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The Rostrum.

# THE CHURCH OF THE SPIRIT!

A Lecture Delivered in Parker Memorial Wall. Boston, Sunday Afternoon, Oct. 19th, by MRS. FANNIE DAVIS SWITH.

[Reported for the Banner of Light by John W. Day. ]

"Loose the shoes from off thy feet, for the place where

thou standest is hely ground." There are times in all our lives when silence is more eloquent than words. There are days in summer when the grass grows greener, when the roses blush a deeper erimson, when the monotone of ocean is soft and winning as the melody of childhood's song: So there are eras in the history of the world when baptisms of new light come upon the children of men, removing at once, or more slowly yet surely, the old forms and systems so long worshiped and obeyed, and giving to the race new altars of worship, new thoughts and aspirations concerning human life and destiny. It is said that history continually repeats itself; and in a great measure this statement is true. The religious history of any people is measured by the moral unfoldment of that people, for religion is not a mere property incident to material life in humanity, but it is a matter alike of spiritual intuition and moral growth and expansion: in the garden where the virtues and graces abound where the soul feels the sublime obligation which it is under in regard to its fellowmen and its great author. God, it grows with a fragrance and a loveliness that is magnificent, electrifying and beautiful. I believe in holy sentiments; I believe in holy times and placesin holy aspirations and answering voices of inspiration. My own spirit has been unfolded under the inspiration of the children of the skies, until there have been times when the flood-gates of my soul were broken up, and oi spirituai adoration and praise—an adequate conception concerning which no one can ever convey in language to the children of men. And I know that my experience is, to a great extent, the experience of all men and all women. We are religious in our very nature; we are instinctively attracted to that which is holy and beautiful; there is a perpetual voice, like the song of the ocean that reverberates in the hollow chambers of the sea-shell, which continually speaks within the soul of man of that eternal ocean from whence it derived its origin; and Spiritualism, whose melody accords with that prophetic tone within each human breast-Spiritualism, with its stupendous appeals to modern philosophy and literature, art and genius, to every department of human hope or human purpose or human industry—within this wonderful garden of religion is destined to expand its influence and power until it shall bear a living and perpetual fruitage. Otherwise, to me, it will be a gigantic failure; and while I stand here this afternoon, while my soul goes out in worship to the Author of all Being, I feel and hear the murmuring of this voice, I sense the waves of aspiration in your lives that go out toward worship, that go out toward a conscious recognition of this spiritual attitude that the soul must sustain toward the invisible, the powerful, and the beautiful that is be-

We are religious by nature: there is a feeling within us that we want to consecrate ourselves to something that is worthy our closest attention, provocative of and answering to our dearest and deepest outreachings and aspirations. And in this consecration experience proves that the process is grandly advanced by the affording of appropriate and harmonious conditions. The poet, for instance, when he would write his best verses which are to electrify the age in which he lives, must seek his consecrated place, and there in solemn communion with the best impulses of his own nature, and in quiet passivity to that which is from above, the eloquent strains of inspiration proceed in unison with the rhythmic measure of his own soul. Whittier, Longfellow, Gerald Massey, and the poets also of the long ago, have recognized this truth, while those of coming time will receive it in wider measure, till the eloquent thoughts of the ages shall be spoken in a thousand places where now there is but one poor voice:

So with the artist; if he would give objective form to the vast and beautiful thoughts that burn upon the pages of his brain, he must seek that consecrated place wherein experience teaches him his inspirations best reach outward expression: it may be perhaps only a little room, only the poorest apartment in the cottage, or an humble attic (and so, nearer the stars); still it is the place where he has met his soul face to face; the place where he has been transfigured for a time upon the sacred mountain of supernal genius; it may be a Calvary to him, but it is the place where the radiance of his best thoughts meets him on the threshold inspiring him to works which perchance shall burn like the masterpieces of Michael Angelo-the glory of the centuries !

The man or woman, I care not what his or her position or occupation, who has not somewhere beneath the home roof some place consecrated, like these to which I have referred, to the seeking for and the welcoming of the highest inspirations which can come to the interior spirit, is a poor man or a poor woman, indeed. There is no place like this for solemn introspection, for communion with ourselves-practices which must ever redound to an individual expansion. We need to know ourselves, my friends, more than any one else. There are times when we are startled with the strange appearance of things that come up in beautiful symmetry of form in our experience, and then we close the door and go out again into the bustle of life-we quench the spirit and go away to find our satisfaction among and my own this afternoon are white with the crystal glory of an immortal life; whatever our development, our social position, our worldly surroundings, still in degree our faces are radiant with that strange light whose presence we see upon the faces of the dying, or upon the brow of the man or the woman who has through purifying fires been indeed born of the spirit; close our minds as we may, we are moving along the shore of a mystic sea whose throbbing forces beat in unison and blend with our souls, and it is beautiful that we can so look, but it is also pitiful that we cannot understand ourselves better, and comprehend this religious nature, this spiritual power that we possess, which turns away from olden rituals and forms and ceremonies, and seeks for the living God-which seeks a spiritual Mecca and a new Jerusalem where we may pour out the sublime worship of our undying souls!

I can see great value, I can recognize the necessity of our abstract talk, our denunciatory atterances in the past concerning the previous man-made formulas declared by those in usurped authority to be the true and only methods for the correct expression of religious thought; I can see where practical results for good flow from the flery utterances of a man like William Denton, our most eloquent and philosophical brother; I can see where through the great variety of radical thought that has been poured into your ears and mine. we have been made thoroughly sick of the old limitations of creed and dogma, until we could no longer find in them the food for our better natures, and have been led to aspire for that freedom which comes hand in hand with demonstrated truth; and yet as I have stood upon the heights of critical negation and intellectual development alone, my heart has yearned for those beautiful vales where the sunlight of a spiritual promise rests-where beautiful streams flowing from loving human souls make verdant and smiling all the happy land.

I know that you, with me, are grasping after spiritual truth. I know that you are yearning for an exposition of those wonderful spiritual thoughts that stir your souls now and then to rapture; and do you know, my friends, that we are now on the verge of a great outpouring of the spirit, such as this world never saw before? I know that with all the mystery of faith which the past has recorded, with all the materialism of doubt which the increasing skepticism of the age has brought forth, with all the phenomenal proof of spiritual life and the philosophic explication of religious duty which Spiritualism has brought in its train, that we are now standing upon the verge of a potential spiritual awakening that will stir our souls as they never have been stirred before; and I know that when that time shall come, the thin ranks of Spiritualism, meeting in scattered localities in the hamlets, the towns and the cities of this country, will have swollen to a mighty force pulsaant for victory-for I tell you that outside of our individual lines at the present moment is to be found the great body of our family; we belong to a royal family; the little number we now have is only part of that great brotherhood that shall be ours in time to come. The Rationalist, the Radical, the Liberal Unitarian, the varying shades of free thought and unfettered belief in this country only wait for this advanced step in Modern Spiritualism, which shall Join the great liberalizing forces in one harmonious union. There is now no difference between us regarding essentials—only in a few words that we speak, a few houghts we cherish a few conceptions that we are pleased to build up concerning ourselves and our neighbors, otherwise we belong to one great royal family; the legacy belongs to us alike and all: It is a reli glon that has growth spontaneous to the souls of men it is congenial to the age, and neither you nor I can bind it in any circumscribed form, for it is grander than you or I, and we are but children in its grasp. We cannot chain any of this God-given power of the soul, but it will go onward to its perfect work; no pulpit, no creed, no gilt-edged Bible, no priest, no stained glass windows, can keep out this sunshine angel of the skies It enters the secret realm of literature, and inspires its devotees with broader views and loftier conceptions; it says to the artist; "Seek not your inspiration in the handlwork of a Michael Angelo or a Raphael-not in nimbus-crowned Madonnas-but choose humanity and Its dally sorrows and needs as a model; the age in which we now live has achieved a recognition of humanity, and people are more and, more reaching out hands of love to the suffering world around them, reaching there for a solution of the great problems that come up in a thousand ways." And so modern art is putting upon canvas the best religious thought of the present, rather than the mere copies of the conceptions of past ages.

I have spoken of its effect upon the literature of the present time. Not a work of importance—at least which achieves that importance through an expressed appreciation on the part of the world of readers-that does not hear evidence as to the direction in which. under the influence of this vast intellectual, moral and spiritual reformation now going on, the age is tending. Read Victor Hugo; that prince of French writers today, for example; read the thoughts that burn along the pages of that venerable phill sopher, novelist and poet, and you will get also the eteam of that spiritual thought that is permeating and as Frothingham has said, "honeycombing" society. You and I cannot afford for a moment to part with such men as O.B. Frothingham; we can teach them some things, and they can do the same by us; they are doing their work, and you and I are doing our work, too-and the work of both, in its interior sense, is not widely divided. That grand old hero, that determined reformer of human conditions, that fearless, whole-souled Spiritualist. William Lloyd Garrison, who only since he has passed forth materially from your midst you have really begun to recognize and venerate, was not only a chieftain mighty and grand in his own special work, but also a member of that great Church of the Spirit to which we all belong; such women as Lydia Maria Child, Elizabeth Farnham, and all those grand women who in every department of life uphold and demonstrate the purest mpulses and influences of the human soul, belong to that royal family, too. And this spiritual brother and sisterhood, from its glowing centre, expands wider and wider till it embraces all humankind; for Spiritualism is a power that breathes its influence into the hearts and lives of thousands outside its nominal ranks. and who know not from whence that influence or pow er proceeds. Even the great teacher of Nazareth said, speaking of the gifts of the spirit: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."

It is a great thing, my friends, to be a channel through which these divine gifts may come, and all of us are, more or less, such channels; all of us are standing in this world of ours between the dying and the dead while around us is pulsing the eager yearning of the souls of men for this great movement that is stirring the world more and more with its gigantic heart-throbs; let us, so surrounded, do the best that we can; lef us, all the time and under all circumstances, covet and strive to be worthy of the best gifts of the spirit. We of enticement and sin, oh send some manly heart, some

this thing; it is a religion that has been given to us for to clearer skies and a purer environment. Send helpthe elevation of the human family; all that makes ers in the human fount, bid, them come in spirit form, and we should not dare to do less than this! Let us also learn to grow in sympathy one with another-towhat this sublime process of consecration as channels for spiritual revelation is to do for us in the way of ed- / from human souls? I do not believe that speaking, ucation and unfoldment. Let us seek harmony in the very basis of civilized and enlightened life-the family. Poor indeed is that house which has not its spirit-room devoted to the seeking of those unlifting influences that come from above when the wings of a great trial are brooding over the soul! There is already many a mansion throughout this land that has its sacred spiritchamber. We all have our fallings and shortcomings. as well as the reverse, and only by rigid self examination, under spiritual illumination, can the work of restraining the first, and of cultivating those qualifies which result in that which is pure, peaceable, and full of good frults be measurably perfected. In your house hold, among your family, should be your nearest and best friends. If it be not so, ask and see why they are not. Why, friends, do you go out from the sacred circle of affection, seeking gifts of gems and gold, frankincense and myrrh, and neglecting those weightier mat ters that pertain to the law of your own lives? Heaven, or a condition of happiness, is a matter of configuity rather than distance: it is here rather than far away and you have a right to demand regarding this fact and Its connection with existence on the present plane-of being, the expression of the very best thoughts that the age can give. The minister who stands to-day in the most aristocratic churches must have, to retain his hold upon his people, some portion of the gifts of the spirit; he must be able to stir the hearts of his hearers with this power, or they soon recognize the ab sence thereof, and will seek for it elsewhere.

Now, as never before, does the true meaning of his words who said, "Seek and ye shall find, knock and it shall be opened unto you," appear. Humanity is hungering, thirsting for the coming boon, and from the evergreen mountains of life, bright with the prescrice of those who have lived and loved and passed out beyond the range of our physical ken, the cherished ones of other days are showering their ministrations upon us. But we must remember that with all these bounteous answers to our earnest appeals, these angel-helpers cannot do all things for us; we must work ourselves. Nature has put upon the face of every man and every woman the word, "work," and if you would achiero aught, if you would be successful, young man young woman, you must work; there is no highway to knowledge; there is no broad avenue over which you can rush and in a moment clasp in your arms the guer don of a perpetual fame: you must struggle, you must toll, you must labor, and so gain the wished for reward even so must you do regarding these gifts of the spirit You must keep on seeking for those beautiful, powers that flow over human life; for those blossoms which teach of the land of perpetual spring; for those artist forces that mold the pliant face of the infant and teach it to smile its little offering of grace and peace into the faces of the children of men. What loveliness sits throned upon the faces of the little ones you meet upon the street! what cheerful influence to the worldary beams, in the sunny glance, of royal where the radiance of heaven's purity abides! Strive to win that radiance for your own. Such efforts on your part shall bring into your life the influence of a ceaseless agency for good -the effort of an artist which shall chisel on your faces and in your lives that, fine expression which perhaps may never reach its full outworking until you with us shall walk beneath the sun

light of the city of our God! You are born to be beautiful, and good, and holy, my friends. I love boly things, and while I love them, they say to me: " My sister, go out amid the tolling world with its misery, and woe, and death, and lift up th down-trodden and poor: reach out hands of helping to souls that are starving and dying under their heavy burdens, and lead them into the sunlight of God's love. The glory of Spiritualism, the glory of this gift of the spirit is that it calls upon those it may reach with its power to go among the lowly, the outcast, the spirits that are in prison: it turns our faces to those that are sick and need a physician. Like the blessed religion of the Nazarene-that religion to which the popular church of this century is thoroughly apostate-it nat urally enters alike into the souls of those whose help i needs and those who need its help. It belongs to those that have come up under the inspiration of this new gift to make clear the beautiful teachings of that elder brother of ours-Jesus of Nazareth.

As I said in the beginning, history repeats itself, and o the religion of one age is very much the same as that of another; thus we learn to look upon the religious experiences of the cycles of the ages, and so looking o see working in the long ago the same great gift tha is at work to-day. Let us then be charitable, my friends; let us with the beautiful gifts of the spirit learn to be liberal and tolerant, for a bigoted Spiritualist is a pitiful sight alike to angels and men-a person whose face is ontwardly turned toward the Beautiful Country but who at heart is disloyal to all the lovely attributes of manhood and womanhood-to all that truly makes woman charming, and man self-respecting and noble Let us welcome truth wherever found, let us avoid that which narrows the mind, let us keep our souls clean and pure, and thus go enward with joyfulness of heart to that happy country toward which our steps tend always. To look back upon a pilgrimage on earth of even forty years seems long, but eternity is before us grand and beautiful, and that voice within us with whose admonitions we are all more or less acquainted will by and by say to us, "What are your best gifts: what are the garments that you have been weaving: the measures of grain that you have gathered? the fruits that you have brought forth!" Ay, my friends the test of a good life is always the fruit that it hears the good man, the good woman, is known by the spiritual fruitage, the subtle element of purity that abides within the hand. When we touch the hand of a noble man, or a sweet, tender, loyal woman, the pure emana tion therefrom goes out to the clear apprehension and appreciation of the soul. And these, the good, and pure, and true, are the members that will have to form that great Church of the Spirit whose induction the coming years must achieve. Let us all strive to be numbered among such men, such women, that depart ing from the plane of physical experiences we may leave behind us such a record that the world shall be the better for our having lived in it, and this royal religion that we profess, and that is the world's religion. and the only religion that can bless and save the world, shall be stronger for the life-giving purpose and resultant achievements, which we have put into it Oh, Holy Snirit, regnant in the great garden of God Shield us from error, direct us in the path of rectitude if there be any in this house this afternoon who are tempted, and who see before them but the direful shapes

the poor concerns of the world. My friends, your faces | have no right to be mean for narrow or exclusive in | loving, loyal, trusting woman, to protect and guide them | toward pure morals, toward rectifude of life and no. I to the end that men and women may be saved from bleness of purpose, wherever found, is for us to accept, i sorrows and cares and snares and disappointments, and from all forms of death, and, sin, be, led to love purity for its own holy sake! Do you know, my friends. Ubecultivate an harmonious accord; we cannot tell what strange experiences are in store for us; we cannot tell shame and death are ever closed in this life of ours, it will be through this strong incentive of human love singing or praying will ever do it; it will be the consecration of great mainly and womanly souls to the one great end! I would not give a farthing for Spiritualism if it were not for this beautiful blossoming out of the soul that is induced by its influence. It is true you and I are not afraid of death to-day; we know that death is only a sleep, and that we shall waken by andby and be more fully ourselves. But we have to fear the death of virtue, the death of trust, the death of honesty of purpose, the death of loyalty to the common pledge of brotherhood-one of the sweetest words of Anglo-Saxon speech-brotherhood! that which makes I degic to hope a supor the shapeta at made the 19st that the men brothers and sisters everywhere: brotherhood, invatest blow that Morman win has even in backets with the corner-stone of that great Church of the Future even received came through the consists (Apot Mr. Fe ta. the corner-stone of that great Church of the Future that makes it impossible that one part of mankind should go to a place of affliction and forment and another to a place of happiness and eternal joy; that great foundation of the religion of the soul that will be satisfied with nothing less than the whole-no parts. but all! Theodore Parker, that great chieftain of Free Thought (and I never speak the name of Theodore Parker but the fountain of my inner life is stirred to | its profoundest depths, for 1 believe that the Spiritualists of New England and the world owe more to the genius and herole fearlessness of that wonderful man, who made it possible for the seeds of a free religion to spring up and bear fruitage in this land of ours than any other man living in our century, once made a dec-Taration which, when it was spoken in Music Hall, in your city, was thought to be the very cream of intidel ity, but now in the ears of the Spiritualist it is music Humanity is the Son of God." Humanity is the Son or God? That miserable drunkard in the gutter? that Magdalen? that wretched, sorrowing woman, the son. the daughter of God? Fes. Theodore Parker, you were right when you said it! Humanity is the Son of

> this sentence would stamp him for all coming time as the great prophet of the true millennial dawn! But I am trespassing upon your time, my friends. and I know that there are those in this audience, this afternoon, who have marched further out upon the spiritual highway than I have done; and yee, dough I am new to you in personal acquaintanceship, 1 am one with you all in the work to be done. When I came upon this platform on the present occasion, and saw my old friend Mr. Bacon acting as your presiding officer, my mind reverted in time to the hour when, sixteen years of age, a timid, shrinking girl, 1 first came to Boston to speak for that brave old pioneer of Spiritualism, Dr. Henry F. Gardner, at the Melodeon. I was then only a child. with eyes closed, yet trembling through every nerve with the baptism of the spirit - instinct with the inspiration of this great purpose, and feeling in the firmness and confidence of that friend of the cause a source of strength that could not fail. I come again to-day, but the old veteran is gone-and yet. If I mistake not, he is present this hour in our midst, with the same indomitable energy, the same unconquerable will to bend all opposing elements into harmony with the onward

God, and for this great corner-stone of that new re-

ligion, that spiritual dispensation that is in your souls

and my own to-day, he spoke those grand, immortal

words; and if he had never given further utterance

itual strength, he is with us still! By-and-by we shall all go the way of the world, and others will stand. In our places; let us, then, dear men and women, Spiritualists of Boston, scatter the seed of good deeds for the cause and for humanity, wherever we may go, that they may spring up, making earth the happier for what we have done, and heaven itself all the brighter in its beauty and loveliness for the presence and the knowledge that the labor of our lives has been well performed. And to that end, oh Holy Spirit. thou who upholdest and directest us among the changing scenes of time, may thy blessing rest upon us now and forevermore! Amen.

march of the new trath; stern, magnificent in his spir-

# Lecture on the Origin of Man.

By Mr. Thomas Walker, the inspirational speaker, the following synopsis of which we copy from the Examiner, published in Wigan, Engdand, of October 4th, 1879. At was delivered before a large audience in Miner's Hall. The subject was: "The First Man: When and How did he Live":

givet was: "The First Man: When and How did he Live":

"The lecturer commenced by stating that he should try to confute the belief that man had only been in existence six thousand years, and should endeavor to show that he had lived not only a few thousand years, but hundreds of thousands, and, if scientists were to be trusted, his existence could be traced as far back as millions of years ago. In support of this, he gave a brief sketch of the science of geology, referring to many instances in which flint implements, pottery, and other traces of man have been found in positions which seem to indicate their extreme age, especially dwelling on the remains in the coral strata of Florida, which he said had been proved to be at least 10,000 years old. He also mentioned the finding of the bones of the cavellon, rhinoceros, &c., in England in the same strata with flint implements. Having proved to his own satisfaction that man existed before the time of Adam, he turned to the question of the condition of the first man, saying that the man of antiquity was of a lower kind than the man of the present day. In the becaining, man was no more than a wild babariam, although he was still man, and never descended to the level of the beast. Thus the oldest human skull that had been found, though very similar to the skull of an ape, differed from it to such an extent as clearly to show that it was not the skull of a brute. The Mosaic story was therefore wrong. Eden had been placed at the beginning instead of at the end, and, instead of growing from the little less than perfection of Adam's state, man had been growing from a condition of degradation to one of perfection. Progress was beheld in all Nature, and man was not different to Nature in this respect. The earth had been well compared to a huge tree, producing branch after branch, man being the fruit could be ripe in the beginning and could grow to greenness. There was no garden of Eden. The truth was never so beautiful at at the period when that system was formed, vegelatio conclusion of the lecture, a vote of thanks was corded to the lecturer."

A correspondent entered a newspaper office and accused the compositor of not having punctuated his communication, when the typo carnestly replied, "I'm not a pointer-I'm a setter."

### SPIRITUALISM .... WHAT IS IT?

The enclosed address was delivered at San Bernardine al., in February, to a large and appreciative andrones, to Mr. W. S. Godbe, of Salt Lake City, Utah, Al will be temembered, no doubt, that Mr. Godbe was fer a long time one of the leading Mormons and lights in the Mormon Church, holding important positions there is anti-the great schismein the Church a low years, ago. Mr. Godle was the leader in this affair, and it may be interesting to know that It was all brought about by a yish to the wetisknown no-dring, Mr. Charles H. Foster, then residing in New York City. Some half a dozen of the leading Mermons happened to meet in said city on secular and a hurch business, and, to while away a little time, as well as amuse themselve, the paid Mr. Foster a Mail. As they entered by coom, each one was most familiarly recognized by his given name, a "How do you do, brother William, Stother Life and a on, and to their great astom him at he tis well-known of their departed brother: Helov C. Kinball, who, when ative, stood next to Brigham Young it ages to a and or the confidence of the faithful threa do at Morno adom, 'I need and report, as often tell frome, whereas a rod at the remember able so thee, as it would move their his configuration All present returned to I tale resolved to no longer toffer the billing as they had doje in the past. Theh ever being opened, they at once ave wed their home teconvictions, become upon autograph, and other that petable evidence that their torner converter in the Mornesc United their is sprit lite, demanded of them periffere, meney, and his are necessary, that the deluded but hear of to lower, of disiglary Young should be emane hated from such bonding. Will the silly question still be asked, "What good does Spiritualism When an intelligent Mormon leaves the Church, he either becomes an avowed spiritualist of an uncomprenasing materialist. The so-styled Orthodox Chambes fail to as-Respondingly. that them thither. Pasadena, Col., 1879. Dis. O. H. CONGAE.

