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The Rostrum.

Man's Religious Requirements: What Are They?

An Oration by the Guides of
MR. J. J. MORSE,
Delivered at the Town Hall, Cardiff, Wales,
Great Britain.
Reported for the Banner of Light.

The matter that we have to deal with this evening is a question that can be said fairly to agitate the thoughtful minds of the present generation.

There are some philosophers bold enough and who glory in their temerity to assert that man has no religious requirements at all, that from the very nature of man's being religious requirements are entirely out of the question, that man is only a higher kind of animal, a creature endowed with sensation, with action and vital life, and a certain amount of extra development in the matter of instinct, which some folk are foolish enough to call consciousness, but which we agree upon as being only a higher unfolding of the instinct of the lower animals that man is thus made of such a character, and therefore of necessity any purpose which predicates an argument upon the question of religious requirements belonging to such a creature as man is a mere waste of time, and need not engage our thoughtful consideration. Arranged against these are those men whose lives shadow forth the grandeur and divinity of religious life and character, in whose personal being the idea of a holy life is the great central sentiment, the pivot upon which all their actions turn, around which all their deeds revolve. Between the two there can be no compromise. We cannot accept one as *half* of the truth, we cannot harmonize the possibility of a little truth in one and a little truth in the other. The roll of life (taking only the Christian dispensation of eighteen hundred years) stands before us, the triumphs and trials of the early church, the noble martyrs of the early ages, the long, earnest struggle of righteousness and goodness, with superstition, darkness and ignorance, all rise up before us, and we say that if these are not evidences of religious hopes and aspirations in human nature, then we have sadly missed the mark engaging the care of mankind. We shall, perchance, be obliged after all to yield the palm to those materialistic philosophers who claim man to be only a higher kind of animal.

But no thoughtful man can, we think, contemplate the rise and progress of religious systems, Christian or otherwise, can be acquainted with the fact that religious aspiration in some form or other occupies the breasts of all the peoples living in this world of ours, can contemplate such facts as these, without coming at least to this very moderate conclusion—that if mankind has not religious instincts, then these things are suspiciously like those instincts. So moderate a conclusion would hardly, we think, offend these negative philosophers; yet no doubt, adhering with tenacity to their own position, they would not be at all willing to concede even so little as we have just referred to. But again we repeat, between two opposing schools there can be no compromise. Man either is a spiritual being with religious requirements, attributes and instincts, or he is not. One or the other. Philosophers may take the negative side of the question, may say they have no evidence that man is a spiritual being; they may argue that the evidence supposed to be possessed by the religious community is fallacious, would not be accepted in any court of law where human testimony is taken and thoroughly sifted; that all the records supposed to refer to religious matters are open to grave suspicion and question, and until, say these philosophers, you can bring the spirits of departed men and women before us here in the broad daylight, so that we may know from them that there is an after-life, we shall be justified in adhering to our philosophy and refusing to believe you. And when the bridge that hangs over the chasm of death is traversed by the inhabitants of the realms beyond the earth-life, when these come and answer the requirements and conditions of these philosophers, they are of course at once and thoroughly convinced; they repudiate their philosophy; they say they have been quite mistaken; that there is an after-life, and they more than all else are rejoiced at the fact. Yes, that is what we should expect them to do after their professions in that direction. But whenever they are brought face to face with the phenomenal facts of Spiritualism, they cry hush! imposture! delusion! superstition! fancy and imagination! and a thousand more old-fashioned broomsticks with which (Partridge-like) they try to sweep back the rising tide of spiritual light and knowledge.

But remembering that the question before us is the religious requirements of man, what are they? we may throw overboard here and now these dogmatic negations, and relegate them to the supreme heaven of their own felicity, which heaven we think they will find a rather barren place, and perhaps like some other place we do not, of bottomless.

We may plant ourselves upon the conclusion that man is a spiritual being, that he is not simply a higher kind of animal, but that there is something behind the animal man, something behind the purely mortal, human nature, something that rises supreme and immortal, a glorious and ennobling divine presence, the gift of God, the immortal spirit you have, one and all. And if we take a conclusion like that, of necessity we must predicate upon it certain requirements, and those requirements we shall call the religious requirements of the human race. If it were otherwise of course all the spirituality the world has any record of, all the re-

ligious rise and progress in every country in the world, would have been a mere waste of time and oblation of ignorance on the sea of materiality, which deceived the observer for a time, and ultimately passed away, leaving the spot smooth and bare, no record behind.

But religious requirements are the most ticklish matters any one can possibly deal with popularly. Everybody is quite willing to admit that man is a religious being; but then, unfortunately, every person has a particular kind of medicine to give this religious being, and still more unfortunately, every individual says, "My medicine is the only infallible nostrum, and all the others are quacks," the natural sequence of which state of things is that a great deal of intolerance and antagonism arises. Hence we say that an analysis of religious requirements is a very ticklish question; but with all the difficulties looming before us, and even at the great risk of offending some, we must apply ourselves to the task before us, and place these in order for your consideration. Mankind, as a religious being, is faced by four distinct problems, which can only be solved when you admit man to be a spiritual creature.

