a few years ago, the Chief Justice of the United States declared the Indians tenants at will. In 1872 the United States passed a law to the effect that United States declared the Indians tenants at will. In 1872 the United States passed a law to the effect that tribes could not be recognized by the government nor treated with as tribes. Yet since this time the Utes had made three concessions to the United States. Four times in sixteen years the Utes had been crowded back. It was now whispered to them that they were to be removed to the Indian Territory, and this meant death to them. Were they to blame for resisting? Ho complimented Mr. Schurz for attempting to treat with the Utes instead of following the advice of the Colorado people and killing them.

SPEECH OF MR. TIMBLES.

SPEECH OF MR. TIBBLES.

He spoke as follows: So much time has been occupled that I can only ask you to listen to me six or seven minutes. I do this to-day because it may be that I stand here speaking for my own life, and therefore I ask you to listen. There is no man in all the history of this government who has ever assalled the corruptions of the Indian time who has ever assalled the corruptions of the Indian time who has ever assalled the corruptions. this government who has ever assalled the corruptions of the Indian ring, who has ever survived with his reputation. George Manypenny, over twenty-five years ago, went out to Nebraska and stayed there two or three weeks with Iron Eye, the father of Bright Eyes, who will speak to you, and he informed himself there of what was needed by the Indians, and went back to Washington and recommended it; and he was driven away and ruined. E. P. Smith, a Commissioner of Indian Affairs, undertook to fight the corruptions in the

Indian Burcau, and his wife was driven into the Insane Asylum and he died himself of a broken heart. Senator Hartan, in an evil hour, took the nortfolio of the Secretary of the Interior, and undertook to right some wrongs and to stop some of the corruptions there, and Senator Harlan stands in Iowa a ruined man. He was elected United States Senator when he was Fresident of a College, a man of unimpeachable character, who had the love of all the people of Iowa, and who continued to have it up to that time. When he went in there and undertook to stop this thleving, he was set upon by these men, and he has been a ruined man ever since. And so when I undertook to argue the cause of the Ponea, Indians, I didn't do it with my eyes blindfolded; I knew what was before me. But the matter is more serious than ever I expected it to be, Out in Nebraska this was published the other day: "Mr. Tibbies is charged with seeking to sow dissatisfaction among the Sloux, and in an interview in the Omaha Rea occurs the following: 'Tibbies says he has sent Indians from the Poneas to Spotted Tail to spread the news of Judge Dundy's decision in the Ponea case. Misguided philanthropists who have been extending material aid to Tibbies should know of his villanous schemes of spreading disaffection among the Indians whom the government is using its best endeavors to the Northwest from Tibbies's machinations."

Now the fact of that being published in that paper in Omaha would not influence the people of Nebraska, for they have no confidence in the paper or its editor, but in the telegraphic summary which the Secretary of the Interior sent out of his annual report occurs this. Mr. Schurz says: "I have been informed on good authority that emissarles have been sent among the Sloux in southern Dakota, who are now contented and have made a hopeful beginning in doing useful work for themselves, for the purpose of 'teaching them their rights' and inducing some of them to withdraw themselves from the authority of the government and leave their reserv

most of it. I am ready to die for it. [Loud applause.]

SPEECH OF BRIGHT EYES.

Bright Eyes was then presented, and was received with loud applause. She said: I am only an Indian whose educational advantages have been but limited, and who owe what little education I have to the missionaries and a few noble women. In New Jersey, who took care of us there for two years. I cannot use elever words as those men can who have learning at their command, and who use it to continue the oppression of a fittle handful of helpless people who are utterly at the mercy of one man or set of men in the government. I have lived all my life with my neople. I am one of them. I have suffered with them. I know them and what they want, because I am one of them, and this is my only apology for presuming to answer such powerful men who can use such clever words as to make the wrong seem the right, to those who do not know. I am a human being and have a right to be heard as well as they. They are themselves living under the protection of the law and reaping all the advantages to be derived from it. Why should they desire to refuse it to their fellow-beings?

They acknowledge that many thousand Indians in the States of Michigan and Wisconsin arcelitizens. If so, what great harm, danger or trouble have they brought on themselves or others since they have been such that they would refuse the remainder the protection of the law?

It has been the desire of my father's life to educate he as a thing which the last they would refuse the remainder the protection of the law? SPEECH OF BRIGHT EYES.

It has been the desire of my father's life to educate his children and give them all the advantages which the white people are able to give theirs.

In an evil moment, against the advice of my mother and some of his Indian Friends, he lent several thousen the most of his Indian Friends, he lent several thousen for his he cannot collect a dollar of that money, and the white men will not pay him because the cannot sue, or be a party to a suit, or have a lawyer appear for him, he cannot collect a dollar of that money, and the white men will not pay him because the law cannot compet them. My father said, when the ladies in Elizabeth offered to educate me. If I could collect by all the money which white people owe me tower.

The chalirman of the board of Indian Commissioners says: "Reservations are used for children—as safe enclosures for the weak and defenceless." Does he call them safe enclosures because in them the Indians are powerless for the weak and defenceless." Does he call them safe enclosures because in them the Indians are powerless to help themselves when robleed? I know that hundreds of horses have been stolen from, my tribe, the lucium property, punish, the thieves or stop the robbery. A horse was stolen from my father has spring. He knows who stole the horse, and he knows the white man who has the horse now. He asked the agent to help him get it back. The agent was a powerless a liteliheart of the men I ever know, which white miny father to steal it back. Two Crows, one of the most my father to steal it back. Two Crows, one of the most my father to steal it back. Two Crows, one of the most my father to steal it back. Two Crows, one of the most indilinent of the men I ever know, whicher white own to work his farm with, they were stolen from him. (Why don't the Indian become civilized, when he has such a safe enclosure provided for him?) I once said to him and several of their horses and the white heads to him and several of their horses gove, "Why too system of the same provided to min the same provid

ADDRESS OF THE REV. JOSEPH COOK. When the poet Longfellow first saw the young wo man who has just addressed you he lassoed her right hand in both of his hands, looked into her face, and after an appreciable interval, said, "This is Minnehaafter an appreciable interval, said, "This is Minneha." The great poet who thus endorsed this movement on behalf of the Poneas, sat a few moments ago in yonder historic gallery. His presence here is an inspiration, a benediction. Boston and the nation may well follow where that pillar of fire leads. [Applause.] There is extraordinary unanimity of feeling in this city, among all classes, in support of this movement to carry up the suit of Standing Bear to the Supreme Court. In

this demand the platform and the pulpit are united, the parlor and the press, the lawyers and literary men. Fanculi Hall asks to-day slmply for the maintenance of the Constitution. [Applause.] She demands the execution of our supreme law in general, and of the fourteenth amendment in particular. She does so face to face with absolutely unreportable outrages not only upon Poncas-but upon the Indians in general, for the consciences of politicians at Washington are dead on this whole theme. Mr. Schurz, in a letter which I have in my pocket, but cannot quote, admits that he has sympathy with any honest effort to fix the legal status of the Indian, and yet we feel that he does not answer Judge Dundy; he does not answer the claims made on the basis of the fourteenth amendment, that the Indian is a person. an is a person. •Mr. Barstow has lately told the nation that the Cher-

Judge Dundy; he does not answer the craims made on the basis of the fourteenth amendment, that the Indian is a person.

*Mr. Barstow has lately told the nation that the Cherokees carried up a case to the Supreme Court once, but did not succeed. We all remember how Gen. Pickens and Gen. Scott first drove the Cherokees out of Georgia, and how they appealed to the Supreme Court, and how that great tribumal decided that an Indian cannot maintain a case before the federal courts. Mr. Barstow throws that precedent in the face of this movement, and he seems, in doing so, to forget that anything has happened since 1838, when Gen. Scott drove the Cherokees out of Georgia. [Laughter and applanse.] We have had an enlargement of our Constitution since them. It would be just as pertinent to quote to those who now stand in Fancull Hall some out-worn enactment of King George as to tell us an Indian has not more rights now than he had when this case of the Cherokees was tried. In the first place Charles Summer and bis coadjutors had enough to do with the drawing of the fourteenth amendment to make its language very broad. Of course I cannot quote Charles Summer's opinion here as deciding the case of Standing Bear, but if any man is to be consulted as to what the intention of the framers of the fourteently amendment was, Charles Summer is that man. [Applause.] He over and over asserted that the Indians are included under the provisions of this amendment. He was urged by philanthropists in all parts of the country to see to it that Congress should so widen the language of this great constitutional amendment as cover the case of the red men. That Charles Summer made no mistake in this particular is evidenced by the Revised Statutes themselves, which provide, as you have just heard in the speech of this educated Indian made, no mistake in this particular is evidenced by the Revised Statutes. This is the fundamental law of the country to-day as interpreted by Congress itself, and now the question is whether an Indian, although not

although not ellizens, and as such must not be deprived of life, liberty or property, without due process
of law.

Fancuil Hall has been accustomed to be heard in
times past when she has made herself the defender of
the Constitution. We claim in Boston to know what
we are about on this theme, as we did in the cause of
slavery. We hope that we are not sentimental or extravagant. We have taken great pains to understand
tids question legally. It is four of rice months since I
met on the banks of the Missouri this Indian maiden
and invited her and her philanthropic protector to Boston. It seemed to me that here we could obtain before
the nation a hearing on the cause of the 250,000 aborigines in our country. The West is full of enterprise. She
has immense enthusiasms, and I am not here to criftcise her, for she is really the strength of the land in
things moral as well as in things political. But she has
been irritated by Indian wars; she has been facerated
by conflict with wild tribes; she is not open to appeal
as we are on this coast. She is much in the condition
in which we were when we had Indians on our borders
threatening us with fires and with scalp wounds. It is
very hard to get a hearing beyond the Mississippi on
the Indian question. Indeed, we must criticise some
officers of the army themselves for preaching a thoodthirsty and utterly unconstitutional doctrine when they
say that the only good Indian is the dead Indian.

officers of the army themselves for preaching a bhodthirsty and utterly unconstitutional doctrine when they
say that the only good Indian is the dead Indian.
Shame on the general that Indorsed that judgment!
Fancuil Hall reverses it and says that the only good
Indian is the Indian under law—when he is under the
protection of the fourteenth amendment, and is tried
as a person under his obligation to our fundamental
enactments. Houd applause.]
Here you are clitzens of Boston, and what if I were
to swoop up ten thousand of you and take you yonder
beyond Cambridge on a reservation. You cannot sell
or buy except through an agent. You cannot get married except through his interference. If the people
from the North sweep down upon you and steal your
horses or ruin your crop, you absolutely have no redress. You cannot give testimony in the courts. You
are in danger of losing your reservation, and so don't
feel inspirited as to agricultural processes on it. You
may sluk your labor into the soil and add to the fertility of your acres, but when you have done your best
they may be taken from you by some interpretation of
a lax treaty. You have in your bargain with the government a reversionary clause that does not let you
sleep nights. Besides you have rations from the government. You need not work at all. There is no necessity of labor laid on any man, woman or child. Why,
I undertake to say that society made up of white men
under such conditions would undergo a fearful strain.
It would be demoralized almost hevilably.

The circumstances under which we keep these Indians as wards are calculated to hamstring the strongest nerves and muscles that were ever given by God to
any people. I wonder that so much manhood has been
mathiabled under the system of rations and under the

est nerves and muscles that were ever given by God to any people. I wonder that so much manhood has been maintained under the system of rations and under the irresponsible power of the Indian agents. Now we want to get law in place of this hrresponsibility. We want to get law in place of this hrresponsibility. We want to erect the fourteenth amendment into a bulwark against all the greed and fraud of these Indian traderships. About seven millions are appropriated every year, and I think not more than three get through to the Indians. Where do the other four go? Ask the traderships, ask the agents. It is certain that there is money at stake in these enterprises, and that, as Carl-Schurz himself once said, "It is as hard with our present arrangements to catch an Indian agent as it is to capture a bird with a hoop," I hope he has not been hooped. [Laughter and applause.] Ant, although I believe in Carl Schurz in general, I believe his conscience has become a little dull on some points connected with this great theme. Now, even in the message of the President we read that in Alaska murders' occur, and the President goes on to say that be believed in Alaska. He libinks it would be wise for Congress at least to Institute some government for that territory. I wonder that so much manhood has been gress at least to institute some government for that

territory.
Fancial hall has been accustomed to meet here de-Eauciit II all has been accustomed to meet here de-cade after decade, and to use herself as a whet-stone to sharpen these edgeless consciences at Washington. [Laughter and applause.] I hope that to-day there will be in our action enough grace and grit to sharpen Carl Schurz himself. [Loud applause and laughter.] Our friends will leave us soon, and address New York and Washington. We send with them all the glorious mem-ories of Boston. Come bither, Hancock and Adams, Andrew and Sumner, and join bands with Standing Bear and with this Indian in the defence of the Consti-tution in its amplication to the red men of the land. tution in its application to the red men of the land. Come littler, Longfellow, and give us as the key-note your own words:

vn words:
Ye whose hearts are fresh and shiple,
Who have faith in God and nature.
Who have faith in God and nature.
Who believe that in all ages
Every human heart is buman.
That in even savage bosoms
There are longings, yearnings, strivings
For the good they comprehend not:
That the feeble hands and helpless,
Grouping blindly in the darkness.
Touch God's right hand in that darkness
Listen to flips simple story. Listen to this simple story, To this song of Hiawatha.

[Applause.] THE RESOLUTIONS.

The following resolutions were read by the Mayor, and adopted with a rousing, unanimous "ay," the half at this time containing about one thousand people: at this time containing about one thousand people: Whereas, great and hevensable wrongs have been committed by the national government and its agents upon peaceful tribes of indians in removing them against their will and consent from the lands they occupied to a slekly and malarious etimate; and whereas the petitions and remonstrances of the chiefs of these tribes have been totally disregarded; and whereas this action on the part of the government has produced great distress and suffering and death among these tribes, and has led to wars in which both white people and the indians have suffered severe tosses; and whereas the indians have been dealed the profection of law in the assertion of their just rights and privileges it is hereby.

In the assertion of their just rights and privileges it is hereby Resolved. That in the case of the Poncas we recognize the insufficiency of the treaties and promises of the government to protect them, and therefore the necessity of placing them under the protection of our laws.

Resolved. That the present system of agencies and traderships placing the authority in the hands of one man and compelling the indians to sell the products of their lather to him, and to may all their necessary supplies from him, detrimental to the welfare of the indians, discouraging to honest labor, and corrupting in its tendencies to the government.

houset labor, and corrupting in its fendancies to the government.

Resolved, That the only solution of the Indian problem is to recognize the Indian as \$\tilde{S}\$ fellow ellizen and to accord to him the rights that are declared by the fourteenth amendment to the Constitution of the United States.

Resolved, That while we heartly commend the Indian policy suggested by the Secretary of the Interior to educate the Indians, to convey to them in fee, individually, titles to their farms, and thereafter to treat them like other inhabitants of the United States under the laws of the land, we carnestly urge and declare that immediate measures should be taken to secure to them their legal-rights and the projection and compensation under the law; and especially to restore to the Ponces their former homes and property as indemnification for the wrong which the Secretary of the Interior says has been done them.

If all the Catholic children are to be taken from the public schools of Boston, the city will have school-houses to sell, and it can also reduce the enormous expense of the school system. We wonder if the Cathole will have anything to say about it.—Boston

TRUTH SHALL LIVE.

Great God! we thank thee thou hast given To man an instinct of thy heaven, And each succeeding age of time Unfolds more light of truth divine.

Let not our preconceived ideas Byect new light by useless fears Let not our prejudice and pride Thy gracious teachings east aside.

But as we live this earth-bound life. And gather knowledge from its Of dual Nature Good and Sin Striving a victory to win,

So may our spirit forms arise in brightness—when the body dies, Content with humble trust in thee, That death a larger life will be.

Howe'er opposed to ancient thought.
Or what in youth we have been taught.
Nerve honest hearts -true courage give.
To raise the banner. "Truth shall live."
ROBERT JNO, CREASY.
St. Kilda, Melbaurne. Australia, 1879.