Perhaps no word in the language, has a more, diver sited meaning or produces a greater variety of impres-sions on the mind than Spiritualism. Viewed as it is from every conecivable standpoint, it is indeed "all things to all men."

Its limits to the comprehensive believer can scarcely he defined, for to him its truttes are mank-sided, and as targreaching as the interests of the facek. It is desirathe therefore, that the student should tell what he has cleaned in the particular path in which he may have trod, that in the light of all the facts the true purpose and philosophy of spiritualism may be correctly deduced. In no narrow or combative mood do I cosay to speak

upon sexital a theme, but desire, in view of mutual benefit, to submit for consideration some of the results of my own thought and experience in this broad and varied field. To men of the Husley, Carpenter and Bradlaugh type, Sputthalish is a compound of trans and delusion in pretty equal proportions. To the Catholie and Protestant elergy it is the same, with a liberal admixture of demonology or defusion. To many of Its believers it is but. If the more than a series of phenomena that appeal to their marvelousness. To others It assumes the dignity of a science, or the sacredness of a religion; and in some cases, in which I fain would Include my own, based as it is on the supreme fact of man's spiritual nature and destiny, it is both'a science and a religion. The attitude taken by the gentlemen named only shows how much Ignorance may be assoclated with profound learning, and how men, presuming upon attainments of a special sort, and led to an exhibition of arrogance and bigotry concerning matters of which they know nothing, occupy a position as unscientific as it is silly and pitiable. From knowledge gleaned in a special and therefore narrow field, they form a theory that takes in the universe, and if facts ire presented, however well sustained, that conflict with this theory," it is rough on the fact."

The elergy are scargely less inconsistent, for while they do admit the facts upon sufficient, evidence, they ascribe them to his Satanie Majesty. No serious harm. however, is likely to result from this course, for this teelebrity having been hitherto the scategoal for so much folly and mischief, a little more or less now-adays makes no difference. There are some people who still live in dread of the "old bogy," but, fortunately for the cause of progress, the number is rapidly decreasing.

With reference to what constitutes religion, numer ous opinions accessarily exist, but all will agree that aits foundation consists in faith in God and the immortality of the soul, and that its superstructure is held to gether by some form of authority,

Spiritualism, though essentially analogous to religion in these particulars, differs from it materially in their character, and in this difference is chiefly found the scientific basis claimed for the former. Instead of faith or mere belief in a future life, the intelligent Spir itualists claim to possess a knowledge of it, and to have such a conception of God as is consistent with Nature as revealed, in the facts of science. The evidence in support of this claim, so far as relates to a future life, is found in the phenomenal part of Spiritualism, that in relation to the rationalistic views of God in their harmony with Nature, by means of which atone, it is affirmed, can a scientific comprehension, or apprehension, rather, of the Supreme Intelligence by

The phenomenal evidences are of too varied and extensive a nature to be entered into here; they may be said, in brief, to consist in clairvoyance, clairaudience, trance and other mediumship, materializations, etc., etc., by means of which many thousands of persons have received indubitable evidence of the reality of spiritlife, having seen, felt and conversed with their departed friends and relatives, and in numerous other ways having had absolute demonstration of their life and presence. It is upon such data that the scientific basis of Spiritualism mainly rests. Instead of attempting an analysis of the prevailing spiritualistic idea of God. it will be safer and easier to say that it is not that of a personal being, but that of a Supreme Intelligence, of which Nature or matter is but the external expression. This idea, which, by the way, is as old as history, does not conflict with that of the religious world on the one hand, or the materialistic on the other, as much as may be supposed.

Does the former affirm a personal God? We have no disposition to deny it, or the existence rather of many individualized intelligences possessing attributes of delike perfection, but these are obviously the effect of the power manifested in nature, and cannot by any possibility of conception be the canse. An organized being implies an organizer, and the question has yet to be answered. If man made the watch and God-made man, who made God !

The materialist takes immense satisfaction at having discovered that nature's laws, or modes of evolution throughout all her vast domain, are uniform in their operation, and are, therefore, immutable; and scens to content himself with attributing their sublime effects to what he calls force. So far as uniformity is con-cerned, which simply implies absolute perfection of methods, we agree; but we are compelled to add that there is of necessity a designing intelligence behind and giving direction to "force," whether in the crudest

om or in the perfected world. This intelligence, like plastic matter on which it nets never was created or had a beginning; the one positive, the other negaive, each essential to and the complement of the other. and both from everlasting to everlasting. It is this sublime mentality in controllstinction to matter which is at once, the source, and sum of, all individual-17ed life, and superior to it that we call God, supreme, Infinite, the soul of the mayorse, the embediment of power, the perfection of absolute love and wisdom,

"Warms in the said to treate say the first I Gloss in the stars, and the season it. If the Layes the original will be a very listing on election Spreads and rather and to perales unopenform.

We now come to the question of authority, which is undoubtedly the governing principle in theology, and we find that the difference, between Catholic and Protestact, although considerable in extent is the same in principle. With the former the will of God is revealed through the list dilible priesthood, while with the latter it is made known through the infallable Bable, as Interprefed by the ministry

It is true that the right of private infigurent is denerally consected among Protestants, but if the exercise this right should happen to conflict with the creed of the sect to which the person belongs, excommunication is the certain result. Free thought, therefore, cannot elexist with dolmay. Luther, while the cighout against the inf Wit filty of the Pope, based I is related upon the fidalibility of the Bible, a good on the Lether, and this illustrious example has been too faithfully followed by all subsequent reformers, as history fully attests. They simply protested against human ages thority in one form and affirmed it in another. Nevertheless in this they did much for the charge of reliatous

The Spiritualist republishs all authority sive that of his own divine selfhood and plinits the right of none. Is he man or angel to fetter his thought in in iters of bettet. That which appeals to his consciousness, the union of consistence and reason be accept athat which is apposed to 1.14 reason and indiment, be unhesitatingly typeds. It is fine that the conscience and reason, it foulth lack of culture or capacity, are in many first more estimated in darkness. Intexpertence with its le sous of severity will to due time, plove an imple corrective and a far letter estimator than is blind designer to an arrogant priest, od. Such being the basic irriciples of the restrictive extensill is not difficult to account for the date one offithe withing growing out of thebrand their indicative spool of teroind life and construct. The debourger and study outgreet of theology as each norm thought and activities for well known to been description. Whitever of sood it real time relates major to the poor to the form speech ed to elegate shown to the very suppositive and your what starting fact that only one to the of the Absence camping to attend the object one. Where there can we to by the source date of soil and

ance, with our experience of the stay of 1903 pt a recent intellecting anche at, the tens let of of a second opinion of grath of its face, will be estated its right. Where and the strong togenties to morality, a chig and between patriolism, then there to endure the disjoint being of Mitopon earth, which at him account the bour to the do-with accreed rung and the very typed to drop from the Agonald trawer. How importantly in delegate is inreasonant the oblive of the least of the following the rate real and the oblive is a consecution of the oblive is an analytic of the oblive is an analytic of the oblive is a consecution of the oblive is an analytic oblive in the oblive is a consecution of the oblive is a consecu ting hoofle of brim a start

The there's records the tool ity constits in fitting rewarns and punishments that I we has true to brook whitever to the fets themselves and it is departited comments to this otherwise when that its after gay is so shirted A wavet thought in putated monder, infinely od by her

companions and lead of hitting and soluditie were tout. Initin direct visit on of the fourth con in district and and Is suddenty disserted . For the other or she is sent to an endless 10 H of liveral fire or to the mental equivatent. About the sample of the state transact blood for we'd, reposite refre to regets served ground build stores. His to itm, attherition in rat man and a med criticin is a skeptic, and has man med men the repositations a change views, is construed to profless inherry septritual? ethics teaches a far different doctrike, namely, that sin ! 18 a violation of the wist ther physical moral or spirit nal, and entailed of the way their provided consist symmetry in the substantial symmetry in the substantial popular portion at the principal popular portion of the principal popular popular in a principal popular popular provided at the principal popular popular popular provided at the principal popular popul withing found of my of the tight than in most of the maintening of the second of the fitting of the second of the virtue 113 p. mot a sit a missanz con a contribution trespondent is a system of the mistage the conwrey, and forevery spirithere to read the explanator to w the stanet form has earlied use. Sputtivitish to be by a published to the pain of the disciplination to pain of Ebuh. Harry W. of go en tick. Life is this inquentary This the terebis arrang from the Experience ages for and for with Statespelar of sees that There is a soul of coopers and the constitution for the spent world do simply a gentle but the of life to this toto which we en ter with all the end at his and a glama terretics that conattitute an factoral of ty open earth. What is sown here will be aftered there, bett gooder but Spanjaal ethies, there there is a common to reason the providence, the purpose mandets, there has existed virtue and the streets directive to a present a distribution of a control political conduet. It also disws the broadest personal freedom in extra department orbanian thought and effort constatistics with first purity and the rights of others. But supervise to all is that all is a potent of incomines, love, the life of which having no demonstrate of tritual

How feet to an a words to conver to the common mited the full meaning of this divioust of principles ! Many, through the order of yathertion, have felt its emploiting is needs through our attention with selflife. But obside it, tensify its hast love that elitary from plear ords in spirit life sametifup it is sit the elevery average of the thought one transpagantell ( Still more difficult as it to be availare the distinct mettingen. Thence, that a confunction holy absolut thessengers from their homey of love and beauty, south experiences, ewing to eartify condi-tions, are far from engineer, but the few who have been ble Sed with them, will foreset knew by what power atcht will trums to and I smartly be to desmod.

With the improved civily attoriof the age has dawned and light of the spiriteal world, which is destinged to ingrease until error shall be despelled, and truth become enshrined in the Juman Feyrt. Then shall be awakeiged that Edgber is dime, that will ultimately unite man kind in bonds of traternal love. Then will be met all the urgent needs of the present hour, and it will prove the sovereign balm that shall held humanity of its of power that to-day makes countless thousands partial truths that now afford themes for many of the

reformers of the day will find their complement then have received from his hands. Labor and capital will be reconciled in a common interest, communism and individualism will each learn its appropriate sphere; em incipation from mental slavery will leave no place for tyrants, and nations in their love of peace shall forget the art of war. Slowly, all too slowly for our impatient mood, will this milennium be brought about, for the power to impart is governed by the capacity to receive. Heaven can only give in response to the needs of earth-and that in accordance with the law of development.

But if progress, is slow it is none the less certain, and it is something to know that no power can arrest its action. The attempts to stop, the growth of Spiritual ism, therefore, are as futile as have been those of the church to stifle free, thought and utterance against its vain assumptions of divine authority. Spiritualism is not a sect that it can be suppressed, but a develop, ment-an outgrowth of man's nature, the culmination, so far, of his spiritual life in all past ages. The bie of Spiritualism is the life of man, its growth is the growth of man. As well try to stay the inflowing tide or stop the rising sun as to resist this hollest form of progress. If, blinded by ignorance, animality and selfishness, we remain insensible to this divine impulse and ignorant of the facts of man's spiritual being and destiny, the loss will be ours only. There are some whose musical taste is satisfied with the drum, while others are made ecstatic by the symphonies of Beethoven, or emanations from other great masters. Yet it is of little concern to the art of divine melody to which class we may

Best assured, then, that the pearl of Spiritualismpriceless toxond conception combracing as it does the religion of seignee and the science of religion, will not

ere we find -knock before it will be opened unto us, To the lover of his race, however, it is immensely gratifying to know that already there are millions whose hearts have been made glad with its truth, and whose faces have been illumined by its beauty. Happy too are they who in the dawn of its coming give it their aid and support, for like the noble men and women who but yesterday, as it were, spoke and wrote against American slavery, rebuking with fearless utterance alike the church and the state for their wickedness in dealing in human flesh and blood, and who are now the recipients of a great nation's love and gratitude; so will you, co workers in the still higher cause of mental freedom from superstition and priestly despotism, become enshrined in grateful hearts for the good you will have accomplished for our oppressed and mis-

### From the Shaker Manifesto, ) ESQUAH OPWAHGON: OR, MESSAGES BEYOND THE RIVER.

BY GRANVILLE T SPROAT.

Appliance products approached and or their number the following laim, measure is in the wigwain, to take with I the the Cast smokes experience the follows to forest the depart-ore to the Land of Scales . They also send, messages of leve deflety friends waiting tor them on the other side of the to as described in the fellowing lines.

We have Eithered in your wigwam, brother.
The old friends and the time.
We have brought with us the pipe of peace.
The last feshoke with you
Here Is Manitoba, brave and strong.
And Abkewazime; old. And Alkewazine; old, And Oristoenah of the bills. The hunter swift and bold.

The sun is setting in the west, The forest paths grow dim,
The forest paths grow dim,
The wishtonwish am also the pines (1)
Sines its low, direct like byon.
Your sun Is setting, too, brother—
The day is almost o'en,
And being the bounce that you from
Toward the dark given's shore.

Lor rts the formey, dark and drear.
Our mountain till and moor
Across the distait pragrie, where
The test ess where some
We will found the watch first right and high. To hight you on your way.
Lest in that land of right and gloom
You weary feet should stray.

Vid when you reach the routing tiver, I'.
I'm not the jade to tread.
For her ver he all notes to yield there,
Among the glodan solead.
One level ones want to meet you there.
The faithful and the time.

to the districtive tree watched And watched there for year. And we seem of real, that import Sould-Home of the boyed fithe death.
On the issue is with the confident, who count has pith most freat!
Wall, often by the river's slight.
And with inportable stand.
For its who show a post cross, the flood.
To reach the spirit land.

Tell Minutenesses to be good.

His obligher boye to be ut
And freely religher to meetle will very
WPU receive a fact for up.

E.C. Ke tenefoldedo, the brave.

The wattlefs who has proved.

Here, therefore we to message we beld.

In all the afterdays.

Tell M. evolged timel do the wise; cel M., woder it mid the the wise; The findes with prince report the worked wisdom that they leard White suring at his fact, cell the great header. Musked a, His skill and mastic bare this imaginessoms through all the land, Thy eyery warwarm door.

We will be within your narrow cell. Brove step of all that 's sweet. Fruits of the chase and more ishes. For dale was way wone feet; Water from purest meant an rills. To choor you on your way.

And look and spear for the lamter's hand, And chieffain's we release \$155.

And now the sun has set, brither, And now the sun has ver, Frother,
Your fourney just be gun.
We does you in the paint of death—
As it clarify work is door.
Firewell before all, We nitter if
With brive hours, one and all.
Fareweal Tis the Death Spirit calls—
For hely attend his call.

by the Trollians as very dark

or our entheir has and perious The large keep a fire borning three days are many at the grave of their friends, to light them in their way as the keep at the keep to light them in their way as the keep at the keep to be the keep to be the first the keep to be th

Such the end, a mention of a consequent their friends to such the first to the first their friends of their friends of the first the fir or fillers with this to be a set in mind great from the A Will be defet and entre on a weath which desolate do The B deader and their tracteds with the paint of a 4th result of the base there it is to be a 1 the black that what is

of the search their from the WEL Respection of the season through the feet of the block that when a season that the respective the season when the feet moves the river at the departed with the Laconstant mount the season they have a feet of the laconstant mount for the ingle fact kind offices for

with a the motority is a spirit that comes and start caway is resulting Decreased to Conferences of Essential Spirits, and the trainful declar Manifold, the forest Living platfic Constant N. 1.

THE MOTERN BETHESDAY OB THE GIFT OF HEAL 1803 BY STORED. Being some around of the life and labors of Dr. J. R. Newton, healer, with observations on the realing power and on the realing power and Mary to medies, health maxims, &c. Edited by A. E.

The above is the title of a work just issued from many wounds, put an end to selfishness, and that last, the press. The fame of Dr. Newton as a healer of the sick, during the last twenty years and more, has spread mourn! It is to the incoming of this spiritual light, throughout the civilized world; and many thousands of known for thousands of years. St. Paul, though therefore, that we must look for the partification of so- sufferers, afflicted by all manner of diseases, in this not the profoundest of Christian writers, precial and political, as well as religious circles. The and foreign lands, have horne eager and grateful testimony to the relief, more or less marvelous, that they

In this book a great number of these testimonies many of them given under the solemnity of a legal oath, are put on permanent record, with the names and residences of multitudes more who have declared themselves cured by the same agency of various ills that flesh is heir to. A sketch of the early life of Dr. Newton, showing the gradual steps of preparation by which entered upon his remarkable public career, is given in the book; and the narrative of his more active iabors embraces many affecting incidents, thrilling scenes and marvelous demonstrations of a mysterious but benign power! Every person who has been a recipient of this wonderful healing power through the agency of Dr. Newton (and these are to be numbered by tens of Cousands on two continents, will of course wish to possess a copy of this volume; and all such will doubtless commend it to their friends and neighbors whom they desire to become acquainted with one of the most remarkable and plainly beneficent phases of the pro-The high reputation of the editor, Mr. A. E. Newton

-whose ability, depth of research, candor and fairness 8 a witter, have for years, commended, themselves to e reading public-gives an auditional value to the The book embraces about four hundred pages octavo.

9 Montgomery Place, Boston.

# Original Essay.

to the same all close that is executions, we must seek SOUL AND BODY-THEIR ETHICAL RE-LATIONS.

BY PROPER RODES BUCHANAN.

The change produced by that separation of soul and body called death is so familiar a fact, and has been for so many centuries under the observation of seers, philosophers and scientists, that we might reasonably suppose (if the great thinkers have not neglected their duty) there would be little new to reveal and nothing to discuss as to the essential nature of this change. That there should be any obscurity in this matter, or any material difference of opinion as to the essential nature of this change, is another demonstration (of what I have often had occasion to say) that psychic science has of all important matters received the least attention, and that the intelligence of the race, especially of its dominant classes, has advanced but little above the plane of the physical or sensual.

The nature of the change at death is impressed upon the intuitions of all mankind. "De mortuis nil nisi bonum,' speak nothing but good of the dead, is the principle which spontaneously develops in the human soul, because we feel that the dead are no longer in the sphere of angry and selfish passions, and should no longer be pursued by us with vindictiveness, since they have passed into that great sphere over which broods an eternal tranquility, and throughout which the sanctifying influence of the higher angels is felt, while the beneficent presence of God is hidden by fewer clouds than on our lower

That God is higher than matter in its most cosmic immensity, is a proposition not to be doubted. And that spirit is prior to matter in the lipe of cause and effect, as well as its potential ruler, is another truth that must be familiar to Spiritualists.

Spirit is the source of life and of life's exaltation through the asyrding forms of progressive evolution. The comparatively inert element which is carried onward by its power is neitter, which ever gravitates downward, as the tendency of pure spuit is upward. The influx of crude matter is debasing to the spirit, as we all experience after too hearty, a meal, especially of animal food, and still more if we has ten its absorption by assuming a horizontal position." On the other band, experience and in tuition, time out of mind, have led those who desire to establish the predominance of the spirit, and to rise into the sphere of high religious emotion and influx, to prepare themselves by fasting-an expedient always appropriate and effective unless the appetites are so predominant as to be roused into the energy of hunger, in which case the animal appetite defeats the spiritual exaltation.

Not only is it necessary to quiet the animal appetites, but all the unimal passions need to be subdued for our spiritual culture. A sedentary position is necessary to quiet the unuscular system and tranquilize the base of the brain, when we would engage in the exercises of pure thought and religious contemplation in the highest moods of the soul. In this profound tranquility and slience the subtle influences of the invisible world approach us more nearly, and the neaver our transpollies approaches to that of death, by the exclusion of light and sound, the better are we prepared for the development of our spiritual consciousness,

When the entranged subject passes under the a sychic control of his operator, and into , the profound repose of lits hody, he becomes unconscious of all surrounding objects; the interior stick, if its development is adequate, becomes elevated into the freedom of spirit-life, and ranges over the curth or rises into the spirit nothing to compare with their wickedness on we take when the spheres, aimost as if the body had been entirely earth. While on the other hand, the spirits of us by the hand. much above the ordinary life of the individual; them without being greatly improved. It is a premonition of, his spiritual career after the body shall have been consigned to decomptsition. Happy are they who can rise into the sphere of angel life, sympathize with its exalted sentiments, and with the increased strength and purity of soul thus acquired return to earthlife, yet retain their spiritual improvement.

The religious life which leads us into continu al or daily communion with the angels, and turns continually toward the Divine Father, is a higher life than can possibly be attained by those who live in the external senses and frame their ethical systems by the light of exterior science, knowing nothing of the spiritual influx which instites us with Divine Love, and makes the duties of life not a task-work but an exuberant pleasure.

The assertion of Josus that God only is su premely good, is a correct statement of the relations of spirit and matter. The spirit-world is higher than the earth world, and God is at the summit of the spirit-world. Man is at the head of the earth-world, and from him the animal kingdom descends as the divine or spiritual element in it is diminished, until in the mollosca it blends with the borders of the vegetable kingdom.

These may be old and familiar truths to enlightened Spiritualists, but it seems necessary to repeat them to day for the benefit of those who do not understand the science of the soul. The truths of this science present themselves to intuitive minds, and many of them have been sented very forcibly the antagonism of the animal and spiritual natures:

"For the flesh Justeth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do
the things that ye would."-Gallations, v: 17.

After specifying the crimes and sensualities which are the "works of the flesh," he adds that "the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness,

But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them; because they are spiritually discerned."—Corinthians, ii: 14.

They that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded. ed is life and peace; because the carnal mind is camily against God; for it is not subject to the law of God, neither indeed can be,"-Romans

"As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."—Corinthians, xv: 18, 49.

the higher or spiritual nature which resides in the upper regions of the brain, and which sympathizes with the spirit-world and accepts divine law, as the lower nature resists divine law in the blind pursuit of its own purposes.