The first problem is death, what is it? The second problem is immortality. The third is God. And the fourth, the life you are now living. Come with us in thought for a moment, and let us look upon the mind of a man who has deemed death to be annihilation. He looks back over the vista of some sixty years of life; he sees struggles and toilsings up the hillside of difficulties dotting the plain of his memory. He now reckons up a shattered constitution, a wounded body. Happiness! well, he has had a little happiness, but nothing at all to compensate him for the troubles and trials he has endured. Friends have forsaken him; those he had trusted have proved false, and those on whom his dearest hopes have been built have falsified every calculation he had formed. The end is coming, the eyes are growing dim, the senses are gradually slackening their activity, and surely and inevitably the grim destroyer is coming to carry him away. Of what benefit in the end of life seen these sixty years of struggle to this fast departing man? He can see no value in them, he can see nothing coming out of them; the only happiness he can possibly extract is the thought that he may have done something while living that shall benefit those who come after him; that they may perhaps be able to recognize some good deed that he had done, and thus be prepared to say, "Verily this man did do something good while he was living. But then he would be dead and turned to dust long ere it rose to the surface; and what is more unfortunate for him still, he may never, by any possibility, have the means of knowing whether that was realized or not. Therefore for him life seems a failure, a bitter travesty on his imperfections; all his deepest hopes, all his dearest loves, have crumbled away even when his hand clasped upon them. If he sees nothing beyond, but if he were to admit the fact that he is a spiritual being, necessarily a consequence arises, a consideration of the use of this life, of what comes after death, a consideration of the great problem of immortality, and that greater problem still, the existence of a God.

Now we claim here that every religious man and woman in Christendom must come down to the very platform we are about to place before you. These four departments of the subject we have sketched out really embrace the actual vital religious ministrations that mankind is sighing and longing for. Man's religion is to make mankind better, or man's religion is a hideous farce. That religion which relegates all its benefits and refers all its happiness to a future state of being, is not the practical religion mankind wants here.

A religion for to-day, a religion for the hour, a vital religious life that shall permeate, inspire and animate every act and thought of your lives, is the great requirement of mankind to-day. More or less, all the religious effort put forth in your midst is founded upon false conviction. It seems to us, also, if we take this rational, common-sense view of the question, that a religion of such a character as we have pointed out confers immense prospective advantages, for if you are righteous now, if you remain righteous through all the life before you here, it does not seem at all likely that you will lose the results of your righteousness when you pass beyond this world. The good life now is truly the best of all foundations for the good life hereafter.

Therefore religion is to make you better, and man's first religious requirement is that he be made better; that every man should recognize something before him better than he is; that every woman should feel she would like to have a broader, truer, more useful life than she lives now; that every one in the world, no matter who or where, should feel there is something to be attained to, something which shows up all his failings or difficulties, and shows that which requires to be abased or exalted in him; and we would ask you, can this good life now be best created other than by informing you as to the essential principles and nature of the life you are living. We can see no other way; we can only realize that if you are to have the full benefit of this bright world God hath placed you in, you can only get that benefit by learning all about it and obeying the knowledge you thus attain.

But if we were to look at Nature—if we were to imagine her as some bright and beautiful being, seated away afar off in the blue sky, and on some soft and summer evening, when the sun was slowly sinking to his rest, (giving the sky with its glorious hues and making the fleecy clouds seem like the gorgeous robes of kings in Eastern tale, when the sweet birds are singing their last melodious notes which that upon the evening breeze, when all else was quiet and still and hushed, if you could look up to the azure sky and behold there the Spirit of Nature in all her radiance and glory, far beyond you, and ask, what would be her reply? One could almost fancy that she would weep, that tears of sorrow would course down her cheeks, for the folly, for the vice, for the disease, for the suffering, for all the accumulated horrors upon horrors heaped, that curse and degrade this world of ours. One would almost think that her heart would be rent in twain, that great sobs of agony would issue from her breast, and she would think humanity the worst of all creations that covered God's universe. And why? Only because mankind has tried to do that which has been impossible. It has tried to build the highest order of the temple ere it has laid the true foundation. It has tried to build a righteous future life, and left the present until it has degenerated into unrighteousness, which has become a common by-word in the world.

Nature says for every decrepit, suffering, sick and sorrowing human being, there is unrighteousness. For all the miseries and woes, all the trials and troubles that curse the path of human life, there again Nature says, *This is all unrighteousness* in the face of God. We have heard it said that a man is as much responsible for the health of his body as he is for the salvation of his soul. We would also add that mankind is as much concerned in securing happiness in this world as in attaining to happiness in the world to come. Therefore it seems to us that it is only by clearly recognizing the fact of man's spiritual nature that you can best understand the use of this life and living it in its fullness and completeness.

One of the requirements of the age, from the ordinary theological point of view, is that mankind's religious requirements begin in the necessity for his salvation; that he must be saved alive before the Lord—lifted from his unrighteousness and placed in the Lord.

While not accepting entirely the construction that is usually placed upon such a sentiment, we would endorse the sentiment it conveys to our mind thoroughly and say, mankind does need saving quite as much from the devil in this world as from the devil (if there be one) in the world to come; for vice, for fraud, for disease, for moral degradation, for social contamination, for crime, for human error, are so many things that mankind needs to be saved from.

We may say, then, that salvation is the great religious need of the present age, but a salvation that begins here; a salvation that is attained by the potent power of knowledge, that divine knowledge which begins in the sweet and holy contemplation of the supremacy of the divine power and government in every department of the universe. Not goddess, knowledge, not a spiritless knowledge, not a knowledge that is outside of all the higher and nobler functions and faculties of your being, but that sweet and blessed knowledge which ever has before it the fear of the Lord in literal and holy truth, since it teaches man that the universe is so glorious, so noble, so sanctified by the presence of the divine power, that *base* indeed is the man or woman who misuses or degrades the opportunities it presents. This salvation, then, from knowledge, this knowledge which informs you of the nature and use of this life around you, ministers to the first requirements of the religious life of the present day. Man's real requirement is, in a word, *KNOWLEDGE*. He must know. And just in proportion as he really and truly knows, does he rise above the level of savagery and barbarism, emerge into the pure and beautiful light of progress and civilization, and take rank and place in the hierarchy of the eternal kingdom.

