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The Rostrum.

Man's Religious Requirements; What Are They?

An Oration by the Guides of MR. J. J. MORSE, the Town Hall, Cardiff. Water 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 men have 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 folks are foolish enough to call consciousness, but which we agree upon as being only a higher unfoldment 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. Arrayed against these are those men whose lives shadow forth the grandem and divinity of religious life and character, in whose personal being the idea of a holy life is the great cen tral 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 as, the trimunhs 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 yours -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 suspicionsly 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 philoso phers, 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 when ever they are brought face to face with the phenome nal facts of Spiritualism, they cry humbug! imposture! delusion! superstition! fancy and imagination! and a thousand more old-fashioned broomsticks with which (Partington-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 nega tionists, 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 wot 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- | ness and completeness.

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

But religious requirements are the most ticklish matters any one can possibly deal with popularly. Every-body 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 infullible 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 toilings up the hillsides 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 seem 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 fallure, a bitter trayestle on his imperfections; all his deepest hopes, all his dearest loves, have crumbled away even when his hand clasped upon them. 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 wo man 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 s make mankind helter, or man's 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 ou pass beyond this world. The good life now is truly the best of all foundations for the good life here-

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 o be attained to, something which shows up all his fallings or difficulties, and shows that which requires tobe 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 beauteous being, scated away afar off in the blue sky, and on some soft and ummer evening, when the sun was slowly sinking to his rest, tinging 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 froat 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 yours. 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 vices, 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 full-

One of the requirements of the age, from the ordinary | spiritual gifts and the cultivation of these spiritual turn that the soul and its attributes are able to mountain 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-diffed 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 saying 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 traind, 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 religlons 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 ; and striving to lift him nearer to God? If it be not supremacy of the divine power and government in true, then one of the sweetest hopes of luman kind every department of the universe. Not godless, knowledge, not a spiritless knowledge, not a knowledge that is outside of all the higher and nobler tunetions 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 sametified by the presence of the divine power, that base indeed is the man or woman who misuses or degrades the opportunities if presents. This salcation, 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 healthful light of progress and civilization, and take rank and place in the hierarchy of the eter-

nal kingdom. The next requirement is that you should know something of DEATH. The religious world to-day is agltated 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. Hell, the eternal duration of pun-Ishment, everlasting dammation, 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 lustrous glory, gilding the world with its glowing light.

life is one of the religious requirements of mankind, three parts of it. Man says: Is it really true, as we feet, and the religious requirement of man in this re because that religion which predicates the happiness of mankind upon humanity's obedience to its tenets now, must necessarily be in harmony with the condi- to an answer- an absolutely inallenable tight to an come, the divine and glorious ideal to which all things tions 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 criffelse, 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 ease. But you must confess with us, that so far as th 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 bereafter?

Every man, every woman in the world is interested vitally and incimately 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 truer spiritual character this time, 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 annihilationist philosophers who claim that there is no such future stafe, and against whom the religious world today stands powerless, for these people ask proof, and the religious world says-" God bath 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 religlous 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 is 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 echo 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 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

tality that rises up and beyond, the glorious beritage 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 twoworlds, so that never a salmed soul can bring its hely 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, falls fluttering and shattered to the ground.

But there is a class of people who say that these things no happen. These are Spiritualists, who be-Heve literally and alsolutely, and who experience in many respects the very promises, and their infillment. that are laid down for this book like Bible. Why should they be outcasts in your midst? Why should they be stigmatized as godless people." Why should they be looked upon as heretles and parlahs, cast out of your houses, scoffed at and feered at in your streets: Why should they be looked at askange, and why should people say with bated breath: "Oh! such and such an one is a Spiritualist; he has gone soit." 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? tought 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 hosannas to the Lord, in wearing robes, and being enthroned in gold. with crowns upon their brows and barps and palmbranches in their hands. You have heard of these things, no doubt, in times past. You can very sensibly defect the difference, between the notlors the a entertained and the notions that are broached and accepted at the present day.