In the life on earth we are compelled to keep the spirit in rapport with matter, and are not always able to keep it in dominance over matter. The body is the source of appetites and passions which control and often degrade the spirit. Millions are starved in their spiritual nature by the necessity of toil to feed the body, which exhausts their energy and consumes their time; and are also forced into competitive struggles for life and comfort, which develop a disastrous selfishness. How eagerly do many of the toilworn mothers in poverty, and suffering invalids, look forward to the time when they shall be relieved of these depressing and harassing conditions by laying down these bodies to enter the abodes of immortality.

That the transition from the sufferings of an unfortunate condition or a criminal career to the mansions of the departed is a great and sudden relief to the majority, a happy ending of tion of this relief is one of the greatest possible consolations to the unfortunate, enabling them to bear with patience all their afflictions; and if in their latter days or hours, the frail body permits the spirit to wander forth to receive the greetings of its risen friends upon the "shining shore" of heaven, how difficult, for the spirit to consent to come back even for a day to this dull earth and the pains, oppressions and temptations of the body.

Nothing is more striking and uniform than the constant testimony of the spirits to the great pleasure of this transition, and the calm, beperfect forms and in all the grandeur of its nevolent sentiments into which they enter when they pass away from earth. They do not lose their identity, but only exalt and refine it. They have east off that heavy element which dragged them down, which limited their spiritual sight and spiritual sympathy, which clogged the soul and compelled a perpetual attention to selfish wants and feelings. The passions subside into repose when their irritations are removed. The invalid recovers from his diseases which depressed his moral nature, and which were dependent on the basilar portion of the brain and the unfavorable surroundings. The poor tenant is no longer racked to meet his landlord, for the Heavenly Father has many mansions in which a true home is found, such as earth cannot give. The malarious air, the dirt and filth are gone, the landlord is gone, the tax-collector is gone, the rum-hole is gone, the ruffianly policeman is gone, the political despots and their hireling armies are gone, war is gone, and Federal and Confederate heroes rise together from the battle-field, not to renew the conflict but to shake hands and rejoice in the eternal union of the spirit-world, in which God is the governing power.

Hence we see a wonderful change in the language and sentiments of those who look back and speak from their heavenly mansions to their earthly friends. The humblest, illiterate Irish laborer, or the wildest of the roughs and desperadoes of frontier life, speaks to us in a pleasing and interesting manner, often giving the most impressive lessons in natural ethics and religion. The columns of the Banner of Light for many years have testified, in their Message Department, to the moral elevation as well as increased happiness of those who have passed on to the higher life, in whom it is rare to find any vindictiveness against those who have wronged them in this life.

The most harmless and pleasing society we can seek is that of the departed. Of course there are some beings on earth so deprayed and dead to all that is good that they are even to a slight extent malicious or unpleasant characters for many years after their transition; but this is abandoned. In this condition there is a wis- the good and wise are so exalted and of so benefidom, a purity and an elevation of sentiment | cent a nature that no one can associate with

The most common experience when we communicate with the departed by psychometry or by mediumship is to hear them confess, if we ask, that they see more clearly now, and regret their errors in earth-life, for which they would like to atone if they have the opportunity, and undo all the barm they have done.

I had supposed these truths familiar to all Spiritualists, but a writer in a recent Banner appears to have fallen into some confusion of thought as to the facts, and by a somewhat intensive exaggeration of the truth that I have stated, gives it an appearance of falsehood, which is due only to the exaggeration or misstatement which he has made of my position.

I have not intended to convey the idea that the transition of death was a complete change of character, and abolition of all evil passions. The slightest acquaintance with spirit-life would forbid so extravagant a conception. On the contrary, all evil traits of character developed here follow us, though with diminished energy. to the spirit-world, and become our nunishment

The punishment of an evil life consists in its partial destruction of those higher powers which alone are the true sources of happiness. The punishment begins here—there are many who live in a quasi hell on earth, and pass thence to their spiritual hell, in which they find themselves deprived of any satisfactory sphere for the evil passions, and utterly incapable of entering into the happiness of the spirit-world, until their higher nature shall have been developed by repentance under good influences. All effort at self-culture or development, here is repaid in this life by higher happiness, and in the life to come by entering at once upon enjoyments beyoud what this life affords, with higher capacities for continual progression. But the entire family of man is a progressive family, and death is one of the grandest steps in our progress, lifting us on a higher plane, and giving us the opportunity that earth-life more seldom affords of beginning and carrying on a complete reformation. I have no doubt that many of the greatest criminals on earth become, after many centuries of spirit-life, most admirable characters. In this we see a benevolence which should convince us of the love of our Divine Father, and diminish the darkness and mystery of the great problem of evil, which looks so formidable from the earth-side when we shut out the heavenly

As to the antagonism of the spiritual and corporeal, the correspondent of the Banner is entirely right. It is the "work of life" to bring them into harmony-a harmony produced not by crucifying the body, which was the old theological idea, but by developing the diviner eleif uncontrolled, and needs to be controlled by spirit. They who fail to do this now will have nals in every generation.—Ex.

to do it hereafter, with the advantages of spiritual surroundings, but with the terrible disadvantage that it is hard to overcome the fixed habits of a long and evil life, even when aided by death and the presence of the spirit-world.

The transformation which fits a degraded nature for the happiness of the higher world is not the abolition of his lower faculties, which in this life become by perversion a source of crime, but their elevation into harmony with the higher powers. Spirits retain all of humanity-consequently all of its lower powers. When materialized here they partake of food with pleasure. and when they come into connection with mediums they act on the animal faculties, giving strength to the muscles, diffusion to the circulation, and a healthy action to stomach and lungs. The spiritual body is like the earthly body, and when our lives here are under the control of the divine elements of humanity, the mortal in the form and the spirit out of the form come very near together and perceive a very close analogy in their lives. The correspondent (Mr. G.) has been greatly

misled in this matter by erroneous phrenologicare and temptation, is too well known to be, cal ideas. No phrenologist ever located philomade a matter of discussion. The anticipate progenitiveness in the cerebellum. Nor do any of the affections which blossom into full fruition in heaven and constitute our chief delight in the infinite future, belong to the basilar region of the cerebrum. The phrenology of Gall and Spurzheim was in this respect decidedly erroneous, though not absolutely false. It located adhesiveness and philoprogenitiveness in the occipital portion of the cerebrum (the latter being on its basilar side); but these organs are not in reality organs of love in the highest sense, but only of the selfish, familiar, dominating and magnetically attractive qualities by which we win, hold and control the objects of our attachment. They are the animal or selfish element of love, and constitute no part of that unselfish and celestial element which seeks only the happiness of others, whether we can possess and control them or not. These inferior elements, which constitute attraction rather than love, display tremendous energy in animal natures, as we see almost every week in the frantic impulses of lovers, who persecute or murder a woman whom they cannot reduce to possessionand in the brutalities of husbands who hold on with a deadly clasp to wives whose lives they render wretched because they have no true love, but only the occipital passion.

All the nobler elements of humanity belong to the upper regions of the brain. True love is in the middle upper region, on each side of that divine element, religion, (called veneration by Spurzheim), which links man to the Divine as love links him to humanity. I apply the term religion to the central organ, although the word religion implies many virtues or duties, because, as the centre of the group, it animates the whole, and because it enables us to receive that supernal influx which exalts our entire life into the sphere of duty and joy.

In the post mortem life our identity is fully preserved, but this does not necessarily imply the preservation of all our infirmities and defects. Our diseases disappear, the dilapidation of age disappears, and our moral infirmities, as a general rule, gradually disappear, with but few exceptions; for these moral infirmities are negative rather than positive. They arise from the undeveloped condition of our higher faculties, and as soon as the development comes by opiritual education and growth, the evil is gone. but our true identity is not lost; on the contrary, it is perfected; the true inner man comes out. Like a helmet which has been battered. indented and tarnished in a long campaign, but has been restored and hurnished by a skillful artist, so the soul which has never lost its divine elements in the battle of life is restored to its celestial beauty in the long lapse of ages, and the first step to this restoration is that which we take when the Angel of Death kindly takes

### Letter from Paris, France. To the Editor of the Banner of Light:

I have had now a great many (almost daily) private seances with Mrs. Louie M. Lowe, and have conceived such a warm esteem and regard for her, both personally, and as a medium, that I venture to tell you of the pleasure and satisfaction I have derived from my seances, feeling sure it will meet with sympathy on your side of the Atlantic, for there must be those there who cannot fall to regret the medium whose blessed gift has brought joy to many hearts among us here.

I do not wish to chronicle anything startling, or what would appeal solely to the senses; for the communications I have received have been of a very spiritual nature, and the memory of the pure and lofty, I might almost say beatific language of the spirits with whom I have held communion will live always in my heart, coming often to refresh and comfort me on my way through this earthly life.

I have had letters from and have conversed audibly with my mother, of whose identity she left no doubt, for she mentioned circumstances and names known only to my own immediate family; I have likewise conversed with and received writing from my sister, who passed away when we were still children together, and whom my mother speaks of as having grown to "sweet womanhood." a fact which greatly surprised my mother on her joyful awakening in the spirit world. My brother, too, has spoken to me, and one evening a dear relation of my husband's greeted me in his own cheery voice, and kept up a long conversation, making both Mrs. Lowe and myself laugh heartily during the

No scance passes that my own little one does not talk to me, and I shall never forget the moment when I first heard the baby tongue trying so hard to speak to mother," making himself known to me by the pet name by which he had been called by myself alone. His powers of talking have become stronger at each seance, and any mother will realize the thrill of joy it gives to hear again the little voice which she had believed was forever mute in this world.

I could name many loving, gentle spirits, who have gladdened me with their converse, but I mention my own nearest ones, for however beautiful Spiritualism may be (and it doubtless CONFIRMS the most beautiful truths that have ever come to earth), yet the human heart craves for it to give them back those whom they

have loved and mourned. All this and more I have had through Mrs. Lowe, each spirit having the power through her to preserve invariably at every seance his or her own individuality. both in handwriting, in voice and accent, and the evening hour which I pass in communion with them leaves a peace "which passeth all understanding," a peace orn not of this world, but comes from the realization that this world is but a training-ground and death the dark stream which all must cross to enter into that full.

er life which awaits every human sont.

I am, sir, one who joyfully acknowledges to America
the debt she owes to an American medium.

We have the full name and address of the writer of the above communication, but omit it at her request for prudential reasons.]—ED. B. of L.

An instance of heredity in crime is furnished by Elias Philips, of Freetown, Mass., who recently appeared as a witness in a bur-The book embraces about four hundred pages octave. It is p inted on the calendered paper, and contains a fine likeness of Dr. Newton, engraved on steel, from a photograph by Bradley & Rulofson, of San Francisco, tal.—The Gardiner (Me.) Home Journal.

Parties desiring to purchase, will find this fine work on sale at the Banner of Light Bookstore, which tends toward all possible offences if uncontrolled and needs to be controlled and photographic fields, but by developing the diviner clements into such power that they control all things, and permeating every fibre of brain and being the diviner clements into such power that they control all things, and permeating every fibre of brain and body, bring them into accord with the highest law, the law of happiness he a obtaint and one state's every fibre of brain and body, bring them into accord with the highest law, the law of happiness here and hereafter, and thus making the body at the power will have a specific deal, but by developing the diviner cle ments into such power that they control all things, and permeating every fibre of brain and body, bring them into accord with the highest law, the law of happiness here and hereafter, and thus making the body at the power and permeating every fibre of brain and body, bring them into accord with the highest law of happiness here an

# Free Thought.

SPIRITUAL MANIFESTATIONS.

to the Editor of the Banner of Light :

As some of our older Spiritualists, earlier laborers in the cause, honorable and honest persons, are of late opposing séances and spiritmanifestations as odious means of learning the truth, compared with their own superior vision of gaining light and knowledge, it seems to me presumptuous to abandon the greatest means and instrumentalities by which for thirty years Spiritualism has derived mostly its unparalleled growth, and to confine ourselves to means less reliable and far more limited for the purposes of gaining true light and knowledge of spiritual things.

Allow me to refer to some spirit-manifestations of the Bible, of more than eighteen hundred years ago, by which the Christian religion was established and maint ined to this day:

Luke ix: 28: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray" (to have a circle or sitting, as we call

it).

29th verse: "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening."

30th verse: "And, behold, there talked with him two men, which were Moses and Elias:"

31st verse: "Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem."

of his decease trustlem."

35th verse: "And there came a voice out of the cloud, saying, This is my beloved son: hear

m." 36th verse: "And when the voice was past Jesus was found alone."

Mr. Editor, this spirit-manifestation recorded in the Holy Bible, the foundation of all Christianity the world over, proves most conclusively all the fundamentals of Spiritualism: 1st, That man is immortal; 2d, That death is simply of the body only; 3d, That the spirit lives on with all of its faculties, and, under favorable circumstances, can and does communicate to mortals through human mediumship.

Now let us see. Moses was a man once, a Hebrew, an Israelite, a Jew, and is known by his personal history in the same Bible, in all the Christian countries. This same Moses led the children of Israel out of Egypt, forty years in the journey, and in the year of the world 1451. Deuteronomy, 34th chapter, 1st verse: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, ... and the Lord showed him all the land of Gilead, unto Dan."

Verse 5th: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he (the Lord) buried him in a valley in the land of Moab."

Now 2586 years after God had buried Moses's

Now, 2586 years after God had buried Moses's body in the land of Moab, his spirit came and talked with Jesus

But who is Elias? The Bible gives no history of a man under that name, but theologians generally ascribe the name to John the Baptist, and no doubt correctly. He, John the Baptist, is the one who proclaimed the coming of Jesus Christ, crying in the wilderness, "Propare ye the way of the Lord, and make his paths straight."

See Matthew xiv : 6:

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod."

Verse 7: "Whereupon he promised with an

onth to give her whatsoever she would ask."...
10th verse: "And he sent, and beheaded John in the prison" (because she asked for it).

This is the Elias who two years later in the spirit with Moses came and talked with Christ. See now, as though intended for proof of return of spirits, one who had died (so called,) more than twenty-five hundred years before, came with one who had been beheaded and buried but two years before, both very prominent religious characters as living men.

There was a little circle or scance of four persons, and all mediums. This circle, apart by themselves was opened by prayer as are our family circles or séances quite generally. Now is this spirit manifestation creditable to the parties or not? It is one of the most interesting spirit manifestations of the Bible.

Is it true that Moses and Elias appeared at all? All Christendom affirms to its truth. Then how did they come-as naked spirits, or did they materialize? They must have done one of these ways. If they materialized, Peter, James and John saw and heard them in their own natural state with natural eyes and ears, and could not be mistaken. But if they came only in their spirit garb and talked, then Peter, James and John were clairvoyant and clairaudient mediums; like thousands of the present day they both saw and heard. This is modern mediumship

Now what is proved by this Bible manifestation? First, the immortality of the soul! Second, that they, Moses and Elias, were living men once! Third, that only the flesh body died, leaving the living, intelligent, spiritual being with all its faculties intact! Fourth, that living spirits can and do come back to earth, and manifest in word and deed through human mediumship! Fifth, that Peter, James and John were mediums, like multitudes nowadays, and but for human mediumship that manifestation

would never have gone on record in the Bible. How did Moses and Elias come to them? This little circle of four, all of one mind, intent upon the one grand theme, the messialiship of Jesus of one heart and one mind, made conditions so they might come; the circle expected some manifestations. What was their object in coming? It was to talk with Jesus, and inform him of his trial and crucifixion at Jerusalem, which was to occur, and to strengthen him for the occasion.

This sublime manifestation has glowed like a brilliant star amidst the many spirit-manifestations of the Bible, and contributed wonderfully to the faith of Christianity. No one can measure its value to the Christian faith of more than eighteen hundred years' time. Notwithstanding, no one but an intelligent Spiritualist, nor any system of ethics or religion but Spiritualism, has ever been able to fully comprehend that manifestation. Spiritualism reveals it in all its glory and brilliancy by constant repetitions of similar manifestations from the invisible spirit-THOMAS RICHMOND.

Woodstock, Vt.

# "DELUSIONS OF CLAIRVOYANCE."

To the Editor of the Banner of Light:

A humble inquirer for truth, hungaring and thirsting for what is right and just, I notice in the July number of Scribner's Monthly an article on the "Delusions of Clairroyance," which I doubt not is from the pen of the editor, Dr. Holland, and, it may be presumed, embraces the strongest points of the "Faculty," so called, against this delusion per se, and all-others, including of course the delusions of Christianity as laid down originally in the Bible, and more especially in the New Testament thereof, and whenever he which are contrary to science "falsely so called." east to tip up.

The whole article is a special plea that none others but "experts" should be allowed to decide what is true and what is false. That is to say, what is delusive and absurd in the "eyes of science," and what is acceptable as true and conformable to the "laws of Nature," as determined by these self-constituted "experts." The "experts," as intimated in several places throughout the article, are "established physicians of character and education." And everybody knows that the only persons meant by such language from such a source are those who have regularly graduated at some popular, institution of medicine of the allopathic school.

If the truth (a candid and honest expression) could be gotten out of this writer, who so much depreentes "popular belief in<sub>c</sub>scientific matters," it would appear that, in his profound judgment, none but physicians of his school, in good standing, should be even consulted in regard to scientific matters." And from what we already know of the spirit of persecution and gross injustice manifested by that school in many instances during the past, we should soon be brought under a despotism and a terrorism far transcending the horrors of the Spanish Inquisition. For, notwithstanding their love of fat fees and constant pandering to popular prejudice with a view to enhance their power and influence and make fat fees, it would not be long before their. "scientific matters" would include all politics and all religion, and undoubtedly would engulf all the rights of man as well. The article shows, also, a holy horror of lying, as well as "human testimony," and popular beliefs in scientific mot-

My experience of the deception and trickery and lying of clairvoyants is exceedingly limited, if not altogether wanting; but as a plain man who has not been entirely unobservant of the ways of human nature, I can say in all soberness and truth that the deportment of established physicians of character and education is oftentimes justly to be classed in the category of "unmitigated deception, trickery and lying," For instance, call on these experts to attend some one stricken with paralysis, heart disease, rheumatism, or some of those occult severe ills that flesh is heir to, and concerning the cure of which in reality they know but little or nothing. Observe how wise they look, and with what an air of confidence and self-complacency they write out a prescription in Latin. Observe the patient after he has taken the nostrum prescribed, and an intelligent and close observer must inevitably be forced to the conclusion that these self-assured, complacent actions of the expert have been assumed to deceive the patient and his friends into a feeling of false security, for the sake of the power and influence and the fees aforesaid.

When I consider to what an unlimited extent this system of deception and fraud is practiced by the "Faculty" (with honorable exceptions, of course,) I am constrained to believe that Shakspeare must have had in his mind's eye these "established physicians of character and education" when he wrote:

There are a sort of men whose visages
Do cream and mantle like a standing pond;
With purpose to be dressed in an opinion
Of wisdom, gravity, profound concett!
As who should say, "I am Sir Oracle.
When I ope my lips let no dog bark!"

Nothing that I ever saw so completely realizes these few lines as these "experts" in scientific matters" when they are called upon for help in extreme cases. It is hardly possible for any delusions of clairvoyance, witcheraft, jugglery or anything under heaven known among men to surpass the rank "empiricism, fraud and deception" of these self-same, self-constituted experts in scientific matters.

> Written for the Banner of Light. LIFE.

BY M. THEREBA SHELHAMER.

Thou tiny spark, whose wondrous ray Expression gives to senseless clay, And powers untold! Concentric force, that through the land Makes every tiny bud expand, Each leaf unfold.

Oh Life! from whence all beings spring. From whence all forms and actions bring Their mystic power; Thou who hast tinged with colors fair, And scented with sweet odors rare,

The opening flower; Man cannot sense thy secret power Thy boundless strength, thy matchless dower, Thy tircless will. He sees thy works, yet cannot tell The source from which thine actions well,

Beyond the heat and snows of time, Within the land of Truth sublime. Great Wisdom reigns: There Love's supernal, mystic lyre, And Sympathy's resounding wire, Voice sweetest strains.

So calm and still!

There, in that land of endless light. Beyond the clouds of earthly night. The crystal fount Is found whence forms created gush,

And onward in their grandeur rush. Down Being's mount. Shines in that land of endless bloom,

Beyond the shadows of the tomb, Th' eternal nower Whence comes all forms of life or will. The purposes of good or ill, From hour to hour.

Though far beyond this earthly land, These laws so great, so good and grand, Hold central place, Yet from the mountain to the sea Is felt their orb'd immensity Through time and space.

Waked by these powers so vast and deep. The crimson currents flow and leap Through every veln; Beneath their touch man's soul grows strong To fence the truth, to smite the wrong,

Mid joy or pain. Oh Life! thine is the statute grand Which planteth broadcast o'er the kind Causation's vine; Which ever stamps the human soul As part of that most wondrous whole:

Wisdom divine!

There is no loss through that change called death. . . . I seem to have new hands, new feet, a new body, without weight or ponderability. This has been a grand and beautiful lesson to me. . . Oh, let ignorance and bigotry be wiped away, let reason and common of the stream to be stream together.

As the smallght in its glow in the bright, clear, sunny weather. sense come in their places. Never accept, though Lighted by thine own love and the spirits' perfect men teach it, that God is a personality, that he is partial in his dealings, that he sends some to the right hand and some to the left, but believe that you are a part of himself, and if you be lost he also will be lost, for without you his power cannot exist any more than you can exist without him."—Spirit Milton Weston.

It was Irving who said of a conceited man that whenever he walked toward the west he expected the

# Banner Correspondence.

Illinois.

ROCKFORD .- Warren Boynton writes: "The Banner of Light comes to me again freighted heavily with choice fruits from the spirit-land. Some of the fruits and 'goodles' I had not tasted of before from other and 'goodles' I had not tasted of before from other sources, but have received, in a private way from my good angels, very similar teachines. My appetite is semetimes almost ravenous; and althouch you set your table with all the delicacles of the spirit-land sumptionsly, yet being so hungry I devour your rejeast and soon hunger and thirst for more. I want to whisper a word in your ear in a most private way: There are a great many publishers of papers, but every few natural, editors. That makes all the difference in the world. And I want to say one more thing-your paper comes fully up to my ideal of a true and perfect one. This is no fulsome lattery. Life is made up of interesting personal experiences, and a perfect paper must abound in them—and yours does. Our private experiences are also the experiences of others, with variations. We do not live alone: 'Seeing, then, we are encompassed about with so many witnesses from both worlds, let us lay aside every weight, 'Se. I know when I am writing or reading that there are many from the spirit land who look over the sheet and read through my mind whatever is written or printed. We are serving two worlds. Do you fully realize the fact when you select for your paper? Do you realize to its full extent that you have more readers in the angel-world than you have more receased in the angel-world than you have in this? that you are dropping a pebble maybe into the great ocean of life that shall ripple with en larging circumference through the great eternal cycles of the future? All alone I am receiving strong infimations of the 'powers of the world to come.' My dear, good old mother came to me on the 15th of this month. It seemed as though she removed a dark, thick vell from her face and stood revealed—transfigured before me. 'It was good for me to be there.' May angels continue their conding. There is to be more light? Oh, I pray that we may keep our eyes open to see it." sources, but have received, in a private way from my

Vermont.

