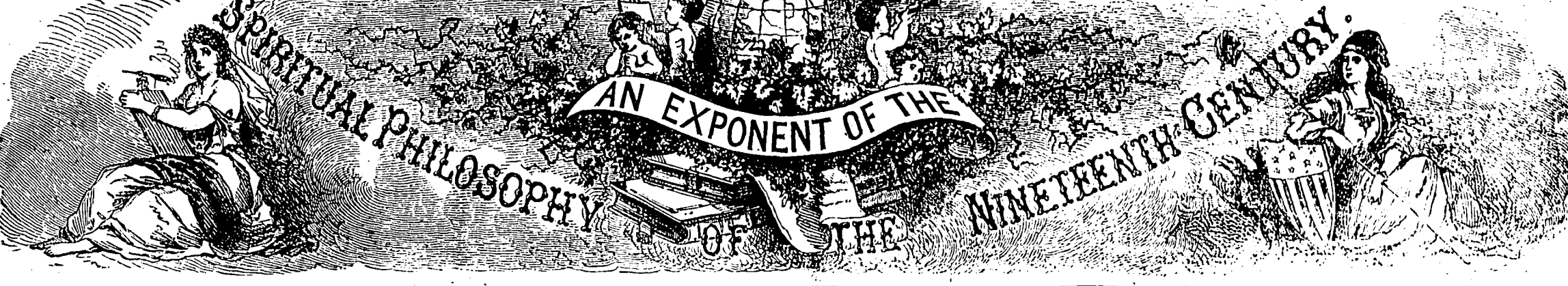


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The Rostrum.

The Sunday Question, and How to Settle It.

An Inspirational Discourse delivered in Kennedy Hall, Warren Street, Boston, Sunday evening, 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 devout 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 kindness. Not on Sabbath or appointed feast-day alone would we realize thy near presence and rejoice in the tokens 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 eye attracting us to higher spheres, and listen to the echoes of a spiritual 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 robes; in transports of delight, in lonely hours of sorrow, when prosperity's bright sun streams o'er our head, and also when adverse clouds overshadow 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 knowledge 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 holies 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 nineteen 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 conclusively 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 in the same way as he institutes everything conducive to man's well being. The ascertained divine method of revelation is dual—in two ways: man is made acquainted with the laws and will of the Infinite Mind by the unfolding of his own innate consciousness of right, and by inspiration received 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 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 impermanent 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 perpetual 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 tried 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 day of 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 onerous 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 recuperate 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 fast-expanding 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 Jewish seers were not as happily situated in this respect 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 capitalists, the slaveholders, if there had been no Sabbath law, would have forced their servants and vassals to toil unrelentingly 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 eagle 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 observance 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 have devoted the day to unlawful pleasures—to drinking, fighting, and a host of other disorderly occupations, thereby seriously injuring themselves and causing 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 ceremonies imposing, a large congregation produced an animating scene, and the worship of Jehovah 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 ineffectual.

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 to face on Mount Sinai, 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 leader 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 devoid 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 Swedenborgian idea of correspondences, and however

much spiritual significance there may be in any inspired narrative or record of inspired utterances 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 sign all advice, 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 judged 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 phenomenal 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 precepts to mankind. God and Nature have been divorced in human theories sufficiently long, and the necessity of their reunion is today more than ever apparent. In whatever way we discover truth, it matters not whether it be while falling 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 company, 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 through spirits 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 book 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 men and women of children whom you may employ. A clerk 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 workshops, 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 necessities 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 those who work for him simply 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 constitutions 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 forbid 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 merciful and the intelligent to preserve and increase social order, and ensure the amelioration 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 is 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 says to it that if you wish to occupy your place in church you shall be free to do so, is a law that commands itself to every free-born citizen. A law that would fine or imprison a boy for playing marbles on Sunday, if he distributed no one while playing, is a harsh, despotism, 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 non-invasion 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 emanation 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 Catholic church owes much of its strength to the provision it makes for man's aesthetic 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 untasteful barrenness. An appeal to the senses of many is an appeal necessary to be made, and the oppression 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 beautiful in nature and in art, you will be surely, even if slow-