Now the departed are not so far out, now they are hovering around and guarding you, taking an interest in your actions, though of course it would not be orthada e to believe they come cisibla before you. But while these same orthodox people believe that the spirits of the sainted dead hover around with watchful care and gnardianship, and as messengers of God in know. the progress of the race, they may as well got a little This question of the nature of death and the after further and take the whole of Spiritualism, as well as dom and love and astice of Gold, is hold, sure and perthought, that there are only two states? and we ans spect is met, and he teels within his heart that God is swer that mankind, putting this question, has a right answer to the question propounded, and he does not return. 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 Hife I can see use, and the manifestation of unfoldment, development, growth; I can feel myself dilating day, by day; in death I can see the blissful avenue to the glorious city, and the portals of the tomb are now no longer dark and gloomy: there are happy lands beyonds, their part we are onlie prepared to admit, but that they it. I know that death is not a sleep foreyer, that I am "all meet these requirements on the Joyand plane of life immortal. Erlends, in Every act of life, be at good or bad, in every matter that you engage in never mindwhat 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 upthe evidence of it is universal on every side of you. The glories he hath decked Nature with the benefits he hath planted in the world for you, the bright powers be 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 foreshorten when the tomb is reached, or do these things go beyond it? Doyon 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 ling, you will inevitably fait in thoroughly realizing the 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 those popular understandings of the religious requirements. we have only to say concerning them, that all who feet the necessity of the popular interpretation should take that popular interpretation, should hold just to it, and folial it literally and fully in their lives. We do not want any one person. In the world to abandon an ideathey consider to be good, righteons 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 east 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 hagrown 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 mas, all referring to a possible future, unless he can in a cre you can work out the successful issues. some degree estimate what kind of a being he will be reason, judgment, affection, extinguished at death? Is everything that makes up a mental and moral man nontaken 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? which attributes God himself created.

We believe that nothing can be annihilated, least of munion with the inhabitants of the beyond; they know all the soul; and taking that reasoning, are we pre-

powers, and the preservation of them in all their purisation after death groundly be the same conscious, menty, as incontestable evidences of that great future that - (al and moral indicated women, with the same instincts you are to enjoy after passing through the valley of affections, judgment and reason that you pessess now the shadow of death. Here, then, the incontestable [that you will, be then on the threshold of a wider and evidences that death Is not the end of lite being pre a healthier life, where reason, indement, ancetion and consciousness will be continually and forever expandmis, where you will be growing greater as the eternalarges 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 apportain to it, whatever regulither of existence it may be in. The brief life that you live here can but poorly anord 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 Labares and shipricons ings of this liftle life, that is, isot long chose the tomake a really/great, and noble man or the best of four that for the little railings of this short life some are to be dootned to everfasting and operant masery. Far more In decordance with the religious resumements of juan that he should be made bittle eater wherever the provi define of God is there is hope for the near and stinthe providence of God is omnipressing there is hope for every living sold in the world.

The religious requirement, then, is that man should know something of that future, that he may be able to test the present by the future and see whether his lite 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 require ment is contained in the one thought that he needs knowledge, that teath which makes long tree, that rienterousiess which lifts him above the misery and in norance, that remarkation anserouses, which into mis him of the aternal consciousness of his own being, of the truth that God, importably and man's soul are im mortal and eternal factors in the constitution of the

This bying case to controuch, department. Mack religious requirements, concerning God. The truly to a gious mind intuitively, so to speak, receives the exist thee of God and the operation of his powerph every department of lite, and feels that without the cheriffin spirit of the divine life the maverse weight be closed all things dead, and be noting ossible;

The truly reflerous mind intuitively comprehend the great and glorious froith that God is a creat reality, and that his power, and providence and wisdom and onder ment are alike commission, compotent and compact cut; that he has made the universe and man, that he has laid out the plan whereby man, can be "reliaiously developed a that not mankind but God peode hand up ha ture, and he knew wisely and well how such natural should be organized. If man and should 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 greated selentist the world may have ever known, the most die cath say is, such is the law, because it is the law; that is all we

There, then, we may say, our trust, in the infinite wisthe great reality, the centre from whence all things

Thus, then, the value of slite, the nature of death, the character of immortality, a hellef and knowledge, or The existence of God, are the four great religious re quirements of man to day. Now let us ask who mins isters to these requirements? Shall we be told the hmeh?, H so, we will ask, in all kindness, et church? whose churchy what church? That all do man life is a question we are not prepared to answer. the affirmative. Are: they not about interested in the preservation of ereed and dogma in their ancient in jegrity, rather than the scattering aproad of the universal principles we have been discussing. It may be be cause they know no other and see no agrees its for any on this earth. The goodness of God is incontestable, other. We can only hope that they may be illuminated sometime, that the benefits we have stoken of may be

found in their midst... But the religious renurrements flowing out from and versal 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 aB things, hold fast that which is good-scriptural and divine injunetions; you may said a follow them, and thus far go with us upon the road we have sketched out and find yourselves benefited and blest. While you trust solely and only to what we may truly call theological teachuse of this life, in coreprehending the nature of death. and in feeling in all its fullness the power and presence or the providence of God.