WEST RANDOLPH.-L. S. Manchester writes, Oct. 16th: "Will you please allow me space in your columns to note the progress of Spiritualism in New Hampshire, where I have been lecturing a portion of the time during the last few months? I have been employed in various towns in Sullivan and Merrimack Counities, and I found very many carnest souls who feel a deep interest in the movement, and quite an amount of mediumbyle element. I was at Bradford on Sunday, Oct. 12th, and a deep interest was manifested in regard to the State organization.

organization.

The Association has been in a lethargic condition for the past two years, having called no Convention, consequently some believed the organization had consed to exist by default. The matter was considered by the friends assembled at the Lake Smapee Camp-Meeting in an informal meeting, and in harmony with that, a Convention was called at Bradford, Oct. 11th, to reorganize the State Association. They met, and, after just deliberation, ascertained that the organization remained intact, and by filling the vacancy of the Sceretary's office, they were ready for legitimate action. They moved that the name of the Secretary protem, signed to said call, be elected for the ensuing year, to which there was a unanimous response in favor of the motion. The Business Committee are intending to issue a call for a State Convention as soon as the proper arrangements can be perfected. I sincerely hope that all differences of opinions or remembrances of the past will deter no one from attending to the call, when it may appear, and that unity of purpose and a determination to accomplish the greater good and build the grandest Philosophy and Religion of the ages, on a basic as enduring as the 'granite bills that lift their towering heads heavenward,' will cause the meeting to be fully represented from all parts of the State.' organization.

The Association has been in a lethargic condition for

Massachusetts.

LYNN .- L. B. Booth writes: "In looking over the good old Banner of Light, I find much interest manigood old Banner of Light, I find much interest manifested in Spiritualism in very many places, and I wish to say a word for Lynn. Meetings are held every Sunday afternoon and evening at Templar's (fall, Market street, under the direction of Mrs. A. E. Cunningham, who is a faithful worker in the field. C. Fannie Allyn, Maggle Folsom and Miss Lizzle J. Thompson, of Toston, a very fine elecutionist, have been with us; our meetings are largely attended, and much interest is manifested. Next month, November, we are to be favored with the services of Mrs. Sarah A. Byrnes, and I trust many others, before our meetings close."

Michigan.

FLINT.-Harrison Parker, in renewing subscription to the Banner of Light, says: "Our cause is progressing linely in Flint; never was there a time when there was such interest manifested as at present. The great call is for a good test medium, and it such a one will come to Flint we will pay him or her well. But we want a good one, who will find plenty of work. Address Harrison Parker, Flint, Genesce Co., Mich., Box 145."

Ohio.

KINGSVILLE .- J. Jones writes: "Spiritualism is alive in this section. Miss E. M. Gleason, of Geneva, spoke at North Kingston, Oct. 19th, followed the next Sunday by O. P. Kellogg."

Spick at North Kingston, Oct. 19th, followed the next Sunday by O. P. Kellogg."

A Spiritualistic Wedding in Chicago. Byo. Z. T. Griffen, 16t La Salle street, Chicago, Ill., forwards us the following account of what he announces as "the first wedding that has occurred at our church," and hopes that as Mrs. Richmond is a licensed minister of the gospel, according to the laws of the State, other Spiritualism is taking the heat to stand before public audiences, explaining and vindeating the Spiritual Philosophy, should be encouraged and sustained. And we are intending marriage in that city will have the moral courage to bear witness to the depth and sincerity of their convictions by coming out boldly and being united by one of their own teachers rathey than seeking the services of the evangelical priesthood. His report of the cocasion proceeds as follows:

| "Mr. Charles II. Kochler and Mrs. Frances Bonton were united in marriage Sunday evening, Oct. 12th, 1879, at the Third Unitarian Church, at the close of Mrs. Richmond's address, the spirit guides of Mrs. Richmond conducting the ceremonies. They said, by way of introduction:

We have now to call your attention to a very pleasand duty. In the ancient times—indeed, the first social record of the world was that of marriage. At the attent of Hymen the gods and graces presided, and the most delifie of these beings were selected as angelle and ministering powers over the altar and shrine of Marriage. The highest office of society at this day is that it sanctions.

ceremonies. They said, by way of introduction:
We have now to call your attention to a very pleasant duty. In the ancient times—Indeed, the first social record of the world was that of marriage. At the altar of Hymen the gods and graces presided, and the most delife of these beings were selected as angelle and ministering powers over the altar and shrine of Marriage. The highest office of society at this day is that it sauctions and sanctifies marriage, which, if it be of the spirit, sanctifies itself: if it be not, the thought of it uplifts the world from the despalr of the darker ages.

At the Hymeneal altar we have this night Mr. Charles H. Kochler and Mrs. Frances Bonton.

The bride and groom then advanced, and the Controlling Spirit continued:

Controlling Spirit continued:

If there is any one present who knows aught why
this marriage should not proceed, let them speak now
or remain silent ever after.

Understanding the nature of that step you are about
to take, and fully conscious of the sacredness of that
tle which has already been formed in your spirits—or
you would not be present here—it is not our office to
call your attention to its solemn import, to the binding
nature of that step and pledge. Life itself will do that
for you, as your hearts have already done it.

The course them is investigated with them is and an-

The couple then joined right hands, and answered in the affirmative to the following: Do you, Charles, take this woman to be your wedded wife, sustaining her in sickness and in health, in joy and sorrow, sharing her burdens alike with her joys, uplifting and striving in all possible ways to be the faithful companion, the loving husband; the devoted triend?

Iriend?
And do you, Frank, take this man to be your loving husband, sharing also his joys and sorrows, uplifting and sustaining in every burden of life, and, by your care and manifestation, seeking to assuage those burdens incident to human life, being to him a faithful and

loving companion?

Then with these solemn pledges and the unspoken words that are in your hearts, in the presence of these witnesses and of the angels who rejoice at perfect love, I pronounce you; according to the laws of this Commonwealth, husband and wife.

INVOCATION.

Under the light of thy love, oh, Heavenly Father, visit thou with angelic blessings these who come before thee : May thy children thus ailled in the ties of heavenly love, Reveal, through all their lives that light that is born

May their thoughts and feelings flow as a blended

graces; As blended as are the rays from one eternal sun. So be their wedded days, their lives and spirits one May the blessings of the Infinite rest upon you both, and upon you all forevermore.

A reception at the residence of the bride's mother took place after the marriage, at which many prominent Spiritualists of Chicago were present."

Dickens said, in Little Dorrit: "There is no playing fast and loose with the truth in any game, without growing the worse for it."

Resolutions Passed at Everett Hall Spiritual Conference, Oct. 18.

Spiritual Conference, Oct. 18.

Whereas, Benry Kiddle, Esq., in the exercise of his private judgment, and in obseitence to conscientious convictions, has presented to the public a full and candid statement of the tacts on which his judgment as to the genuineness of certain spiritual phenomena were based, and in doing this simply exercised a right recognized in both our State and national constitution to be the birth-right of every American elitzen; therefore, Hessilved, That the bitter and unserupations denunciation of Mr. Kiddle by a large majority of the metropolitan press, and the proscriptive course pursued by several members of the New York Board of Education—reflecting in their assaults upon Mr. Kiddle the spirit

ation of Mr. Kiddle by a large majority of the metropolitan press, and the proscriptive course pursued by
several members of the New York Board of Education
— reflecting in their assaults upon Mr. Kiddle the spirit
of religious bigotry and Infolerance against the rising
spiritual faith—are acts of outrageous injustice which
should not, and we are certain will not, be sanctioned
or submitted to without protest by fair-minded or incity-loving citizens.

Resolved, That the members of the Brooklyn Spiritual
Conference feel homored with their acquaintance and
association with Henry Kiddle; that we were grathed
with his presence among is Saturday evening. Sept.
Git, furnishing us, as that occasion did, with the opportunity of listening to the learned and able address
then delivered; that the dignified, mecompromising
and manly attitude manifested by Mr. Kiddle toward
his defamers and persecutors, in the most of the perfect storm of abuse that has been heaped upon him,
entitles him to our respect and confidence, and we not
only extend to him our sympart in the glorious struggle in which he is engaged of upholding the right of
private judgment, of civil and religious liberty, and the
sacredly guaranteed right of every citizen to worship
God according to the dictates of his own conscience.

Resolved. That the frequent occasions of proscription
for opinion's' sake—the expulsion and exclusion from
public office of prominent Spiritualists on account of
their religious faith—constitute an alarming and dangerous departure from the hitherto mechallenged Amerlean doctrine of religious liberty and toleration; that
for the better defence of their private and political
rights, now so recklessly and systematically assai'ed,
Spiritualist, and liberty-loving citizens should unite
and cosperate for the enforcement of constitutional
gerous departure from the hithertomehallenged Amerlean doctrine of religious liberty and toleration; that
for the better defence of their private and political
rights, now so recklessly and

turn two blows for every one received from his assailants?

Resolved. That though in the demand for justice and
fair play for spiritualists little may be expected from
the average partisan politician or from ecclesiastical
authorities, the protest to the fibrard of Education,
against Mr. Kiddle's removal, of nearly the entire body
of school-teachers, including a list of over two flooisand educated and intelligent women, shows that there
is a power in the sense of right and justice of the people to which the appeal may be safely made.

Resolved. That a copy of this testimonal of our confidence and respect be sent to Mr. Kiddle, and also a
copy forwarded to the Banner of Light, Religio Philo ,
sophical Journal, and the Brooklyn Duily Eagle;
S. B. Nichols, Chairman.

Capt. J. L. Martin, Sect.

Resolutions Adopted by the Brooklyn Spiritual Society Sunday, Sept. 28th. 1 1879.

To the Editor of the Banner of Light:

It has become a custom with the members of the Brooklyn Spiritual Society on a change of speakers to give public expression to their views on topics connected with the progress of the spiritual cause, and to offer words of encouragement and commendation to the retiring speaker.

The following are the resolutions adopted on the last Sunday evening in September, that date being the close of a month's engagement with Mrs. R. Shepard, of Minneapolis :

Minicapolis:

Whereas, Mrs. R. Shepard, the regular speaker of the Brooklyn Sphritial Society for the month of September, has discharged her public duties under her present (and also under a previous) engagement, in a most acceptable manner; and whereas, this evening's lecture closes her present ministrations for the society, and closes her present ministrations for the society, and

closes her present ministrations for the society our sister goes from Brooklyn to other fields of labor; therefore,

Resolved, That we take this occasion to declare our laborations of the society and limontaine of Resolved, That we take this occasion to declare our conviction of the paramount duty and importance of sustaining our trance and inspirational speakers who have given to the spiritual rostrum such importance and power; that the presence on our platform for the Sundays of August and September of Mrs. F. O. Hyzer, Cora L. V. Richmond, William J. Colville, W. C. Bowen and Mrs. R. Shepard is evidence of the growing power of the spiritual movement; that it is safe to assert that no other society or association in Brooklyns.

CHARLES R. MILLER.

Brooklyn, N. Y., Oct. 6th, 1879.

SPIRITUALIST LECTURERS.

(To be useful, this List should be reliable. It therefore chooses those immediately interested to promptly notify as of appointments, or changes of appointments, whenever and wherever they occur,

HEY, WILLIAM ALCOTT, Swift River, Cummington, Ms. J. MADISON ALLEN, Matheld, Mass., boy 26.
MISS, N. K. ANDROSS, trames speaker, Delton, Wis. C., FANNIE ADLAYN, Stoneham, Mass., STEPHEN PLARE ANDREWS, 75 West 54th St., New York, MISS, M. A. ADAMS, trames peaker, Brattleboro, Vit. MISS, DR, M. A., AMPHLLETT, care Dr. C. Bradley, Dayson, Ohlo.

STEPHEN PEARL ANDREWS, 75 West-Mithst., New York, Mrs. Mr. A. ADAMS, traines speaker, Brattlebone, Vt. Mrs. Din, M.A., AMPHILLET, care Dr. C. Bradley, Dayson, Ohio, Mrs. R. August V Anthony, Alblon, Mich. Mrs. R. August V Anthony, Alblon, Mich. Mrs. R. August V Anthony, Alblon, Mich. Mrs. EMMA HARDISES, M. D., Cedar Falls, Ia. Rev. Charles Andres, Flushing, Mich. Mrs. EMMA HARDISGE BRITTLIN, care Mrs. Ada H. Frace, Boy 1775, San Francisco, Cal. Mics. R. W. Scott Binder, West Winheld, N. Y. Rev. Dr. Barnand, Battle Creek, Mich. Bishop A. Beals, Jamestown, Charlaupia Co., N. Y. Mrs. Phiscilla Doty Bradden Mich. Brooklyn, N. Y. Mrs. E. Berre, Inspirational, box 7, Southford, Cl. Addie L. Ballou, 759 Marketsteel, San Francisco, Cal. Mrs. E. Fall, Brooklyn, N. Y. Mrs. E. Berre, Inspirational, box 7, Southford, Cl. Addie L. Ballou, 759 Marketsteel, San Francisco, Cal. Mrs. H. F. M. Brows, Santa Barbaja, Cal.

ADDIE L. BALLOU, 759 Market Street, San Francisco, Cal, Mrs. H. F. (M. BROWN, Santa Barbara, Cal, Dr., JAS. K. BAILEY, care of Religios-Philosophical Journal, Chicago, III.
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Miss, Amery S. Burnsham, 29 Porter street, Boston,
D. S. Cadwylllandlar, 525 West Seventh street, Wilmingon, Del

Del. . J. Convilling inspirational orator and poet, 3 Davis

ton, Del.

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WARREN CHASE, Santa Barbara, Cal.
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Mrs. HETTIL CLARKE, trance Speaker, will answer calls to lecture or attend funcials. 5 Dover street, Boston,
Mrs. S. E. Cross-Man, 157 Tremont street, Boston,
Dr. J. H. Curnitier, 71 Leverett street, Boston,
Mrs. J. H. Curnitier, 71 Leverett street, Boston,
Mrs. J. H. Curnitier, 71 Leverett street, Boston,
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S. H. WORTMAN, Human, N. Y.

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GRO, C. WAITE, 32 North Russell street, Boston, Mass,

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MR, JULIETTE YEAW, Northboto', Mass,

MR, and MRS, WM, J. YOVNG, Boise City, Idaho,

DR, JOHN S. ZELLEY, Germantown, Philadelphia, Pa.

The Spiritualists and Liberalists of Van Buren County, Mich., and the Countles adjoining, will hold their next Quarterly Convention at Decatur, in Town Hall, on Satur-

Quarterly Convention.

Quarterly Convention at Decatur, in Town Hall, on Saturday and Sunday, Nov. 1st and 2d, 1878, commencing at 25 o'clock P. M. on Saturday. Dr. A. B. Spinney, of Detroit, and Mrs. L. A. Pearsall, of Disco, Mich., are engaged as speakers, and Mis. Oile Unild, of Kalamaroo, is expected to sing for the occasion.

An earnest effort will be made to entertain visitors free of charge, and the Duncombe House has kendly offered to entertain members of the Convention at 31,00 per day.

A conditain vitation is extended total bovers of free thought to attend and assist in making this Convention the best of the season, as those Interested in conducting it are striving to make R such.

L. S. Burmick, President.

Bow R. Kalomarcon, Mich.

Pare Pure, Mich.

Spiritual Convention at Bingbamton, N. Y. Spiritual Convention at Ringimmion, 5, x.,
The Chenango Valley Association of Spiritualists will hold
their Third Annual Meeting in Leonard's Hall and Grove,
in Binghamton, N. y., commencing Friday, Nov. 7th, at
2 P. M., and continue until Sanday evening, Nov. 9th, 1879,
Efforts are making to secure also peakers, and to provide,
as far as possible, free entertainment for Strangers from a
distance. A good time is expected. LYMAN C. HOWE.

Not in the sky, not in the midst of the sea, not if we enter into the clefts of the mountains, is there known a spot in the whole world where a man might be freed from an cyll deed.—Dhammapoda.

### TO BOOK PURCHASERS.

sive. Reformatory and Miserlingcons Books. Le Problem tout on Sale?

### SPECIAL NOTICES.

# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 1, 1 279.

PUBLICATION OFFICE AND BOOKSTORE. An, 9 Montgomery Place, corner of Province street Lover Ploor, WHOLESALE AND RETAIL AGENTS

THE NEW ENGLAND NEWS COMPANY, THE AMERICAN NEWS COMPANY,

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### A Public Prec Senuce

Not approximate distraint expect, mediation will be another to the entire and in the interest of the entire and in the interest of the entire and the entire

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### Dr. Beard's Turn.

A the transform stood to many taking so the section and the section sections of the sections with the section of the sections of the section of the secti Very Mannager engage.
Arthurhoof Tennager engage.
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Arthurhoof tennager. sampeons of a ser so the water in all Grove hour operations, but they are in appropriately within if my It is to missing of its in arriving open one. struction for the probable on the may open by the nounces that being but the parter energyable or be inside; there is the square the present job a comnoting a life of the subject and in the thirds I was subject to the subject of th man was ever boyers, my letely and thors ighly superfile he foright than Dr. Bearly satisfie can the carrier trip, its all the way a great is emile less citele of any reputed assertions.

The Parisher coloright under his eves in Wook. While discussed by utiful activing to investizate itselffe dist sope it me had so all other spirite files inches by the body is a modeline but a model to the other set. All spirites of model festaring the grandounds on a general phonon. The by being left recens a Sunday after their own. By decided to put it in the hands of Mr. Roberts, and Bert compacting the charge constant wanter, always saided the weyer, to the healthy gand so notified us, and at the earliest moment wanter than the constant of the control of the contro modding to say, They would sake him on side of his meriow bringsity and force him to inrestinger and, impost parted to not at all in Digitate Contention know it as well as anytholy-He with live. He wants to do with mothing for transfering the littles. This was inner conserved ne ... Withouther Fanctier The gamen's sont and dation can restored to the place it heldinglass there fare come of the origination and discussion, so her been been been used there say that the the field was a injurently assuring evely. It the are second were rather than better for Convention, at Binghamton, N. Y., it being body who lade an earliest a general bis charge of sentiment and opinion. We are otheir third annual meeting, takes place in Leonnot nonethan half-and containing him to the Puritans in this generation of mankind, and's Hall and grove the 7th instant, and will self, who were capable of indging such a re- and all attempts to fit these times into those markable asseand the many questions involved studes and customs will surely end tidioulously in it. What there does Dr. Beard say this is ? for those who make them. He self-adishedly classes all the phenomena which pertain to Spiritualism under the title of Psychology. He thus asserts that these varied and wonderful phenomena are either written down on the tablets of the mind of the medis after congratulating the members on the proum or are the results of frickery and so-called,

that he refuses to hear anything. He is an "expert," and a self-proclaimed one at that, who shuts his eyes and ears and declares himself all ready to pronounce judgment. What, in the name of heaven, should give such a man the slightest claim to be an expert in anything? He professes to the mastery of a knowledge of nervous diseases; and then, in order to advertise himself in his profession, he comes out in two monthly magazines with broadsides of denials and assertions, in order to call public attention to the fact that he can beat the world, mediums included, in the line of "nervous diseases," Little knows this bumptious professional that he deprives the holders of all current religions. Mo., is received. G. H. Walser is editor. Its for a copy of their superb steel-plate engraving, of the very ground and support of their belief sixteen pages are devoted to matter in harmony when he seeks to take away the proofs of an- with its title.

gethe commission. Paul would have had to turn from him and go the other way. All the Bible [74] presence, migodes, prophely, healing, and sifts of bong as sare rendered mill-by the "mervout by Dr. Beard that nothing is left of the Bable it die

people should not on knowledge rather than faith, be refuses them everything his hipswhelze in all that relates to Bible records, and retails. them to the realiss of a blind and blank faith. Deske think this is the nest effective way to adverti e Linself as an expert in nervous, dienses? He asserts in general that there is no proof to be lind of a future life, since he would weeps laway the ancient and the modern testis themies together. The moment a spirit is  $j\in \mathbb{R}^{d}$ to exist, that monent, Dr. Reard a sercease; to bel It is mosniblely new styles Civile. I be should lose as time in taking out patients. At Mast, early be a timery as disease " order of reasoning of the two articles of talks confliction bristle with insorgatives no less strature. He freely admits that viet continues of the advanced classes of people, toler from disadilus and professions with, are spiritualists, but be disposes of their case by affirming, as a viewe little transdiction above itd's pule of case ming is writer, and always has been. What will looks such people around is his own new be, peniely, that when a thing is demonstrated to he be an existence it no longer exists

### The Subbutarious.

The solve are Selected State Sabbath met in execute a in this , the last week, and read dis and alox results, the one out Purhan success tions, entered just ridger additions was, passed about the edeclaries that it modes there were Wer in their sychall care, and your honorsatist tools with what they had done. What they really about the distance of hereange begin to Let. I wish into the old Physical Sand iv. which the budder a nest or attribute springlery of fety me the motor in their had hearn risken. They worked fined for their harpy will fire they as one to feel the to behas In parcelled by steeling thing. The Published Sup law a transfer or man He Balbath of the \* down to Who Paristing which they be New Broke to win grounds of the regular standars outly V 1999 youngstreet communications to his as B the area council by a solid to harden scale to the further scale to the first tree to the further scale to the the Book of the Carlellion at Specialism of Sycand, have withe dr. Parjians the afternoon of the a stray Soll W. Inflational tenfors to a charge of the decal and

The Way to Markey mexiconed in the real bornes the Spheling at his discovered to be halved by has The No. 15 also deed maybe week a discount in the second state of the following of the first of the first second second of the first second of the first second sec W. Saw, t. Polistic has prepared decially by the arm as acceptant as any his visible test Ats Lable on the complex Schtiment and con-That My was Not Drights were among the control of the Mercel of the restriction to senant a "We determen for anything until it dist now how to in danger Whilefit is underlable that the jacyswho of the last redividual comagneting experit fest of laton to decidedly in the vot only day's heat to the kine against iniversals law with the tentrol every seven, that epinion is herer-build-headed rasheried to peak tropically, or, M. Hages she could river much mostlined in request Body Limits  $N_{ij}$  of the  $R_{ij}$  of  $R_{ij}$  and  $R_{ij}$  is 12 of the prince rates of the day, and to its function  $R_{ij}$  of  $R_{ij}$  of  $R_{ij}$  of the  $R_{ij}$  of the  $R_{ij}$  of  $R_{ij}$  of  $R_{ij}$  of the  $R_{ij}$  of the  $R_{ij}$  of  $R_{ij}$  of the  $R_{ij}$  be which deligen in a Court spandarge from while it healts betones

> and the first of the state of t "chalgestig there. "Here in Boston, for jexample," Those who have borne witness to us of the reliawhere this resent convention of the straight-billity of these media may be mentioned Dr. Track Salidayatians was field inder such circulames M. Peebles of Hammonton, N. J., Rev. man fother the purble dimeries and calleries of that and his estimable lady of Philadelphia, slight be opened to them, that they may freely Pas, which latter double passed five weeks at includes a most unless and enjoyments which are Terre Haute investigating the phenomena Rev. But the priests come in and invoke the law to wards of Washington, DrC., and others. It is thread it, in ewing very well that drinking shops hardly within the range of human possibility and similarly by course opened in the face of the that these and many other ladies and gentlemen law on contain portions of Sandaw, and that a "who have written as endorsing these mediums, Typic proportion of the jeople will frequents could have all been deceived. them because there is no other social alternative left for them.