HINDU SPIRITUALISM.

Blavatsky; alliems very positively that "no thindu is a Spiritualist," and yet surrenders the claim in-toto by the following frank admission:

B. Nichols, Charlman,

HELLERY, MASS. The Spiritualist is held meetings therefore a Bell's Hall, at 2 miled 7 r. n. torstavis the claim in-toto by the following frank admission:

B. Nichols, Charlman,

HELLERY, MASS. The Spiritualist is held meetings then Spiritualist, at 2 miled 7 r. n. torstavis the claim in-toto by the following frank admission:

" In one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus. Opposed as they are to physical phenomena as produced by the bloits, or unsatisfied sonls of the departed, and to the possession by them of mediumistic persons, they still accept with foy those consoling evidences of the con-tinued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of clarryovance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice."

This being true, Dr. Peebles was certainly

justified in saying that India is full of native Spiritualists. Certainly they are Spiritualists who not only believe in clairvoyance, trance and dreams, but delight to communicate with the departed and receive "important directions and advice," As for objecting to obsession by low spirits, certainly enlightened Spiritualists everywhere object to that, and it is no ground for distinction between American and Hindu Spiritualists.

India-has time out of mind been the seat and head of spiritual religion and spiritual philosophy, and has ever been familiar with the marvelous and Mesmeric nature of Pneumatology. India is therefore capable of giving us much profoundly interesting knowledge, and I shall look with great interest to the forthcoming letters of Mad. Blavatsky. But I cannot conceede her claims of a Hindu superiority which would require the stronger and more scientific American mind to sit as a passive pupil at the feet of Hindu antiquity and Hindu speculation. of Hindu antiquity and Hindu speculation, plunged, as it ever has been, in a vague mystieism which is antagonistic to all scientific accuracy, utility and reliability.

That India is a rich mine of knowledge in Pheumatology I have no doubt, and that Mad-B. may send from thence rich contributions to occult science is not to be doubted; but India has so signally failed to give us, with all its chaotic wealth of spiritual experience and spiritual marvels, anything either philosophically scientific or ethically satisfactory in Spiritualism, that we shall probably look in vain to India for any explanation of spiritual facts, or for any science to guide the culture and use of our spiritual powers for their noblest results in human rogress.

Occidental civilization is vastly superior to Oriental, either in useful arts or useful sciences, and the Indian race will advance in prosperity and enlightenment only by following the lead of the dominant nations of Europe and America. American Spiritualism will not be lifted to any higher plane of ethics or philosophy by the holy men and devotees of the "sacred groves covered with pagodas," who were (says Mad. B.), as to "the majority, unmitigated frauds." Nor -shall we learn the best possible utilization of our faculties which connect with the supernal from such as the "Pandit Dya Nand, the most learned man in India, a Brahman of high caste, Nov. 120, 4529, Col. 8, 8, Brown, of Burington, Vi., and one who had for seven long years under-tier an earthly sommen reveals.

Still, as to pneumatology, India is a vast and sublime "curiosity shop," and it has a few profound thinkers and many learned men. Mad. B. will use her opportunities rightly she will be a very interesting contributor to modern pneumatology. J. R. Buchanan. Y Livingston Place, New York.

---Henry Slade in Oregon. to the Editor of the Banner of Light:

Your correspondent had the pleasure of intimate acmaintanceship with Dr. Siade during his stay in Portand, and will say that he seems to be in perfect health, there being not the slightest indication of his ever having been paralyzed. He is ever en rapport with his spiritual guides, enjoying their society and the phenomena which they are able to produce in his pres-

The lessons given at private sittings seem too saered to be ruthlessly thrown out to an incredulous publiegaze, but the incidents of one scance I may here record :

As a natural sequence of the Doctor's presence, many immates of the hotel where he was stopping were at tracted by the noise from his rooms, and, to gratify curiosity, they sent a messenger to ascertain on what conditions the Doctor would allow six of them to come in. When fold that they could come and have a sitting for ten dollars, they rushed in "pell mell," as if to have a game of chess, with the Orthodox Satan to make the first move.

Soon after they were seated the manifestations commenced, riveting their attention; and then between two slates, firmly held together, the following communication was written :

"My Friends—Our object in coming to you is to con-vince you that the soul of man can never die, and can vince you that the son of man can have come again to earth.

Some are so foolish as to say, 'This is not frue,' and will close their eyes to all facts. This does not hinder others from knowing and believing.

If a blind man says the sun does not shine, it will not hinder those with open eyes from enjoying the sun-

light. So it is with the unbeliever and the believer in spirit communications. I am truly. E. N. Cook,? The company recognized the name as that of a prominent statesman who died a few years ago. To such a company what more could spirits or angels say, for all

the preaching in Christendom does not reveal a greater truth? Pendleton, Oregon.

Klusfolk, friends and lovers salute a man who has been long away, and returns safe from afar. In like manner his good works receive him who has done good, and has gone from this world to the other, as kinsmen receive a friend on his return. - Diptomarpos

SPIRITUALIST MEETINGS.

RROOMENN, N. V. Society of Spartnahels meets at the Brooklyn Institute, corner Washington and Coment Strets, Sunday. Lectures at 3 P. M. and 75 P. M. Mr., Charles R. Mister, President; Hentanuli L. Friech, Vice President; Prof. Friezum, secretary; Nathanlel B. Reeves, Frianner, Chaldren's Progressive Lyceniu meets at 1015 A. M. Jacob David, conductor; W. C. Bowen, Assistant Conductor; Mr., C. E., Smith, Guardian; Mrs. Hattle Dickenson, Assistant Conductor; Mr., C. E., Smith, Secretary and Treasurer, The Ecology Spartnal Conference meets at Everett Had, as Finitensite 1, Saturday evenings; at F. Octobek, S. B. Mchos, Chartman.

diam.

CHICAGO, ILL. The First Society of Spittmalists, holds regular meetings in the Third Unitarian Chaireh, corner of Laffin and Monroe streets, every Sunday at 19d A. M. and 75 p. N. Di. Louir Bashnoth, Pte identi A. B. Tuttle, Vice Přesko nt. Mys. Nettre Husbnek, Treasaier; Collins Faton, Sept. faty.

Eaton, Seeb lary,

CLEVELAND, OHHO, Spiritualists' and Liberalyists' Sunday School. The Children's Prefitesive Lyceum
mocts regularly every Sinday at Profit Profit Sinday At Profit
Rich, Gratistian; Mr., George Benedict, Servetary, The patis
fire the sare held by the West Side Sovety every Sinday at
Ye, M., at Hall No. 3105 Pearl street, West Cleveland, A.,
Dandap, President; L., G., Tutner, Secretary: Smith,
Treasure.

CEDAR RAPIDS, ION 1. Society of Spiritualists

meets in Post-office Rock every Sinday, at 7 [P. M. In-spirational speaking; Dr. W. N. Hambleton, President; Mrs. Namie V. Warren, Vide-President; Goo, H. Rock, Treasurer; Dr. Hambton Warren, Seit-Lity. All are con-dially invited.

PHILADELPHIA, PA. The Keystone Association of Spiritualists meets every Sunday at \$\mathbb{L}_2\mathbb{P}_3\text{ M, at Lytic Hall, 2018. North Muth street.

The First Association of Spiritualists of Philadelphia

The First Association of Spiritualists of Philadelphia holds meeting every Smalay at the v. v. and 75 p. v. at Hall 80 Spiring Garden street. H. B. Champon, President; M.S. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer; J. P. Landing, Secretary... ROCHESTIR, N. V. Spiritual meetings are held in the Academy of Mask, No. 163 state street, every Smalay at 105 A. M. and 75 p. M. Mrs. Nettle Peacy Fee, permandent speaker, Meetings free. Strangers visiting the city are corollarly invited to attend.

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

retary.

SPRINGFIELD, MASS. The Free Religion: Society Splittmalists and Liberalists cholds meeting severy Sanday at 2% and 7% for M. J. S. Hart, President: S. C. Changay Vice President: Mrs. J. H. Cook, Mrs. E. M. Laman, Mag. M. A. "P. Clark, Prodential Committee: W. M. Jordalf, Treasurer: F. C. Coburn, Collector.

SAN FRANCISCO, CAL. The Flist Splittmal Union Society holds a conference and scatter every Sunday at 2.

Society holds, a conference and scance every Sunday at 2 P. M., at 10 and 10 ath Haulfon Eddy street, above Mason, Also meetings for beginnes in the exceiding. The Children's Progressive Lyceum meets in the same hall at 40 A, M.

Progressive Lyceum meets in the same hall at 40 A, M, MANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at Came's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 15 P, M, Consideror, Mrs. H. F. W. Brown; Assistant Conductor, Mrs. Mary A, Ashley; Guardian, Mrs. Mary F, Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Scarvens, SALEM, MASS. Conference or bertimes every Sunday at Trait's Hall, corner of Essex and Liberty streets, at 3, and 7 P, M, S, G, Hooper, President.

VINELAND, N, J. Abeetings are held every Sunday morning and evening. John Gago, President; Mrs. Ellen Dickinson and Susan P, Fowler, Vice President; Mrs. Ellen Dickinson and Susan P, Fowler, Vice President's Progressive Lyceum meets at 120, P, M, Dr. D, W, Allen, Consident.

WORCESTEER, MASS. Meetings are field at St theorye's Hall, 46 Main street, every Sunday at 2 and 7

Passed to Spirit-Life:

learned man in India, a Brahman of high easte, and one who had for seven long years undergone the usual and dreary probations of Yoggism, in a mountainous and wild region, in solitude, in a state of complete mudity, and a constant battle with elements and wild beasts."

We are told that "the inhabitants of the village nearest to that mountain are there to certify that sometimes for weeks no one would venture to take a little food—a handful of rice—to our. Swami, and yet whenever they came they always found him in the same posture and on the same spot—an open, sandy hillock, surjounded by thick jungle, full of beasts of prey—and apparently as well without food and water for whole weeks, as if he were made of stone instead of human desh and homes."

And this is "the most learned man in India". Certainly the abnormal experience of such a farmatic, fully and candidly given, would be very interesting. But if practical and useful science should come from the naked, fasting fanatics of the wilderness, and jungle, or from any other "Brahman, guardian and keeper of his god's secrets, and the mysteries of his femile," whom Col. Olcott styles "hereditary dead beats," certainly it would be a reversal of all human experience.

Still, as to pneumatology, India is a vast and sublime "curiosity shop," and it has a few pro-gast of years? months and 2003.

From Somerville, Mass., Oct. 25th, Ichabot D. Chamiller,

From Sometylile, Mass., Oct. 25th, Icharbet D, Chamiler, aged 51 years 7 months and 20 days.

The was a believer in Spiritualism, yet longed to know more of its beautiful teachings. A great sufferer, yet patiently he bore his sufferings to the end. He has changed the modulatand put on the bright robes of lumminality, and has already given evidence of continued life. The beaves a wite, on and dampher, and although they miss his dear form, they know he is with them sight. Way they ever respice on the knowledge that there is to death. Funeral sets vices at the house, conducted by I, P, Greenleat, Final setylees in the Unitatian Church, at Duxbarry, by the writer.

From Millioid N, H, Now 15th, Janus Daws on some 1. From Millord, N. H., New, 15th, James Pearson, aged 75

From Millord, N. H., New, Diffy James Pearson, aged 75 years,
topol the first to perceive the "dawning light," he became an earnest worker in the cause so dear to diffy. For many years a rendered the Ranner of Eight, and a triend to mediums. He was for a long time an invalid, and well knew that for him there was no rest until he reached the evergreen shore. He knew the dear ones gone before was ed his coming, and longed to go. He leaves a wife and daughter, who know that their loss is his great gain. May the angels watch over them tenderly until they too shall join the humortal band. Functal services were in accordance with his request, and many friends gathered to testify to his worth, and the sflent fear and the deep emotion of those who knew him best gave evidence that "Father Pearson" had not flyed in vain. Mas. N. J. Willis.

From Newburyport, Mass., Nov. 27th, Mr. Daniel W. ireen, aged 13 years 6 months and 27 days.

Green, aged Byears 6 months and gradays.

The passing away of Bro. Green has awakened in the bosoms of many the deepest beelings of regret, as well as synigathy for the bereaved family. Himself and his loved companion (who has been a public medium for years chave done much for the causes of dear to bilin in the rebesing hours of his carth-life. He was for a long time Conductor of the Children's Progressive Lyceum of Newbonryper. He leaves this side the river a companion, two sons, three daughters and three brothers, most of whom are cheered by the faith so priceless to him, and know that every link in the chain of sout-affection will again be remitted. In accordance with his expressed wish, that some advocate of his faith should officiate at his functal, the writer, assisted by a fine quarterite, (Messer, John Eleker and J. C. Reed, Mrs. Thomas Tyler and Miss Annie Ricker) the members of which feelingly rendered three pieces selected by the deceased, presented to a very large assembly of relatives and triends the sunified to a very large assembly of relatives and triends the sun sank bemeath the western horizon, we tenderly laid his body to rest, with the knowledge that the sunified of the received point which he founded his faith; and just is the sun sank bemeath the western horizon, we tenderly laid his body to rest, with the knowledge that the sunified of the received process of the rest of the rest of the rest of the resulting was even then illuminating his resulting of the resulting the resulting of the resulting the resulting that the sunified of the resulting that a superfection with the sun faith of the resulting the resulting the resulting that he was the resulting that he was the resulting the resul

Collinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, toenty cents for each additional line is required, payable in advance. A line of agaletype accerages ten words. Poetry inadmissible in this department.]

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SPECIAL NOTICES.

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Banner of Light.

EOSTON, SATURDAY, DECEMBER 13, 1879.