ly, led into an atmosphere of holiness. Refinement leads up to morality, if it be refinement by nature as 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 laid aside, but special toys and amusements they should have; not a Noah's Ark accompanied by a literal tale of a great flood—lasting for weeks, in which animals and beasts and birds and reptiles and men were all buddled together in a limited area, in which they would very soon die of the most hideous diseases—but efforts would be made to enlist their sympathies in some occupation combining relaxation and amusement. Vigorous 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 utter contempt for religion altogether when the children arrive at maturer years. Spiritualists are frequently culpable in sending their children to the schools of the sects on Sundays, where doctrines are instilled into their minds utterly at variance with 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 seceded at or pronounced infernal delusions attributable to the wiles of Satan. Retention 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 fault. 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 elastic 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 physical, 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 you irritable, and causes you on Monday to come down to breakfast with a grim face and discordant voice, and when at your business to drive customers away by your frowns and unpleasant manners, we pause not to inquire whether on the preceding day you went to the Catholic or Protestant temple or to the spiritual temple—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 quarrel or 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 macaroni, while the Englishman prefers a solid meal of roast beef and plum pudding. If we have reason to believe that the Englishman's diet is prejudicial to health on humanitarian and physiological 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 more than by adopting a mode of diet which gives the digestive organs so much work to do that they will soon wear out. If we see you toiling 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 judgment, if the opening of these places of amusement on that day entails suffering upon those who perform and those who attend the performance, then, unless you can prevent such a catastrophe, keep your theatres 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 cannot 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 tired 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 intoxicating 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 ruin health and pocket, debilitate 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 months operandi 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 sanctity a hymn, 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 contention oftentimes, but spiritual gifts rarely. The true developing circle is anywhere where kindred minds are delighting in each other's society and taking into their systems pure air and feeding their eyes upon the 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 "sea waves" are the preachers, and the birds the chorists. 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 these pure and innocent recreations; and no law of

man should step in to conflict with that voice of God in the soul which assures you that you have worshipped 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 spirit? We have frequently been asked if we eat, 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 rich 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 renovated and used in equal proportions, thereby making fatigue an impossibility, is a happier state of things than that which is the normal condition of spirits on earth or any sphere adjacent to it or within its atmosphere. Spirits who usually enter into direct communion with themselves 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 always find it. You are not able to rest well oftentimes when you need repose, because of noise in the street or in an adjoining apartment, or on account of too much light. The spirit disrobed of clay can traverse space at will, and can, if he desires, transport himself to a retired chamber where stillness reigns around and where other spirits are in repose. We need not set apart a day by common consent for the suspension 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. Seances held at midday are frequently not so successful as those held at the evening hour, even though early in the day sitters may be equally harmonious and conditions rigidly obeyed; sittings early in the evening are often productive of less beneficial results than those held at midday; the reason is obvious: passivity is more readily induced when things are quiet around us than when everything is in commotion. A serene 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 neighbors; when they are restless 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 commutation of sensations is a something concerning which the spirit-world has a great deal to say and prove to you. If all the stores remained open on Sundays, many of you who did not have to work in them, from purely selfish grounds, would rather that they be closed if you were obliged to pass them. The eye becomes wearied and the mind jaded by constantly witnessing an active employment which becomes monotonous through constant repetition.

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 will 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 himself up to different pursuits on Sunday—not 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 recuperate most readily. If you occupy the position of a 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 your 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 dormant.

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 devout religiousist; but from our standpoint a Sabbath has a yet deeper significance. We 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. Young men and women—who spend your time in frivolity—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 you. A position in this world, if you gain it, you may through ill health or misfortune be incapacitated from filling. It is 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 material. True religion certainly does not consist in outward forms punitively 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 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 in living a pure life.

Christian 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 Jesus 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 and subjected himself to the bitterest persecution at

ECHOES FROM ENGLAND

The miser is the great original chest protector
Yonkers Gazette.

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:

"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 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 veracity 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 starting 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 increasing 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 in Boston, Sunday, Dec. 14th, 10 o'clock. The public cordially invited. George A. Bacon, Manager.

PAINE MEMORIAL HALL.—Children's Progressive Lyceum, Sunday, Dec. 14th, 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

AMORY HALL.—Children's Progressive Lyceum, Sunday, Dec. 14th, 10 o'clock. The public cordially invited. D. N. Ford, Conductor.

BERKELEY HALL.—Service every Sunday at 10 o'clock. W. J. Colville, Minister of the Gospel, followed by an original poem.

KENNEDY HALL.—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7 o'clock. W. J. Colville, Minister of the Gospel, followed by an original poem.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums are held at this hall, 50 Washington street, corner of Essex, every Sunday, at 10 o'clock. W. J. Colville, Minister of the Gospel, followed by an original poem.