> > And the Pharisaical offests, knowing all this Superstitle as inequistations, prefequil's too see that established hall on than to see the people. benefited - v. gally, intellectually and socially and proper restraints of public order. The factcrimics the discuised, and the mambers of the that old Sabbatatianism has lost the copular to specification, and no amount of special legiss. In the promise

# Melbourne, Australia.

The officers of the Victorian Association of Sphitualists, in their published annual report.

magic. That may ferhalf satisfy Dr. Beard, as it might satisfy many another ferson who had resolved beforehand to have nothing to do with the matter. But if is the satisfaction of a fool, for any man confesses to the character who will deliberately consent to assume such a position; in the view of others.

As already stated, there is nothing to be said in answer to Dr. Beard, for he distinctly states that he refuses to hear anything. He is an "ex
That may ferhalf satisfy Dr. Beard, as gress made, remarks:

"In numbers especially the advance has been and we cordially recommend it to the public. It should have a large circulation. For sale at our bookstore: title per year, \$1,65; single copies, seents.

This by no meants represents the strength of the Association, since he indirect marked, for while there were only some is the word only as the bookstore: title per year, \$1,65; single copies, seents.

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The numbers especially the advance has been any bound have a large circulation. For sale at our hookstore: title per year, \$1,65; single copies, seemts.

The numbers especially the advance has been only hookstore: title per year, \$1,6 gress made, remarks : your committee, after expending | C783 128, 11d., have still a balance of | C51 158, 1d., in hand, while \$10 s, has been placed in reserve as the nucleus of a fund for building purposes!"

The report further says, "Speaking Benerally, the status of Spiritualism in Victoria may be said to be higher and its prospects brighter Buchanan, of New York, which we print on than heretofore.

Enorts are making by the Association to in-very best productions of his pen, embracing, as duce Prof. William Denton to pay a visit to it does, moral questions which the people should Australia, and also Mrs. Addie L. Ballon, of deeply pender over, to the end, that they may San Francisco.

137 No. 1, Vol. I., of a new monthly journal entitled The Liberal, and published at Lamar, ers. Messrs. E. H. Curran & Co., Boston, Mass.,

### W. H. Powell's Testimonial.

As announced by using arissue for Oct. 15th, marratives which include experiences with any this well-known medium for the slate-writing in the capacity of Editor-at-Large seems to be ous disease master called Dr. Beard, who tes on Thursday evening, Oct. 7 d. Dr. A. H. Richs through the columns of the scientific, religious 26th. Her address on that occasion, which we fascs) oint-blank to be called to look into any ardson, of Charlestown District, presided. The and secular journals, wherein the subject-em- lack space to epitomize, was founded on Rev. xiv: complaint do phenomenon that will not suffer exercises were introduced by yould and instru- bracing both its facts and philosophy-is now so, 2, 3, and referred to the "new song" which I But to rain, it made; that head. The Bible to- mental music, after which Mr. Powell was in- generally and so grossly misrepresented. There | Spiritualism had put into the mouths of not only timens to Spiritualism is so completely scooped troduced to afford the regule present a chance, So that, much a he would seem to prefer Cost by him. The first was incorplusive, and the committee appointed by the audience to watch duties of such a position. the proceedings reported that, with the exception of one member, they were fully agreed that the writing witnesses, was the result of the use siderable confusion custed, and another trial was demanded by the friends of Mr. Powell. We. are informed by Dr. Edebards in that this latter. was a perfect success, and, in his judgment and that of the majority parent, demonstrated con- lars to be devoted to the same object. Now we clusively the genuine ass. I this medium's are in receipt of the following letter from a lady phase. The Heral Lef Cornext day, in advert- who does not profess to believe in Spiritualism, "The audience grat tod hip, another trial, and

"The audience grat to be another trial, and it new committee. It was appointed. The medium's drands were thoroughly washed in scapsoids, his finger-tails closely pared, his vest taken out and his shirts-leeves rolled up. His finger-ends, were thoroughly bathed in silicate of petash, and, after two failures to write, he berrowed a handkerchief from Mr. Cunningsham, and; wrapping it tound his hand, wrote with the end of his finger covered by the handkerchief the following tidings from Tecumsch: "Pale face, put out your pipe." The committee, with the eroption of one in index; but that the medium had performed all that he primised. The dissenting member claimed that he could do the same took with a doth on his tinger, but failed to make head his basts, any ture they frag making usingle to the hands out he slate." Dr. Richardson gives the names of the membels of the second Committee as follows: L.A. Dow, James, Devine, Messis, Drew, Proctor, Jones, Johnson and Chaplain, Mr. Devine, of this Committee, we are informall, is not a Spiritendist, but is a practical diguist, and it was by his suggestion that the efficate of potash was sped to destroy the possibility of the writing befar a complished by and apparation on Mr. Powell's inegers, Mr. D. Siter this experiment, was fully satisfied that the medium had no agency in the product) nef the writing, whatever additable the source of the invisible power which it was producted to it is well also in they connection to cotte / "by expression " burand a hands en blef, "as as plied to Mr. P., as he was characted at the close, and the hand was held up by the influence controlling to the manmen usual at till sommer, with an appropriate creense with it was interpreted; to mean that amerbing was desired in which do wrap the . finger, as an additional test, and the committees bank homed then furnished the hundkerchief hin self, and on his own metion;

Owing to the length of time consumed by these two sames, and the discussion arising from them, the other exercises announced for the evening to be participated in by W. J. Colwille and Mrs. Belle Youngs the plane mediume were not gone through with. When the presen pof a highly skeptical element, and the disturbed conditions generally attending an inttempt to hold a scangester spiritual manifestation in a public hall been onsidered, the result of the second sitting may be safely set down as a triumich for the phenomena in general, and I order of devel gament in particular.

13 Personally we know nothing respecting to the reading publicmedicionships f Mrs. Stewart or Laura Mor-Konthala began to the any design bette golde.

It is not been been been been all above all the people, as they have from ing their cances from experience, but we have unly a series of a life of any time to time items of at the second design of any and a second design of their genuineness as their mainly, and multivate the sacred so- to incontrol tildy e tablish the fact. Among abust an externa pions, cerem my, the profile des Samuel Watson of Memphis, Tenna Prof. Robedantially, denied, them during the week. P. J. Briggs of Blacknington, Ill., Gen. John Ed-

> Regarding the Terre Haute Committee's reort, we suggested that as the Religio-Philosophald were had politished the attack, it ought and the indubinable cases of its still persist in an justice to give its readers the benefit of the clinains to the 6M Paritin Souday with all its defence. The editor of that paper states that his month, have printed it had it been given to thim; and realists would have printed it had be declined; but it seems that the Committee finala ossible after to ceiving their letter we published an amounteement to the effect that MinU and Matter would contain it. This much is dug our patrons in explanation of our views and aftion

> > Bear in mind, friends, that the Spiritual onvention, at Binghamton, N. Y., it Feing close on Sunday evening, the 9th. Able speakdrs are expected. We request Bro. Lyman C. Howe to send for publication an account of the proceedings.

1. The Voice of Angels, a semi monthly journal published at North Weymouth, Mass., is tilled with spirit messages given through the instrumentality of several reliable mediums.

utilized in the Hayden case, and that her statements in this regard, printed in the public journals, have created a marked impression.

23 The original essay by Prof. J. Rodes eventually become better men and women.

155 'Our thanks are returned to the publish-Nearer, My God, to Thee," which they have donated to our free circle-room.

### Responses from the People.

The proposition to employ Dr. S. B. Brittan phenomenon was tendered a benefit at Paine attracting attention. The righteous claims of a ent engagment with the Society of Spiritualists Hall, Boston, by some of his friends in this city, rational Spiritualism should be ably defended meeting at this place, on Sunday afternoon, Oct. seems to be but one opinion as to the propriety its believers but all humanity, or to change the to witness the independent state-writing which of the selection proposed to be made, and the metaphor, the new interpretation of now existcurs in his presence. Two sittings were given - qualifications of the gentleman already named ingeorditions, and the prophecy of better things for the discharge of the delicate and important to come which it was presenting. Her remarks

The first person to respond to the proposal, by the offer of any material aid, was Mr. H. Brady, ing by the quartette was excellent, among the of Benson, Minn. Then followed Mrs. Flora B. I some artificial means leading medium. Con- Cabell, of Washington, D. C., with an offer of ten dollars, whose letter we published in our place to a similar letter from Mr. William Lu-! hall, on "The Church of the Spirit." ther, of Rochester, N. Y., who offers five doling to this second sittle zous sthe following land, and whose communication is another incidental evidence that Prof. Brittan's reputation as a writer is not comined to the spiritual public: To the Editor of the Banner of Light:

I am not a Spiritualist, for, while I do not doubt that the phenomena occur, I am not yet satisfied of their spiritual origin; but I will gladly contribute ten dol-Lars toward carrying out, your suggestion in regard to Lars toward carrying out, your suggestion in regard to Dr. S. B. Baltan of this city. He is, perhaps, the best fitted for such a position of any man in the country. Hoping 'you may succeed'in effecting an arrangement with him very soon, and that the necessary amount of money may be raised before the new year begins, I am.

Very respectfully.

Now York, Oct. 12th, 1879.

There are so few, compared with the whole number of Spiritualists, who will be likely to subscribe for such an object, important as it undefaultedly is, that it will probably require same larger subscriptions to insure the establishment of the.

EDITOR-AT-LARGE FUND.

and the proprietors of the Banner of Light desire to begin the list with fifty dollars. Other sums when received will be promptly added. Those who have professed a willingness to subscribe to this Fund will please forward their offerings to this, office at an early date, and due acknowledgment of the receipt thereof will appear in these columns. Should the total amount received be inadequate to the establishment of forwarded will be returned to their senders. If, hope of success, such action will at once he beligious purposes, more than all the Spiritualists of taken as may bel necessary to give practical shape to the enterprise.

### Dr. Peebles's New Pamphiet.

Judge Willard of Ohio writes :

Judge Willard of Ohio writes:

'Pr. Peebles's 'Parker Memorial Hall Lectures' rank among the best that have ever been published in the interests of Spiritualism. I have already purchased a copy 'to beach, as well as the one for my private library. 'Praying for the dead,' made prominent in the pamphlet, opened to my mind a new train of thought, while the discourse on 'Death,' embodying the author's ideas upon suicide, idiots, and the prematurely born, is truly comforting to sufferers and mournborn, is truly comforting to sufferers and mourn-

This excellent brochure is offered for sale at the Hanner of Light Bookstore, 9 Montgomery Place, Boston, by the publishers, Colby & Rich, The price is set at the nominal figure of 25 cents; of the valuable matter of which it is the vehicle mental muste and descriptive lectures, will be the work describes extensive circulation in view

O., under date of Oct. 22d:

Our Lyceum is growing in numbers, interest and usefulness. The semi-monthly socials in the hall are an important feature of our socie-A member is voted in at each social to make the arrangements for the next. This plan works well. In years past dancing was the prominent feature, and a part of the company enjoyed themselves. Now that is left to private parties and the entertainment is suited for all to en-

What Spiritualism wants now is a high and What Spiritualism wants now is a high and thoroughly scientific spirit of investigation and discussion in its organs, and a generous support of those organs from all men who would promote the truth. At present there is not in America—we may say in the world—a spiritual journal that does more than pay its necessary expenses—those expenses being kept within the narrowest possible limits. Ought jsuch a state of thiosy to exist now that Spiritualism is asof things to exist now that Spiritualism is as-suming the attitude it is, before the scholarship and philosophy of the civilized world? Surely it is time for Spiritualists to make an effort to strengthen with the sinews of war their leading exponents in journalism, and to present their cause worthily to all earnest minds,—Religio-Philosophibal Journal.

The above is true, and we accordingly fully endorse it.

We call special attention to the resolutions (which we print elsewhere in this issue of Hall (Brooklyn) Spiritual Conference, Oct. 18th. in favor of Henry Kiddle, Esq., late superintendent of the New York schools. They are strong, manly and to the point. If a man is to opinions, it is high time that every free American citizen bestirred himself to understand of the United States! These resolutions cover the whole ground, and all honor to the Spiritual Conference for passing them.

Many questions in regard to the effect the coming perihelion of the planets will have on this earth were asked at our Public Free Circle, and answered by the spirit guides of Mr. Colville, a full report of which will be found on our sixth page. The subject is agitating the minds of a great many people at the present day, and the answers are timely.

POUTLAND, Mr. - The Spiritual Fraternity having reorganized, meets every Sunday afternoon at 21 o'clock in Congress Hall, for lectures inil conference. T. P. Beals, President; W. E. Smith. Vice President, and F. W. Hatch, Secretary and Treasurer. Seats free tq all.

The San Francisco Chroniele and other city papers are reporting Dr. Peebles's Sunday our second page, is, we consider, one of the lectures. From other sources we learn that he is drawing large audiences.

> 258 Mr. and Mrs. J. William Fletcher, we un derstand, intend visiting the United States next summer. They will be welcomed by a host of friends.

Do not fail to peruse the address in another column, entitled "Spiritualism-What Is IT?"

### Parker Memorial Spiritualist Meetings.

Mrs. Fannie Davis Smith concluded her preswere closely followed, and at several points elicited the applause of her heavers. The singselections being "Safe Within the Veil," composed by Robert Cooper.

On our first page will be found a full report of issue of the 4th ultimo. Subsequently we gave Mrs. Smith's initial lecture in Boston, at this

### Mrs. R. Shepard

Of Minnesota, a speaker who comes highly recommended as to the manner and matter of her discourses, will address the people at Parker Memorial next Sunday afternoon.

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

These meetings occur at 75 P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

followed by ten-minute addresses by members of Conference.

Prof. Buchanan writes us, under date of New York, Oct. 20th, the following as a postscript to his article on page two of this issue:

Not having seen my former essay on this subject until the present time, I now find that I have fallen into some repetitions which might have been avoided. I observe that a correspondent of the Banner gives as a quotation from myself the expression that "one single church does more practical good than all the Spiritualthe purpose on a financial basis, the sums thus lists put together." I am not aware of having used such language, and have some objection to being mison the other hand, tangible facts warrant the represented. The statement that I did make was that a single individual" had raised "for benevolent and the United States have contributed in the same time." In making this statement I had the exact figures before me, which I have not at present. I can only say from memory that the amount referred to was between twenty-five and thirty thousand dollars per annum for fourteen years, making a total in the neighborhood of

Barvard, "the Painter, the Poet and the Wit," inaugurated a series of entertainments, involving panoramic representations of noted seenes in the Old World and the New, at the Hall of Arts, Washington street, corner Kneeland street, Boston, last Monday evening. The course, which also embraces youal and instrucontinued for the present at 8 o'clock each evening, and 3 o'clock on the afternoons of Wednes-83 J. P. Allen writes us from Springfield, day and Saturday of each week.

O., under date of Oct, 224:

"Mrs. Coit gave us two discourses last Sunday, and as usual we were well entertained and instructed on practical Spiritualism. She testifies to the genuineness of the Terre Haute materializations, as do many of our intelligent people who have been there and seen them under thoroughly reliable test instrument, is permathoroughly reliable test instrument. nently engaged as medium. The giving of communications and the answering of questions by the controlling spirits, make up the order of exl ercises at each session.

> Dr. J. R. Buchanan addressed the Brooklyn Spiritualists at Everett Hall, Saturday evening, Oct. 25th, on "The Redcemers of Humaniand was at the close of the lecture over loaded with compliments by his hearers.

The American Woman Suffrage Association will hold its next annual meeting in Cincinnati. O., on Tuesday and Wednesday, Nov. ith and 5th.

Dr. Henry Slade is now in Oregon, but is expected to return to San Francisco, Cal., at an early date.

"Items and Etchings Across the Continent," by Dr. J. M. Peebles, will appear in our forthcoming issue.

### Mrs. Billings, the Eminent Medium. Fo the Editor of the Bauner of Light:

With considerable surprise I read in a late Banner some lines about Mrs. Billings, one of the the Binner), which were passed at the Everett | finest mediums the world ever saw, and whose unapproachably grand manifestations converted numbers of skeptics, even on second-hand testimony as it were, by that valuable book of Dr. Wolfe. Indeed, the writer ("Fidelity") be talooed solely on account of his religious must have been singularly unfortunate in his experiences and conditions (if he or she had any) to leave your readers, accustomed to fairness Mully what his rights are under the constitution | and justice, in doubt about the power and mission of this amiable medium. I myself, although being prepared that this most excellent medium had, for the time being, suspended those glorious but health-affecting materializations of former times, felt perfectly overrun in my anticinations when "Ski" asked me at once about private matters nobody could know. These séances-only direct voices-are of course not sensational and for sight-seers, but with sincere thanks, and at times tears, the consoled visitors often leave the seance-room, where of course not always satisfactory successes nor satisfactory visitors or writers can be granted: In vindication of Mrs. Billings's marvelous power,

> C. REIMERS. Yours truly, London, Eng.

I sign myself with pleasure,

NEW YORK CITY.-E. V. Wilson has closed a successful engagement under the auspices of the Second Society of Spiritualists at Republican -Hall. The audiences were immense, and the receipts far above all the expenses for the month. Mr. Wilson can be relied upon as a financial success, and fully able to vindicate the cause. He speaks for us again the four Sundays in December. Mrs. C. Fannic Allyn commences her five weeks engagement on Sunday, Nov. 2d.

The dear old Banner, how I love its teachings! To me it is a beacon Light that illumines my pathway to the better land. May its glory never grow dim.—Matthew Bryant.

# Mew York Correspondence.

THE LONG PRAYER OF HUMANITY. MRS. BRIGHAM'S LECTURE.

To the Editor of the Banner of Light:

At an early period in our spiritual history—up among the green hills of Vermont—a fair young girl of tifteen summers appeared on a public platform, where for an hour she held the fixed attention of a large assembly. She seemed like a poet's vision, invested with a comely personality, around which were twined the morning glories of all youthful promise. The bloom of health was on her cheek, the violets blossomed in her eyes, and altogether she looked as clear and fresh

"As morning roses newly washed with dew." The virgin Evangelist, whose white feet were so long ago seen on the mountains of our Spiritual Zion, was Nellie Temple, who, last Sunday night, Oct. 19th, in the person of Mrs. Helen J. Brigham-crowned with the grace and dignity of a pure and noble womanhood —beld the attention of a large and intelligent assembly at Trenor's Hall, in this city.

The audience embraced many of our best people, to gether with others from the churches, to whom Mrs. Brigham-in her quiet way-is surely imparting the elements of a purer faith and a more spiritual worship. In respect to numbers the audience was such as to leave no vacant seats below, and the gallery was wellfilled. The speaker's manner was extremely modest but thoroughly self-possessed; her voice was well modulated and musical, and she secured the closest attention of the large assembly from the first words of her reverent and appropriate invocation to the close of a discourse which seemed to give entire satisfaction to

Mrs. Brigham's theme was "The Long Prayer of Humanity," which she defined to be "the soul's desire to read its title clear" to a higher life hereafter. We have not the space to report in extenso, and can only attempt to give the general drift of the speaker's thought. She observed, in substance, that from the earliest developments of the human mind the soul has manifested a disposition to reach out from the natural to the spiritual. The various systems of religion have been revelations - often dim and imperfect, to be sure-of the realities beyond the sphere of our visible life. They were significant prophecies of greater events to come on earth and nobler developments in human experience. Even the phenomena of the material world were deeply suggestive. They were and are produced by invisible causes. The external facts pointed the inquirer back to an unseen realm which contained the subtile forces and laws employed in their production. The germina tion, growth and decay of everything in the vegetable kingdom; the changing phases of all natural objects, and the fading away of all forms of life, stimulated the desire to look within the material veil to discover the great mysteries of being.

The heathen believed in many gods, naturally enough, because the various aspects of Nature-the seemingly opposite qualities of material elements and things, and the changing dispositions of living beings -all suggested that the same diversified characteristics, phases and aspects of being mystinhere in the primary cause of their existence. Accordingly, every important attribute was endowed with a distinct personality; hence the mythological systems of the ancients and the polytheistic worship of different ages and countries. If they believed in many gods it was because they thought they discovered such antagonistic qualities as could never be harmoniously blended in the same character. The doctrine of the trinity had its origin in Paganism and in the idea that the Divine Nature possessed opposite qualities. In the Hindu mythology Brahma was represented as the Creator, Vishmu as the Presewer, and Siva as the Avenger or De-stroyer. As the world advanced and menwere more enlightened, some came to believe that the apparently irreconcilable attributes of God, as revealed in Nature might be only the superficial aspects of his character and government, all of which might be traced to one Supreme Divinity.

No single people can be regarded as the recipients of all truth. The conditions of being are such that we must necessarily learn of one another. There is no absolute isolation. We sustain mutual relations and hence must be always giving and receiving. The young learn wisdom of the aged; and even the wisest may find some sweet lessons revealed in childhood which are worth remembering. The heathen world may be satisfied and Christians may claim superior light, but both Paganism and Christianity might be improved if their respective votaries would only acquire a better knowledge of each other.

and mind is individualized, life may continue and consciousness survive the destruction of the body. The germs and buds in spring prophesy of flowers and fruits in the proper seasons; the little blades that point from the earth to the heavens are promises of golden harvests. Human nature, with its superior endowments, has a still deeper significance. Even the savage conceives of blessed hunting-grounds beyond the setting sun, and expects that in that happy country "His faithful dog shall bear him company."