PUBLICATION OFFICE AND HOOKSTORE. No. 9 Montgomery Place, corner of Province street Lover Floor,

WHOLESALE AND RETAIL AGENTS: At Frank'in Street, Buston

THE AMERICAN SEWS COMPANY, a and W Charming orters Now York

COLBY & RICH,

Victory France

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Soft over development to an entire the many series of the the the many constitution of the architecture of the first of the white the many constitution of the series of t ogs nitte is declinations desperting the estimate. Title gold of this datant could be this that the predrange parties one buy whom some present of the note and expressed we artiful of 000 life of the fact 1750 reads to with which are is been not sold. International sold of 800 life buy and of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of the sold of 150 life buy and one of 150 life buy and on

stack of we not it as gainer can emplay an analyticle time, upstock, whose will be grand the alphabet. tradition of the dark, on the strains and glocal of what is of all the theodoral of it. What do we have a tradition of the began with Wating that hithdre are their indeef Christian men did webben whose the help demethe har- dies are f der the total or the worlds." In his opinion, bestien the other has is "on encuring attention from a dying." and, in its in its re, a festile tive body." "The mogan go so a very master on comp. The mogan type of Sen or will report. At it, this a who go not it filled on their the folly, we may reason of the bear threat of an enthroed run mand, an expoented distensity of neutral powers. A dee of places into south, and have two apains. Lessed it resident or instructing the judiciary full decrees of escribing at all life longing printes. to report the action of the states and the property of the states in the content of the states of the content of the states of the states of the state of the state of the state of the state of the content of the state of wantake (The sym : the body at last) ()

And he fore on the problem man the new feelings the heart for a company and inspire This well-for group of expationary "The enceive," has shore, is a reliably some faint emblem of the its nest irrepression and houndar over the of Immorfals, sould the old Greeks, one always young. Withhouse faith was we believe this of the conditions I a redeemed spirit in the life to congel. We have there exist to mornif over de-Accessed. We bette discretised to morning over described in the convenience of the constant of the first testing of the world's degine, it of a Rationale' Agains-A. Rejoinder to Fred-convers testing the tolerome as selected for real period, by Cooks." The ressay cannot fall of conportly is destined to be office as deter than real youth is beyond the stark! And then the writers offer on to the there which all the time. and everywhere entrages the attention of Spiritualists. His harsuare becomes more free, as points applied themselves... if his thought' refused any langer to be hampels, od by the restraints of old theology and its accompaniments. "The evidence is not small." he says, "that, in a life free from the limitations of sense, the soul's national description one material things will be given by developed. Mind will prove by be independent of the vetocal contier. Our Lord seems to have possessed the power of passing through material obstructions withbut a rent para break. Through closed doors

swers his own inquiry by saving that it may and must prevail." have been "only an anticipation of the natural sorreight, at section matter. Angelie-intellizeners seem to have the some supremery force material teres; assuming them and dropping them at will. All the Biblical hints of the life natural to spiritual being look to this as one of, its conditions. They suggest the query perusal, whether wind, after all, is not the only substance. and matter the shadow. This is at least less Trilling as this is, as a matter of speculation only, it is fraught with magnificent probabilities, as it respects the range of activity and the usefulness and the joy of redeemed spirits. The prerogatives of spiritual being seem to be those of royalty over the material universe. Move- the extension of the circulation of the Banner ment, with the spring and speed of thought, is among its possibilities. The most distant of the our earnest thanks-has returned from Grand fixed stars may not be beyond the limit of its | Rapids, Mich., to his former location in Chitravels. Man's dominion over this earth, in toil | cago. and sweat and blood, is but a faint symbol of his easy and luxurious empire beyond its con- First Society of Spiritualists, of Philadelphia, whites. The probability amounts well-nigh to Certainty, that the immortal life involves on in- and her work for the cause in that city, which tensified consciousness of personal identity. And if of our own identity, then of that of departed . friends as well. How much more intently an _ Sh F. H. G. Morse, Corresponding Secretary Orthodox preacher's hearers regard confessions of the Worcester Society of Spiritualists, forlike these than the clanking chains with which wards us a report of its recent election of offiiron-elad Calvinism threatens them, may be cers, etc., which will appear in our next issue.

secti with the hastiest attention. The ministefal ave to talk of these things o reasionally, to satisfy the increasing longings of those who want to behin of little else.";

The Music Hall again Disgraged:

Several Boston daily papers hast week contained an advertisement to the effect that a person bearing the name of "Miss Louise Bishop," would, "by special request of a large number of this continues and post a leading dergymen and prominent professional when the mean the man produced in the results in the same in Boston, give one of her to Richard feet. wenderful, amusing, entertaining and instructive exhibitions, exposing all the incompachensis ble spirit tests and manifestations of the most noted mediums," in Music Hall, on Saturday evening, Dec. 1th. The advertisement also give the names of affected mediums she would inditate, but we lead that this fact alone was sufficient evidence of imposture, as there are no "Thef, Walkins," and never were. So farms: the statement zees in regard to the endersement of prominent Bestonians, quoted above, by deligent inequity we could gain in evidence giving the name of George Thompson, who prowhatever that such was the first. On the cens, "ceeded to deliver a discourse the burden of trary, these respectable to sple disclaim any which was the detailing of his further experiknowledge of the affair whatever. This new the ester in tile field probably got her eye from the Irving Bishop become a similar nature in Mosic Hall several years upo, in which "leading desaymen and projoinent professional men. did a tually lend, their hames for the purpose of patting down Spingualism in order to raise finds for the relimption of the Old South Church," and for which indicaretion they linve over since been ashamed. According to the of the Limbury adventuress in Music Hall. 'NEW ENGLAND NEWS COMPANY, of Saturday evening may possibly have been this same his hop. At any rate, she claims to be all sister in law of said Irving Bishop, who made a spiritual sensation in the West about four veits a zoll ! Here is another tour pass as the "sgusation" organizatin Bostoniat about that

The very small fattendance on her performance during the evening in question must have plainly demonstrated to her that the Boston public, commally will not spatio nine or put faith. in any exhibition brought cont under the somewhat celebrated I take of Bishop, whether the equator logaring it disports by patricout, or out cout it, is really astemishing that there are I the longity of a set I thinkler of people wheeapers of Parisal at a site be probblined available the moviedes of a future ingo which is so fully: The Henventy Life. The showledge of a inture into whom is so more demonstrated by and through the spiritual half betting or their slow and technologies from a very as to run after against make who were demonstrated by and through the spiritual the electric of a getting the hightimes and bands to rate only be splitted on well high ther nice

Holiday Books.

- You to Carat man which of a fifther to war for early s W Breat will be seen from the and any heart, and the public is come still invited to call and exages y In the New M. Pholy shawe Holy Win Victories, of the new faith and philosophy, and the proords of Ps late willse world and developinents. To call liberal pers as such a fish of publications as the office aght to be a felon, for the oppositionie ticy are few for finding so wide and yiel, a col-

Ex On our third fage will be found an extended report of the Pones Indian meeting in . Beston. The gase of this wronged people is progressing toward a inst solution, evidently. Senato Hear has introduced gird the Senate has committee to inquire why the Pencas cannot is applied the containers to truth an are to secure their claims in the United States at heithern Cheyenne Indians. The Poneas and treats Indians in general are now in a fair way: of being admitted to the jublic courts as plain-

Ex Passed to spirit-life, from Jamaica Plain, says, whilst the collision of perfect health. Dep. 2d, after a long and painful illness, Mrs. while it also feel on the normalians or at the sea. Frances Hutchinson Marshall, aged fifty years. Mrs. M. will be remembered by some of the parmaters of the soft the soul when either disense readers of the Ranner of Light as an excellent bodied sociation in spiritual form. Youth, in medium for spiritual communications, and it was been ed that her health might be restored. energies, is a more 'truth ful on blem stelle. The and her work continued; but it has been ordered otherwise,

> $\Sigma \delta$. We shall print next week an arricle from the join of A. E. Newton, Esq., entitled "! Spirdinging the profound interest now existing in the questions to the elucidation of which these two gifted gentlemen have from differing stand-

> Es Read the views of Prof. S. B. Brittan telebith page concerning Dr. Eugene Crowell's mew book "Tur Srimr-Wohld," We shall print a review of the volume from our own Standpoint of observation at an early day, Those wishin, to read the work itself, will find it ous de at the Banner of Light Bookstore, No. 1 9 Montgomery Place, Boston.

Bho Mrs. L. G. Waterhouse, of Sacramento, and dense walls he passed with the ease of Cal, forwards us money for three subscribers, thought. Ti rough angry crowds, whose every for which we return thanks, and says, "We eye was fixed upon him, he slipped away invisi- , expect Dr. Peebles to lecture for us soon, and to a continue with us for some time. The cause is He asks if this was "miracle." And he an-7 progressing in Sacramento. Truth will live,

形式: We have just received a new supply of that remarkable book, "History and Origin of All Things," by L. M. Arnold, Poughkeepsie, N. Y. Price \$2,00, postage free. No deep thinker can well afford to let it pass without a careful -

En A correspondent writes us from England: The Countess of Caithness has finally left improbable than the glum faith of materialism. London, much to the regret of her friends. Her future home will be in Italy and France." She is a devoted Spiritualist, and we wish her sucss wherever she may be.

> Ed Dr. William Wiggin-whose efforts for of Light have on many occasions called forth

> En 'We have received from the officials of the Pau a document relating to Mrs. L. E. Watson we shall print next week.

Parker Memorial Hall. 🛸

W. J. Colville gave the opening address of his present engagement at this place corner Berkeley and Appleton streets, Boyon,) on the afternoon of Sunday, Dec. 7th John Wetherbee, Byq, occupying the place as presiding officer: of George A. Bacon, the regular Chairman, who was temporarily absent. The services were introduced with a song entitled, "We Give you Joyous Greeting,", from "The Spiritual Harp," by the quartette under direction of Miss Vellie M. King. An invocation by Mr. Colville's guides was then followed by the youll selection "When my Feet have Grown too Weary"-music by Robert Coopers of which the solo was sustained by Miss Fannie Dolbeare, the quartette joining in the chorus. Mr. Wetherbee announced the willingness of Mr. Colville's control to speak from any subject desired by the audience; but after a brief interval it was voted by the people su l. mediums as "Mrs. Emma Hardy" and in attendance to give to the speaker the option of choosing the theme for the proposed address. This preliminary being satisfactorily arranged

Mr. Colville was controlled by an intelligence ceeded to deliver a discourse the burden of enves in spirit-life. Referring to his address delivered last season in this hall through Mrs. delivered last season in (1) is hall through Mrs. Cora L. V. Richmond, at the funeral exercises of the late Dr. Henry F: Gardner, of Boston, the Controlling Intelligence stated that he proposed to continue it on the present occasion, and by remarks in the same vein of thought. Since his advent into spirit-life he had learned that the denizers of that Sphere of existence were divided into innumerable societies representing states of feeling and development, and drawn together by the same law of spiritual attraction which (though only in circumscribed drawn together by the same law of spiritual at-traction which (though only in circumscribed measure) operated on, earth. Today he per-ceived that in the spirit spheres there was a great conflict impending between those who were the agents of liberalizing tendencies which were the agents of the singigurated and advanced among men, and whose power was showered in mighty waves of inspiration at the present hour upon those who on earth were striving to strike down all that made toward the mental, moral down all that made foward the mental, moral or physical bondage of the race; and those who, still clinging to their olden creedal traditions and failing to develop meand therefrom, were brought by this condition into intimate and powerful relationship to this planet, and were ready at all times towards rebentless war for the resistabilishment on earth of the fast failing the residualishment of earth of the last failing power of ecclesiastical despotism. He would not groud and the other the champions of evil, in any theological sense, but judging by the re-sults they sought to accomplish on earth the first dight be truthfully characterized as the Power of Light, and the other the Power of Light, and the other the Power of

Darkness.

Knowledge which was at all valuable to anylone in earth-life depended upon the receiver's being able to comprehend it? hence the information which was nest valuable must reach its dence from those sylvates which were more institutionally connected with the earth, and not from the far-off and none exalted spirit spheres which actions that which addressed litself clearly to man's comprehension was alone capable of lainting to his understanding even fragmentary ideas congening the ineffable subunders, the idens congening the ineffable splondors, the subline verifies of splittexistence, The speaker said that during his earth-life, while his attention was mainly devoted to the

while his attention was mainly devoted to the defence and advancement of the anti-slavery care yet he was much interested in the spiritual plenomena also. In this connection he referred to his eldest, dangleter, Mrs. Nosworthy, who was able indegree to the expression tealler thoughts of spirit intelligences before the world, thirtugh the mediumistic gift of impressional writing. He spoke of his experiences while on the earth plane; of his triend William Lloyd Carrison whose special mission in spirit-life was now to work for the emancipation of woman, the introduction of the female element into all position sof trust and honor all through the civilized world, while Mr. Thompson, though in deep sympathy with this work, had it as his own specially the endeavor to set, free all those who by reason of false education, hereditary tendencies or san of false education, hereditary tendencies or other causes, had been brought under the bondage of Sense rather than attained as they should to the freedom of the soul. He said though the lives of My. Garrison and himself on earth were int conflict as conflicts with the strongly in-trenched; wets of errors-conflicts necessitated by the anarchie state of analys in an order of society with h long established in erroneous con-ditions began to feel within itself the operations of a force whose purpose was to awaken its better elements and send it a step forward in the pathway of progressive unfoldment—they were now working under more harmonious circumstances, and toward the production of even grander results than they had ever before achieved.

active voi.

The power sof light and darkness were at work everywhere, incressintly and continuously, and working upon every form of societary organization, every isolated individual alike, throughout the broad range of the world, even though these societies and individuals were totally ig-norant thereof; this action applied to the men-tal and spiritual as well as to the material: The norant thereof; this action applied to the mental and spiritual as well as to the material: The
societies in spirit-life, the members of which
were banded together for service either for the
further reformatory enlightenment or a more
complete creedal bewilderment of mankind,
were formed of those whose aspirations and
likings inevitably bought them together; the
ties of earthly consanguinity and the various
artificial conditions incident to the support of
the material frame here yielded place to the
more puissant power of mutual attraction—the
spiritual side of that material law which draws
the needle toward the magnet.

No awful fields, no spectral splendors of Apocallytic lore greeted the spirit on its escape from
the physical tenement, but, in obedience to the
law of spiritual "natural selection," that spirit
was obliged to enter the part of spirit-life with
which it was noset in harmony.

The speaker referred to the beauties of the
world of spirits, the trees, the flowers, the birds
—all things pulsing with rejuvenated life—and
stated that he discovered, on making acquaintance with the details of life there, that the one
faculty of perception or intuition was enabled,
because of improved-conditions incident to the
spirit-spheres, to do the work of the whole five
senses, by means of which the-soul had, while
in earth-life, sustained the laborious condict of
expressing its own individuality and appreciating that of others around it.

Every detail, every characteristic, every hisforical teminiscence connected with any spe-

Every detail, every characteristic, every historical teminiscence connected with any special object or spirit under inspection was at once apparent to this wonderful power with whose existence he had thus become practically acquainted. It was instinct, but more than in-stinct; reason, but more than reason; it was the sense of the soul, the fountain from whence the ability to perceive all things upon earth pro-ceeded. In that land it was perceivable by the newly risen spirit that not only the life of action but also the life of sentiment and aspiration on tained through mediumistic persons with whom that soul found itself in harmony, but the other part of the dual life tone portion in the world of spirits, which we cognize by our personal expe-riences in dream and vision, and the other by

our every-day experiences in the material fields of time,) goes ever onward on the spiritual side. Referring to the present controversy concernimpress the tenets of that church anew, and upon the rising generation. This element was met by a corresponding band of spirits who on earth were reformers, and who were determined at all-hazards to advance the cause of mental and organized a Spiritualist Association.

physical freedom in this nation. The coming struggle, of which the occurrences of to-day were but the opening scenes, would be one on the mental and spiritual plane—one of words and ideas rather than of bloodshed, although physical force might be incidentally introduced as an accessory to the grand result. The Catholic Church could not hope to win, in the face of the gradually increasing sum of popular intelligence, but she would not eventually lose by the con-flict anything that was of real value. She might lose for political power, or the rigid dominion over her followers which she now exercised—the artificial appeals to the senses might be east aside, but everything that was good within her asine, but everything that was good within her would be absorbed as fundamental elements in the New Church of the Future; the reverence for women she inculeated, the fellowship and communion of saints which she portrayed, the central truths which she has brought down central truths which she has brought down along the pathway of the ages would all remain, and remain also under conditions much better fitted for their unrestricted operation. The speaker however predicted in Europe a period of bloody warfare, incident to the falling

fancient dynasties and the uprising of new republies.

republics.

No pope, prelate or preacher, no religious leader, would the coming church, now fore-shadowed in spirit-life, and about to be established on earth, require or acknowledge. Its Sabbath would be each day of human life, its Sabbath would be each day of numan life, its temple everywhere, where man communes with his fellow, its preachers those who were enlightened for any special service by guides furnished by the world of spirits.

In the spirit-world the garments of the soul fashioned themselves in accordance with the growing demands of the spiritual nature. In that land no vices such to you because the

that land no voices spoke to you, because the language of the soul had abrogated the necessity for cumbrons speech; if you wished to converse with a friend your thought made itself apparent to his conception; if he were distant from you, the twain could be brought into surprisyou, the twant count be rought into surpris-ingly immediate nearness by the meré exercise of a desire for such juxtaposition. Societary and friendly relationships did not there depend upon organic life, but upon spiritual sympathy and adoptability.

and adaptability.