MYTHIAN HALL.—The People's Spiritual Meeting (formerly held at Eagle Hall) is held every Sunday at 10 o'clock. W. J. Colville, Minister of the Gospel, followed by an original poem.

EVENING STAR HALL.—Meetings are held in this hall, No. 7 City Square, Charlestown District, every Sunday at 7 o'clock.

NO. 157 TREMONT STREET.—The Spiritualist Ladies' Aid Society meets every Thursday afternoon and evening at this place, 157 Tremont street, Boston, every Thursday at 7 o'clock. Mrs. John Woods, President; Miss M. L. Barrett, Secretary.

AMORY HALL.—Our Lyceum held its session this morning as usual. Although our ranks are by no means full, yet we are steadily increasing in numbers, and trust are 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 "Devotional Circle," comprising members of the Association only. The first service 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, followed by singing by the choir. Chain recitals and Banner March; together with recitations and vocal and instrumental music by the following pupils: Ida Brown, Grace Burroughs, Daisy Baxter, Arthur Rand, Albert Rand, Hattie Davidson, Kittie May Rosquet 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.

AMORE, 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 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 McKelney, May Waters, Helen M. Hill, 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 Rand, and the singing of Misses Hattie L. Rice and Minnie O'Connor, added greatly to the first appeal of this school.

PAINE HALL.—With the glorious sunlight and the mild, springlike day, came the happy multitude to the Lyceum, made the more so by the thought of the genial, heartfelt greetings to be met and the happy 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 thereby change the current of their lives. They love the pure and good in religion; they know nothing of falter 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 for our Lyceum, and the continued increase in the attendance of both children and adults is proof positive of the appreciation of our efforts.

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

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

Blanche Webber, Grace Fairbanks, Esther Ottinger, Alice Bond, Bessie Pratt, Gertrude Pratt, Maude Davis, Albert Peltou, George Peltou, and Maude Jordan. Songs by Helen M. Hill, May Waters, Jennie Smith, Nellie Thomas and Hattie L. Rice. Cathartes, led by Mr. Ford. Notices, singing, and closing with the Target March. Wm. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 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 highly creditable entertainment at Amory Hall, the exercises of which comprised: Readings by Hattie Wilson; duet by Misses Messer and Lambart; readings by Miss S. Maria Adams and Lizzie J. Thompson (who were enthusiastically cheered); song by Miss Fannie Dolbear; dialogue by Misses Lambert and Latz; duet by Miss S. M. Adams and Orrin Howlett; recitation by Albert Rand; song by Miss Cora Hastings; "Fidelity, the Weeds," a duet by Misses Dolbear and Hastings; song by Hattie Davidson, and dancing.

PROGRESS HALL. had a large attendance last Sunday morning, it being the occasion of our regular "merry reunion 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, followed by a prayer, which is the distinctive feature of our "love feast." Remarks were made by Drs. Court and Wheeler, Messrs. Crocker, Sanderson and Plummer. Several individual requests were made for us to remember especially in our sittings for the sick, which is a special feature of all our morning meetings. Dr. A. H. Richardson, a 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.

After the conference the formation was opened by Mrs. Dr. Waterhouse, with a short address upon "The Beauty and Reality of Spiritualism and Mediumship," followed by Messrs. Abbott Walker, Taylor, Wheeler, Plummer, Caine, and others.

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

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 correct.

Next Sunday, Dec. 14th, Mrs. A. L. Pennell, test medium, and others, will give tests and speak in this hall at 7 p. m.

C. B. M.

Movements of Lecturers and Mediums

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

Giles B. Stebbins spoke recently in Bloomington, Ill., in Indianapolis, and in Springfield, Mo., 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. Beale 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, Mass.

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.

Little Fowler is now located at 10 Davis street, Boston.

Since arriving in Melhian 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 appointments.

Christmas Entertainment.

To the Editor of the Banner of Light:

Our New York Progressive Lyceum is flourishing. It is a series of "round parties" we have provided for the usual purchase of presents for our children, and by way of combining business, profit and pleasure we have planned an entertainment for Christmas night. The talent of various members will be called 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 opportunity to ten to three, and to three to ten, through the merry dance, or otherwise enjoying themselves in social harmony. We earnestly call on the Spiritualists of New York to aid us by their presence, and especially by the purchase of tickets for the entertainment at fifty cents.

CHARLES DAWKINS, Conductor.

P. S.—The entertainment will be at Trenchard Hall, Broadway, near 32d street.

C. D.

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 her army, strengthening her fortifications and adding to her artillery. France 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 pockets, as if they were waiting 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 "Little 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 captive 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 not, 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 lasted several hours.