The next requirement is that you should know something of DEATH. The religious world to-day is agitated to its very centre in reference to the after-state of mankind. Bold words are being spoken, and cherished dogmas are being handled with a fearlessness that strikes terror into the hearts of a great many well-meaning folk. Well, the eternal duration of punishment, everlasting damnation, all these things are being turned over and over, the light of day and the keen analysis of reason brought to bear upon them, and in most exalted places skepticism of the most pronounced type concerning these matters is easily and glibly broached.

Why? Why are these signs of the times? Because the sentiment of the age, the religious requirements of mankind are broadening out, are lifting themselves upward, and to-day the better, the truer, the more humane of mankind are not satisfied with the cold, cheerless faith that condemns mankind to the eternal displeasure of God, allowing never a chance to emerge therefrom. A hopeful time is dawning for human kind; all man's sentiments of deepest spiritual life are rising slowly to the surface, and the universal salvation of all mankind glints just above the horizon of religious life, and soon its first beams shall burst in glorious glory, gilding the world with its glowing light.

This question of the nature of death and the after-life is one of the religious requirements of mankind, because that religion which predicates the happiness of mankind upon humanity's obedience to its tenets now, must necessarily be in harmony with the conditions of that future life, or the tenets of that religion will be useless. In plainer words, if the future life that you are taught to believe in, from the religious point of view, is *not* the future life of reality, then all that you have engaged in, to win happiness in that assumed future state, is likely to prove more of a hindrance than an assistance to you hereafter.

Mark you, and please to bear this well in mind, while we here erdless, we have not one word to say against any sentiment of truth, any expression of moral goodness, any demand that you should obey righteousness, let it come from whatever source it may. And further, hearing and heeding it, rest thoroughly assured that your heeding and obeying it shall bring its own proper fruit of happiness to you in every case. But you must confess with us, that so far as the religious life of to-day is concerned, the conceptions of a future state prevalent are more vague than exact. There is more of surmise and conjecture than of evidence and fact. True, you may argue that the matter is wisely veiled from the sight of mankind, that God has hidden it, and that in the proper season it will be revealed, all of which may or may not be true. This much you must admit, that if religion is to make you better here and now, and lay the foundation for your future happiness, religion tacitly admits the existence of a future state, and inferentially argues that there must be some knowledge possessed of its nature, or else how could religion help you to prepare yourself for the life hereafter?

Every man, every woman in the world is interested vitally and intimately in a knowledge of the nature of the state that is to come after death. The religious requirement that you experience here is still for further KNOWLEDGE, but of a spiritual character, that is, that spiritual knowledge which relates to the condition of mankind hereafter, but which first must take its rise in a demonstration of the FACT of a future life. You will remember we opened our remarks by quoting the opinions and sentiments set forth by certain annihilatist philosophers who claim that there is no such future state, and against whom the religious world to-day stands powerless, for these people ask rhetorically, and the religious world says, "God hath wisely veiled this matter from our sight and sense. We accept it on faith." And the skeptic laughs at the thing, sneers at the trust, and says, "I will not believe in your God or your immortality until you demonstrate them to me." Is it not, then, true that one of the religious requirements of man is a constant intercourse with the spiritual world, and the development and preservation of all the gifts of the spirit that mankind possess? Is it not promised in this very book before us now, that "greater works than these shall ye do, because I go unto my Father"? Is it not also promised—"These signs and tokens shall follow them that believe"? Where are the greater works? Where are the signs and tokens? And who answers, Where? Certainly not within the ranks of what is called the church to-day. A sad, sad commentary on the words bequeathed to you from the founder of your Christian faith.

What would be the benefit of these spiritual gifts? Good friends, how can such a question be asked? What would be the benefit? What is the benefit of reason and consciousness? What are the benefits of all the powers and prerogatives you possess? What would be the benefit of these spiritual gifts? Why, they would be demonstrative evidences of the reality of the possession of these powers in your midst, and the reality of that spiritual world we speak of, and of its being peopled by inhabitants, those who had once lived in this world. The religious requirements, then, are again found in the necessity for the revival of these

spiritual gifts and the cultivation of these spiritual powers, and the preservation of them in all the purity, as incontestable evidences of that great future that you are to enjoy after passing through the valley of the shadow of death. Here, then, the incontestable evidences that death is *not* the end of life being presented, the second requirement is met.

The third problem now comes before us, the immortality that rises up and beyond, the glorious heritage of mankind, the grand and noble future that the beneficent love of God hath created for his children. Is it true that there is always to be found between the living and the dead an awful gulf, separating the two worlds, so that never a saved soul can bring its holy thoughts back to those it has left, that never one may come as a messenger of the Most High, with radiant face, entreating heart, and outstretched hand, earnestly urging, wrestling with man's human nature, and striving to "lift him nearer to God"? If it be not true, then one of the sweetest hopes of human kind falls fluttering and shattered to the ground.

But there is a class of people who say that these things do happen. These are Spiritualists, who believe literally and absolutely, and who experience in many respects the very promises and their fulfillment that are laid down in this book (the Bible). Why should they be outcasts in your midst? Why should they be stigmatized as goddess people? Why should they be looked upon as heretics and pariahs, cast out of your houses, sequestered and jeered at in your streets? Why should they be looked at askance, and why should people say with bated breath, "Oh! such and such an one is a Spiritualist; he has gone soft." Jeer at them as you may; conceive them to be going "soft," if you choose, but they are the only people to-day who have the signs and tokens of apostolic Christianity in their midst. Think of it! It is a very awkward commentary when you find that you are jeering at the people who possess the very things that all true believers should have themselves.