From his standpoint he contended that all reforms originated in the spirit-world-all reformers were acting in obedience to the impressions produced upon them by different orders of thought in spirit-life; hence there existed a kinship between Spiritualism and every measure looking to an amelioration of human conditions. Progress in the spirit-world was achieved in parallel lines; the soul revolved in its orbit in paranei lines; the soul revolved in its oppil, like a planet, each revolution bringing new thoughts and an added advance toward the ultimate perfection of its powers; these revolutions were not necessarily contined to the spirit-world, but could be experienced by a return to carth either by close and continued life-contact and described by the contact and the spirit worlds with a large middle with a contact and the spirit careful as a sould be seen and continued life-contact and the spirit careful as a sould be seen as a large spirit as a second continued in the spirit careful as a spirit careful as guides with chosen mediumistic persons, or by the spirit itself taking on once more a physical body on earth, or by a life discharged on some other planet. In either case the soul returned to the sphere whence it came so much the richer for the experiences it had won. Thus Theodore Parker, who had been an instructor in spirit-life, was now alternating that experience with those-incident to a condition of pupilage which he had for his (P.'s) own good voluntari-

ly entered into.
Speaking of the disturbed conditions and Speaking of the disturbed conditions and heated discussions concerning earthly media to-day, the Controlling Intelligence was of opinion that in the end good would result, since many would be led by aroused curiosity to inquire into Spiritualism and its claims who else had remained ignorant entirely regarding them. He urized the use of the greatest charity toward mediums, even such as would be exerted toward the deeds and thoughts of sensitive children; the best conditions should be made to surround them, then a correspondingly harmonious state might be looked for on their part. In addition to those spirits who were working in the flarkness of their own conceits to hanger the spiritual movement on earth, there were those also in spirit-life who did not believe it possible for any spirit to return to earth, and who, like some of their brethren on this planet, ascribed the whole matter to the action of diagonal contents and contents and the latting in the latting of the color of diagonal color of the color of the color of diagonal color of the color of the color of diagonal color of the color of the color of diagonal color of diagonal color of the color of diagonal color of the color of the color of diagonal color of the color of the color of the color

who, like some of their brethren on this planet, ascribed the whole matter to the action of diabolical intelligences. These also were producing marked results at the present time, but the future would bring better conditions in the spirit-world as well as on the earth plane.

There was yet to be a new dawning of spiritual power not that new or more startling phenomena would be introduced, but that those manifestations which were already merely outlined would be filled up to the full capacity of exhibition before the skeptical world; the spiritual would transcend the material in the minds of Spiritualists, and under the benign influence of this new resurrection, the interior influence of this new resurrection, the interior consciousness of men would rise to "meet the Lord in the air"—that is, rise up out of the do-minion of the senses, to meet the Lord, which was Truth, in the air, which signified the spir-

itual atmosphere. In spirit-life every individual existence was possessed of his or her own—and a welcome— occupation, one in harmony with the demands of the interior nature; everything was brought to bear by loving helpers to assist the unfortu-nate, to enlighten the ignorant, to purify the undeveloped, and to make of each individual soul at last a divine temple, consecrated to Truth as it is in the celestial sphere!

At the conclusion of the address Mr. Col-ville's guides satisfactorily answered several questions bearing on the remarks just made; after which the meeting terminated, an inspira-tional poem on "The Banner of Light," a song by the choir and a benediction composing its closing services.

Mr. Colville will speak again in this hall next Sunday afternoon, at 2:45 o'clock, and a large attendance will no doubt characterize the ocea

The Editor-at-Large Project.

The condition of the fund now being raised in furtherance of the proposed plan for the employment of Prof. S. B. Brittan, of New York, as a pecial defender of the Spiritualist cause in the secular and other publications of the day, is correctly exhibited, up to date, by the following report. Our readers are earnestly requested to give this worthy project their practical consideration :

Amount Received. Amount Pledged.
 Mrs. Flora B. Cabell, Washington, D. C.
 10,00

 Mrs. E. Bruce.
 10,00

 Wm. Luther.
 5,00
 H. Brady, Benson, Minn Nelson Cross, New York City E. Samson, Ypsilanti, Mich. Total to date......\$260,00

An Accurate and Reliable Guide.

Blind guides indeed are worse than none newly risenspine that the continent and aspiration on but also the life of sentiment and aspiration on earth, made its characteristic impression upon the spirit. The direct connection of the enfranchised soil with the earth being severed by the decease of the body, the communion with earthly objects or loved ones must then be attached through mediumistic persons with whom tained through mediumistic persons with whom places it within the reach of all; every subscribute of this country. Its price, \$1,00 per annum, places it within the reach of all; every subscribute of the country. ANDREWS' BAZAR PATTERNS, and to every subscriber of the coming volume, beginning with the December number, the publisher gives as a Christmas Present a gigantic suppleleterring to the present controversy concerning the relative value of public and parochial schools, and the questions which led out from it on every side, the speaker affirmed that the discussion had its spring in a band of spirits in spirit-life who were through earth-life identified with the Catholic Church, and who, from their own standpoint in the new existence, were determined if possible to emphasize the claims and to impress the tenest of their church grown and the relative points and to complete the claims and to impress the tenest of their church grown and the relative points and the largest ever published—filled with designs that could not be furnished by a dealer for less than ten dollars. As an elegant holiday, sourceir a year's subscribtion to Andrews the tenest of the church grown and the present and the largest ever published—filled with designs that could not be furnished by a dealer for less than ten dollars. As an elegant holiday, sourceir a year's subscribtion to Andrews the point of the proposition of th for a sample copy to W. R. Andrews, Tribune

The friends in Toronto, Ort., have just

Decease of Sergeant Cox.

The transition from earthly scenes of Edward William Cox, D.L. and sergeant-at-law, at the age of seventy years, is reported from London. Sergeant Cox was called to the bar at the Middle Temple in 1843, and in 1868 he assumed the coif. In 1868 he was appointed recorder of Plymouth. Since 1870 he has been a magistrate, a deputy lieutenant, and a deputy-assistant judge for Middlesex. He frequently presided over the central criminal court at Old Bailey. He was for years the editor of the Law Times, and wrote many books on law, two of which, "A Treatise on the Law of Joint Stock Companies," and "A Treatise on the Law of Registration and Elections," have gone through numerous editions. He also prepared divers volumes of eases and reports on criminal law and a digest. "Of late years," says the Boston Advertiser in speaking of his decease, "Sergeant Cox, chiefly through the influence of his close personal friend, William Crookes, F. R. S., had be-

of mental philosophy and of psychology." Since the above was put in type we have received the following note from our London agent; Mr. Fletcher, touching the deceased philosopher, and his démise:

come much interested in Spiritualism. He was

a firm believer, and stood by the celebrated me-

dium, D.D. Home, in all his troubles. In Mr.

Home's 'Lights and Shadows of Spiritualism'

there is a long letter on the subject by Sergeant Cox. He also published, in 1874, two volumes,

entitled 'What am I?' which contained his ideas

It is with great regret that I write to inform your numerous readers of the sudden death of Edward E. Cox, Esq., Sergeant-at-Law, and President of Psychological Society of Great Britain, of which he was the founder. He had attended a concert on the evening of the 24th, and on returning home was attacked with heart

and on returning home was attacked with heart disease, and died in a few moments.

Sergeant Cox was the author of many books, some of which have gained considerable popularity both sides of the water as well as being connected with several large weekly publications. He was an eminently successful man in all his undertakings. If not an outspoken Spiritualist, he has always devoted much time and money to the investigation of the subject, and I have always found him a most courteous gentleman, and interested observer of the phenomena. man, and interested observer of the phenomena. He has now "passed the portal," and entered into the reality of that other life, leaving behind him a spotless name and a noble record.

J. WM. FLETCHER.

London, Nov. 25th, 1879.

Farewell to Mrs. Shepard.

On the evening of Tuesday, Dec. 2d, the pleasant parlors of Dr. Samuel Grover (at No. 162 Concord street, Boston,) were filled with an assemblage of representative Spiritualists of this city, convened to express a parting wish for the success of Mrs. R. Shepard, of Minnesota-who had on the previous Sabbath concluded her engagement with the Parker Memorial Society of Spiritualists-in the new fields of labor to which she was about to depart. George A. Bacon, Chairman of the Parker Memorial Spiritualist Committee, presided, (who in behalf of that organization wished Mrs. S. "God-speed," and handed her a check for \$100-his remarks being very feelingly replied to by the lady herself,) and appropriate words were spoken by W. J. Colville, John Wetherbee, Mrs. S. N. White and Dr. Grover, the host-the extreme lateness of the hour precluding the Chairman from calling upon other well-known speakers who were present. Mr. Holmes (also of the Committee) rendered an original poem; Charles W. Sullivan sang several superior melodies, Miss Belle Bacon acting as accompanist, and Mr. Thornton gave a fine instrumental selection. A collation and a brief season of social converse and good wishes for the lady about to take her departure closed the harmonious and pleasant session. Among the brightest of the numbers on the

evening's programme was the effective reading of "The Legend of the Mice at Play," by Miss Belle Bacon. This young lady, by her clear enunciation, her correct facial expressions, and her keen sympathy with the matter she is treating, gives every prophecy of a brilliant future success as an elecutionist.

Dr. J. R. Newton's New Book.

In another column will be found an article copied from the Washington Alpha, wherein its editor bears witness to the power of healing possessed and exercised in her case by Dr. J. R. Newton, and refers to the MODERN BETHESDAas it richly deserves. Those who wish to peruse this really entertaining and at the same time valuable work will find it on sale by Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Second Annual Convention of the New England Anti-Tax League meets in Science Hall, 718 Washington street, Sunday and Monday, Dec. 14th and 15th, three sessions daily. The case of John Brown Smith, imprisoned in Northampton jail now nearly nine months for refusing to pay a poll tax, will be especially con-

2. Ober writes, Dec. 3d, from Ogden, Ia.: Wendell Phillips's and Parker Pillsbury's remarks, as printed in the Banner of Light, are about right about my brother Reuben II. Ober's liberality. Thank you for inserting them in your paper."

A letter from Mr. Abbot Walker, of Salem, Mass., endorsing the mediumship of Mrs. J. R. Pickering (who is at the present time in this city), will appear in our next issue.

W. J. Colville's Meetings.

W. J. Colville has recently been filling engagements in Worcester, Salem, Needham and other places, in all of which the utterances of his spirit guides have made a favorable impression on the large and intelligent audiences who have been in attendance.

Last Sunday morning, in Berkeley Hall, in this city, Mr. Colville's spirit guides, in a discourse on "The Coming Religion," argued that no so-called exposures of Spiritualism affected in the least the real hold which the cause has gained over the feelings and intellect of humanity, as every phase of spiritual manifestation has been more perfectly witnessed in the privacy of honorable homes than ever at any public miscellaneous séance. Spiritualism is a religion because its philosophy contains ample food for the spiritual and moral as well as for the intellectual portion of man's nature. In future days we may expect a scientific religion to blend into perfect unison all that is good and permanent in existing theologies-the growing intelligence of humanity demanding a system of ethics in harmony with ascertained facts that shall be able to carry the spirit through the noble performance of every practical duty into a fairer world beyond this earthly sphere.

Want of space forbids any lengthened notice of the

services or lecture at this time.

services or lecture at this time.

Next Sunday, at 10:30 A. M., the leading feature in the service at this hall will be an inspirational discourse on "The Day of Judgment."

The entertainment at Berkeley Hall on Thursday, Dec. 4th, was a success. The next entertainment will take place on Friday, Dec. 26th.

Last Sunday evening at Kennedy Hall, Warren street, Mr. Colville's guides delivered an interesting lecture on "Materializations." Next Sunday, at 7:30 P. M., they will discourse on "The Lord's Prayer and its Spiritual Meaning."

London (Eng.) Spiritual Notes.

From Our Special Correspondent. ?

Looking around Steinway Hall the other night I saw among the many "newspaper" people one of the editors of the largest London daily. The next morning the National Press Agency received the following paragraph, which was printed in all the provincial papers:

printed in all the provincial papers:

"I went to see Mr. Fletcher, the Spiritualist lecturer, at Steinway Hall last night. A large audience and attentive one; the singing very good and effective. After the address the lecturer said he would give some tests, and of these eventually he offered several. To my amazement, the description and message, as well as the initial letter of the name of one of the spirits, were recognized by a colonel of the English army, whom I have known for many years; and whose veraetity is as unimpeachable as his character is revered. I never was more startled in my life."

The above paragraph tells its own story, and shows how marvelous the powers are.

It is thought that London will derive great benefit from the electric light, as it has been too dark to read without a light after two P. M. for many days. The entrance of the British Museum looks like fairy land, and its startling brilliancy contrasts vividly with the dull heavy fog that seems to envelope all London like a shroud. I see a sketch of Edison and his portrait in the November number of the University Magazine. He is quite as much respected this side of the water as in his native land.

Mrs. Georgina Weldon, whose indomitable energy and great personal charms have made her one of the best known women in London, gave a grand benefit concert at St. James Hall. She had a chorus of one hundred voices, and a large and efficient orchestra; she conducted herself. assisted by Sir Julius Benedict. Artistically the concert was a very great success; but owing to the bad weather, and lack of proper management, the audience was a small one. She now starts on a long "starring tour" through the Provinces, advertised as the "Woman of the People," and she will tell people in her charming way how much they have to fear from the "Mad Doctors."

London is very full of mediums now. There has never been a time when there were so many or so much to be done. The announcement that Harry Bastian was coming to London was received with much pleasure by his many friends. He is sure of success here. Mrs. Louie Lowe, the American medium, has returned from Paris, where she had great success, but is in very poor health, and is to sail for America next week, intending to settle in San Francisco. Although her health is so very uncertain, her manifestations are very satisfactory, and given under conditions that preclude the possibility of fraud.

Mr. George Topp read a most interesting paper at the National Association of Spiritualists the other night; the rooms were completely. filled by an earnest and attentive audience. The subject of the paper was "Philosophical Spiritualism," and was followed by a pleasant discussion. These meetings are every day in-- creasing in interest, and the Association may be said to have surely entered upon smooth sailing.

Mrs. Charles Dickens, wife of the celebrated author, has just died; she was about seventy years of age.

A "Grand Announcement" is made at Langham Hall. There is to be a concert, followed by materializations; Mr. Firman, from Paris, being the medium. It is hoped the effort will be a success. FIDELITY. Nov. 23d.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL,—The First Society of Spiritualists hold meetings at this place on Sunday afternoons, at 22 of clock. The public cordially invited. George A. Bacon, Manager. PAINE MEMORIAL REALL.-Children's Progress-

renm No. 1 holds its sessions every Sunday morning hall, Appleton street, commencing at 10% o'clock, abile cordially invited. D. N. Ford, Conductor. AMORY HALL,—Children's Progressive Lyceum No. meets in this hall, corner West and Washington streets, very Sunday at 1915 A. M. J. B. Hatch, Conductor.

BERKELEY HALL,—Service every Sunday at 40% A. M. In this hall, 4 Berkeley street, corner of Tremont

KENNEDY HALL.—The Roxbury Society hold their meetings in this ball, Warren street, every Sunday at 7½ r. M. W. J. Colville lectures and answers questions under influence of his spirit guides.

EAGLE HALL.—Spirit al Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 10/5 A. M. and 2½ and 7/2 P. M. Excellent quartette singing provided.

ng providen.

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, for Tremont street. Services every Sunday morning and Iternoon. Good mediums and speakers always present. EVENING STAR HALL.—Meetings are held in this all, No. 7 City Square, Charlestown District, every Sun-

NO. 157 TREMONT STREET.—The Spiritualist Ladles' Aid Society meets every Thursday afternoon and evening at this place, up one flight. Business meeting at 4 o'clock, Mrs. John Woods, President; Miss M. L. Barrett,

AMORY HALL.-Our Lyceum held its session this morning as usual. Althoughour ranks are by no means full, yet we are steadily increasing in numbers, and

morning as usual. Although our ranks are by no means full, yet we are steadily increasing in numbers, and trust ere long to be able to show as good a front as our friends may wish for us. If strict attention to the requirements of the angel-world can accomplish anything we shall most certainly conquer. In connection with our Lyceum we have organized a Developing Circle, comprising members of the Association only. The first scance was held last evening, which was fully attended, and we believe much good will come of it.

The exercises to-day were opened with an overture by the orchestra, succeeded by singing by the choir, Silver Chain recitals and Banner March; together with recitations and vocal and instrumental music by the following pupils: Ida Brown, Gracie Burroughs, Dalsey Baxter, Arthur Rand, Albert Rand, Hattie Davison, Kittle May Bosquet and Nettie Latz; remarks by Mrs. Wilson and Mr. Rand, Wing Movements; Target March; the services closing with singing. The Lyceum has just issued a very neat Christmas card, asking its friends to join with the members thereof in making a "merry Christmas" for the children. We trust that all will respond to this the first appeal of this school.