Others look for a paradise of ease and whatever may gratify the senses; others still for a golden city. Through the mists of long ages the spirit has been striving to discover the reality that is beyond. The Bible needed the present spiritual revelations to render it intelligible. The power of transformation in Nature brings delicious fruits and precious grains out from regions of decay. Science has gradually destroyed the old doctrine of the resurrection; it is swept away, and we have a new one, conformed to the laws of Nature, which reason accepts. In the further illustration of her idea the preacher employed the figure of a floating barque on the rising tide, upborne and swept out of sight forever by succeeding waves, or only recognized as a wreck on the open sea of the world's free thought.

We have two great classes among men, who are separated by a difference too great to be overlookedthe Materialists, whose only conception of life is a brief period of sensuous pleasure and pain, to be followed by annihilation, whose exhortation is, "Let us eat and drink, for to-morrow we die." The other class consists of those whose spiritual experience demonstrates the fact that we shall all live hereafter. We all necessarily belong to one or the other of these classes. The true Spiritualist has a rational faith in one God, who is a spirit; in the deathless existence of all the objects of his love; and in a worship which is not merely ceremonial but essentially spiritual. If you are a Materialist you recognize no such spiritual presence; prayer may be a meaningless word to you; all worship the offspring of superstition, while nothing remains of your departed friends but their graves and the sad memories of a life that has fled forever. Death is no such change as this. It does nothing to limit the powers of the spirit. It comes to the waiting mortal as a gentle nurse might come to the child in the shadows of the evening and the morning, to watch his slumbers or witness his waking in the light in which he may read

"title clear To mansions in the skies."

We enter the other world mentally and morally as we leave the earth. It is not a life of listless inactivity to which we rise, but a sphere of usefulness suited to our tastes and capacities. Those who have learned to translate emotion into music may continue their earthly work with the advantage of improved conditions. Mrs. Brigham made an appreciative reference to the founder of the "Society for the Prevention of Cruelty to Animals," and observed that the divinest music of heaven comes from hearts in sympathy with all who suffer. Life, she continued, is the "harpof a thousand strings" played upon by "spirits of just men made

We believe in the power of prayer. God gives fleecy wings to seeds that are scattered by the winds. In our moments of devout aspiration the spirit spreads its pinions for a heavenward flight. The speaker referred in eloquent terms to physical facts and natural laws, by which she illustrated her subject in a felicitous man ner. The waves of the sea; the transmission of sound the vibration of elastic fluids; the wave-motion of light through immeasurable space; these are all suggestive natural phenomena. By a similar law the speaker reasoned that a sigh may so move the invisible elements that the effect may reach the uttermost parts of the

earth, and the humblest petition be heard in heaven. If indeed there are dungeon walls so thick that no voice of kIndness can penetrate them, and reach the solitary prisoner's ear, surely heaven is in nothing like such a place. No: but its inhabitants are in constant sympathy with those who need relief. All heaven is sensitive to impressions from struggling souls. If you pray in spirit, you will be heard and your prayer will be answered. If you seek for the truth, the search will not be in valu. The angels will come and abide with you. The light will shine into your heart and illuminate your path. Through the clouds and dust of this world you evening by Mr. Thornton, Mr. Cooper kindly officiating will be able to read your "title clear" beneath the glo-

Mrs. Brigham closed her beautiful discourse by an Mrs. Brigham croses (1997) 1997 apostrophe to the LAND OF LIGHT. S. B. BRITTAN.

80 West Eleventh street, New York, Oct. 20th, 1879.

# BRIEF PARAGRAPHS. 3

If any proof additional were needed in demonstration that the old systems of religious faith have lost their hold on public reverence to an extent which must beyond all conception aform their votaries, it is to be found in the audacious caricature which Puck, the New York illustrated "fun-maker," in its number for Oct. 22d, puts before its patrons. Of course the bitter pill is sugar coated for the sectarian stomach by a little fun regarding Spiritualism as well, but the moral of the engraving remains the same. Any attempt to describe it would do violence to its keen satire. Get the paper, reader, and enjoy it for yourself.

Rev. Dr. Lorimer, late of Tremont Temple, Boston, being accused by Chicago "scribes," if not "Pharisees," of plaglarism, seeks refuge in the statement that his "too retentive memory" is to blame. But the accusative evidence continues to come in, in various forms, vide the daily press, and we fear, Doctor, that that plea won't do!

The Parker Memorial is untaxed because it is a church, or was incorporated as such, but the Paine Memorial is heavily taxed because it is not a church. This is the way the unjust law works—a Christian building is exempted from taxation, but a Liberal one must be taxed. Such is Christian legislation and equality, but justice requires that all property should be taxed, a church not less than a theatre.—Boston Interstinator.

The youthful Mr. Bishop has visited Boston of late. By his alleged "exposures" he has introduced Spiritualism and its philosophy into the ranks of a class of bigots, both in this country and the old, who would not consider the subject from any other standpoint. Besides, Mr. Bishop has subscribed for the Banner, which we sincerely hope will be the means of converting him from a Saul into a Paul, as there is no doubt he possesses to a certain extent genuine medial

Both the Austrian and the Hungarian Governments have accepted war estimates for the maintenance of the imperial army at an effective force of 800,000 men for the next ten years. The Hungarian Government has submitted with this estimate a statement showing that when the military systems now in progress are completed, Italy will have more than 2,000,000 soldiers, that France now has 1,815,000 soldiers, and in 1892 will have 2,723,000, and that Russia already disposes of 2,380,000 soldiers, while Austria-Hungary has 1,401,000.

Let your anger set with the sun, but never rise with

The war with the Utes is not yet over. As we go to press it is announced that Gen. Sheridan has sent orders implying that Gen. Merritt will be required at his present post on White River all winter. The Indians-in view of the fact that the matter has already been nominally at least put in the hands of a Peace Commission by the government at Washington-are very much excited on account of the advance of the troops.

Self-inspection is the only means to preserve us from

Lee & Shepard, Boston, have ready for immediate publication an entertaining juvenile by Mrs. T. W. Higginson, entitled "Room for One More," illustrated by Mrs. Lucy Gibbons Morse. The story vividly portrays the struggles and final magnificent victories of a high-spirited and unruly orphan boy.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.

Moses Hull has a card in the Investigator to the effeet that he will commence the publication of a Greenback Labor paper in Boston as soon as he shall have obtained subscribers to ensure its success.

Oct. 24th they had nineteen inches of snow in Canada.

Bro. Seaver thinks that a favorite cat he once owned possessed more intelligence than some mortals he has often come in contact with, and asks us in a brotherly way if we suppose the soul of his "excellent cat," t. c., 'If the soul is any part of an organized material being, whether biped or quadruped," exists. We answer in the affirmative. Why not? We hold that all matter is immortal through which "the soul" expresses itself, and that as Bro. Seaver's eat was an "excellent" crea ture, we believe his pet will meet him when he, too passes to the more refined material world.

It is one of the most mysterious of the many mysterious dispensations of Providence, says a contemporary, that the postal service of this country should have in it much more than its fair share of the jackasses of the nation

# W. J. Colville's Meetings.

On Sunday last, Oct. 26th, a very large congregation assembled in Berkeley Hall, Boston, to listen to an inspirational discourse from the lips of W. J. Colville, on the previously announced subject. "Inspiration, Past. Present and Future. The musical portion of the ser vice was well rendered, and the discourse frequently elicited hearty signals of approval and appreciation from the audience, the members of which were remark

ably attentive throughout the service. The speaker, in discussing the question of Inspiration, took the ground that everything is an inspiration which impels us forward and gives us strength to battle with the difficulties of life. We must not regard anything as truly inspired simply because it is venerable with age or because it comes from the spirit-world. Inspiration is a divine in-breathing, an inward respira tion, the soul taking in truths intuttively which cannot be discovered by men of science in their researches. Those poets, authors, painters, musicians and inventors are the truly inspired ones who make their art a channel for divine truth to flow through and reach the best part of human nature. If to-day we cannot agree with the views of life taken by Jewish prophets, we have not proved that they were not inspired, but their inspirations were simply adapted to the age in which they lived. Jesus abrogated the old Jewish laws, and yet fulfilled the spirit which animates all true law by living and teaching a life of love. Those who look to the past and try to prove everything by the Bible and reduce the religion of to-day to the level of primitive Christianity, should bear in mind that the law of evolution works in religion and morals as well as in physical things; and as the result of the development of flowers from seeds sown in the ground in past ages, our forms of thought and modes of expression are different from those of our ancestors. There is a temporal and an eternal aspect of every truth, and we should carefully discriminate between that which appeals to our best nature and that, which refers to a certain state of partially developed society. The inspirations of today meet the needs of to-day. God has not bestowed his last gift on man, or unfolded a final revelation of his purpose, because man has not been and is not yet prepared for it; the inspirations of the future will be as much in advance of those of to-day as the New Testament, is in advance of the old. Progression is the law of being in everything. An impromptu poem con

Next Sunday the subject of Inspiration will be pursued further in a discourse entitled "What is the Word of God?" The service will commence at 10:30 A. M. On Thursday, Nov. 6th, a musical and literary enter tainment will be given in Berkeley Hall, consisting of high-class music and singing by eminent artistes, readings and recitations by well-known elocutionists, and an inspirational discourse by W. J. Colville, on Great Musical Composers." W. J. Colville will pre-

cluded the service.

promptly at 8 P. M. Admission 25 cents, no extra charge for reserved seats, to be secured at the hall next Sunday.

On Sunday evening last, Kennedy Hall, Warren street, was the seene of a very successful meeting. Mr. Colville's guides delivered an opening address on the question, "Is Universal Toleration Possible?" They then betook themselves to the task of answering quite a number of questions presented in writing by members of the audience. Two beautiful songs composed by Mr. Robert Cooper were sung as solos during the as accompanist. Winoona's poem was on. The Inspiration of Jesus," "Secret Influence," and "True Riches." Service as usual next Sunday, Nov. 2d, at 7:30 p. M. The public cordially invited.

On Monday, Nov. 3d, Mr. Colville lectures in Needham: Tuesday, Nov. 4th, at 210 Broadway, Chelsea; and on Thursday, Nov. 6th, in Berkeley Hall, Boston; on Wednesday, Nov. 12th, he will again visit Rockland. All letters for him should be addressed to to Davis street, Boston.

THE

First Society of Boston Spiritualists A HOLD FREE MEETINGS.

EVERY SUNDAY AFTERNOON

### PARKER MEMORIAL HALL

The public respectfully invited, Next Sunday the rostrum will be occupied by the wellknown and popular lecturer,

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Movements of Lecturers and Mediums.

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

C. Fannie Allyn, the extremely sensitive trance medium and excellent speaker under spirit-influence, we feel greatly interested in, she is so fully identified with the cause, having worked for it so disinterestedly and for so many years. Keep her engaged.

Mrs. H. Morse has been speaking in Worcester, Mass., before the new society of Spiritualists for two weeks. From thence she went to Oxford, where she will labor for awhile. She would like to make engagements for January, somewhere in the East. Address her at No. 4 North Pearl street, Albany, N. V.

The heaters, Dumont C. Dake, M. D., and Della E. Dake, are meeting with good success in New York City, and are located for the winter at 140 West 45th street.

Mrs. S. A. Byrnes having returned from the West, will lecture at Worcester, Mass., Nov. 2d and 9th, and at Lynn, Mass., Nov. 16th and 30th. She will be pleased to make further engagements. W. H. Powell, the slate-writing medium of Philadel-

phia, will visit Bristol, Conn., Nov. 2d. Dr. A. H. Richardson, magnetic physician, has re-

moved his office and residence from Monument. Avenue to No. 42 Winthrop street, opposité Soldiers' Monument, Charlestown District, Mass.

J. Frank Baxter, on Sunday, Oct. 26th, closed the first of a two months' engagement with the Brooklyn Society of Spiritualists. Sunday, Nov. 2d, he will exchange with Mrs. Nellie J. T. Brigham, and speak morning and evening in Trenor Hall, New York, for the First Society of Spiritualists of that city. The four other Sundays of the month he continues at Brooklyn Institute, L. I. He speaks in Worcester, Mass. Thursday evening, Oct. 30th, and in East Hartford, Ct., on Friday evening, Oct. 31st. Tuesday evening, Nov. 4th, he lectures for the fifth time in Rockland, Mass. Negotlations are now pending for November week evenings. Address, J. Frank Baxter, 13 Walnut street, Chelsea, Mass.

J. Wm. Van Namee, M. D., after a month's severe illness, is again able to attend to business and answer calls to lecture; and he will be pleased to see or hear from all desiring his services, at his new quarters, 190 Third Avenue, N. Y. His illness was caused by overwork.

C. B. Lynn will lecture in Rand's Opera House, Troy, N. Y., the Sunday evenings of November (address No. 5 6th street); in Springfield, Mass., during December; in Worcester, Mass., Jan. 4th, 18th and 25th; in Philadelphia during April. Address per appointments, or Yates Co., N. Y. O.1.
Storeds, Mich. Sturgis, Mich.

Mrs. Nellie J. Kenyon is to speak in the Spiritualists' Hall in Bartonsville, Vt., Sunday, Nov. 2d, at the usual hours. Will give tests after each service.

Capt. II. H. Brown will speak at Springfield, Mass., the last three Sundays of November. He can be cugaged for week-day lectures anywhere in Massachusetts, Connecticut, Vermont or New Jersey during that time. Address him at 252 Steuben street, Brook lyn, or care of Mrs. F. A. Cook, 625 Main street, Brook-

Frank T. Ripley's present address is Indianapolis,

Mrs. J. F. Coles, who, with her (now ascended) busband, has been so long and favorably known to the Spiritualistic public, has been in this city for a week or so, working in her quiet way as a medium and speaker, returned to her home, No. 735 Broadway, New York, on Tuesday.

Dr. H. P. Fairfield will lecture Sunday, Nov. 2d, in West Duxbury, Mass. He would like to make other engagements wherever his services may be required. The Doctor has just returned from a successful lecturing tour in Vermont, where he finds that the prevailing views of the people are spiritual. He gave five lectures in Mount Holly and vicinity which attracted large audiences, many coming from ten to fifteen miles to see and hear of the truths of the Spiritual Philosophy. He would like to make engagements now to lecture in any part of the States. Address him at Greenwich Village, Mass. He is a worthy laborer, and should be kept busy.

Geo. C. Waite's address is now Sandy Point, Me. Dr. Isaac P. Greenleaf has removed to 70 Walnut street, Chelsea, Mass. The Doctor Is one of the best blatform inspirational speakers in our ranks, and all his spare time should be demanded in the lecturing

On Sunday morning next, at 11 o'clock A. M., George Dillingham will inaugurate a test and developing circle at Mechanics' Hall, No. 100 Market street, Lynn, Mass. to which all mediums are cordially invited. Mrs. M. A. Carnes, of Boston, will be present to assist. The holding of these circles will be continued every Sunday morning at 11 o'clock A. M., until further notice.

The Bainer of Light, the oldest and ablest Spiritualistic paper published in the world, has just entered upon its forty-sixth volume the latter half of the twenty-third year. Hs contributors are from the ablest writers of the day, and its gathering of the spiritual news of the world the most complete of any of the papers of its class. It is published by Colby & Rich, No. 9 Montgomery Place, Boston. It is an eight-page journal, printed on fine paper and in the best mechanical style. Price \$3,00 a year.—The Chroniele, Auburn, Me.

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That low, nervous fever, want of sleep and side. Doors open at 7:30; proceedings to commence weakness calls for Hop Bitters.

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Pit of the Stomach,

Awakening hervous energy both in the go at nervous centres and throughout the abdombod to each. Every fibre of the body participates in the improved valuation, it puts an increased amount of blood into active metion, improving Bs properties, and thus diffusing throughout all the organic amore healthy and vitalizing stream of

Diseases of the Stomach.

The Pad acts with constant and vigorous energy, Fever and Agne.

Fever and Ague.

Dumb Ague. Dyspepsia.

And all the distressing symptoms resulting from Mainrial Poisons. Indigestion. Torpid Liver. Billounness. Sec., such as Sick Headache, to notipation. Vertion, Flatulency, Jaundice. Palpitation and Nareous Hiseasse of the Heart. Liver Cough. After taken for Consumption, Ague Cake. Dizziness. Neuralyin in head, neck, chariternal Rheumatism. Low. Spirits. Female Weakness, Hysteries, &c., &c.,

This PAD is a powerful preventive and deobstruent in

KIDNEY AFFECTIONS, Removing the urea, uric acid, urates, and effete matter, which distruct the action of these most important organs, and cause Inflammation, Bright's Disease, Dropsy, and often death.

To quiet the nervous system, Induce refreshing steep, and an equal distribution of blood throughout the body, they should be worn by every invalid. Diphtheria and Con-taglous Diseases of all kinds are guarded against by neu-tralizing the germs of poison in the system.

BOT These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mall to all parts of the coun-ity, postago 10 cents extra.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. Under existing postal arrangements between the United

States and Canada, these PADS cannot be sent through the malls, but must be forwarded by EXPRESS ONLY, at the purchaser's expense.

No Invalid should fail to wear the VITALIZ-ING PAD.

Orders may be sent either to DR. H. B. STORER, 29 Indiana Pince, Hoston, Mass., or COLBY & RICH, 9 Montgomery Place, Boston, Mass. March 29,

heard, in whatsoever, sound of external nature. blends in sweetest accord with other sounds. more than all we beliefed thee in the powers of mind, we behold thee nearer still when we are drawn unto kindred souls by these sacred ties which time and sense can never destroy, and over which the grave has novietery. We praise thee that within this place are myrinds of spirits, who have once lived in the material form, those who still love humanity with the deeped and intensest love, who, baying east aside the outerdie, now stand arrayed in purer garments than they were an earth, no longer contined to the limitations of matter, no donger fettered by the traminels of a sterial suffering, but abiliant and free, shall find and explant, yet in replenest offs the what for the fields of every height. heraf in fewers pretained mind, and I olden pourt an shift are an parable willing discontinue of the second of t the windows it is only have year our not still about soil sing may we seed souly for wind design of a blother magneties what did so you the last be a may the Schiller Truth of Butter the large by a fifther Brace will be an a fixoner. into every from May we all unite to praise there's to be adding Standing by consoling these be, 6 the green, darkness and

Cuestions and Answers

upon this earth, in the direction of climate, will che, after the parthelion, the architection of inserious direction (and the production of inserious direction) and the climate will not between by irregular. You will scatterly be with not better during the text few years, one work it will be left, the next cold during a January v. a. ov find it very warm, it is again a January v. a. ov find it very warm, it is again a January v. a. begins settled after the agitation even new begins very will find quite a difference in the forally have of the attendance. They have a first set of these, which are making such travers expective. conflitten of the a mosphere. The floating 2010 is of disease, which are making such invaries everywhere, will be gradually dispelled, how in all probability they will not she fully everycene at once. The condition of the cartly today is in

pro-ability they will not be fully oversome at once. The condition of the carth toolay is in many places detrimental to human well-being shy sically, because the ceath is throwing off the effects of the errors of a dispensation. When those errors have been overcome in the innural ration of a new era, many will be, playsically, intellectually and spiritually, upon a higher plane; the atmosphere will be adapted to meet the requirements of the spiritually minded, rather than of those who are carnal. Those who live on the animal plane of life exclusively will suffer from the effects of the perihelion; the atmosphere will not be capable of sustaining them so readily. Those who are more intellectual and spiritual will benefit greatly by the ethercalization of the atmosphere and the improvement spiritual will benear greatly by the etherealiza-tion of the atmosphere and the improvement of the climate all lover the earth, but specially in England and America will it be felt. The temperature of the entire globe will also be af-tected, but it will be in the sense of a diminu-tion in the extremity of the heat in tropical re-gions, and of the severity of the cold in the f trigid zones. The condition of the earth, when all disconsistions shall leave vielded on their rigid zones. The common of the earth, which all dispensations shall have yielded up their fruition, will be an equalized condition of temperature from pole to pole.

Q.—(By the same. Will the effect in the expectation of the condition of the co

able to health and longwify or otherwise?

A.—It will be favorable to the health and longevity of every person who strives to obey the laws of Nature. These who live for self-gratifacation, who includes in voluntuousness, will suffer more than during the epoch now termi-nating. It will be for the benefit of all students.

Longevity will be a result in many cases.

O.—(By the same.) At about what date will the greatest disturbance caused thereby, in our climate, health and magnetic conditions, take

A.-Between the years of 1850 and 1885 or 1856. A.—Between the years of 180 and 1885 or 1886. The year 1881 is the year when the Great Dragon passes the shaft of the Pyramid in Egypt. During that year the present order of things spiritual may be expected to come to an end; then the new spiritual powers which are to take charge of these civilized nations will commence their sway; but you may look for the climax of the greatest disturbance to be after this year. ing that year the present order of things spiritual may be expected to come to an end; then the new spiritual towers which are to take charge of these civilized nations will commence their sway; but you may look for the climax of the greatest disturbance to be after this year. The improvement will commence immediately after the time of greatest confusion; the greatest disturbance of earthly conditions may not among the Aryans, that God was incarnated in

Strong hold on physical life, to be transferred to spiritual exchange the firm of the firm what is the objection to putting the dead on ice?
A.—With regardato cremation we would offer the fellowing remarks: Provided a spirit is very work will not enter into and become a portion of the scheme of the new epoch. Those whose which is of the perihelion to be liable to remove them from earthly life altogether; they will be also I into the spirital world, and will have to be a spirital world. The spirital world and will have to be a spirital world, and will have to be a spirital world. The spirital world and will have to be a spirital world and will have to be a spirital world. The spirital world are the visible connection which bound it.

A.—With regardato cremation we would offer the objection to putting the dead on ice?

A.—With regardato cremation we would offer the objection to putting the dead on ice?

A.—With regardato cremation we would offer the call to the earth, cremation may brow a painful process, because while the spirit has severed the visible connection with the material form.

A.—With regardato cremation we would offer the objection to putting the dead on ice?

A.—With regardato cremation we would offer the collection to putting the dead on ice?

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A.—With regardato cremation we would offer the objection to putting the dead on ice?