TIE

First Society of Boston Spiritualists

HOLD FREE MEETINGS

EVERY SUNDAY AFTERNOON

AT

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the rostrum will be occupied by the well-known and popular lecturer,

MR. W. J. COLVILLE.

Good singing will be furnished on this occasion by a Quartette Choir under direction of MISS NELLIE M. KING.

Services commence at 2 o'clock.

Everett Hall Spiritual Conference, 395

Fulton Street, Brooklyn, N. Y.

These meetings occur at 7 1/2 p. m. of the dates mentioned. The themes for consideration thus 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.

25¢ 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.

E. D. NEW YORK CITY.—Your proposition respectfully declined.

53 In order to prevent any misunderstanding in regard to the present reduced price of the *Banner of Light*, we inform our patrons that it is \$3.00 per year, instead of \$3.75 as formerly. As we prepay the postage we actually receive but \$2.55 from each yearly subscriber.

FOR RELIEVING THIRTY-TWO THIRDS.—*Boon's Bronchial Trochus* have a world-wide reputation, and as they contain nothing that will injure the system, they can be used without fear of bad results.

Bad Dreams, Disturbed Sleep, Indigestion, Stomach Gas, all vanish before Hop Bitters.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent insertion.

Special Notices.—Forty cents per line.

Business Cards.—Thirty cents per line.

Agate, each insertion.

Payments in all cases in advance.

25¢ For all advertisements printed on the 5th page, 20 cents per line for each insertion.

25¢ Electrotype or Cuts will not be inserted.

25¢ Advertisements to be renewed at continued rates must be left at our Office before 12 M. on the Sunday, or in advance of the date whereon they are to appear.

Special Notices.

The Wonderful Healer and Clairvoyant—For Diagnosis send lock of hair and \$1.00.

Give name, age and sex. Address Mrs. C. M. Morrison, No. 1, P. O. Box 259, Boston, Mass. Residence No. 4 Euclid street.

THE MAGNETIC HEALER, DR. J. E. BRIDGES, is

also a Practical Physician. Office 126 West Eleventh street, between 5th and 6th aves., New York City. J. A.

Special Notice.

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

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

Mrs. LENZIGER, Business and Test Medium, 88 1/2 Ave. New York. Hours 9 to 5.

0.25 Sw

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to join the Society should send their names to Mr. J. J. MOISE, 10, Tottenham Road, Derby, England. Mr. Moise also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

LONDON (ENG.) AGENCY.

J. W. M. FLETCHER, No. 22 Gordon street, Gordon Square, is our agent for the sale of the *Spiritual and Reformatory Works* published by Colby & Rich. The *Banner of Light* will be sent to Steinway Hall, Lower Seymour street, every Sunday.

AUSTRALIAN BOOK DEPOT.

And Agency for the BAZAR of Light, W. R. TERRY, No. 31 Russell street, Melbourne, Australia, has for sale the *Spiritual and Reformatory Works* published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORFON, 11 O'Farrell street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO.

The *Banner of Light*, and all the publications of Colby & Rich, also all other standard Spiritualist, Liberal and Reform Works. Catalogues and Circulars mailed free. Address HERMAN SNOW, P. O. Box 17, San Francisco, Cal.

ST. LOUIS, MO., BOOK DEPOT.

MRS. M. J. REGAN, 620 North 4th street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and all the *Spiritual and Reformatory Works* published by Colby & Rich.

TROY, N. Y., AGENCY.

Parties desiring to subscribe for the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VORBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 40 Jacob street, Troy, N. Y., through the week. Mr. V. will procure any work desired.

CLEVELAND, O., BOOK DEPOT.

LESLIE B. BARKER, 100 West street, Cleveland, O., circulating Liberal and Reform Works, and all other Liberal Books and Papers published by Colby & Rich.

NEW YORK BOOK DEPOT.

D. M. BENNETT, Publisher and Bookseller, 11 Eighth street, New York City, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 100 Seventh street, above New York avenue, Washington, D. C., keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

BALTIMORE, MD., AGENCY.

WASH. A. DANKS, 30 North Charles street, Baltimore, Md., keeps for sale the *Banner of Light*.

ADVERTISEMENTS.

BEATTY'S TOUR IN EUROPE.

Only 10 cents. Being a condensed history and travels in Europe, over 30 engravings, nearly 100 pages, nicely bound and sent for only 10 cents. Address the Author and Publisher, DANIEL F. BEATTY, Washington, N. J.