J. B. HATCH, Conductor Children's Progressive Lyceum No. 2, Dec. 7th, 1879.

Dec. 7th, 1879.

AIMEE, a melodrama founded on olden "fairy lore," was performed at Union's Opera House, (in Paine Memorial) Wednesday evening, Dec. 3d, by a number of morial) Wednesday evening, Dec. 3d, by a miniber of misses belonging to Children's Progressive Lyceum No. 1. The piece was in five acts, was written by D. N. Ford, Conductor of the school, and was well received by the audience. The characters were sustained by Jennie Bicknell, May Waters, Helen M. Dill, Nellie Thomas, Hattie L. Rice, Annie George, Emily Kerr, Jennie Smith, Annie Clarke, Alice Bond, Minnie Day and George Conway. The music by the orchestra, led by Prof. Alonzo Bond, and the singing of Misses Hattie L. Rice and Minnie O'Connor, added greatly to the interest of the occasion.

PAINE HALL.-With the glorious sunlight and the mild, springlike day, came the happy multitude to our Lyceum, made the more so by the thought of the genial, heartfelt greetings to be met and the happifying influences that pervade the place. Mankind are not naturally perverse, and only need a rational and liberal religious influence brought to bear upon them to entirely change the current of their lives. The children love the pure and good in religion; they know nothing of faiths or creeds, but do know of right and wrong, and while we confine our teachings within these precepts, we make them happy, free and bright. This is what we are trying to do at our Lyceum, and the continued increase in the attendance of both children and adults is proof positive of the appreciation of our efforts. Lyceum, made the more so by the thought of the gen-

We feel very grateful to the kind friends who sustain We feel very grateful to the kind friends who sustain us, and the dear, kind Banner of Light, and though we do not often mention our thanks, hardly a day passes, and more particularly when preparing these notices, but I feel the great obligation we are under for its kindly support in the publishing our notices, &c.

And if I may be allowed, I want thus publicly to thank our kind friend Horace Scaver for his attendance and words of encouragement at our Lycenm, and the very flattering notices that he gives us in his noble paper.

paper.
The exercises to-day were, overture, singing, responses and Banner March; remarks, and reading of a letter of Franklin, by Horace Scaver; recitations by

Blanche Webber, Gracie Fairbanks, Esther Ottinger, Alice Bond, Bessie Pratt, Gertie Pratt, Mande Davis, Alberto Felton, George Felton and Mande Merriam. Songs by Helen M. Dill, May Waters, Jennie Smith, Nellie Thomas and Hattle L. Rice. Callsthenles, led by Mr. Ford, Notices, singing, and closing with the Target March. WM. D. ROCKWOOD, Cor. Sec. Children's Progressive Lycena No. 1, 1 Boston, Dec. 7th, 1879.

ENTERTAINMENT .- On the evening of Tuesday, Dec. 2d, Children's Progressive Lyceum No. 2, of Boston J. B. Hatch, Conductor, gave a well-attended and high J. B. Hatch, Conductor, gave a well-attended and highly creditable entertainment at Amory Hall, the exercises whereof comprised: Readings by Hattie Wilson; duet by Misses Messer and Lambort; readings by Miss S. Maria Adams and Lizzie J. Thompson who were enthusiastically encored); song by Miss Fannie Dobeare; dialogue by Misses Lambert and Latz; duet by Miss S. M. Adams and Orrin Howlett; recitation by Albert (Iand; song by Miss Cora Hastings; Farce, "Using the Weed"; a duet by Misses Dolbeare and Hastings; song by Hattle Davison, and dancing.

Hastings; song by Hattle Davison, and dancing.

Pythen Hall had a large attendance last Sunday morning, it being the occasion of our regular "monthly retunion and love feast." The opening exercise consisted of singing by the choir and congregation, and invocation by Dr. Court. Then came the partaking of fruit furnished for the occasion, which is the distinctive feature of our "love feast." Remarks were made by Drs. Court and Wheelock, Messrs. Crooker, Sanderson and Plummer. Several individual requests were then made, for us to remember especially in our strings for the sick, (which is a special feature of all our morning meetings.) Dr. A. H. Richardson gave testimony in regard to the benefit received in this way by an acquaintance of his, and spoke in high terms of the good done by our little meeting.

The conference in the afternoon was opened by Mrs. Dr. Waterhouse, with a short address upon "The Beauty and Heality of Spiritualism and Mediamship," followed by Messrs. Abbot Walker, Taylor, Wheelock, Plummer, Came, and others.

Subject for next Sunday afternoon, "Soulism," opened by Mr. Rhoades.

E. YENING STAR HALL—CHARLESTOWN DISTRICT.—

EVENING STAR HALL-CHARLESTOWN DISTRICT. Sunday, Dec. 7th, a very interesting meeting was held in this hall in the afternoon at the usual hour. Mrs. M. C. Bagley occupied the platform as speaker and test medium. A large audience was present. Some twenty-five different spirits were described and names given by the medium, most of which were recognized as cor-

rect.
Next Sunday, Dec. 14th, Mrs. A. L. Pennell, test medium, and others, will give tests and speak in this hall
C. B. M. at 3 P. M.

Movements of Lecturers and Mediums

[Matter for this department should reach our office by Tucsday morning to hisure insertion the same week.]

Giles B. Stebbins spoke recently in Bloomington, Ill. in Indianapolis, and in Springfield, O., one Sunday in each place. He will be at his home in Detroit, Mich., for a week, and then leave for Washington, D. C.

-Bishop A. Beals spoke at Patch Grove, Wis., Sunday, Dec. 7th. He will speak there again on the 14th. C. B. Lynn closed a very successful engagement in

Troy, N. Y., on Nov. 30th. During December he will speak in Springfield, Mass. Address 83 Charles street. Mrs. A. E. Cunningham was in Peabody, Mass., Sunday, Dec. 7th. She would be pleased to make other engagements. Address her No. 6 Bond street, Lynn.

Capt. H. H. Brown spoke most acceptably at two public meetings in Greenfield, Mass,, last week, and those who heard him, we are informed, are all anxious to hear him again.

Prof. William Denton commenced, on the evening of Dec. 3d, a course of six geological lectures in Tallmadge Hall, Washington, D. C.

Lottle Fowler is now located at 10 Davis street,

Since arriving in Michigan J. Madison Allen has been occupied in Pokagon, Dowagiac, Decatur, Bangor, South Haven, and is now in Battle Creek, where he is to speak during December. He anticipates speaking in Sturgis during January, and will make further engagements for the winter and spring months. Would like to engage for week-evenings in vicinity of Sunday

Christmas Entertainment.

To the Editor of the Banner of Light:

Our New York Progressive Lyceum is flourishing.

"By a series of Pound Parties" we have provided the funds for the usual purchase of presents for our children, and by way of combining business, profit and pleasure we have planned an entertainment for Christinas night. The talent of various members will be condensed into a dramatic entertainment, under the skillful guidance and experience of Mrs. Robinson. The children will rejoice in the distribution of the fruit from their Christmas tree; whilst their seniors have had the hours from ten to three allotted to them for wanderlags through the mazy dance, or otherwise enjoying themselves in social harmony. We carnestly call on the Spiritualists of New York to aid us by their presence, and especially by the purchase of tickets for the entertainment at lifty cents each.

Charles Dawbarn, Conductor.

P. S.—The entertainment will be at Trenor's Hall, Broadway, near 32d street. To the Editor of the Banner of Light:

Broadway, near 32d street.

THE SITUATION IN EUROPE. - A South-western daily has this graphic summing up of the "signs of the times" observable across the Atlantic:

"Russia is giving enormous orders, for implements of war, and is increasing the number of her cruisers. Germany is increasing the number of her cruisers. Germany is increasing her army, strengthening fortifications and adding to her artillery. Trance and Austria are perfecting their military systems. Italy maintains a considerable army. England is Jealously watching Russia's encroachments on Asia. All the great powers are standing with their hands in their hippockets, as it were, walting for a chance to 'get the drop on' one another. The Treaty of Berlin was only a truce."

R. Worthington will soon publish a charming volume for our little friends with the very happy title of " Lit-tle Rosebud's Menagerie." It is of a nature to interest all manner of children, consisting of full-page engravings representing all kinds of animals in a wild or cap tive state, with descriptive letterpress on opposite page full of anecdote and description.

O'Brien is the kind of Catholic priest Cambridge likes better than Scully,—Boston Herald.

Yes; and do you know why Father O'Brien is the right man in the right place? If you do n't, we can inform you. He was a Boston public school graduate. That's why he has so much common sense.

We see that Editor Seaver of the *Investigator* occasionally attends the Spiritualist Children's Lyceum in this city, which he thinks far superior to the Orthodox Sunday Schools.

They have just had a snow-storm in Geneva, which

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mentioned. The themes for consideration thus far decided on are as follows:

far decided on are as follows:

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.

To Correspondents.

En No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

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Introduction. Introduction.

CHAP, 1.—The Spirit and Soul: Death, the Birth of the Spirit: Temporary Desertion of the Body by the Spirit.

CHAP, 2.—General-Plan of the Heavens,
CHAP, 3.—The Low Heavens or Spieces,—The Earth Spiece; Condition of Bigoted Sectamans.

Sphere; Condition of Bigoted Sectarians.
CHAP, 4. The Higher Henrens. The Indian Heavens;
Description of the Higher Heavens; The Nygro Heavens;
Mr. Owen's Visit to the Higher Heavens.
CHAP, 5. The Higher Heavens Continued). Heavenly
Mansions (Homes; Garments, Ornaments, and other Objects; Employments of Spirits, Means of Supplying other
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CHAP, 6. High. Research Control Control Control

Wants, CHAP, 6. Higher Heavens (continued). Similar Observance: Title sand Names in the Heavens; The Personal Appearance of Spirits; Language in the Heavens; Prevision of Spirits; The Insue in Spirit-Lifte.

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CHAP, 8. The Movements of Spirits; The Return of Spirit to Earth; Do Ancient Spirits and Spirits from other World-Visit the Earth? CHAP, 9, Guardian Spirits; Spirits on Different Planes Communicate; Difficulties Attendant on Spirit-Inter-

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Sparits in Relation to the Eigeneuts.

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in a circle where atthoroughly developed mean am and a few harmenions sitters sit regularly pathen the controlling intelligence who presides ever the circle will be able to appoint a fitting stirit as a guardian for the obsessed individual, and this more powerful and excited spirit will take the place of the one who manifested in a discident way. disaderly way.

Q - The writer was deeply interested in the teply to the question in polard to vaccination a few weeks ago. What do you consider the prop-er method for the treatment of small pox pa-tions?

As two consider that with small-rox patients the only true method of treatment will be to place them where the disease may be drawn forth, developed to maturity with the greatest celerative between the contract of the cont ity; but provided you draw the disease to matuity but provided you draw the discuss to matu-tity very quickly, and do not fortify your patient with a body-guardoof magnetic aura, and a sup-ied of food from whence he may draw yital mag-netism, the discusse, of course, may overmaster his constitution, and before him from this world entirely. When the manifestations of any discuss of this kind first show themselves, we would advise that the patient should be placed in a warm room (let the temperature be as warm as possible, in accordance with safety, and be very careful to admit a free circulation of warm alt, but termit no drafts or cross-currents. Be very careful to admit a free circulation of warm air, but germit no drafts or cross-currents. Be also careful that the same persons attend the patient throughout his illness. Do not allow dirst one person and then another to be about him. Do not change your physician; and he very careful that those who naturally exercise a quieting influence upon the patient's mind be kept closely with him. It is a wise plan to cover the body entirely with olive oil; it is well for the patient to be kept as well sustained as possible upon light, nourishing food.

— Q.—What is thought?

What is thought? A .- This question has been answered in this place before. The reply has been published in one of the numbers of the Bunner of Light. If the questioner will refer to the answer which the questioner will refer to the answer which has gone out to the world in the columns of the Banner of Light, he will know our opinion, so far as we can express it in a teply to a question. We will repeat a portion of our answer, in substance. Thought generates in some measure from the contact which exists between your soul and your mind and external life. The purest desires which come to you, those which are unselfish and disinterested, come from your own soul, which is associated with angelic powers. Those desires which merely relate to temhose desires which merely relate to temporal things come from the contact which exists between your mind, or reasoning powers, and the mentality of those who are around you. You receive impressions from those who are in

are, not, in whom, a perfectly unit failed girlin when it comes for the first time income net with the matter of your planet. The soul when it comes to the body at conception is a perfectly complete soul, but it needs to be expressed through the spiritual and mental surpoundings of the earthly parents as well as through a plays al body. That which you term the spirit is simply the mental and solutions.

that which is too best in mining or course with tacks which was an extensive in the formal maind cannot undertake to define the first which is too be up to first in the first was a consecution of the first which is to first which could be a first which is to first which is to first which is to first which is to great a first which comes the first which is to first which comes the first which is to first which is to great which is the which is to first which could will be still to which comes the first which is to which is the first which is to wh

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y newill over secome a proficient astrologer. To say that astrology is not a true science be-To say that astrology is not a true science because chainery and imposture are sometimes from noted with it, would be equivalent to say, ing that no science is true because charlatanism, has othertimes been passed set instead of not sejentificknowledge.

Q. By A. S. Hayward, Boston. Please explain the no less operand of healing the sick three left he agency of magnetized paper. Is it done exclusively through the magnetization of the

done exclusively through the imagination of the patient, or by a universal law of nature, such as St. Paul employed in making cures by magnet-

St. Path employed in making cures by magnetized handkerelifes?

A. When you magnetize paper you impart some of your playsical vitality to the paper. You cannot take a piece of paper and press it between the rains of your hands without making tween the palms of your hands without making that paper to an extent warm and damp, while before you took it in your hand the, paper was dry and cold. What has made it warm and damp? Something has exuded through the papers of your skin from your body; thus you have imparted a portion of your physical vitality to the paper which you have magnetized. When you intently will that the paper shall benefit a sick patient, you magnetize it in a mental as well as your physical sonse; thus your mental as well as your physical power is taken into the paper, and absorbed by it, and when placed upon the patient, soon the patient's body by its, warmth draws in this element out of the paper pores of your skin from your body; thus you have imparted a portion of your physical vitality to the paper which you have magnetized. When you intently will that the paper shall benefit a sick patient, you magnetize it in a mental as well as physical sense; thus your mental as well as pour physical power is taken into the paper, and absorbed by it, and when placed upon the patient, soon the patient's body by its warmth draws in this element out of the paper which you have imparted to it, the patient becomes fed by your vitality, mental and physical, and, if you are a medium, is placed on rapport with your spirit friends, who can oftentimes accomplish a curb. Provided the patient because the paper can do him good, it will effect a cure sconer, because the condition of faith, the willingness to receive, will be a favorable state for the spirits to work in, and will give rest to the mind of the sufferer as well.

Q.— From Colorado. Are there open polar

what causes them?

A.—The North pole has always attracted more attention than the South pole, but the North pole and the South pole, but the North pole and the South pole are pretty much alike. Provided you could reach the poles, you would find they are perfectly sterile, thoroughly barren, some portion is land and some portion is water, the water is frozen over, the land without vegetation, without any form of animated life; but when the pole (that which now is the pole) shall be discovered, an alteration will previously have taken place in the condition of aryiously have taken place in the condition of af-fairs, and that portion of the earth's surface which to-day is the pole, will then not be the pole, the poles having changed, and they will change in the future, but that portion of the earth which is a pole is always the most barren part.

O.-What is it that attracts the magnetic

needle to the pole?