A.—With regardato cremation we would be connected to the earth, cremation may be consequently as a seco them from earthly life altogether; they will be called into the spiritual world, and will have to I done elsewhere, but the effect upon those who have long been desiring to work for the truth, which are conserved advanced ideas beyond the capenty of the reception of the majority of mands to day, will find their debility will leave thome they wall have newly added strength; their I does will become strong and young. This will be inly one-equence of the spirits with whom their associated coming more directly in contact of jets as a nearth today, allied with any very distributions of the spirits with the outer playsical line. Here the means the following was baried; this will be adjusted by the appeal do a phenomenal spirit as an earth today allied with a spirit and more leaven; and not leaking heaven upon sorted to a leaven; and not leaking heaven may be a spiritual as an instrument, but using it as an end morely for the gratification of carlesity, who are leafly the gratification of the gratification of the gratification of the gratification of the carlesity and the gratification of the gratification of the carlesity and the gratification of the carlesity and the gratification of the gratification of the carlesity and the gratif ad life where they will be appealed to by spiritual to were and will deabthese even progress?

One By the same. Will it (bange the inclination of the points) exist and thus change the solutive length of deviated night, and glee the

> A The duration of day and might will not be traterially fatherful. There may be a minute many, full at wall be only discovered by astronanner, is if it will be only discovered by astron-socials and matheticiticians, carried by vour-socials georgially. The effect, as we have said, with reference to the seasons, will be that they will be in near grain. Ye a hear the remain of add person designs there hange in the seasons of the said. "The searchers are not what they used in the way in Lawas ye man "and "We do not have the covers white is as formerly." The perilless

substituted and security reactive and received and received decreased to receive and received an instead of less so; where there is ignorance and discovered asiened by it there will be short crops; where there is intelligence, and health as the gresult, labor tops. The teason is simply this; the conditioned the earth physically is quite different in an intelligent community from what it is in an unintelligent one.

to From the audience. Is the Pyramid of Pyrt a young at which the changes of the peri-

1 Apt a point at which the a hanges of the peri-belt in an ecomputed from your spiritual world? It was mentioned in one of your answers. A. We stated that the peribelion of the plan-ct would after the earth most directly in those nation sylich represent the aeme of civiliza-tion in the present day. The Pyramid of Egypt was created where the greatest spiritual power was created where the greatest spiritual power was created five origin thousand years ago. It is not centred there now. The Pyramid re-present to the culmination of the present-epoch. The greatest manifestation of spiritual power and the greatest disturbance will not be during the next few years in Egypt. We do not look upon Egypt as the centre of this move-ment; but we find to-day the centre in London, ment; but we find to-day the centre in Landor,

ment; but we find to-day the centre in London, New York, Boston, and other centres of advanced nineteenth century ideas and works.

Q.- By H. Is there a personal God? If so, is he the King of the Jews? How long has he reigned, and how long will be reign, and who will reign in his stead after his time expires?

A.-There was a personal "God" centuries ago, who was the ruler of the Jews, who was a terchaver granding safety who crossidal wor.

tutelary or guardian spirit, who presided over the interest of the Jewish nation as long as that ation remained in a concrete form. When hat spirit, with his attendant band, was no longer able to exercise absolute sway over the Jewish nation, the nation fell to pieces. But that god of the Jews was not the Ruler of the Universe, by any means; he was not even the ruler of this planet, but only a spirit who had a specially chosen geople under his charge at that time; yet still the priests after the order of Melchisedec worshiped the Absolute, the Infinite, the Incorporeal Spirit, whom they did not personity. The priests after the order of Aaron received their instructions from this individual nating. It will be for the benefit of all students, philanthropists, mediumistic persons, artists, during their offerings and solemn ritual. He musicians, peets, authors, nechanics and laborers, who are working for the love of humanity, just as your materializations to day may be a result in many cases. to that purpose, in which a few select ones, who sit regularly, only are admitted. The spirit who presided over the Jewish nation directly has not had power upon the earth for eighteen or nine-teen centuries; his power came to an end with the introduction of Christianity. It would be well to carefully notice the leading difference between the thought of Judaism and the thought

The free Circle-Room.

| REPLIES TO OUTSTIONS | Collyther with the same will not fully realize when it occurred the dewish. It is not for any spirit on speak the devised the devised. It is not for any spirit on speak of the periodical mind will whom the virial forces to speak of an individual mind will whom the virial forces to speak of an individual mind will whom the virial forces are weak, or, in other words, those not having a strong the heating to the former of the former of the former of the former of the periodical file whereast to speak of an individual mind will whom the virial forces are weak, or, in other words, those not having a strong hold on physical life, to be stransferred to spirit-life? or how will it affect such?

| A. It will affect them in different ways, according to their spiritual development or surgesting the medium that is the probable or approximate age of man on this planet?

| Comparison of the first of the medium through the medium will be the medium to spiritual development or surgest the first of the medium through the medium will be the spiritual development or surgest the first of the medium through the medium will be the medium through the medium will be the medium to spiritual of the planet will be the medium will be the spiritual development or surgest to a proximate age of man on this planet?

| Comparison of the first of the medium through the medium will be the medium through the medium will be the medium will be the medium through the medium will b

physical bodies, often dying in a diseased condi-tion, are injurious to the living. We consider it very desirable for you to adopt the custom of cremation in large cities and thickly settled neighborhoods. As the population of the earth increases you will be obliged to do so. With re-gard to placing the body upon ice, that is only disagreeable to spirits who are thoroughly earthbound, who cannot get away from the material form, or are sufficiently connected with it to reform, or are sufficiently connected with it to receive sensations from it. Placing the body upon
ice will in no way after the spirit unless that
spirit is very gross. We look upon cremation as
superior to burial. Placing the body upon ice
is a custom, by to means to be deprecated; we
regard it simply as unnecessary in some instances; it always appears agreeable to the
spirit now controlling.

On the C. Crockett Dexter Mo., How should

source from whence they emanate. Let the source from whence they emanate. Let the same medium sit regularly, we might say every day, for a few minutes, never more than an hour at the outside, with a few truth-loving persons, who are particularly interested in some particular case, then let whatever comes be recorded. and you will discover that the spirit gradually becomes able to express himself more and more fully, and the later communications throw light upon the former communications. You can only receive absolutely reliable testimony from individual minds in spirit life, by forming conditions agreeable to those minds, such as make it impossible for any foreign influences to interfere, that is, when dealing with personal matters. The transmission of general intelligence quite another thing.

# A Beneticent Organization.

To the Editor of the Banner of Light:

"The Good Samaritan Relief Society" have recommenced their meetings after two months' vacation. This Society was organized about six years, ago, commencing with, only a few ladies, but has been steadily increasing, till now there are nearly one hundred members-Spiritualists and Liberalists. The object of this Society is to assist the poor and needy in our ranks, either by sewing for them or donating money to alleviating their sufferings as the case may be.

The ladies meet every other Wednesday in the afternoon to sew, and one glance in our workroom would be sufficient to satisfy you we improve every minute to the good of the cause.

At our semi-monthly meetings each lady carries a basket of eatables, and the gentlemen join them at supper. After the business meeting is over, recitations are given, songs, choruses and occasionally dancing indulged in. The old proverb, "Business first and pleasure after."

The ladies are now engaged in prepering for a Fair to take place this fall. The patch-work quilts are worthy of notice; great taste is displayed both in the patterns and in the blending of colors, of which Mrs. P. T. Rich is a valuable assistant. Every kind of fancy work is being introduced, and all looks promising for a grand display.

Our elections-are every six months. The present officers of the Society are Mrs. Tillie Baer, President : Mrs. E. Lemmers, Vice President : Miss Tillie H. Lees, Secretary : Mrs. Mary Barton, Treasurer. Donations thankfully received by the Secretary.

TILLIE H. LEES. 16 Woodland Arenue, Cleveland, O.

### MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDICMSHIP OF MRS. SARAH A. DANSKIN.

### Hannah Larkin.

Being gifted with a feeling of devotion, my Being gifted with a feeling of devotion, my memory has been wrought upon by spirituality, and is quickened, and I, who was a stranger to the divine philosophy of Spiritualism, open the lips of a stranger and speak my name: I was Hannah, wife of Henry Larkin; twenty-six years old. I lived, died and was buried from McCulloh street, Baltimore, I do not know that this will being said. this will bring praise; it may bring condemna-tion, both to me and to her through whom I speak. However, the spirit of a new life invig-orates me and makes me desire to give knowl-edge to those I have left behind. I wish them to know there is no death to Hannah, either of mind, body or soul. All is life in all their atoms: living and drawing in a new life, being molded and blended with that spirit-essence which can never dic.

To all whom I have left dehind I can calmly,

peacefully and truthfully say, I have not tasted of death. Take this from one whom you know never deviated from the truth.

### Sarah Kipp.

Sarah Kipp.

What is there in a name? Fond memory clings closely to it. My name was Sarah Kipp, wife of John Kipp, of Clinton, New Jersey. It was in the young years of thirty-five that I gave up the mortal for the immortal, gave up earth and its materiality, for I felt I was drifting toward the shores of eternal life. I have not been uffictable. There is no scenery in the spirit-land that gives a view of death. All is life and activity toward the unfoldment of the higher attributes of our nature. Little by little one comes to understand and realize the beauties and the grandeur of an interior life.

It is a sad reflection to think that any one is taught ignorantly of the spirit-world and its possibilities. The beauty of perpetual youth lies within the reach of all, and all should strive to obtain knowledge and understanding of the interior life.

Let the waters that have hear so translated in

terior life.

Let the waters that have been so troubled become still, for I am resting on the other side with the possibility of advancing. The valley of the shadow of death is not dark, it is light and beautiful. The separation from you dear ones, was hard, but it is for the best. Blessed be the name of my Bedeemer, for through physical death I have found spiritual life.

thoroughly unconscious, it the medium has any sho dies physically has the spiritually, with idea upon the subject, that idea will come in.

That is why communications are often somewhat strange, and do not appear, when coming from individual minds to fully represent the the river of life.

It is most beautiful, this knowing and greeting those who have gone before. My daughter, cherisly still a fond and tender love of mother. for her affection is twined around you with a spiritual power of endurance which says we shall meet, and in that meeting there shall be no separation. Take comfort, daughter, and know that I stand by the brink of the crystal waters to refresh myself spiritually, whereby I can baptize you. Farewell; receive this token wafted to you from the spirit-land by your angel mother, who lives and who loves you.

# MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

Elizabeth T.; Edward Ewing: Jane Osborne; Jessie Belle Aborn,

# Swiftfoot.

Pale-faces, Swiftfoot comes as a message-bear-or from Sagoyewatha. Sagoyewatha say, Swiftfoot, bear your report to the Conneil: this warn from his place upon the Plains. The pale-faces in the far west have swept down upon him until he has no way of escape, so the pale-faces think. The great chiefs of the pale-face tribe tell us the great chiefs of the pane-face true terrus the red man must be exterminated, and so send out their braves to do the work. The red man is roused; his red blood is on fire; his heart burns within him at the wrong the white brothers have done his people. He has unearthed the omahawk; he is upon the trail, and means to scalp every time he gets a chance, and me help him. (This is no Sagoyewatha, this is me say that.) Sagoyewatha say he has marshaled his hosts of red men in the upper hunting-ground, and not only red men, but pale-faces too, who feel the wrong done to their red brothers. These hosts are now in commotion; they only wait the order of their chief to go forth and sweep along the Plains. We do not mean to fight the pale-faces out upon the Plains, who would scalp, if they could, the red man, but we mean them to let loose our warriors among your big places—in what you call your cities, among your wigwams and your lodges. Sagoyewatha say Divine justice has determined that the arrow of death shall be sent forth upon its mission. When pappooses fall beneath the stroke, when squaws and braves give up to the hand of death, then you will know that the hosts of Sagoyewatha are upon the trail. The time is configurated by upon the trail. The time is coming, speedily coming, when the pale-faces shall need to turn their attention to their own wigwams, and let the red man's alone; when the white race will need all the protection that the Great Father at Washington can give. Such is the report of Sa-

He says many moons have come and gone since

feels that the time is speedily coming when he must be at work. He sends out a warning to the pale faces to beware—to look well to what they do. A few more moons will be allowed that they may work justice to the red man, and if justice be not done, woe, tribulation and anguish will fall upon the people. Such is Sagoyewatha's message to the great chiefs.

But to the chiefs of the talking-paper he says: "Peace is with you; there shall be no more strife or commotion. The red men have gathered in stronger numbers than ever hefore. The talking-sheet shall go forth amongst the people whose hearts are crying out, and be scattered like the forest leaves in aitumn, so that tidings of great joy will come to the red man and the white man alike, and they shall know that beyond the setting sun and beyond the mighty river there is a Great Spirit who rules in love and peace, who cares for all their pappooses and squaws and braves, who has them saved for them when they too shall cross in the swift them when they too shall cross in the swift

canoe."
[To Mr. Colby.] "Bear up, old brave, chief of the talking-sheet. You have had many dark hours, but the sunshine is streaming down from the upper lunting grounds, and the Great Manitou sends his blessing this hour in this council was a swiftfent of the council of the c room." Swiftfoot. Oct. 20.

### An Apt and Significant Spirit-Message. To the Editor of the Banner of Light:

I desire to record in the columns of the Banner of Light an experience of mine that occurred in the early days of Spiritualism in England, which I think will be of interest to its readers.

Soen after my conversion to Spiritualism I essayed to give the public in the town where I resided (Eastbourne) an account of my experiences. Some of these had already found their way into the local and county journals, and had thus excited sufficient interest to draw together

or four persons from the audience taking seats beside her. Soon the table commenced tilting and knocking on the floor. I then left the platform, and took my seat among the audience, some twenty feet from the table, and holding in some twenty feet from the table, and holding in my hand a printed alphabet commenced to point to the letters. As these were rapped at by the table they were recorded by a gentleman (a J. P.) who sat on my left. After a time the table ceased to knock. "Is that all?" Three emphatic knocks were the reply. The next thing was to decipher the communication, the letters being all joined together. This was very soon accomplished, and it was found to be this appropriate and significant sentence: You must all believe in Spiritualism, for the truttualism.

cases where the parties are still living, and in apparently good heath. The last case I have just heard of was that of friends of mine. The husband had occasion to visit a distant place on business, which would probably take a week's time. The third day of his absence his wife was looking out of the window watching the in-coming train, hoping he might be in it. As the train slowed-up she saw her husband leave it, and walk directly toward home; as he drew near she turned her gaze from him a moment, but when she looked again he was nowhere to be seen. This somewhat disturbed her, as she was in a healthy normal condition, wide awake, and was unmistakably sure that she saw her husband's form coming toward her. So exact was the resemblance that she even recognized his peculiar watch-chain, and the satchel he had in his hand. At that time he had not started on his return home. The next day she had another very similar experience; the same apparition appearing as distinct and life-like as on the day previous. At this second appearance she became alarmed for the safety of her husband; but he arrived home twenty-four hours afterwards, remarking that it was his intention to have come the day before, but was detained. This was some time ago, but both parties are still enjoying this life. The lady is highly respected, with no taint of superstition in her composition.

In my own case I have reliable testimony from many of my patients, who state that they have seen my apparition walk into their presence, when at the time I was far away in body, and in one instance over a thousand miles.

I mention the above facts merely as corroborative evidence that in spirit mortals can and do sometimes visit one another while inhabiting the material body, and that that act is no surepremonition of death in all cases. Such visitations are now quite common occurrences, with no unpleasant results. A. S. HAYWARD. Boston, Oct., 1879.

A young lady was undecided whether to accept the addresses of James or John. James gave her a sealskin sack, and she immediately gave the sack to John.

# Passed to Spirit-Life:

From Bryant's Pond, Me., Oct. 10th, Kingsbury J. Cole.

aged 45 years.

Dr. Cole was an earnest and devoted Spiritualist, and this belief enabled him, like many other Union soldiers, to endure patiently the disease which he contracted in the army; and as consumption wasted his body his spiritual vision grew clearer. His remains were burded with Masonic honors from the Universalist Church at Bryant's Pond, the leaves a widow, who is consoled and sastalized by the consciousness of his presence.

F. W. WHITNEY. aged 45 years.

From Worcester, Mass., Sept. 27th, after a long and distressing limess, Mrs. Elizabeth Russell McDevitt, in the

All year of needing.

Belleving in and realizing the ministrations of the spiritworld, she calmly and anxiously awaited her release from
the physical form. Thus has she passed into that condition
which will enable her to minister unto the dear children
who were so faithful to her through the weary weeks of he
helplessness.

K. D. S.

the spoke, many suns have come and gone since the spoke, many suns have passed, the stars have shone in the heavens time and again, but he has been watchful and keen, he knows what has been done and what has been left undone. He is inadmissible in this department.

Advertisements.

BALTIMORE ADVERTISEMENT.

# SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

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DURING fifteen years past Mas. Danskin has been the papil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently oured through her instrumentality.

She is charmodlent and chairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

ts an unfalling remedy for all diseases of the Throat and Lungs, Tenericular Consumption has been cured by it. Price 2,00 per bottle. Three bottles for \$5,00. Address WASH, A. DANSKIN, Baltimore, Md. March 31. DR. J. R. NEWTON

CURES all Chronic Diseases by magnetized letters. By this means the most obstinate diseases yield to his great healing power as readily as by personal treatment. Requirements are: ngc, sox, and a description of the case, and a P. O. Order for \$5,00, or more, according to means. In most cases one later is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 each. Post-Office address, Yonkers, N. Y. The MODERN BETHESDA for sale by Dr. Newton. Sont post-paid on receipt of the price, \$2,00. Oct. 11.

# Dr. F. L. H. Willis

May be Addressed till further notice Clenora, Yates Co., N. Y.

DR. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Serofula in all its forms, Epilepsy, Paratysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had falled. All letters must contain a return postage stamp.

Send for Circulars and References.

Oct. 4.

### SOUL READING,

Or Psychometrical Delineation of Character. Mrs. A. B. SEVERANCE would respectfully amounce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those the full dilineation, \$2.00, and four 3-cent stamps. Brief defineation, \$1.00.

Address,

White Water, Walworth Co., Wis.

"ROCKLAND FAVORITE" GRAPE.

A SHEDLING of the Concord—Earlier, Hardler and Better than its parent. Send for Circular to BRIGGS ARNOLD, Rockland, Mass. 7w\*—Oct. 4.

# MIND AND BODY. DE. W. F. EVANS, EAST SALISBURY, MASS. Oct. 11.—48\*

THERE are a few shares for sale in what I call an a honest and attractive Mining Co. Price 35 cents a share. The story can be had on application. J. WETH-BIRBLE, 18 Old State House, Boston. Oct. 18. CANCER AND SALT RHEUM can be cured by a simple recipe of a Clairvoyant. Sent for \$1,00 by 2w\*-Oct, 25.

### The Orient Mirror,

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FEES for the first menth, yis including analysis and diagnosis; or you for a centre of the enceths' breatment securing linhaler, with which every the inclosing linhaler, with which every the inclosing linhaler, with which every the inclosing linhaler, and the proposition of the late and some each, v. ... The Min, The Foothe, The Expectorant, The Anti-A thinatic, The Anti-Bennich and the proposition of the late and some each, v. ... The Min, The Tonle, The Expectorant and some each, v. ... The Min, the Tonle, The Expectorant and some each and the monthly lead of psychia, deemed necessary to each pathent, Theorem late of Pathenia Some each and advised leader in case, in high galon the diagnost the first of psychia, deemed necessary to each pathent, Thousands of patients are thus annually successfully freated at their own homes that are not performed and theorem, defending the positive and Segative Forces, Diffusing into the Brood and Bra

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BY M. B. CRAVEN.

# Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITS UALISTIC EXCHANGES.

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Large different to year the called stead to make a shep of each form Balis. of the life of the sheet theat? Transport in the realing of forther on the sale of the of the marrie thated with a continue of an hardly

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The agent place of the weight when permisses the following write making some less marined awards in arter darkness, chosen his like a translation of the place of where two discussions in the executable these is inverse. Abstation of all the elementary participles of physo-agestion, and other within the execution that deliming it so if the laws of approaching and of weight.". This is a fact that the second play and only other than the law by the this surface of the Messengers's

seing discovered to a respective a dynamic him in parson."

I become notices of this is the monitally, under the ling desire to tell him if it was according to truth, ad't ship of M. H. Dirvete, and may be had, "besis appeared to him and said; My son, you he seven francy and postage by sales cibing at have worthilly written upon the suchament of to Burkan, 77 Raje Notice her Petrical Samples of my body. The desus had hardly speken und in the present making Sopration a contribute one the religious swithe saint lifted in the air quested that the response, if any, to his queries and a from the period Baron to Petet; a "Disconerably my condent" a cubit-or he cubit of Sori; - should be in French. Soon there were indicated course by Mr. Durville" "Singularites Mag" tures being a little less than twenty-two inches, with one," by Dr. Peladan "I, with other items (neoording to Dr. Arbuthnot. . . . "These of may h interest and value.

leading articles a "Response to Mr. Loomis on " Being armation, by M. J. Damiani," which some time since appeared in the Bonner of Light. Mr. Damiani, the readers of the Banner will doubtless remember, is an advogate of the remcarnation theory, and quotes, in support of his arguments, so many of the angient philosophers. and modern sorants that one is at once inclined? to give heed to it; at any rate, no intelligent Spiritualist can afford to wholly ignore it. A word or two from the article; "Pythagoras, defying the ridicule, and irony of his contemporaries, was accustomed to publicly declare that he remembered to have been Hermotime, Euphorbius and an Argonaut. Julian, the apostate, recalled the time when he was Alexander of Macedon, Alexander Dumas, senior, affirms that he remembers when he was Aristippus; calls one of her remearnations, and the other

gator of Spiritualism," recounts a good deed by happened in his own family, though nearly fifty years since; the parties connected with it being still alive. "After eight days of married life a young woman fell ill, lost her appetite and desire to sleep, took a great dislike to her husband, going to town with her mother, she was accosted

three.'

wash ill, but if you desire I will tell you who low, he insisted on remaining on deck to witness 'Soon the Holy See converted it into a fountain can cure you. The mother and daughter burst so admirable a spectacle, and had his head cars of rents or revenue, into tears, and gratefully accepted the offer, ried off by a cannon-ball. He left three sons, the then to a certain Monsieur and if he fails return to this spot; and I will inform you chiraudient che Sunday, and when all was being prepared for her return to the home she had left. Eusbard was then a neglin of bour distant."

schillred scances of the "groups Lies."

which the area of a product for the product the Hard full in that for a land," which has berefore been recorded in that for a land," which has berefore been recorded in n't de la commentation de la com The legition that it inch not be six many challed it is a distinguish.

Tan a second week for The second the traces on the there was was and being grown a factory to the able writer, S. Subject and Object," by the able writer, S. the most of the No. of the State of the State of the State of the Abbe Genard from D. M. to reales, with a few communications (the Genard States Stat star of Higher days much in chief with continued freshing, a scalar spirite, and A second the second sec

of thin sing aloyd according to their conscience."