The question before us is the immortality problem: Has man, as a religious being, any requirements in this direction? *ought* he to know, does he *feel* that he should know something of that great beyond? What is the common, popular religious notion of heaven? Well, there are so many notions current just now that it would be rather dangerous to select any one and say that is the popular and current notion of the time. But we do remember the time when it was popularly supposed that the whole and sole enjoyment of immortal angels was in singing hymns to the Lord, in wearing robes, and being enthroned in gold, with crowns upon their brows and harps and palm-branches in their hands. You have heard of these things, no doubt, in times past. You can very sensibly detect the difference between the notions then entertained and the notions that are broached and accepted at the present day.

Now the departed are not so far off, now they are hovering around and guarding you, taking an interest in your actions, though of course it would not be *advisable* to believe they come *visible* before you. But while these same orthodox people believe that the spirits of the sainted dead hover around with watchful care and guardianship, and as messengers of God in the progress of the race, they may as well go a little further and take the whole of Spiritualism, as well as three parts of it. Man says: It is really true, as we thought, that there are only two states; and we answer that mankind, putting this question, has a right to an answer, an absolutely inadmissible right to an answer to the question propounded, and he does not get it, he cannot get it from the ordinary channels, but has to accept the matter on faith instead of evidence, and be content as best he may. Mankind says: In life I can see use, and the manifestation of immortality, development, growth; I can feel myself dilating day by day; in death I can see the blissful avenue (the glorious city, and the portals of the tomb are beyond no longer dark and gloomy; there are happy lands beyond it. I know that death is not a sleep forever, that I am immortal. Friends, in every act of life, be it good or bad, in every matter that you engage in, never mind what its character may be, there is always a proper and appropriate consequence following.

The power and judgment of God manifest themselves, and vindicate themselves finally in every life here upon this earth. The goodness of God is incontestable, the evidence of it is universal on every side of you. The glories he hath deeded Nature with, the benefits he hath planted in the world for you, the bright powers he has conferred upon you, all are evidences of his goodness. Does that goodness cease at death? Is it found only in this world? The providence of God, does it forego when the lamp is reached, or do these things go beyond it? Do you live after death, and does the providence of God minister to your progress and development after death as it has done while you lived here in this world? This is the great requirement mankind feels to-day; this is the great religious outgrowth that is rapidly rising upward, and will rapidly sap all minor questions.

The one absorbing topic will be, What is the nature of our future being, and how will it be affected by our present life? and where shall we get the necessary information? Ere we proceed to discuss the question, let us take one or two objections that may be urged against our statement. We may be told that we are going altogether outside of the religious requirements of man as popularly understood.

We reply that we have nothing to do with the popular understandings of the religious requirements; we have only to say concerning them, that all who feel the necessity of the popular interpretation should find that popular interpretation, should hold fast to it, and follow it literally and fully in their lives. We do not want any one person in the world to abandon an idea they consider to be good, righteous and holy; we only want them to fulfill it, to the very utmost of their ability. When they feel that they cannot fulfill it, when they feel that they would like something else, then it is time for them to cast their minds' eyes around to detect some flower, pluck and wear it. Certainly if the future grows out of the present and certainly the present has grown out of the past so far as this world is concerned, one little question comes before us: What will be the nature of man after he has passed through the change of death? Is it useless for man to build up religions, it is useless for him to formulate creeds, doctrines and dogmas, all referring to a possible future, unless he can in some degree estimate what kind of a being he will be when he enters that future life. Are consciousness, reason, judgment, affection, extinguished at death? Is everything that makes up a mental and moral man *not* taken out of you when you die? And are you totally changed and altogether different when you enter through the gates of death into the world beyond? There is the question. How is it to be answered? We can only say that consciousness is the attribute of the soul; that reason, judgment, affection, are attributes and qualities belonging to all souls, which soul—and which attributes God himself created.

We believe that nothing can be annihilated, least of all the soul; and taking that reasoning, are we presuming too much when we ask you to accept the de-

struction that the soul and its attributes are alike immortal; that after death you will be the same conscious, mental and moral man and woman, with the same instincts, affections, judgment and reason that you possess now; that you will be then on the threshold of a wider and healthier life, where reason, judgment, affection and consciousness will be continually and forever expanded, where you will be growing greater as the eternities revolve? We do not think we shall be asking any thoughtful men or women too much in asking them to accept such a statement, for they will believe with us that the soul is immortal and cannot be destroyed, that therefore its attributes will appertain to it, whatever condition of existence it may be in. The brief life that you live here can but poorly afford you full opportunity to unfold all the powers and attributes you possess. Life is all too short, and sad enough indeed is the picture that is presented to our contemplation when you are asked to believe that for all the labors and shipwrecks of this little life, that is for each one of you, that for the little values of this short life some day to be doled out to everlasting and eternal misery. Can mere ascendance with the religious requirements of man that should be made *before*, or where ever the power of God is there, *there is hope for the man*, and then the providence of God is *omnipotent*, there is hope for every living soul in the world.

The religious requirement, then, is that man should know something of that future that he may be able to best the present by the future and see whether his life legitimately and correctly leads forward to happiness in that other state which he is tending toward. Man's religious life is all summed up again, and the testimony is contained in the one thought that he needs *knowledge*, that *truth* which makes him free, that *righteousness* which lifts him above the misery and ignorance, that *holiness* which makes him whole, and in the end of the eternal consciousness of his own being, of the truth that God, immutably and eternally, is immortal and eternal forever in the constitution of the universe.