A.—The magnetic needle is not attracted to A.—The magnetic needle is not attracted to the pole at all. The magnetic needle ceases to be attracted northward several degrees before you arrive at the pole; the cause is simply the magnetic current locating itself with intensest power just in this particular locality. If you pass this degree you will then discover that the

A.--Xoumay as well ask what produces coals A.--Xoumay as well ask what produces coals Coal was produced during the carboniferous epoch of the earth's development, when vegetation grow to a prodicious si.e and then very quickly decomposed. There is an amount of oil finall constable substances. As coal is but defines and it has been a source of wonderment to in all vegetable substances. As coal is but de-composed vegetable matter consolidated, the oil is, of course, within the coal. Coal oil is a portion of the sap and vi dity of immense ferns and other forms of vegetable growth which to a and other forms of vegetable growth which to a prodizious size appeared upon the earth, thou-sands of years before the advent of man; but coal, even to-day, may be found in the bogs of Ireland, to a small extent. As the vegetation of to-day still contains sap and virality of an oily nature, coal oil may still be discovered in the future in new coal-beds.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Pres-Circle Meetings
April eld at the BANN DEOLEMBER (1111) elleft E., corner of
Prevince street and Mong mety Prese, every Treshay
ATRIASOUN, The Hall will be estimate belock, and seractive commence at 30 check precisely, at which time the
ast will be closed, neither allowing entrance nor egress
active the conclusion of the street, every the area of absolute
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in teasem. All express as touch of truth as they perceive
before to.

being its E_B . Its corrections the institut theory who may recognize the no-case set their spins-triends will verify them by informing us of the factor jets a dron, E_B . As our larged MSR drives is to be hold natural flowers upon sort of the holds are the solutionations of such them for friends in earth-drew we solutionations of such them for friends in earth-drew to may feel that it is a pleasing to place upon the altanot spin trially their floral offers.

Mr. Stichamer wishes $v_{\rm eff}$ time by understood that she gas the private test some soft and time; heither does she propose visitos on Theslays. $E_{\rm eff}$ before appetrating to this department, in order to energy prompt attention, here A in every instance he additioned to today A Rich, or for A in every instance he additioned to today A Rich, or for A.

Messages given through the Mediumship of

Miss W. Theresa Shellamer.

George Thompson.

I take this opportunity, Mr. Chairman, of greeting you, and of greeting those who are assembled here in the name of the band which controls this circle, which extends greeting and fraternal love unto every soul on earth. When Lentered spirit-life, and found myself untrammeled by materiality, unconfined by the limitations of matter, I felt indeed rejoiced, my spirit seemed to spread itself alread and fill the universe. I felt at that time that I would not return to the physical life for any consideration earth could afford; but I found myself returning earth could afford; but I found myself returning again and sagain, attaching myself to mediums upon earth, because there is such a great want in humanity, there is such a great need for those in humanity, there is such a great need for those who have ascended to octurn to direct and instance those minds still in doubt and darkness; so I do return day by day, and at the solicitation of the band I have concluded to accept the position of Chairman of this Spitit-Circle. I come to stay particularly to speak to those most interested in the Banney of Eight to my mandane coworkers and associates. I see a cloud of darkness threatening to roll up before us, but, sir, behind I do see a silver lining, a white hand guiding us all onward. This cloud which arises to the surface, which seems threatening to mortal ideas, shall be dispersed just as surely as the sun shall succeed the stormy day. A glorious band is associated here to carry out the work, so long ago imangurated, a band that will see no opposition, that will sweep away every obstacle.

so long ago inaugurated, a band that will see no opposition, that will sweep away every obstacle that threatens to overwhelm.

As for the Jesuit power, Mr. Chairman, that power is far away from the precincts of this Cip le-Room. I have a particular reason for coming as I do, and for speaking in this manner. As for Ignatius Loyela and Torquemada, they have that properts the form. Personality is deceptive, but individuality hever. You may be continued by good-be king, Neu may have energing many here, a fassinating extensive their may be even; natural or artificial embellishments a partituding your appearance, there may be mental decravity within. These outward books are cast aside in the spiritual life. There will be the made of your mind. If you wish ham to another, you cannot look lindly at him with scales on your face, if you wish him with scales on your face, if you wish him with scales on your face, if you wish him with scales on your face, if you wish him with scales on your face, if you wish him with scales on your face, if you wish him with scales of them mind; is retained forever, but the mental condition. The individuality of the mind; is retained forever, but the mental condition. The individuality of the mind; is retained forever, but the mere enter personality which is related to the mere outer personality which is related to the mere of the first personal transfer of the personal transfer of initial doubts concerning the grave and the feat, of death shall be swept away. Each soul shall receive a tew baptism, a new desire togo forward and learn for itself, and shall welcome the angel of death as a friend that will bear him

cious awakening. c had more of these places. I or her on to a zlor I would that we would that, in the old country where I belong, circles of this bird could be opened, that the light of truth wight go forth unto the people. Mr. Chairman, that is one grand object of my return, day after day. I am in hopes, with the assistance of other ascended souls, to open in the inture nate of these places-to see, in my own country, thems of this kind opened, and inown country, the ins of this kind opened, and in-vitations extended to the poor in the spiritual, and the needy in the material life. By-and-by Lexpect to see this accomplished. I expect to see mentrising, who will open the way and fur-nish the means by which spirits, can return and send out light and knowledge to their friends in England and clowhere., I think the day is not far distant when this will be at least broached

ard distant when this will be at least broadled and mentioned among my old co-workers. While I am here, knowing my message will go so far, I will say to my beloved daughter, I send her my leve and my blessing ever; that I am close by her side; that although my ministrations are nt present confined to this place, yet I frequently return and waft her new influences, new power to 20 on and to aspire for a nobler and a better life, ever and ever. George Thomp-son. Nov. 18.

Hannah C. Tuttle

To the Chairman: I don't know what draws rest to the mind of the sufferer as well.

O.— From Colorado. Are there open polar as well as you would like to have me, I trust you seas at the North and South poles? and if so, will excuse me, and attribute my coming to my er knowledge which I cannot yet reach. That is why I have come, asking those dear to me to investigate and learn for themselves, to throw off the old tranmels, the ideas which weigh them down, and keep them fettered by past no-tions, so that when they too reach the golden shore they will be able to advance further, and do better than I have done. I lived more than sixty years in the body, sir, and tried to do my duty. I do n't know that any one will say I did not do it. It seems to me now there were times

me. I was interested when here in railroad affairs, and it has been a source of wonderment to some who still linger here as to what I am doing at the present time, whether I am still interested in business affairs on earth, or whether I have so far passed beyond the material as to take no cognizance of what is going on. Well, to a certain degree I am interested in my own affairs, and in the affairs of my friends, but I am not confined to materiality, by any means. I understood and appreciated Spiritualism when here. I am glad to go forward as far as possible in my researches into new tracts which are spread out before merel know that those spirits who are highly exalted and advanced can travel as swift as thought; the lightning in its speed is not swifter than the speed of the advanced spirit; that while we are in one locality we have but to think of a friend thousands of miles. Ann not connue.

I understood and appreciates.

In understood and appreciates.

In my researches/into new tracts which are spread out before messal know that those spirits who are highly exalted and advanced can travel as swift as thought; the lightning in its speed is not swifter than the speed of the advanced spirit; that while we are in one locality we have but to think of a friend thousands of miles away, and lo? we are by his side. Such is the mode of spirit travel. Thus my friends who understand things wonder how I can interest away, and lo? we are by his side. Such is the mode of spirit travel. Thus my friends who understand things wonder how I can interest those whom I have left behind to comprehend that death in no wise has been allotted to me. Nor do I feel any sorrow or despondency, for now I have power to read the law spiritually.

Though you and I, husband, are divided bodily, spiritually we shall be reunited in that land to the total the components. there are no railroads, and so forth. Mr. Chairman, the energies and forces brought into play through my business capacities on earth are not cramped and limited. I can find opportunities to employ them now, as I did when here. It is a source of pleasure and gratification to meto be able to say, indeed I am at work. I am investigating, as I said before, each new truth as it spreads itself open before me. In return, I can speak along the line to those who are waiting in the material, to those who are anxious to receive, and who often do receive a telegraphic neg in the material, to mose who are anxious to receive, and who often do receive a telegraphic message from me, in spirit, but who do not know the personal identity of the influence, which is not at all necessary. All that I care for is to demonstrate whatever I receive to the understanding of those who linger behind.

Four years have vanished since I passed from

earth, four years replete with instruction, four years that have wrought changes among them in Worcester, where I resided. Each change has

recognize that there is such a thing as time. I want to say that I have met my family, nearly all of them, on the other side: they went before me. But it is singular—this new life; I do n't understand it at all. It is pleasant and beaufiful, and I had heard of such things before, but still I do n't know whether I am at home or not. My husband is with me. He met me when I passed over, and my son Bennie did also. Through them I have been guided here. They tell me after I have spoken once in this way I shall feel better—that I shall see clearer, although I don't know how that can be. I have a son living in Boston whom I would like to reach; and I want to thank him for all he did reach, and I want to thank him for all he did for his poor old mother, and to say that I am in a beautiful world where everything is pleasant and sweet; that I have seen all I ever expected to see; but, it troubles me that I have seen a great deal more than I ever expected to see. I lease to say I send Charles my love. I see changes that are to take place for him, events springing up that will be of great moment. I didn't see changes clearly when here. I don't know why I should see ahead now, but I do all the same. These changes will be good for him, will make him happy and contented and give the same. These changes will be good for him, will make him happy and contented, and give him a brighter outlook for the future. I do want him to live just as pure and good as he can, so that when he comes over to this world he will meet with a grand reception. Tell him his mother will be the first to meet him at the gate. My name is Charlotte McAllister. My son's name is Charles McAllister; he lives down at the North End: Flived on Cooper street. the Norva Nov. 18.

Mary.

The way is long and sometimes dreary, dear

what is right, to hencit your fellow-man, to lift up your sister-woman, to guide the erring child onward. Do this more carnestly than you have ever done before, knowing the angels are about you, knowing no crown, no bright jewel is so re-splendent in the world of light as the knowledge and the truth that comes through angel ministrations, as the knowledge that those who have gone before bless and appreciate your labors. In material wealth there may be much lacking; appreciation through worldly minds may no come during this life: but what of that? Poy erty is more to be welcomed than riches, if it brings a contented mind and a clear record of soul. Remember that the highest lives are those who in the Great Hereafter can feel that they have done all they could; that they have done the best that was in their power; that they have thrown out the mantle of charity and good-will to the erring soul, knowing that every one is a brother and a sister, and that one Father and one God rules every life. Mary, to her brother, who is in the audience. Nov. 18.

This message was recognized by a "Thank you," from the audience.]

Jollikenniewit.

To the Chairman. The red man comes to the council chief; he be sent by the big chief he works through. The red man's words be few: his tongue is silent, but his heart is at work, and he say. Chief, he up and doing. We bring work—spirit-work—from the chief; we bring young squaws to be developed and to go out and give the good tidings to the pale-faces. Me bring strength from me old chief in this council, and me glad he send me here, because me go on with bigger power to work. Before many moons have passed he will find a bigger work, a larger field of action here. When the councils meet he will be able to send out magnetism and strength that will be carried out far and wide for the pale-faces. The band is at work doing all that it can for the good of everybody, and me wants him to be quiet and alone body, and me wants him to be quiet and alone in the lodge, in the council-room, and me will come and bring great power and great strength. The young squaw and the old chief in the hunting-grounds will come too, and he will find that he will grow and develop into a larger field. Me ne will grow and develop into a larger field. Me not do very good here in the talk, because me be the red man of few words; but me heart is busy, me hands not idle. Me want to say little Kenney squaw send love. She twines her arms round her squaw marm's neck and brings a blessing, and she will be able to get strength to go out and come to the squaw medium and talk as the would like to so the feels. Me be leithern she would like to, so she feels. Me be Jolliken-

MESSAGES TO BE PUBLISHED. Nor. 1s.-William Schofield; George W. Winslow; Spirit Violet, to Mrs. E. Page; Minuie Tappan.
Nov. 25.—Mary Kinsey; Martin L. Whitcher; Grace Sharland; Frank Jones; John Hatch; Celesté, to Henry LaCrolx; Joseph Bradford; Fanny Burbank Felton: Lateba.
Dec. 2.—Eliza Blake; Henry Blesse; Mary E. Gordon; Annie Poole; Rosle P. Collings; Leander G. Russell; Abble Mason; Dolphus Skinner; Mattle Haven; John Lyon.

the fair, and from those who are out of it. Your thoughts are merely the result of the continual rubbing of your mind against some other finites. Then this produced by mental friction, Q. At sucception does the spirit come part for the first mode of the continual spirit is a perfect year of the carth?

A. We know of no fragmentary soals. The sail is a perfect year of the carth seal is a perfect year of the carth seed of the continual spirit is not attracted to the pole; this is a neighbor, to love every one with fraternal love and sympathy. My name is Hammah C. Tuttle. I passed away from Exeter, N. H. Nov. 18.

A. We know of no fragmentary soals. The sail is a perfectly unit lifed germ into ones for the first time in contest of the composed. There is an amount of oil with the soal is a perfectly unit lifed germ when it comes for the first time in contest of the composed. There is an amount of oil with the soal is a perfectly unit lifed germ when it comes for the first time in contest of the contest of the carth sections and sympathy. My name is Hammah C. Tuttle. I passed away from Exeter, N. H. Nov. 18.

A. We know of no fragmentary soals. The said spirit comes and sympathy. My name is Hammah C. Tuttle. I passed away from Exeter, N. H. Nov. 18.

A. We know of no fragmentary soals. The said spirit comes are reflectly unit like to the pole; this is a neighbor, to love every one with fraternal love and sympathy. My name is Hammah C. Tuttle. I passed away from Exeter, N. H. Nov. 18.

A. I am happy to meet you, Mr. Chairman, at this time and place. I feel it my duty to return and to let my friends know that all is well with all was sunshine. Anna Gerber, wife of Charles. sting. Along the valley there were no shadows; all was sunshine. Anna Gerber, wife of Charles. I passed onward at Spring Valley, N. J., in my forty sixth year. I stepped from earth, and left

you have loved; but know that though I in the body have gone at the bidding of the Author of my being, my spirit, under his laws, is still with you by night and by day. Farewell.

Martin Kipp.

Martin Kipp. I died at Sparta, N. C. I was thirteen years old. My mother's name was Isa-bel and my father's name was Moses, and I want to send them word through a stranger's lips, that though they saw me die, still I have life and that though they saw me die, still I have life and love for them. Dear mother and father, grieve no more for me. Let your hearts rejoice in the prospect of meeting your angel boy, who lives now in the beautiful thought of again seeing you. Will this grieve you, or will it give you pleasure to hear from me? A kind lady brought me here to-night, that I might send words of love to you from my spirit home. I was young to be taken from my spirit home. I was young to be taken from you, but it is all for a good and wise purpose, says the lady. My darling mother and kind father, be content, and know that I still love you. I cannot say more, and even this is hard for me to express.

Margaret Duryce.

I was the widow of Joseph Duryee, and died at Illaca. New York, in my seventieth year. How can I make my light shine so that mortals may understand that I am not dead? I have not forgotten one of you who tended me so kindly while I was lying on the couch waiting for the while I was lying on the couch waiting for the angel messenger to come and waft my spirit home. I am free now. Oh, how sweet and serone is my spiritual existence! I would not come back and clothe myself in flesh if the power were mine, for I have passed through the valley, and there was no darkness: all was sunshine and beauty. Investigate the divine philosophy that gives life, for in its knowledge you will be happy on earth and at peace in heaven.

MESSAGES TO BE PUBLISHED. Henry Culvet: Franz Geisler: Rebecca Sparkfyng; Clark-on Whitlow: John Gordon; Maria Howland,

Verification of Lilie M. Dean's Message. To the Editor of the Banner of Light:

I saw your request for corroborative testimony of the spirit messages given at your public free circles through the mediumship of Miss Theresa Shelhamer. I have read several from Theresa Shelhamer. I have read several from those who were once well-known public characters, which seemed to be generally characteristic of them, without any particular test point, so I will not say more of them, but mention one not so publicly known

Let me here say I am not personally acquainted with Miss Shelhamer, but I have heard several persons who have seen but I have heard

several persons who have seen her under spirit-control, and are good judges, say that at such times it is very interesting to note the remarkable changes of countenance and styles of expression, as one spirit after another speaks through her lips, the medium presenting so decided a spiritual appearance as to leave no doubt of the genuineness of the manifestation.