Philosophy! well, it may aid you a little. But phi-

Josophy 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 patth; it is none of her business. There is another department here that strives to make mankind better; that labors with all the zeal and enthusiasie that can animate the breasts of philanthropists to elevate the human kind. They are injudeis, 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 suc cessful 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 opdeath? It is useless for man to build up religious, it is peration entirely repudiated? It may not be. You useless for him to formulate creeds, doctrines and dog-1 must begin from the very source and essence of being

There is yet another class who do not find very juuch when he enters that future life. Are consciousness, favor, who are scorned at sometimes; who have had sundry very hard knocks bestowed upon them, and who have been most jubilantly crowed over by certain would be scientists, who think ther are going to disabuse the minds of the people of all ignorant notions, and that their proud mission is to be the exterminators of There is the question. How is it to be answered? We superstition in whatever form it may manifest. Spiritcan only say that consciousness is the attribute of the andists they call these people. Can they do anything in soul; that reason, judgment, affection, are attributes, these directions. They have realized that man is a and qualifies belonging to all souts, which souts and papiritual being; they have tested the character of the passage of death; they have had experience of comsomething of the conditions of immortality. Three suming too much when we lask you to accept the die- separate portions of the problem that we have been

discussed a to-might are supplied that they have not a digits considered by a substituted, and had communion conserving and fitting other one took and them? they are the enough and to be content to know that be to be no bitled He i tool. They are a mount officer the day, a love and Wisdom of a Fafter, to do not reclass come in that opposition of a rapher, or or respectively. In that this R knowled that his love as hypothesis will be need for a section in that can be said to be read the form very order as the either can be said to be read the selection. entistate esthert can 1938 of an emerce consistency. We say the soft of the first problem of the Philosophy of Richard of these prophets was a preader through the relation of the Philosophy of Richard of the relation problems in September 1939 of the relation problems in September 1 Spiritualism depraying the minds and monals of the people to Weight the allegation to the in the teeth of e whom do to You Spiritualistic confidential de-

the comparation of the end of the comparation of th geth as grip sign and for different emers, spengths. Met beart of this is, and consequently cannot be read

points we have enders true nonexent. In which is all the second on sinestance trends homeomores, the laws of proper deals of the place does of stands of stands and to tolland matter are the same; if it the setwo sciences, incorporated places are to the first second, her titled of the same substance in although conditions, becomes for just only on and a condition with a me. That the sensitive qualities of times are lefter sented that is true to be a made of the sensitive of times are lefter sented. That is true to be a made of the sensitive of times are leftered in the property of the sensitive of times are leftered in the sensitive of times.

kind high, as a resolution shift or laid mobilet life in southest agents, capacitated to country what they renumerics of the second had by all greenerfore of the presidence for that he may be not at all the control of the first that the limit we have not have only being the construction on this we have noth the only being the constructions by whatsa high we can only high we take a not every one will have realized the being the off will inspire bine or for the more to very The CD of was inspiredance. Let be more revers to division himself as consided by latered to give other set the reaction to an insert preparation at the set of the more problems to the content of the set of the more problems of the set of the will that that the research and the essentially the eparation from physical phenomena. or his filling and he will that that the residensing and ligher they are correlated dynamically, and it is have been about the residensing a small ligher they are correlated dynamically, and it is a small a more and a first configuration of the small small small lighter than any obtained comprehension of puress, to remitted deteater to lest over educate as

and state of the s and those has the element of a sunt an , (4 b) distinct laws finist be false. his block over, and his estational, shall not be ferferted. when he was some body in that this doctrible will a the first pothern to held the bestern Not us there are now to sold at the pile peak in made by a two second bloom in it of and dige y minimages of the same well-defend in the footbloke strongers, I we are dealth or and its off the footblokers and the footblokers and the footblokers and the footblokers are dealth of the footblokers and the footblokers are strongers and putpers and postblokers are footblokers, and putpers and postblokers are footblokers and putpers and putpers and putpers and putpers and putpers are footblokers and putpers. perspecies of a market when market has been offered as the the product and large two