This brings us to our fourth department. Man's religious requirements concerning God. The truly religious mind intuitively, so to speak, perceives the existence of God and the operation of his power in every department of life, and feels that without the moral spirit of the divine life the universe would be chaos, all things dead, and *becoming* so.

The truly religious mind intuitively comprehends the great and glorious truth that God is a great reality, and that his power and providence and wisdom and judgment are alike omnipotent, omnipresent and omnipersonal; that he has made the universe and man, that he has laid out the plan whereby man can be *truly* developed; that not mankind but God is *indeed* the law, and he knows wisely and well how such nature should be organized. If man is not built with the plan is it not very much like finding fault with God? For who is there in the world wise enough and good enough to understand fully and completely the simplest law operating in the universe? Take the most intelligent scientist the world may have ever known, the most learned man, say, such is the law, because it is the law; that's all we know.

Here, then, we may say, our trust in the infinite wisdom and love and justice of God, is *bold*, *sure* and *perfect*, and the religious requirement of man in this respect is met, and he feels within his heart that this is the great reality, the centre from whence all things come, the divine and glorious ideal to which all things return.

Thus, then, the value of one, the nature of death, the character of immortality, a belief and knowledge of the existence of God, are the four great religious requirements of man to-day. Now let us ask, who ministers to these requirements? Shall we be told the church? If so, we will ask, in all kindness, "What church?" *Which church?* *Which church?* But after that part we are chiefly prepared to admit, that they all need these requirements on the broad plane of human life is a question we are not prepared to answer; the affirmative. Are they not most interested in the preservation of creed and dogma in their ancient tenacity, rather than the scattering abroad of the universal principles we have been discussing? It may be because they *know* no other and *see no necessity* for any other. We can only hope that they may be illumined sometime, that the benefits we have spoken of may be found in their midst.

But the religious requirements flowing out from universal principles you will have perceived are capable of application to all mankind and meet the requirements of every person. You have not to subscribe to any creed or doctrine before you come in contact with them; all that is asked is that you search for truth, and finding it live it in your lives henceforth.

The truth shall make you free; *prove all things, hold fast that which is good*—scriptural and divine functions; you may *only* follow them, and thus far with us upon the road we have sketched out and find yourselves benefited and blessed. While you trust solely and only to what we may truly call theological teaching, you will inevitably fall in thoroughly realizing the use of this life, in comprehending the nature of death, and in feeling in all its fullness the power and presence of the providence of God.

Philosophy? well, it may aid you a little. But philosophy is in the same dilemma that religion is in here. To a certain class in the world, philosophy and religion would be very good, and very acceptable if either the one or the other could demonstrate the theory of a future life. The Church says, you have to accept the matter on *faith*; it is none of *her* business. There is another department here that strives to make mankind better; that labors with all the zeal and enthusiasm that can animate the breasts of philanthropists to elevate the human kind. They are *infidels*, they are *atheists*, they believe in no God; they will not accept a future state; they conceive all spiritual matters to be so much superstition, and they strive to do their best to do good. Friends, how can that best become a successful result when the very essence, the very centre, the foundation stone, upon which all real goodness rises and is built upon, is omitted entirely from their calculations? When *spirit*, either in God or man or nature, is wiped out of the universe, and its existence and operation entirely repudiated? It *must* not be. You must begin from the very source and essence of being ere you can work out the successful issue.

There is yet another class who do not find very much favor, who are scorned at sometimes; who have had sundry very hard knocks bestowed upon them, and who have been most jubilantly eroded over by certain would-be scientists, who think they are going to disabuse the minds of the people of all ignorant notions, and that their proud mission is to be the exterminators of superstition in whatever form it may manifest. *Spiritualists* they call these people. Can they do anything in these directions? They have realized that man is a spiritual being; they have tested the character of the passage of death; they have had experience of communion with the inhabitants of the beyond; they know something of the conditions of immortality. Three separate portions of the problem that we have been

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Cloth, \$1.50, postage 20 cents.
For sale by COLBY & RICH.

Mrs. F. O. Hyzer in Baltimore.

Many of Mrs. Hyzer's old friends and pupils in our divine Philosophy crowded Franklin Hall on a recent Sunday night, to listen with delight to the inspirations which fell with such power of logic and beauty of diction from her lips. The hall was crowded to its utmost capacity, and many left for want of standing-room. Two subjects were given her, "The Soul, its Origin and Destiny," and "Watchman, What of the Night?" The audience was so much pleased that, at the close of the lecture, arrangements were made for a much larger hall during the continuance of Mrs. Hyzer's engagement.

During December she speaks for our friends in Brooklyn. Every one who can appreciate the higher range of spiritual thought should avail themselves of every opportunity to hear Mrs. Hyzer.

A delegation of some fifty of the friends of Mrs. Maggie Folsom met, at the manner of a "surprise party," at her residence, No. 4 Rollins street, Boston, on the evening of Nov. 5th. George A. Bacon was introduced as presiding officer, who set forth that the assembly had convened as a mark of respect and appreciation concerning Mrs. Folsom as a woman and a medium. John Wetherbee and Dr. A. H. Richardson followed. Mrs. H. Shepard then, in behalf of the company, presented to Mrs. F. a fine basket of flowers, her remarks and poem accompanying the act being well received. Attached to the basket was a diamond cluster ring. After further remarks by Dr. T. A. Bland, of Washington, the meeting assumed an informal character, and the residue of the evening was passed in social conversation, and in listening to spirit-messages through Mrs. Major Chorpene, of Washington, Fannie Fisher and Nellie B. Lochlan. One of the most charming features of the entertainment was found in the singing of solos by little Hattie Rice. Among the guests was Mr. Thompson, of Montreal, formerly a distinguished clergyman and now an enthusiastic and intelligent Spiritualist.