Dec. 13.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. ALBERT & E. C. MORFON, Spirit Mediums, No. 11 O'Farrell street.

Dec. 13—Nov. 15.

ITCHING PILES—SYMPTOMS.

though pain-worms were crawling in about the parts diseased, particularly at night. SWAYNE'S OINTMENT will be sent direct from order of publication, or the subscriber at any address on receipt of price, 50 cents a box, or three boxes \$1.25. Address letters: DR. SWAYNE & SON, No. 339 North 3rd street, Philadelphia, Pa. No charge for advice. Sold by COLBY & RICH, 4 Montgomery Place, Boston, Mass.

Sold by COLBY & RICH, 4 Montgomery Place, Boston, Mass.

Dec. 13—Jan. 4.

DR. NEWTON AND FULLER.

No. 2 Tremont street, Boston, Mass. Healer and Clairvoyant Physicians for all Complaints. Examinations by lock of hair, \$1.00. Steam Electric and Vapor Baths, lady attended. Hours from 9 A. M. to 9 P. M. Dec. 13—15.

MRS. J. E. LOGAN, Magnetic Healer, Hotel

4 P. M., Mondays, Wednesdays and Fridays.

Dec. 13—15.

A. J. UNDERWOOD.

NATURAL CLAIRVOYANT and Magnetic Healer, 13 Indiana Place, Boston.

THE THEOSOPHIST.

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART.

Conducted by H. P. BLAVATSKY.

Published at 108 GUY BLANK ROAD, BOMBAY, India.

The second number, for November, has come to hand, with the following table of contents:

Buddhist Esotericism: A Thunder Cloud with Silver Linings. By Mrs. C. C. Cross and Mrs. M. C. Moore. Theosophical Society's Bulletin: War in Olympus: The Raim of India: The Nature and Office of Buddha's Religion: The Law of the Lord Sakya: The Bheda Music: The Gods, the Origin and History of Religion: The Brahmanical Hints: The Indian Forest Questions: Gaur's Magnetic Motor.

Single copies for sale at 10¢, by 10¢ 1/2 at 20 cents each, sent by mail postage free.

Subscriptions will be taken at this office at \$5.00 per year, which will be forwarded to the publishers, and the magazine sent direct from order of publication, or the subscriber at any address on receipt of price, 50 cents a box, or three boxes \$1.25. Address letters: DR. SWAYNE & SON, No. 339 North 3rd street, Philadelphia, Pa. No charge for advice. Sold by COLBY & RICH, 4 Montgomery Place, Boston, Mass.

Sold by COLBY & RICH, 4 Montgomery Place, Boston, Mass.

Dec. 13—15.

Sabbatarian Laws.

Considered from a Christian Standpoint, by BYRON C. ERSKINE, 100 West 42d street, New York. Price 10¢ per copy; ten copies, 50¢; one hundred copies, 50¢.

For sale by COLBY & RICH.

HISTORY AND ORIGIN OF ALL THINGS.

By L. M. ARNOLD, Poughkeepsie, N. Y. Complete in one volume. Cloth, \$2.00; postage free. For sale by COLBY & RICH.

Dec. 13—15.

THE SPIRIT-WORLD.

ITS INHABITANTS.

NATURE AND PHILOSOPHY

BY EUGENE CROWELL, M.D.

Author of "The Identity of Primitive Christianity and Modern Spiritualism."

CONTENTS.

Introduction. CHAP. I.—The Spirit and Soul; Death; the Birth of the Spirit; Temporary Descent of the Body by the Spirit. CHAP. II.—General View of the Universe. CHAP. III.—The Higher Hierarchies. CHAP. IV.—The Higher Hierarchies. CHAP. V.—The Higher Hierarchies. CHAP. VI.—The Higher Hierarchies. CHAP. VII.—The Higher Hierarchies. CHAP. VIII.—The Higher Hierarchies. CHAP. IX.—The Higher Hierarchies. CHAP. X.—The Higher Hierarchies. CHAP. XI.—The Higher Hierarchies. CHAP. XII.—The Higher Hierarchies. CHAP. XIII.—The Higher

The Free Circle Room.

REPLIES TO QUESTIONS.

Q.—What is the difference between the spiritual and the material? A.—The spiritual is that which is not of this world, but of another world, and is not subject to the laws of this world, but to the laws of another world. The material is that which is of this world, and is subject to the laws of this world.

Invocation.

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Questions and Answers.

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