Land Technologian a there in this edite place "That two, setul or give and grief, that would maked to make that is but the first over the property of the property of

Definition of the second of the wind of the moderate of the moderate of the moderate of the moderate of the ground had marked by the NA thicking up, another heap of earth." More the moderate of the moderate Cheliches a chere V. She was dead. No loop of beautiful and

calm, so free free trans of pain, so fair to look upon. She seemed a seriesture fresh train the hand of freed and waiting for the breath of life. hand of tood and warming by the decented the short one who had lived and suffered death. She was past all help of treed of it. We will not wake how.". All I sale only Ship, A to 71.

"The hand soon storped in the midst of them, the light that had always been feeble and dry." Hard the west transpanency, went out.

Hard thous clope ".

"For a noment the closed eyeints tremided,

"For a noment, the closed excitals tremided, gand the faintest shadow of a smile was seen. Flius clinging to that slight spar within her arms, the mother drifted out upon the dark and mystic liea, that fells round all the world." Domby and son, Vol. L., shopet.

"It's very mear the sear! I hear the waves!"
The light about the head is shining about me as 1 go? The old, old fashion, that came in with out first garments and will be uncharged.

with our first garments and will list unchanged until our race has rub, its course, and, the wide firmanent is rolled up like a scroll. Ob! thank God for that older fashion yet, of immortality! And look uron us, angels of young children, when the swift river bears us to the ocean.

In this round world of many circles within circles, do we make a weary journey from the high grade to the low, to find at last that they lie close together: that the two extremes touch, and that our journey's end is but one starting place?"-Ibid, chap. 54.

22 The year 18st will be a mathematical onriosity. From left to right and from right to left it reads the same; 1s divided by 2 gives 9 as quotient; st divided by 9, and 9 is the quotient. If 1881 is divided by 2009 9 is the quotient: if divided by 9, the quotient contains a 9; 1 if multiplied by 9, the product contains two 9; 3 and 1 are 9. If the 18 be placed under the 81 and added, the sum is 90. If the figures be added thus, 1, 8, 8, 1, it will give: 18. Reading from left to light is 18; and reading from right to left is 18, and 18 is two-ninths of 81. By adding, dividing and multiplying, nineteen 95 are produced, being one 9 for each year required to complete the century.

The Leviewer.

I A REMARKABLE BOOK.

to: A litter of the Banner of Light.

that can be greater claims to originalize than a new work entitled, "Substantialism, or the Philosophy of Distrom, Mars. French store, and discusses the greatest philosophical ques tions in a masterly manner, without fear or favor, and with the utmost freedom of thought. It leans on no should be in a few amounts and a spirituitity of no obttherity in considering the observation of thought of the spirituitity of the subtherity in considering the observation of the obttherity in considering the observation placetime principles apply, and the subtherity in considering the observation of their first forms of the subtherity in considering the observation of the subtherity in considering th has first into all the providence by their equal application to the most which differen-mentally were as a second of the providence by their equal application to the most which differen-tiated departments of universal existence, well during to in the set of the human case. The respiration of free thought as the only blavine tex-

The spire has state to make the first content of the state of the state with a their hashed in white reputers to and we the formation of the first content o of appropried without the exercise of napolith eight happy have references to steem equivariant transformal. We will states of test and begins of monomialment in and may be the experiments we have to highly to the end of and expressed to their constituent assences, whelen through the experiment of their constituent assences, whelen through the experiment of their constituent assences, in the experiment of their constituents of the experiment of the experiment of a sentient organism, their special constituents of a sentient organism, their special constituents of a sentient organism. organism for a sentient organism, their spacial con-operation of the standard consideration in wholes are all these and consciously distributions is become re-way given the extent to act in their to high came. Defendand they are instinguiscously transformed into were, and the general properties of the things to which they were constituent; and consequently "that the cention, and nob-senticly entitles that make up the objective utilities within which man is cestabid are interreposited within and he has subjective Afther body or induct by investigating them disconnect, celly. Hence the popular assumption that inlind and what is termed "matter" are distinct, and are govern-

The separation tasks upon which the author feithds up WVIS system of cosmogony, embracing every formathen down to the atmost parentle, meluding all psy at the state west in our the death, and otherwise and no try hadring well as material place If there is booken to keep project intender they will, formered is, that substance is inherently with and clas-Method of Victorial to keep people into detailed the will.