If the special correspondent of the Chicago Times is to be credited, Canada is about to experience its portion of Indian difficulties. Owing to the negligence of the supply agents, and to the scarcity of game, the Indians of the Canadian northwest are reduced to almost a state of starvation. Trouble with them is anticipated, and yielding to the bad example of the United States, our British brethren are hurrying wagon-loads of Snider-Enfield rifles and ball-cartridges to the front, instead of the supplies to which the Indians are rightfully entitled. We have been in the past accustomed to point with satisfaction to the working of the Canadian system of treating the Indians, and its superiority to that on this side of the line; but our Ottawa exchanges have several times of late given ominous warnings of corruption gradually creeping into the Indian department there as here, and doubtless the fruit of that bitter seed is now beginning to ripen.

The birthday anniversary with whose yearly celebration the friends of Dr. A. H. Richardson are so familiar, was honored with appropriate services in its observance on the evening of Monday, Nov. 11, at the Doctor's new residence, No. 12 Winthrop street, Charlestown District. The spacious parlors were filled with a large party—notwithstanding the inclemency of the weather which ruled on that date—and speeches by Dr. John H. Currier, J. P. Greenleaf, M. V. Lincoln, Mrs. Jennie S. Hudd and Dr. Richardson; letters from H. C. Lull and Dr. Samuel Grover (the latter embodying a poetic composition in honor of the event commemorated); remarks in French by several mediums present; music by J. Howard Richardson's orchestra (of six pieces) and social converse passed the time pleasantly away.

An earnest meeting was held at Horticultural Hall, this city, on Monday evening last, in order to raise funds for the purpose of testing the right of the Ponca Indians to be heard in court. Gov. Talbot presided, and introduced several speakers—Rev. Dr. Ellis, Rev. E. E. Hale, and Rev. Joseph Cook—who each spoke feelingly in behalf of the Poncas. A call for funds was made and generously responded to by the large audience present. A concert in aid of this fund will be given in the Berkeley-street Church on Saturday evening next, by the Jubilee Singers, who have volunteered their services.

Peary Chand Mittra, of Calcutta, who is a man of deep learning, as our readers are well aware from having perused essays from his pen in these columns, has written a book entitled, "THE SPIRITUAL STRAY LEAVES." To be sure it is a small work, but it contains mighty truths upon subjects of vast importance to the world at large. By reference to the advertisement the reader will find the titles of the subjects discussed. An invoice of this work was consigned to us by the author, but owing to the long voyage by sea the books became slightly damaged, and are therefore offered for sale at an exceedingly low price.

By reference to our eighth page the reader will find a series of resolutions passed by Children's Progressive Lyceum No. 2 of Boston, relative to the decease of Master Lovemest Allyn, the beloved son (we believe her only child) of that devoted worker in the spiritual ranks, Mrs. C. Fannie Allyn. Our deepest sympathies go out to our sister in this hour of her trial. May the rich consolation she has been privileged to bestow so often on other suffering hearts be and abide with her now!

Our friend, Thomas B. Hall, has an excellent article, entitled "Modern Spiritualism," in the *Unitarian Review* for November. Great credit is due the editors of the *Review* for their liberality and independence in admitting so full a defence of the Modern Dispensation into the pages of their well-known and widely circulated Magazine.

A. C. Williams writes from Granville, Ia., "I paid a visit a short time ago to Mr. Mott, of Memphis, Mo. I surely conversed with spirit-friends, receiving good tests and cheery words. God bless Mr. and Mrs. Mott. They are doing their duty well in their special sphere. To my knowledge, Mr. Mott is a true and genuine materializing medium."

We are in receipt, via Bohemia, of a fine (imperial) photograph of the celebrated medium W. Eglinton (of England), for which we return our thanks. In a private note Mr. E. states that he hopes to be able to visit America sometime during the forthcoming year.

The Second Annual Convention of the New England Anti-Death League will be held in Science Hall, 718 Washington street, Boston, Sunday and Monday, Nov. 16th and 17th—three sessions daily.

BRIEF PARAGRAPHS.

A few strong instincts and a few plain rules should govern us, and among them one ought, if possible, to cherish an undying love of truth—not abstract truth, but the every-day article, which "shall make you free" of shame, worldliness, and the artificial and hollow politeness which neither deceives nor improves its votaries and its victims.—*Wardsworth.*

Snow Storm arrived in town last week; but the Sun soon kicked him out.

It is said that our newly elected Governor, Hon. John D. Long, is a very liberal man. Postmaster Wilder said so in a neat speech on election-day evening in Hingham, and he's a competent judge of human nature.

The gold leaves
Over the valley spin,
And in the
Woodland murk,
And wake a sense
Of anguish in
The bosom of the
Turkey.

B. P. Stillaber (Mrs. Partridge) says our neighbor, the *Boston Post*, is in the literary field again, and has a new work in process of publication at Lee & Shepard's. While it will introduce some old favorites it will have a great deal of sound philosophy which youth and maturity will alike be delighted with.

It is an old but true saying, that lunatics think every one mad but themselves.

A new method of revival effort has been hit upon by a Western evangelist named Harrison. He rubs the unconverted vigorously upon the back until "deep anxiety is succeeded by religious fervor."

THE LAST RESURRECTION.—Self-raising flour seems to be a new commodity in the market. It is probably an Orthodox article, as the ingredients which raise it are pulverized bones.

AS AD SOLO BY A SOUR SOUL.
"When I think of what I am,
And what I used to was,
I fear I've thrown myself away
Without sufficient cost!"