The way is long and sometimes dreary, dear brother; clouds overcast the sky, and you often feel that it is not all as bright and beautiful as you could wish. Then it is that you reach out toward the spirit-world, and ask for the guidance and assistance of those who have gone before. Let me say to you that we do come every day and sometimes hourly to greet you, to bring you peace and the blessing of the angels; to guide you in the dark, and influence you to do all that is right and pure and good, so that in the hereafter your spirit shall shine bright and beautiful, and you will be one-of those who are a light to the darkened mind. We bring you blessings at this hour, through the storm and through the clouds, knowing that every cloud every sorrow is but a prelude to the glorious sunlight of the world beyond.

We bring you peace and love from those who are about you, saying, Go on, dear brother, in your work; go on as you have ever done, ever striving, striving more carnestly still, to do what is right, to heardit your fellow-man, to lift to receive the properties of the genuineness of the manifestation.

In the Banner of the 15th inst, is a message from Lilie M. Dean of Moravia, N. Y. While on a visit to that place a few years ago, attending the unaterialization scances of Mrs. Andrews, I visited the Dean family in company with several others, among whom was Dr. J. B. Newbrough of New York city. We knew that there were several mediums in the family, and went there to attend a scance. One of the daughters, Miss Lilie M. Dean, was a fine medium, and during the evening we had ample proof of it. Among other tests she gave readings of character, sometimes in symbols; but I will only take up space enough to mention one of a very peculiar nature and entirely unexpected. She gave each one a reading, and when she came to Dr. Newbrough she looked at him and smilingly said, "I see dogs around you," and then proceeded with the service of the service that the double of the gentine of the gentiness of the materialization.

In pitable mansion, and as soon as we were in the street, I began to joke the doctor about his symbol, and asked him if he knew what it meant. He replied, "Yes, it is plain enough to me," and then went on to say that he was a chemist, and to test the power of some of his preparations he would give a dose to a dog, and then kill and dissect it to ascertain what effect the potion had had on the animal. The explaination satisfied my enviocity The explanation satisfied my curiosity.

The spirits evidently find Miss Shelhamer a

good instrument through whom they can communicate with mortals. A. S. HAYWARD. municate with mortals.

Boston, Nov. 15th, 1879.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Special Notice to Spiritualists of Ohio.

Special Notice to Spiritualists of Ohio.

Brethren and Sisters, Friends of our Noble Cause:

What are we doing to assist the spirit-world in their grand mission of love? Are we doing our part in this grand work of promulgating the most important truths, the most glorious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is carnestly 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 desirable that mediums, speakers, and old workers in Northern Ohio be prompt in their attendance, and that every Spiritual Society be well represented. Let every town and village where there is no organization see to fit that one or 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 or set speeches. All who are willing to be publicly known as Spiritualists are cordially 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 pleasant and profitable time to all. Now, friends of the State.

Bis Gellow.

Chairman State Central Com.

The Next Quarterly Vecting

The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held in Temperance Hall, at Lockport, on Saturday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. Libble Watson and others are expected to address the meeting. All classes and sects are cordially invited to come.

By order of the Committee,

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. Fishback will be present. Other speakers and mediums are cordially invited.

G. R. PHELPS.

Adbertisements.

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Oct. 4.

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Address, / MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Oct. 4. White Water, Walworth Co., Wis. THERE are a few shares for sale in what I call
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Jan. 4.

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BOSTON, SATURDAY, DECEMBER 13, 1879.

THE SPIRIT-WORLD.

THE PROPER NATION OF THE STATE-PHILOSOPHY OF LIFE.

The solution public is indefeed to Trapyr Classificht, MaD at a finteresting and avaluable

ages of the Cells permanent literature. His Sonate work, coaring the fitte of title Identity of Palmitive Christianity and Modern Split a User, " on a repshed introop target bures to spending to the rene thousand pages of in the vertex of thand should have a place in outs in a chimas of every Scient called, but in the book it do now had subs. It all there the switches will be proved the nature and, relatively softle 8, happalist of the first and of the same courts are inless.

They are slow as fined addle period of Dr. Cryweigs last week at the Spirit World 16. (1, N) is and Philipphy () In his try (1, N) . Author decrees the three The said and the the application Satural distriction of the description of test the professionality at the bone of tenting 14 To be after which it remains to discover and earlier the liw will independ inclanding. alatesthyligh arrience. The fields as then inup do estroll ej in ital stritt from bloca the views: litated in the look are mainly defined The Song Report Dally Ober, to you there Beyond these the two loss of the merical Beyond the search that the weaks of a land to the New Orleans the land that the land the land the land the Kappa and the land the lan

The light of the first hand could be a second as a first leading to the second and the second as a first leading to the second as a

thens to disputy and hungarity in its humbane sestate May have had a rolling fitting existence. on the earth or some other planet. The decima John Com Burger of white of a natural of the Long greet. The word without quality attenders not determine the noral character or status of the intelligence, to which it may be applied. Lactanting entertained the blenchat there are two

poperal casses of alemons, relestful and torings. trials, and to the latter be attributed all the mischief perpetrated on waith. So rates had his good and evil demons: When the men of the golden age died, according to Heslod they became demons, and the change was viewed as ans"homorable promotion." Plato says, "When good men die they attain honor and become demons," And it is the testingny of Philoghat. "souls and demons are different, names for the

In treating of the process of death and the spirit's entrance upon its higher life in the Spheres, Mr. Owen observes that spirits just born into the other world, even when they retain their consciousness during the transition, cannot at once pass through solid walls ; and he recommends the opening of a door or window soon after the suspension of vital motion, that the spirit may leave the scene if a superior attraction shall so determine. It is said that in the second birth, like the first, the spirit emerges from the darkness in a state of audity, but is at once appropriately clothed by ministering spirits. At its birth the spirit is generally unonscious or then becomes so, and this period of Suspended consciousness is most protracted in the experience of spirits whose affections and attractions are chiefly of an earthly nature.

It is confidently maintained that the Spirit-World is not merely a state of conscious being, under conditions all unlike the present; but it is affirmed to be a most substantial world, to have objective form, and to sustain positive relations to both time and space. It is represented to consist of an indefinite "series of spiritual belts or zones," the first being five hundred and fifty miles from the surface of our planet and the others extending away into space, and becoming more sublimated in proportion to their distances from the earth. The breadth of these zones or circles of the Spirit-World is not determined; but the spirits are very definite in respect to their relative distances. We are informed that the first and second spheres are separated by an intervening space of one hundred miles, and that beyond the second the others are only fifty miles apart, at least as far as the eighteenth circle in these concentric heavens. We are left to judge of the space occupied by the several spiritual spheres or heavens from the following statement;

"Of the distances, between the heavens above this the eighteenth, the records make no statement. This brings the seventh heaven within one thousand miles of the Earth; and provided the distances between the heavens above the eighteenth are the same as below

* This is a 12mo volume of some two landred 1042 s. from the press of Colly & Rich. . The paper is char, the types raphy attractive, and the book is elegantly bound.

three the is and miles from the Earth," opp. 22 25 115

That we are as near forty different heavens distance are heither of so little account nor so earth. In the first sphere above us, in numerifar away as to render diplomatic relations un-1 cal order, they have snow and ice, and the peodesirable and the commerce of ideas impossible. The wear furs; but the extremes of temperature and they would do well to remember that St. minish as we proceed from the terrestrial cento the third fearen," where he "heard any quent and violent, with an ever-increasing ten-speakable, words which it is not lowful for a dency to an equilibration of the elements as we man to utter." By the epening of his interis ascend to the higher or superior realms of the ras he was into matted to the spiritual state. represented by that Legisen, and yet in gith r there be never traveled so much as a single fur-John At was not necessary to transport his orgarde form to undergo the change called death; or to so much as put off his sandals to enable him to enter that heavenly state, It became present to his consciousness as the New Jerusafem in bridal robes came down out of heaven to John the Revelater.

In visiting the different, spheres the spirits' organic medium of sensation appears to be readily adjusted, so as-in a greater or less degive to lelapt the individual powers of percep-Wen to the specific forms, thases, qualities and respects of being as they exist in the particular spheres which may be opened to his inspection. The things which everywhere challenge observation are so tangible, the elements and their imbinations are so real, and the sensations awakened in the electiver are all so natural, that he finds it difficulty to realize that he has been translated to another world. Time, distate cand temperature, atmospheric and cleetro-magnetic currents, baremetrical and metegrolezical changes are represented as subject to the cognition of the spirit, more especially when, in returning to the earth, it comes within the vir le of our atmosphere.

Dr. Crowell's instructors processed that the sphere in closest proximity for he earth, though the first or lowest in place in the concentric circles of the Spin's World' is superior to the sec-For 18th highly the order of progression." The first spicewood harmon's steined by your time time. delefation goesent life is said to be chiefly or in-Chied to Budgin Wirlts, whigher pleasant, realing trice and a scene Recomparative happiness, and The earth and the symbol of the Heaven." The earth and the e. ad splings of is therefore known to then, as the "Indian spirit-life would seem to be penalte topics where people with perverted minds, saverted affect tions, entirely iews and aims, and abundanced lives, most undergother, dintal discipline which lives most undergother distributed in the second of the confiction of the second of th particular til evaled ever sold i particular grown er er come again and griften er tiller den l'arains. It is aims and molder careires imprehended in the particular til sold er tiller against and molder careires imprehended in the particular tiller agaillers, it half destiny at every child of the universal particular er evaluation sold experience.

The anh decame to exchange the special problems of the construction of the constructio the sun contains a finite mental than a contain of the contain ways of I he and detant of earth and the Spirit-World

were on his planes, and the humates of these institutions are often injuriously influenced by them. For this person hisane persons should not be herded in asylmins, but should be kept apart from each other. and surrounded by people of sound minds, and exemplary nor als, so that the atmosphere in which they exst should be favorable to their recovery, and not retard it, as under the present asylum system." Page 34.

The individual consciousness and memory are the recording and accusing angels in whose presence every offender, against the divine laws of harmony stands convicted. But sincere repentable removes the stains of guilt; the acquisition of knowledge saves from the consequences of misdirection; and by degrees the memory ceases to recall the offences which darkened the earlier life of the soul. Progress is the common law of the Spirit-World. Forgetting that which is be- the forms and phenomena submitted to his inhind, the apirit-obedient to that law-looks upward, and-goes forward. In every pure and noble astiration, in every effort to advance in the right way, it is aided by the influence; of ministering angels who view the objects of their charge with a feeling of more than mortal indulzence and tenderness. Pertinent to this particular phase of the subject is the following passage from the Author's thirty-ninth page 1

'Good spirits, from their more elevated positions, do not view our misdeeds altogether as they are viewed by the world. They perceive in a clearer light not only the actuating causes, but the more remote preinitial conditions and influences that originally determined our tendencies and inclinations, they perceive the unfavorable circumstances and temptations that surround us, and the weakness of our natures; and in a pitying and compassionate spirit allow for our foilles. and to a certain extent even for our vices; and while recording in their memory our good intentions and deeds, they constantly strive to forget the wrongs we have committed. While sometimes they are compelled to mourn over our infsconduct, they rejoice and are made happy by our good actions. They view all our acts with sympathetic eyes, in the light of charity and

Dr. Crowell's revelations from the Spirit-World indicate that national characteristics and distinctions are not speedily obliterated in the life to come. It is represented that the spheres are subdivided among the nations; that beyond the "Indian Heaven" there are American, English, French, German, Italian and othér Heavens. Thesé severally sustain special relations to the particular portions of the earth's surface occupied by those nations respectively. All this is distinctly stated; but the spirits leave us to conjecture how this arrangement of the national heavens may have been modified, if at all, by the changes which, from time to time, diplomacy, war, and the laws of national development and disintegration, have made in the

Totall spirits the superior heavens, or those above the planes they respectively occupy, are as invisible as those spheres are to mortals; but the great objects of the natural world are within the range of their vision. The same astral system that is presented for our contemplation is revealed to the spirit, wherever he

*H. Eristle to the Corinthians, chapter vii: 2 1. Revelations, chapter xxi: 2.

remote of all foreign countries. They have yet of heat and cold are recognized by sensorial to learn that the superior states of Luman ex- perception in the other spheres as they are on, nature and individual experience. There are many such people among Christians,' between the equatorial and polar regions di-Paul says be knew a man who will bright up the of the system. Storms are also less frequent and violent, with an ever-increasing tendency to an equilibration of the elements as we Spirit-World.

While discarding in terms the idea quage twenty-four) that the constanding forms and visible imagery of the spirit spheres are the proeted shadows or pictures of human affections, ideas, thoughts, passions and conditions, it is still maintained that thought and will exert a certain generative power, and developing ener-25, which results in speedily producing whatever is most wanted by the spirit. I quote from the sixty-fifth page of the author's work;

" It is only necessary to clearly conceive the varietie vegetation, the proportion of each variety desired, and the order of arrangement, and then to will, erearnestly wish for it, and within a day or two it makes its appearance, and within a week or ten days at the most, it attains its full growth and perfection: the trees, if fruit-bearing, abound in the fruit, and the flowering shrubs and wines in full bearing, and all presenting the appearance of baying been in existence for a long period of time. Similar means are followed by similar results whenever they are employed."

My limited space will neither admit further quotations nor a more particular analysis of the ontents of this interesting book. We must therefore conclude the present review with such general observations as follow in this conmeetion. It is the common objection to most of the books which have been published in the interest of Spiritualism that they are vague, and indefinite in their descriptions of the other world, and that they give us no details in respect life in the spheres. This certainly can not be said in truth of the work under review. On the ontrary, it mainly consists of such descriptive details, and it answers -from the standpoint of the spirit feachers - numberless questions which are on the tongues of all inquirers. It is this feature of the work, more than all others, that will cause it to be widely circulated and read.

We recognize the difficulty in so representing the elements, objects, scenes, aspects and occurrences of the invisible states as that the truth respecting them may be readily apprehended by the mind in its earthly relations. A state of being which according to St. Paul transcends | the laws and limits of no real speech and all human definitions, and the glory of which was never within the compass of the mind to conceive, is not likely to find adequate expression. through such mortal instruments as are at our

the mind of the goologist. To the common furtcher the scenes of the abattion reveal nothing of vital chemistry and animal physiology. The hair-dresser may never discover the phremological indications of either the mfnd or
morals of his patrons. The essential elements
of these and other sciences must exist subjectively they must bere a place in the individual
mixed shefore their recognition in outward forms
is rendered possible.

There is another law recognized in our system
of morals of hispatrons, the mixed she may be replaced by scanty locks of
show, the fair rounded cheeks be filled with wrinkles,
the mixed one shelf of more attractive
to us now. The wealth of then lat was so conspecially may be replaced by scanty locks of
show, the fair rounded cheeks be filled with wrinkles,
the mixed one shelf of the old time for we, too,
have changed, and soher the more attractive
to us now. The wealth of then lat is so conspecially may be replaced by scanty locks of
show, the fair rounded cheeks be filled with wrinkles,
the mixed, once so quick in intuitive grasp of a subject,
gropes and hestiates now, yet the friend is dearer than
two that does not decay with the body.

We look past the decay of the present, either ignore
or rejoice in the physical change. We see the heart of
our filend is our still, and are filled with a measure-The hair-dresser may never discover the phremorals of his patrons. The essential elements

of mental philosophy which it is important to notice in this connection. At most it is only possible for an intelligent being-in this or any other world-to communicate the impressions on the material or spiritual sensorium made by spection. In attempting to represent the things we see, redescribe ourselves rather than the obfreets we look upon. We can only imperfectly reyeal the impressions photographed upon our senses, and the images that either remain in the memory or live in our inward consciousness These are never precisely the same in any two minds. Such sensorial transcripts and psychological pictures are endlessly diversified by whatever-in the infinite combinations of our faculties, affections, passions and relations-determines our separate individualities.