Here the data Takes of passages and the destriction of the Marchis subject," and the Messager, a change with the Respondent 1500 and to be full the superstanding particulars recalled by the action with a description of the passages.

Let the March and with the Corresponding to the Marching and with entrops this forbidal to Takes from the March and the Corresponding to the invent rand with heatings this forbidal to the March and the Corresponding to the invent rand heatings of the patrons of January because of the patrons of January beautiful to the invent rand heatings when he was preparately developed that Miss Hasher, the Admittion ing his enumentaries on the epistles of St. Paul, tress, is cripliced in the Pientle Dirace with the anther of the epistles, hinself appeared to 14acing upon an altar what he had written negarding a certain con-The Lange of & Mile of the 1, the third which I proving at a election containstigned, and prayascensions became more and more frequent. dinary intensity."

into communication with the inhabitants of the other world, with the dead," etc. . . . "Several times, say his biographers, while celebrating mass, he was lifted above the parries! "court before a church porch," says my die- written as it were with the down of the wings tionary), "and remained there suspended be- of a butterfly, and not with ink. tween heaven and earth, the body immobile, inanimate. . . . It is in this attitude that a figure of him is conserved in the Vatican."

A letter from Welkenraedt, in the frontiers of Prussia, announces that Spiritualism is making progress there, and new adeptes come to join the old; while healing through mediumistic induence is producing good results.

Bachaumont, in the Constitutionnel, recounts a curious anecdote: The Count de Seguins said lin the former age." and I know two English ladies, one of whom re-, when Councillor at Algiers-during the Empire, that a sibyl had predicted to him, ten years before, three important events. The first, which M. Gallian, of Pierrevert, whom the editor of I was that he was to marry a lovely woman, he the Revie calls a "serious and studious investis, added, has just come to pass; the second, that he was to have threb sons, and the third, that ! Helbrews the sovereign pontiff used the mitre, a beneficent apparition. Mr. G. says the affair his head was to be blown off. The Count retired from service and was living at his chateau, little fearing the last prediction, when one fine day he was appointed Governor of Martingue. His courage not having been laid aside with his I, granted the privilege not only to bishops and sword, he accepted the appointment and sailed cardinals but to different abbots." and returned home. Eight months afterwards, ; in one of the vessels of the squadron of the Antilles, in the one, in fact, that carried the dag of The first were those conceded to those who by a great lady, elegantly dressed in violet-col- Admiral Guichen. The squadron encountered marched against the infidels and heretics or made ored robes, who said: 'Madam, are you not the the English fleet, an engagement took place, a pilgrimage to Rome. It was Pope Victor III.

TEAL V. The September number of Annoli Indbo Spiritof another who will succeed.' Instructions were issue of Turin reproduces as its first article, followed, and the method of cure partook of the Chapter IX of "Catholi ism Before the Time secrets of ancient necromancy. Within some of Christ," This, after quoting some of the subfifteen or twenty days the young lady's reason. Time moral maxims of Cristna, enters into his and health were restored to her. She became philosophical teachings, stating that he taught the immortality of the soul, free will, and that no merit or demerit was assigned to mere bein dispart, she delayed to ing because she said. Bef; but love for our meighliog, personal dignity, leard the total balls of the trappings of the the practice of good for rold's sake, the rejecare that was bounding her husband to her, tion of vengeance, condering good for evil, conright the factor of also Lear mething, and the soling the afflicted, sustaining the unhappy and oppressed, combating tyrataly these were ear-Anold I am schill, named Palatinus, has recollinal doctrines. The existence of Cristna, and cently in particles Dr. C. Pérevra the true prose the antiquity of such works as the Maha Bhoracancilet in of the Latin tongue, and the Doctor Lie, are placed many centuries, before the birth so that another work, much needed, on the of Jesus. Referring to the unity of God in the Trinity, the incarnation of Vishan, well the writer says: "The belief in the divinity of Mans, many marvelous things are. Christ began first to manifest itself timidly and taking place. The scribe says, "The guide Vol. vaguely among the Guesties, vacillated a long diatte can empressible. The lights being put time in the writings of the Fathers of the but the sweet heard in different parts of the church, it being affirmed by the martyr Justingone A bulliant light traversed the apart, ian, finally triumphing against the more ration, there of the Church; that there are guardian ment from the ceiling downward, and from be. all doctrine of Arius, in the Council of Nice, and in the following number of stages \$120.00 lew upward. Two hands visible, perfectly described influence, purely political, of the warsing two non-free legress with The Barn fined, formed and united then selves into a kind. Emperor," Following this are: "The Protestice because to replant and any action of the incus done over our heads. This occurred part. Church and Philosophy (""Regeneration ALTER The conferme several times. More, Ohin asked if she could und Revolution;" an extract from the Bonner and by all be east frames a very and these be permitted to be asky most the lainds. It was 'of Light on "Manifestations at Terre Haute, superficient to at Long Authinters to be an extended to be a rand grasting help netually. India? and a long letter from Florence, from the terms of the first section, and all saw the hand as seen of Sr. D. Rindled del Argini, in which he "will be seed its interesting to tours. In addition her high and all lands also capes sed those states that for more than a year at his "circle" Change of the market of the early of the early and are independent of the early and whose there has manifested a spirit who calls himself med to consider the early of the early to a point and write: Spirite Paul M., and who has always given proof of his market the early of the Contact and hole in the future. Volliatte, Inc. a great abundance of fresh flowers, we, The the mean time their felt more the table per Annali gives also a little Sketch of a scance with Provides for the state of the first state of the R. C. Simpson as the medium, in which this fady, by a trium; bath vindication of her he has entired and gin, would be F they has the about here but briefly related wonderful powers, wen titly dollars from the and the first of the description of the first of the property of the second of the period of the first of the has a state of the helt given of M. Rossi de Scientific Question by Dr. Ulrici, Professor when an daugh no start highlight will be repeated not long since in the of Phildsophy in the University of Halle, and The region of the first problem of the Call and practice of the members of organization for the Academy of Sel-Three desired had shown in "Thomas brad Society," Length hold only one or and "Letters of Palermor," also Sig. E. La

> . L' Criterio Espiritiste, of Madrids. This handand the first the same of the lands in the district of the land of the same quarte, which is a rival of that old stanch at a respect to the same of th rist and Maie. Haza years has afforded me a much valuable matein the present number of rial for the Bunger, has thirty old pages from and an maish interest which pocult a but I can condense only a few At a coeff, stope on Cara diply. The lengthy and learned dissertaby Weat ne, manifest - time, by the President of the "Spanish Society 1 Street/Advertilland of Spatianlists," Dr. A. Garchi Lepez, which The While of the court, the proceed the appropriate of the the fit issue, are more devoted to the nebular typothesis and geology New gradies in the legit heart, After than to any facts pertacting directly to Spirits should not then we are favored with an interestit garriele from S. D. Calavia on "The Ideal of this coming a single-rexample. Life and Art in our David and "The I Myself

MENICO. Laditation on Egilitation Mexico, is one of To be in railway sorry a rope is d with morality and later first brilliant of all the periodicals that rea fewer, and when fecently, passing it, with some dozen or so-more into the hands of an Or-After the old saturable with L. We mare af Lieuwast and Dah Septembers, thodox of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who believed the control of the old school half, who half the old school half the old s grant No. 18 of the Elparch the saligest is not a very inviting one, the Word of God (the Bible, was all sufficient, the drift of it may be understood by a few ex- a look of strange surprise suffused her face, a the grade ward and tracts "Appenal at solities have been commit, kind of wonder, that such things were on the 15 15 and ted upon the earth to punish pretended one; face of the earth, and she had never even heard They intended to the great, of them. A few words only from the Mexican consisted. Parties are terrures persons whose crime was only that exponent of our faith, just referred to, must suffice. Of phenomena I can record the followthey believe to a said of the first the fact the rinth will dissipate error, light discoing: A young man whose belief in the power of Alto the chords; the eternal law, the law of the spirits to manifest themselves to him to conproperty of the spirits to mannest themselves to him to con-property to the spirits to mannest themselves to him to con-property to the spirits of the spirits of the spirits of the spirits of the spirits to mannest themselves to him to con-tage the spirits of the spirits o The transfer of the start of and white publishes the following while making some remained awhile in utter darkness, closed his his candle had been relighted. But was there no mistake about his having extinguished it? To relieve him of any doubt upon the subject, the candle rose up and slowly turned itself (seemingly end for end, descended and extinguisheditself in the socket from which it had blen lifted by some invisible hand.

A brother of the narrator was in the habit of

iving, "I will be a Spiritualist when the spirits will respond to my thoughts, not through the hands of a needium but by direct writing." Being in the house of a Mr. E-, and having concealed in his pocket several questions he wanted answered, he folded in four a piece of blank paper, tore oil the point thus formed, which left a hole in the centre, and placed said paper under a large Bible upon the table. He retions of spiritivesence, and the cross mon the Bible became luminous, the ordinary light in the room having been Jessened. The inquirer Reses Spirite, Paris, Sept. 1st, has among its. They were accompanied by gestasies of extraors: then seized Bible and paper, and, rushing to an During this time "his adjoining from where there was more light. soul seemed to abandon his body and to enter found the proof he sought; and, falling upon his knees, he exclaimed with wild delight? Now I believe! it is a truth! see! see!!! and he showed what he had written and the replies -replies very well written and in good French;

I should like to continue at length the valuable" bistorical "Comparisons of Religious Rites," we., if space permitted; but an item or; two must suffice: "The Feast of the Trinity seems not to have been universally received by the Catholic Church before the fifteenth century. In the thirteenth century its reception was combated in various localities. It is believed that Pope John XXII. caused it to be adopted

"The bonnet called the mitre has existed from the remotest antiquity. It appears that its use came from India. Some authorities say it was used principally by women, and when adopted by men was a proof of effeminacy. Among the also the pontiffs of paganism, under the name of cidares. It was used by the Catholic bishops before the tenth century, but not by all, and in the eleventh century Alexander II. and Urban

"Indulgences originated with the Catholics. person who married Mr. T.? You are danger- and though the Count was urged to retire be- who in 1037 inaugurated this new institution.

SOUTH AMERICA.

La Doctrion, of Bogata, Sept. 3d, comes with a written communication to the editor of the Banner of Light, saying that though the Luz de Sina had been suspended for a time, it would appear againson the first of next year; and as the Toctrina would publish articles on Spiritualism he hoped the journals sent in exchange for La La; would be continued to the Doctron.

The latter, though devoted to polities and affairs of general interest to the people of the "United States of Colombia," publishes that grand discourse pronounced in Madrid by Viscount Solanot at the annual gathering of the Spiritualistic Society, of which he is President.

The tonstancia, of Buenos Ayres, gives, in its present issue, quite a number of extracts from the Bouner of Light, including some remarks of Prof. J. R. Buchanan and W. A. Danskin; the "Avadi": the "Law of Progress," and Spiritualism in its relation to slavery, in which Mr. Kasa Mr. Conklin and Mr. Chase are particularly mentioned. It quotes also Washington Irving as saying that Spiritualism "is a sublime and precious doctrine, inculcated by the Faangels of watchmen appointed to have a care for individuals and nations, and to guide the footsteps of tender infancy." The Constancia has adopted the plan of the Banner in noticing the more pronounced events of foreign periodicals. Of Spiritualism at home it has much on | n which to congratulate itself, particularly in the seances of the "Society Constancie," whose young medium, a Miss Amadea N., when completely possessed by some spirit, imitates their work and deeds so perfectly they are easily recognized:

The Revista Espiritista, of Montevideo, has a

dissertation on "God," by Don de Espada, who is as enlightened upon the subject as mortals can expect to be. The "Angel Guardian" has always an encouraging word, and here remarks that "There is a way of salvation open to all, . that men ought to mutually aid each other, to instruct and to raise themselves to a higher moral standard," . . . and, "Have I done my duty? This should be the question every one should ask himself, as well in the days of his misfortunes and tribulations as in those of prosperity and joy," Lady Soler favors the readers of the Revista with one of her "Friendly Letters," in which she says: "Spirifualism' is not necromancy, it is not a horoscope, it is not a play of the cabalists; but it is, as Allan Kardec has very distinctly pronounced in his 'Book of the Spirits, of that superior order of morality" embraced in Christ's words, 'Do to others as you would have them do to you; that is, do good and no evil '"; and indeed, much, much if followed to the letter and the spirit that would make our religion all that could be desired.

# Spiritualist Meetings in Boston.

tagen, Manager,

ALNE TEMORIAL HALL, - Children's Progres

Line Commissions every Sumfayemognit Two are No. 4 holds its sessions every Sunday modaling this hell. Appleton street, commending at 10% o'clack, he public cordially invited.—D. N. Ford, Conductor. AMORY RIALL. Children's Progressive Lyceum No. meets in this hall, conter West and Washington streets, 119 Sunday at Proceedings, 54, 13, 14, 14, 16, Conductor,

BRITISTERY HALL. Service every Sumbay at 10; (M. in this hall, I Berkeley) street, corner of Tremon rect. W. a. Calville delivers an Taspirational discourse

REENCEDY HALL. The Royleny Society hold their needings in this half. Warren street, every Sinday at 75. 3, W. J. 2 on like befores and answers questions under aftence of his split guides. BY ACTED RALLS. Spiritual Meetings for tests and speaking to well-known speakers and mediums, are held at this act, do Washington street, corner of Essex, every Smalay, a best A. M., and 25 and 75 pt. M. Excellent quartette sing-net problem.

ag provided.

PATHERN REALL. The People's Spiritual Meeting
byports had at Eagle Halb'ts removed to Pythian Hall.

6 Thomast strict, services every Sunday morning and
tections. Good meetings and speakers alway present.

NO. 5 PARK STRUTT, The Spiritualist Ladies' Society meets every Felday afternoon and evening at toleroe, up one fight. Hashiess meeting at to clock, M. John Woods, President; Miss M. L.; Burrett, Serromy

EVENENC: STAR BLALL. Meetings are held in this att. No. 7 City Square, Charlestown District, every Sun-

PAINE HALL .- The success of our enterprise was more fully established fo-day by the increased attendance on the part of the audience and the pupils. That we have hade a most remarkable stride toward revo-Infinizing the Sunday school is very evident. The ininfiniting the samily school is very evident. The in-creased interest manifest is very cheering. We begin to feel that all the people need is to know just what we are doing in the way of entertaining them, and devel-oping the talents of their children, and they will send them to our Lyceum; and this is being brought about with wonderful rapidity. To day every seat was full, though we brought in many settees and chairs. Come one and all, and be made happy for awhile at least every Sunday; and when we have not room enough in this half, we will, have an overflow incerting to the half this half, we will have an overflow meeting in the half

every Sunday; and when we have not room enough in this hall, we'will have an overflow meeting in the hall below in this same building.

The exercises this morning were as follows; Overtipe, Sheffing, responses, Panner March, selection by the orchestra; plano solos by Nellie Thomas, Annie Folsom and Frances Statevy; plano dueff by Nellie Thomas and Annie Clark; recltations, "A Short Sermon," Jenine Smith," "Never Mind," Jennie Lothrop, "Somebody's Mother," Kittle Kendrick, "Over the River," Jenine Bicknell, "He not Wasteful," Blanche Welber; Songs, "Speak, Only Speak," Annie Russell, "The Village Maiden," May Waters, "Baby Footsleys," Mrs. Mary Souther; duett, "Angry Words," Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Carrie, Welb, and for an encore Hattie Rice and Sarah Hartson a substantial token of our appreciation of her worth, and the esteen in which she is held by us; though small In comparison to her faithful and continuous service, yet she may rest assuced that a blessing from the heart went with it. Mrs. It, feelingly replied, assuring us that she had only done her duty, and while health, and strength lasted she should be ever ready to fill any position in which we may be pleased to put her? Wing movements followed, led by Mr. Ford and Helen M. Dill; remarks by the Conductor of Vincland Lyceum, Mr. Allen, also by Mrs. Kendrick and Horace Seaver; and another song the Conductor of Vineland Lyceum, Mr. Allen, also by Mrs. Kendrick and Horace Scaver; and another song dy request by Hattle Elec; after which we closed with singing and the Target March. WM. D. Rockwood, Cor. Sec.

Progressive Lyerum No. 1, Baston, Oct. 26th, 1879. Children's Progressive Lac

ENTERTAINMENTS.—It is announced that Children's Progressive Lyceum No. 1, of Boston, will give two evening entertainments at Paine Hall, each month during the season. There will also be given one or two Saturday afternoon entertainments each month, especially for the children who are members of Lyceum No. 1.

A MORY HALL,-This beautiful autumnal day brought out throngs of people to attend divine worship in difout throngs of people to attend divine worship in different sections of the city, and some of them found their way to our hall. We trust, after listening to the inspiring strains of music from our orchestra, inspirational remarks by the older portion of the speakers, and the recitations of the little ones, they returned to their different homes with a feeling of pleasure because of their visit. Our Lyceum held its second session in this hall to-day, and it is very gratifying to me to see the old faces returning to the fold. After an absence of nearly a year, it is like entering a new field for active work; but with the smiling faces of the children, and the kind words of the adults, our labors are comparatively easy. Our exercises for to-day were as follows: Overture by the orchestra; reading of a selection from A. J. Davis's Manna; singing by school; Silver Chain recital; "Invocation to Science"; Banner March; select reading, Mrs. Wilson; "Think and Do This," Ida Brown; "My Mother at the Gate," Arthur Rand; "Popping the Question," Gracle Barroughs; recitation, Albert Rand; song, "When the Swallows Homeward Fly," Hattie Davison, and for a recall she gave a selection upon the piano, Mr, M. V. Lincoln gave some fine thoughts, Mrs. M. A. Carnes also spoke directly to the little ones, and with her words of kindness cheered many a-heart. Mr. Gurney, for many years Conductor of the Rockland Lyceum, was present, and spoke of the duties of Spiritualists toward their children. The exercises were concluded with the Wing Movements and Target March. Take it all in all It was to us a glorious Sabbath.

J. B. HATCH, Conductor Children's Progressive Lyceum No. 2. ferent sections of the city, and some of them found

EVENING STAR HALL=CHARLESTOWN DISTRICT.-On Sunday afternoon, Oct. 26th, Mr. W. J. Colville occupied the platform in this place at the usual hour. The subject of the discourse was, "Who is My Neighbor?" His remarks were listened to with close attention. After the discourse several questions from the audience were answered in a very satisfactory manner, also a very fine poem was given by "Winoona," one of Mr. Colville's spirit guides, (rem subjects contributed by the audience. Mr. Colville, will occupy the platform in this hall next Sunday, Nov. 2d. at 3 P. Mr. Colville, "Colling Mr. Colville," of B. M.

EAGLE HALL -- On Sunday, Oct. 26th, spiritual meet ings were held in this ball morning, afternoon and

PATHIAN HALL -Mrs. J. F. Coles, of New York, spoke in this hall, last Sunday afternoon to a very ap-

spoke in this hall, last Sunday afternoon to a very appreciative andlenge, upon "The Union of the Spiritual and the Material." It was a very interesting address, and dwelt principally upon the religious side of Spiritualism. After the address a short conference ensued, in which B. F. Richardson, Dr. Wheelock, George Phinmer, Dr. Moore and others participated.

The morning session was characterized by very powerful healing and developing influences. Dr. Court gave an invocation for the opening and during the meeting a stranger brother offered a few well-timed and interesting remarks, and Miss Barnicoat, entranced, gave ashort address upon "Obsession."

Next Sunday horning occurs our regular monthly reunion, and Daniel Came will open the afternoon conference with an address upon "Spiritual Gits."

F. W. 4.

### . . . . J. Frank Baxter in Brooklyn—His Capabilities as a Lecturer: the Brooklyn Spiritual Society.

To the Uditor of the Banner of Light:

Lought in this brief communication to return my thanks to the Banner of Light for the invaluable service it has rendered to the Brooklyn Spiritualist Society in publishing the notices of its meetings and in giving voice to all communications that we have from time to time desired to make public.

There are so many Spiritualists who deny to Spiritnalism the right to a public, individual life of its own chave such any right to appropriate to themselves that honored name?) that, when I find such generous and appreciative cooperation as you, Mr. Editor, have always given us, I cannot help returning to you out of the "deepest depths" of my heart this grateful ac-

knowledgment.
It is wholly for public reasons that I wish to state that Mr. J. Frank Baxter, who, for the wonth of October and November is the regular speaker of the Brooklyn Spiritual Society, is acquitting himself in the discharge of his public duties in a manner most acceptable to the large andlences that listen to him. I know that the public is in the babit of regarding Mr. Baxter as superior only in the test phases of his mediumship and as a vocalist; but I do not so interpret him. My judgment of him as a lecturer is, that he is strong at all points, and I am at loss to say at what point of contact with his andiences he is the strongest; he is in loving companionship with his spirit guides, and is SARKER MEMORIAL HALL. The First Society loving companionship with his spirit guides, and is seriously to hold no charge at this place on Sunday after-therefore able to give, standing on the public platform, the most striking and satisfactory evidences of spiritpresence and power; his scholastic attainments, his powers as a vocalist and rhetorigian, are certainly most attractive; but if called on to discriminate 1 should say that Baxter was strongest in the substainer of his lectures. He is broad, clear-headed, humanita rian and progressive. A sound and practical judg-ment is conspicuous in all his lectures, and he is absolutely free from traditional influences.

As Mr. Baxter remains in Brooklyn only for a few weeks longer, I am doing the cause of Spiritualism a service by calling public attention to the claims of one of its ablest, most effective and most attractive lec-

The following was the order of last Sunday's exercises, from which friends may judge of the character of the public services, which, under Mr. Baxter's ministration, constituted the proceedings at our morning and evening sessions

LARGE HALL, BROOKLYN INSTITUTE, -Sunday, Oct. 26th, 1879.-A. M. 1012.-1. Song, "Catch the Sunshine." 2. Poem, "The Good Time Now." 3. Song, "The Hand That Rocks the World." 4. Lecture, "The Spiritualist's Relation to the Secular Questions of the

Hour", 5. Song, "The Psalm of Life," P. M. 71<sub>2</sub>.—I. Song, "Two Little Heads," 2. Poem. "The Whispers of Angels." 3, Song, "Better There Than Here," 4, Lecture, "The Physical, Intellectual. Moral and Spiritual Education of Children." (By request., 5. Congregational singing, 6. Exercises of mediumship, conditions favoring. 7. Song, "No Night There," 644

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