The gobblers gobble, but they'll soon be gobbled.

We regret to note that in his issue for October, S. G. McEwen, editor of the *Westfield (N. Y.) Messenger*, announces his intention to suspend its regular publication for the present. The paper will appear, he states, at intervals in future, and for gratuitous distribution only.

Miss Jennie Collins, of Bolton's Bower memory, was, we regret to state, at last accounts suffering from an attack of congestion of the lungs.

COMING TO GRACE.—Meeting trouble half way.

The ashes of the remains of the late Dr. Le Moyne, when taken from the cremating furnace weighed but seven pounds, against his weight when living of over two hundred.

"Sabbatarian Laws Considered from a Christian Stand-Point," by Byron Boardman, of Norwich, Conn., is an able and interesting tract of four large pages, and persons wishing to secure it for circulation can be supplied with it at \$2.75 per 1,000 copies. It is an excellent little document to be scattered broadcast over the country. Address Mr. Boardman as above for copies.

The armies of Peru and Chili are preparing for a great battle. In the recent engagement between the Peruvian iron-clad Huascar and seven Chilean men-of-war, nearly the entire crew of the Huascar, 210 in number, were killed before the vessel was taken.

The *Union* Line steamer Arizona, from New York to Liverpool, collided with an iceberg, Friday, Nov. 7th, and put into St. John, N. F., seriously damaged. Her escape from instant destruction touches the border of what our Orthodox brethren call "the miraculous."

Eight hundred cows were burned in a fire at Chelmsford, Saturday, Nov. 9th.

The annual meeting of the Rhode Island Woman's Suffrage Association was held Thursday, Nov. 6th. Mrs. Elizabeth B. Chase was re-elected president. Addresses were made by Mrs. Elizabeth Cady Stanton, Mrs. Julia Ward Howe, and others.

UNION'S OPERA HOUSE.—Some time since we noted the fact that Paine Hall, in the Paine Memorial, had been fitted up for dramatic and musical entertainments under management of Frank L. Union, lessee of the building. The season has now opened at this place with good auguries for the future. The location is an eligible one, and the prices of admission are reasonably low. Mr. Union is possessed of pronounced histrionic talents, has an effective company, and is worthy of the patronage of the general public. "The Octoroon," as given last week at this place, was worthy the boards of any theatre in this city.

The amount of cotton sold in October this year in the Southern States will net our people from \$8,000,000 to \$10,000,000 more than the sales of October last year. This is partly owing to the recent rise in price of the staple.

There were 130 deaths in Boston last week.

M. Bechamp, of the French Academy of Sciences, by actual experiment has found alcohol in various healthy animal tissues—brain, muscles, liver. What will temperance people say to this?

Girls make excellent telegraphic operators. It is said they are quicker than men.

The man who sent his little daughter into Abraham's bosom, is to be tried for his life pretty soon.

The blessings that live upon honor's own breath,
That spring at its smile and droop at its death,
Are a scarce article in Chicago.

A short time since the poet Longfellow and "Bright Eyes," the Indian maiden of the Omahas, met in a company at the house of Hon. H. O. Houghton, in Cambridge, who entertained the party at dinner. After the introduction "Bright Eyes" alluded to the poem Hiawatha, upon which Longfellow exclaimed: "This is Minnehaha." A delightful conversation followed, during which "Standing Bear," the Ponca chief, who was also present, made an address to the company in his native tongue, which was interpreted by "Bright Eyes."

Black slavery in Cuba is doomed.

The editors Call, of Terre Haute, Ind., have been sued for libel by an editor there who defended Miss Morgan and Mrs. Stewart.

The Chicago Times says that Coroner Mann heard the late Senator Zach Chandler speak at the Republican rally on the evening just previous to his C's decease, and went home to bed as usual. He at once dreamed he was holding an inquest on the body of Mr. Chandler, and that Joseph Medill, of the *Tribune*, and Hon. Charles B. Farrell were on the jury. Strange to say, this dream turned out to be literally true on the following day.

Let carping critics blow their horn:
None is the resurrection morn.
And while they make a tiny breeze,
They show they are but Pharisees!

The immense armies of Europe impoverish her people.

THE NURSERY, published by John L. Shorey, Boston, is now in its twenty-sixth volume, and is as fresh and lively as ever. The little folk are delighted with it, as they should be. Every family in the United States ought to have a copy. It has been introduced into the primary schools of this city.

Gen. E. F. Butler is 67, or was on the 5th inst.

Last Sunday in Boston was a spring day—sunshiny overhead and wet under feet.

When a nation is able to reduce its debt in one month—as did the United States of North America in October last—\$10,352,966.02, there is not much danger of its ever becoming bankrupt.

First Society of Boston Spiritualists.

EVERY SUNDAY AFTERNOON

PARKER MEMORIAL HALL.

The public respectfully invited.

Next Sunday the program will be as follows:—The Quartet Choir under direction of MISS NELLIE M. KING.

MRS. R. SHEPARD, of Minnesota, will sing "The Song of the Sea."—The Quartet Choir under direction of MISS NELLIE M. KING.

It will be seen by a notice elsewhere that the first quarterly gathering of the Michigan State Association of Spiritualists and Liberalists will meet at Fenton Hall, Flint, Mich., on Friday, the 28th instant, and continue until Sunday evening, the 30th. We request the Secretary, Miss J. R. Lane, to send us for publication an account of the proceedings.

Thomas Leys, as will be seen by card in another column, has changed his business address from 16 Woodland avenue to 100 Cross street, Cleveland, O., where he will continue the spiritual and liberal book and paper business. The attention of the friends in that vicinity is respectfully called to his claims for patronage.