These laws admitted to exist, it follows that a mist from the other world can only make known the impressions be wishe may have derived from a longer or shorter residence in that world." Each may, under suitable circumstances, disclose the results of personal observation and experienceand nothing nore. They could never, by a possibility, exactly agree, one with another. On the contrary, we have every reason to expect that such revelations will always differ as widely as the numberless phases of individual character and experience. If there are inconsistencies and at least apparent contradictions in these and other communications from the Spirit-World, the fact should be kept in mind that such differences among spirits are not greater than they are among earthly authors of accredited veracity.

We may illustrate this subject by a reference to particular persons and their individual characteristics. Get a description of life in America from Prof. Henry W. Longfellow, Edwin Booth; Charles A. Dana, Gén. Benj. F. Butler, Mark Twain, Col. Robert G. Ingersoll, Prof. Felix Adler, August Belmont, Henry Ward Beecher, Madam Demorest, Mme. Christine Nilsson, Gen. 1 Daniel Pratt, George Francis Train, T. De-Witt Talmage, and Sitting Bull, and you will find so little in common in their representations, that were it possible to convince an inhabitant of another sphere that they were all writing about the same world, he would inevitably conclude that the respective authors of the several descriptions were wholly unreliable. These witnesses would be impeached before any tribunal in the land. Yet the persons here named certainly do not represent greater contrarieties of character, natural proclivities,

it, the fortietly heaven should be between two and may be in the grand scale that embraces the to be found among the whole population of the there was a Jesus to consciously illustrate the docprogressive series of the ascending heavens. It other world. Frem all this the conclusion is inis said that the sun and mocn appear to rise and - evitable, that spirits, not less than mortal men, as we are to Europe may surprise those persons set for them very much as they do from our must differ in their views, and we must seek who conceive of the Spirit-World as the most 'own point of observation. The yarying degrees the great harmony of the divine economy, "not understood," in the endless diversities of human-

> Dr. Crowell's invisible teachers are not ancient souls of pre-historic ages. They were not cra-, dled in Egypt. They did not worship in Grecian temples. They were neither Jewish prophets nor Christian apostles; but men of our own time. They do not betray the empty ambition that aims to govern, by a subjugation of reason and conscience. They neither claim infallibility nor insist on a literal record of their words; but their teachings are embodied in the comprehensive digest of which we have already given the reader some account. We meet with many things which our highest reason does not now assinfilate, but the writer is little disposed to dogmatize on these points. They often controvert the statements of other spirits and seers in a confident manner. Portions of the book remind 'us of Swedenborg's "Diary," and his 'Heaven and Hell." The moral tone of the whole is pure, and the humane spirit of its teachings above reproach; and this is emphatically true of everything that has come to us from the hands of the Author.

> Let no one longer wait to hear the same report from different spirits of the world beyond. Two souls never lived on earth whose lines of life were all the same, nor shall they live in heaven. Each bears a separate image, and is born to an experience and a destiny that is all its own? God's own stamp of Manhood is INDI-VIDUALITY!

"No two men ever sapathe world Alike through outward eyes, nor ever heard Just the same music in the wild bird's hymn. Or the deep mouning of the wakeful sea. Were all men just alike, then there would be One stagnant ocean, one lethargle swamp Of fetid and corrupting life, and men, Tired of the sameness of the Universe, Unvarying and bermanent, grow like Ghastly and empty shells of heart and brain." S. B. BRITTAN.

so West Eleventh street, New York City. \ December, 1879.

Everett Hall Spiritual Conference. Brooklyn, N. Y., Saturday Evening, Dec. 6th, 1879.

The elements seem to be against us, for this evening the rain poured down in forrents, accompanied with thunder and lightning; but storm nor the war of elements can prevent our friends from gathering to our hall, and, for the hight, a very large audience greeted our brother Deacon D. M. Cole, whose members listened with deep and carnest attention to his address. Bro? C. never speaks in our conference meetings but what he has something to say which, in thought and expression, is different from any member of it. It is now something over two years, ago, that he happened In to our conference meeting and was invited to speak, He was then a member, a deacon and a licensed preacher of the Gethsemane BaptIst Church, and in this large

bare changed physically and mentally. The friend of our youth has matured; we do not perhaps hear the ringing laugh, his movements are not so brisk and rapid as they were long ago; we remember the eye was brighter once, the flow of thought more rapid and bril-liant; but we do not sligh for the old time, for we, too,

Turning from consideration of the ideal friend; so Turning from consideration of the ideal friend; so rarely met with, to the acquaintances of to-day, so commonly called friends, we reach a class more nearly like that I think of when I speak of Ohl Friends with New Faces. We make the confounding of different things habitual; hosts of facts are called truths, when they are not; hosts of mere memories are called reasonings; we say we investigate when we only look or listen, without even an effort to judge or compare; and we are apt to call any man or woman with whom we are somewhat intimate a friend, though they love us not, nor we them. The most carciess reader of history has not failed to observe habits and customs which arise in peoples far remote from each other in time or space, and with them disapiear, to return at long inservals; and a more careful analysis would show that even dissimilar practices are based on the same central idea, but differing in form, with the peculiarities of the race or individual. I had hoped to-night, if possible, to trace the cycles in which thought moves, if such there he, the law that controls this form of spiritual manifestations. Nothing defines the character and culture of a people as the symbolism current ilberalists of the present day to sneer at symbols; a piece of wood is a piece of wood. and nothing more, they say. Nothrarely met with, to the acquaintances of to-day, so com of the present day to sneer at symbols; a piece of wood is a piece of wood, and nothing more, they say. Nothing is inherently sacred, and nothing can be made so. The criticism would not be true, probably, if the critic had added "to me," for 1 think there are few who have not symbols they cherish-which speak to them,

had added "to me," for I think there are few who have not symbols they cherish—which speak to them, if to no one else.

With a scorn, hate and contempt, people look upon the idols of the savage; but let us examine the symbolism known as idolatry, and find, if we can, how it arose, and what it meant. One may imagine a savage gazing at the stars, looking to the ever-receding horizon, and so gathering a conception of infinity—rejoining in the sunnlight, noting the change in the seasons, and the good they brought bim. He could not argue—the felt there was what we call God; be felt he must be strong and powerful, and he builds his idol with this thought, and worships it, and that idol is only a symbol of the divine, which can help him if it pleases.

At some future time I may take up the subject of sacrifice in its origin and conception. Passing from these to the gods of ancient Greece and Rome, more graceful because the people were more cultured, the same spiritual intuition is found underlying all. On from that time to this have we no idols? None perhaps which we can see, but we have them. The Christian to-day who defines God, and leaves nothing in his thought unstated, who worships that only, is an idolater worshiping the God he has made. What matters it whether the thing worshiped be wood, or metal, or thought? The Spiritualist, with his shadow, dreamy

thought unstated, who worships that only, is an idolater worshiping the God he has made. What matters it whether the thing worshiped be wood, or metal, or thought? The Spiritualist, with his shadowy, dreamy idea of simple Being, vast, vague, formless, he alone is in no danger of being an idolater: but let him beware of being an iconoclast. The God you worship is the same as that the savage bowed before, and the difference between you and him is only one of differing temperament and culture. What right have you to take away his God?

Let us look at other symbols. One-third of the people of this earth look to the cross as the most revered symbol of their faith. Crested with gems, it is worn by fair dames and maldens; it is believed to give sacredness to oaths; it tells of immortality; around it cluster most precious memories. Borne in the battle-front with the motto "In how signo rinces," it told the same story when horne before the long procession of cowled priests—the march of the army of the clurch militant; horne in sadder procession before the funeral cortege, it meant only the same thing. Five thousand years ago or more, had you been in Egypt, you might have seen what seemed like rude crosses borne in procession before a throng of kings, nobles, priests and common people. They did not symbolize a Jesus not yet horn on the earth but they told of immortality—of the presence of God with man. "God manifest in the flesh," said Jesus of Nazareth, was one of the ideas attached to the cross centuries before peculiarities of taste and habits of life, than are of the ideas attached to the cross centuries before

there was a Jesus to consciously illustrate the doctrine.

Some, seeking to degrade this symbol, tell us triumphantly that it was the favorite symbol in sex-worship—a species of worship which widely differed and wasfound in many nations. We are not to be scared by names. Let us see what sex-worship meant. From sexuality came life, nay, perpetual production of life; the cross, even in those early days, taught ceaseless life, immortality. This same idea attaches to the cross to-day, belonged to it in the Egyptian conception. When we read of sex-worship we can discover an old friend with a face so changed as to be almost unrecognizable, but the interior, the spiritual element, is the same.

nizable, but the interior, the spiritual element, is the same.

So much for symbolism as libustrating how "the same spirit" Paul speaks of produced diversity of manifestations. Turn we now to opinions formulated of spirit influence in words. It has been told you often that while there are many creeds there is only one religion; that aspiration after spiritual good, not comprehended nor formulated—this is common to all religions. The naked savage dancing before his idol, and David, king of israel, dancing before the Ark, each endeavored to express an intuition beyond their mental grasp. So with hernits, Trappists and Quakers having a similar adoration, express it by silence and passivity. You have often heard it announced that every one had a guardian angel, and some seem to think that Spiritualists have a patent for the idea, yet Socrates had his attendant damon; so with Jesus, "Their angels do always behold the face of my Father which is in heaven." Older than his teaching, older than Moses, shell-we go book to the land of the Pyramid and heaven." Older than his teaching, older than Moses

had his attendant damon; so with Jesus, "Their angels do always behold the face of my Father which is in heaven." Older than his teaching, older than Moses, shall we go back to the land of the Pyramid and the Sphux, of structures that seem to mock at time, and ask of a history, misty and tremulous of outline because of age, what it can reveal on this subject? Nay, we will go further back than that to that wonderful race, the Hindus—to sayings uttered before the first stone of a Pyramid was ladi; back to an antiquity so old as to be almost mythical. We will ask the Vedas what they have to say on the matter. They teach that every one had two guardian angels who watched over him from birth to death, one keeping record of good acts, the other of bad ones. Vedic tradition and spiritualistic speculation have each evolved the same idea.

Not seldom will you hear our lecturers indulge in defication of Law, by which they mostly mean nothing more than that Force always acts the same way under same conditions. This is as old as the Vedas. Another favorite theme with our lecturers is the impersonality of God. Hear what the Vedas say, as quoted by Mrs. Child in her able work on the "Progress of Religious Ideas": "There is one living and true God, everlasting, without parts or passion, of infinite power, wisdom and goodness, the maker and preserver of all things.

He knows whatever can be known, but there is none that knows him." I wonder if those old sages ever had the puzzle that haunts us? We can argue that God is impersonal, all our intellect leads that way, but our human heart draws us just as strongly to belief in personality. We may almost demonstrate impersonality, but we cannot believe it, speak it with difficulty aftends his speech. Most men's uiterances are very contradictory on this theme. Who has not attended a funera? I how familiar is the declaration of Solomon, "The dust shall return to the earth as it was, but the souly shall return to God who gave it." In the hook of Mrs. Child I found this old friend with

to God who gave it." In the book of Mrs. Child I found this old friend with a new face in the Vedas teaching that souls glide through the universe assuming multifarious forms there is our modern refricarnation) till they complete the great circle of destiny, and become the great soul acain, as they were at the beginning.

The speaker-traced the history of various other symbols, notably that of the scrpent, also the origin of the rite of baptism, and said Spiritualists do not believe in leaptism, but they have the same thought that the Hindu had, but living in a different age give a different reason for their intuition. They too argue the need of parity, physical and mental, as a condition precedent to medimishly of a high order. Is anything import to spiril? The teaching of Spiritualism to-day is but an expression of the same thought which made the Hindus wash many threes: so with the Egyptians and Jews—all are only different forms of the same thought, an old friend with a new face.

There are many other flustrations: The harvest festivals of the world expressing a Mought in different torms; the 'musle with or without words in all public eclebrations; the sacred bread and salt of the Bedouin, and the consecrated wafer of the church; the incense of the Hebrew and the magle fire of the savage; the different colors used in the expression of mourning in different colors used in the expression of mourning in different colors used in the expression of mourning in different colors there is nothing new in all this, but I argue from these illustrations that there is proof that every religion is true, or is based upon a universal fact. All men worship, and there is no religion without this—I care not what are its rites or what the creed—and I would be silent and respectful while witnessing the most extrayagant religious performances. Their creed is the best for them, and I should watch against any feeling of contempt for any one's religion. Alke the old friend with the scarred and wrinkled face, I should look heyond it t

ing, go on proclaiming what we believe to be the truth, and if it be truth to us and not merely a fact some one has told us. I have spoken a little irreverently of Spiritualism. It is to me an old friend with a new face. I judge it as I judge all religions, and all affectations of no religion. You are Spiritualists because you cannot help yourselves, as there are people born Presbyterians, Methodists, &c. What made the conditions which caused the spirit-force controlling us all to be manifested so, I do not know, but that the fact is so, I firmly believe: When Spiritualism can be a power in the world is by a cuitivation of its philosophy, not of its manifestations—when they shall choose teachers for the power of evolving thought rather than a wondershow—when its teachings guide and enter into the daily life of its votaries—when it is taught so as to attract the young-as well as to confort the old—when the poor find in it peace and consolation, then it will modify the teaching of all science, all religion, all law; then it will have a record of which you can boast; but a Spiritualism which has got beyond its present chaotic state into something like orderly life—a life with a purpose higher than that of astonishing the world—will have neither time nor inclination to boast. Not in any form of mediumship do I find the real power of Spiritualism; all the phenomena are good, but only to illustrate something better. Let us look to it that we do not let the world lose the good it needs and we can give, while we are amusing ourselves.

Short ten-minutes specches were made by J. B. Duff, Mrs. A. E. Cooley, M. D., Judge P. P. Good, of Plainfield, N. J., Fred Haslam and W. C. Bowen.

Dr. Wm. Fishbough gives the opening address Dec. 13th, on "The Border-Land and its Inhabitants."

Resolutions of the Brooklyn E. D. Spiritual Conference-Thanks to Mr. W. J. Colville, and Recognition of his Services.

To the Editor of the Banner of Light:

The Eastern District Spiritual Conference which holds weekly meetings in Phonix Hall every Friday evening, have given, in the following resolutions, recognition and grateful appreciation to Mr. W. J. Colville for the services he has rendered to the cause of Spiritualism in Brooklyn. I send the resolutions, as directed by Conference, for publication in the Banner of Light.

the Conference, for publication in the Banner of Light.

Whereas, Mr. W. J. Colville, while the regular speaker of the Brookin Spiritual Society, in April and May last, made generous contribution of his services, by lecturing on frequent occasions before the Conference, and by postical contributions, both of song and speech; and Whereas, We had the pleasure in October last of listening to an address of surpassing eloquence and power from the lips of the same inspired orator, therefore, Resolved. That the thanks of the E. D. Spiritual Conference are the and are hereby tendered to Mr. Colville for the very able and efficient services he has contributed to the cause of Spiritualism in Brooklyn; that, in addition to his public labors in Phoenix Hall, our thanks are especially due to Bro. Colville for his kindness in accepting invitations of the E. D. Spiritualism for parlor of conversational fectures, these parlor lectures having done much good in arresting the attention of many who do not attend the public lectures; his prompt and incisive answers to questions furnishing the evidence that the medium gives forth thoughts more profound, and clothed in language more eloquent and artistic than mortal lips can utter, unless those afterances are inspired, as are young Colville's, by lofty spirit intelligences, who are his instructors and guides.

Resolved, That it is desirable—on as frequent occasions as may be consistent with Mr. Colville's engagements in Boston—to have this cloquent champion of our cause come to the convenience; and that our secretary in sending these resolutions expressive of our confidence and regard, and of our light appreciation of his ability as a public lecturer, make an arrangement with Mr. Colville for another lecture at an early day.

W. H. Coffin, Secretary.

W. H. Coffin, Secretary. Brooklyn, E. D., N. Y., Nov. 22d, 1879.

A fair will be given in Chicago, commencing Dec. 17th, and lasting three days, for the benefit of the First Society of Spiritualists, and the Ladles' Union, a benevolent association

and the Ladies' Union, a connected with the Society.

John A. Wilson. 38 Odgen are., Chicago, Ill.

For General Debility and Prostration Hop Bitters will do wonders. Prove it by trial.