When mediums give intelligent communications in the French and other languages, as they often do, not themselves understanding a single syllable of such languages, is it a wonder that foreigners who receive such communications from their spirit-friends become firm Spiritualists? Facts are mighty and will prevail.

C. B. Lynn inaugurated the fall series of lectures in Rand's Opera House, Troy, N. Y., on Sunday, Nov. 2d. Doring's full orchestra performed choice selections. An audience of nearly one thousand persons was in attendance. Mr. Lynn will remain in Troy during November.

Wm. Emmette Coleman, late of Fort Leavenworth, Kan., has accepted a position in the Quartermaster's Department at Fort Sill, Indian Territory, where he should be addressed. He will continue to labor for the advancement of Spiritualism and Liberalism, as before.

Capt. Judah Baker (of the firm of Baker & Humphrey, ship chandlers, of Boston,) closed his earthly career at South Dennis, Mass., (where he was born in 1809 Nov. 6th, 1879. Capt. B. was highly respected, and for many years has been a firm believer in the Spiritual Philosophy.

Spiritual meetings are held every Sunday afternoon and evening at Temple's Hall, Market street, Lynn, under the direction of Mrs. A. E. Cunningham.

The address of our occasional correspondent, Mr. W. Stainton Moses (M. A., Oxon), is now at 21 Birchington Road, Kilburn, London, N. W., Eng.

Movements of Lecturers and Mediums.

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

C. B. Lynn will speak in Troy, N. Y., during November address No. 5 1/2 street in Springfield, Mass., during December; in Worcester, Mass., Jan. 14th, 15th and 20th; in East Dennis, Mass., Jan. 11th; in Philadelphia during April; in Stafford, Conn., during May. Mr. Lynn is open for engagements for February and March, 1880. Address per appointments, or Sturgis, Mich.

Charles H. Foster, after a successful stay in New York, was at last accounts about leaving for a Western tour.

L. K. Conoley gave two lectures in Newburyport, Mass., Nov. 9th. Efforts are making there to arrange for lectures through the winter. He will speak there again Sunday, the 16th, at 2, and 7 P. M., in Concert Hall, 11 State street. He would like engagements for the winter.

Capt. H. H. Brown's address during the month of November is 425 Main street, Springfield, Mass., care of Mrs. F. A. Cook. He can be engaged for week day lectures in that vicinity.

Henry B. Allen, physical and musical medium, held seances in Natick, Mass., Oct. 27th; Wiscasset, Me., Oct. 28th, 30th and 31st, Nov. 3d, 10th, 13th, 16th, 17th, 20th and 21st; Bath, Me., Nov. 1st and 2d. He will give sittings in Natick, Mass., Nov. 11th, 12th and 13th. Parties desiring seances may address him at Amherst, Mass.

Geo. A. Fuller, of Dover, Mass., lectured in Columbia Hall, Bath, Me., Nov. 2d; in Wiscasset, Me., Nov. 9th. Will lecture in Bell's Hall, Beverly, Mass., Nov. 10th. Parties desiring Mr. Fuller's services as a lecturer may address him at Dover, Mass.

Mrs. Clara A. Field has removed her office from 33 Boylston to Essex street, Boston, where she will be pleased to see all her friends and patrons.

Dr. Samuel Grover, we are pleased to know, is considered one of our best healing mediums. He will officiate at funerals whenever he is requested to do so. Address 162 West Concord street.

Harry Bastian has just returned from a week's engagement in Scranton, Pa., where his seances have given universal satisfaction. He will shortly visit Rochester, Albion, Lockport and Buffalo, N. Y. His address is Cascade, Cayuga Co., N. Y.

Bishop A. Beals closed his engagement at Shelbygan Falls, Wis., Sunday, Nov. 3d. The third Sunday, Nov. 10th, he will speak at Glen Beulah, Wis., also Monday evening, the 17th. He is engaged, to speak the two last Sundays of November, the 23d and 30th, at Oakfield, Wis.

Mrs. Abby N. Burdham spoke in Lawrence, Mass., Oct. 20th, Nov. 2d and 4th. Marked interest is manifested in her lectures. She will speak there again Nov. 14th.

"To our Readers."

The most interesting, instructive and valuable reading extant can be had by subscribing for *The Spiritualist*, a weekly paper published by the First Society of Spiritualists, containing each week the invocation, lecture and poem delivered through the organism of that gifted trance lecturer, Mrs. Cora L. V. Richmond. Subscriptions can commence with number one, as the back numbers can be furnished from the commencement. Price \$2.00 per year. P. O. order or currency should be sent to Collins Eaton, Secretary, 11 South Canal street, Chicago, Ill.

In order to prevent any misunderstanding in regard to the present reduced price of the *Banner of Light*, we inform our patrons that it is \$3.00 per year, instead of \$3.15, as formerly. As we prepay the postage we actually receive but \$2.85 from each yearly subscriber.

SUDDEN CHANGES OF THE WEATHER often cause Pulmonary, Bronchial and Asthmatic troubles. "Brown's Bronchial Troches" will allay irritation, which induces coughing, often-times giving immediate relief.

France prides herself on the excellence of her Chocolate, but at the exposition of 1878, Walter Baker & Co. won the Gold Medal for the superiority of their preparations of Chocolate. Sold everywhere by grocers.

Hop Bitters does not exhaust and destroy, but restores, cures, and makes new.

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ADVERTISEMENTS.

From Behind the Bars.

A BIRTH of a nation, written by Dr. M. J. Regan, for an issue in *Light*, and the message of a nation, with its history of a nation, and the message of a nation, with its history of a nation,