The pose of the later years of confidence in the later will every core, and of the confidence and the pose of the later will be posed of the later will be confidence that will be called by any confidence and the pose of the later will be confidence and the following the later will be posential. That is well as a post of the later will be confidence and positive power of make the confidence and positive power of make the confidence and positive power of the later will be a positive will be a positive power of the later will be a positive will be a positive power of the later will be a positive will be a positive power of the later will be a positive will be a positive power of the later will be a positive will be a positive power of the later will be a positive When the self stanger Is his the deed for condensation, it is Street to be it is self-time corner and their tarchest. and the two ast and reset upon a uch other, and Interof the flery addition in toward thee with their re-Stretty counter or opposite conditions. That these use recognition for any letter of atmosphere sofall sube Probat from the braver of the whole, down to its ist at this so that everythand but is a type and rep-*httett of the condition is a whole. That all formation and wromath by the rentration of sail stance into moriel with they mare fied latiness beings, within turner sphere's,

The control of the co

Of the tape Canad Bank hat a cost a recount to a Mings. this swam rice the expression extremer and east or that self-scale in the office time phenomen ... The great citout of the self-cities of the segments to be to give recommendational service through substitute mena as non-telespossible, and there's not interfere partition prevailing systems of thought on, their light Costions, by hiving it down as an axis of that there is to conceivable come chon or an ibiavont at verte tween them. But this with is an enders or to demonstrate that they are intrinspally and prictically one in their modes and laws of orgration and combines the metal hysical and selentific methods of thought and Inquiry to an extent, algebraicher beyond what scientists and philosophers, have ever thought of

Twenty two dentifies any Plate Longlit that Mells were inpute by the constitution of man, but he did not tell us how they came to consenousness in our minds, This the author of "Substantialism" has done, and it is the basic principle of this remarkable work - that it is the essences parental to the forms of substances corblied, whose modes of notion represent their essential qualities within the organs of sense, by which they are subjected as sensations that become our thoughts, in Virtue of their combination with like essences constituent thereto, in which like modes of motion or dynamic qualities are lunate, or inherited from like parental moldings

At shows the fallacy of the popular assumption that absolute truth is unknowable," by showing that relative truths are isolated expressions of their absolute or self-conditioned relationship as an inscretable whole The absolute, as the unity of substance, space and time, in their entirety of force, form and motion, embraces all conditions, past, present and future, hence is an attribute of all forms of substance, both in their absolute self-completeness and in their absolute progression, thereby precluding the possibility of an "unplace?"—Rid, chap. 3).

"A cricket sings upon the hearth; a broken child's toy lies upon the ground; and nothing else remains."—Cricket an the Hearth, chap. 3.
"I am going to heaven! The sunset is very near! and the child who went to heaven rose into the golden air and vanished." The ULiber Storm lute does not necessitate h knowledge of absolute

Values. In a work, so vast and enevelopedic, and covering such a universe of thought, it is impossible in a brief review to give any adequate idea of its contents. This can only be obtained by studying the book itself. It is no ephemeral production of a day, to be perused and cast aside with no more thought, but is evidently the tient : if divided by 9, the quotient contains a 9; result of a life long study into the widest and deepest branches of science and philosophy, and bears the stamp of originality on every page. The philosophic Ideas, put forth for the first time in this terse and definite form, mark a new era in the history of philosophy. For the first time in the inquiry into the relations between the subjective and objective, the mental world within and the material world without, has it been shown how, on universal scientific principles of nine months."

action-action that inless in every part of the universe that mental phenomena are the inter-repetition of the physical within itself, that the same laws and modes of action that provail an matter, are also the daws and modes governing mineraged the profoundest conclusions of the great man apt y-feat philosophers of the past, and the most important and grandest doc-Anid the multiplicity of Tooks that have been write, tribes of modern scientific associety and their demonstration ten en science and philosophy, there has been no one stration as well as harmour, among in the results of the

PRANKLIN SMITH. In thorn, Mass.

THE CIDER MILL. BY JOHN C. WHITTER.

Under the blue New England skies: Flooded with sunshme, a valley less The mountains clasp it, warm and sweet. Like a sunny child to their we ky feet. Three pearly takes and a hundred streams Lie on its quiet heart of screams. Through its trees the somest smalght shakes. And the whitest likes generic lakes. Hove, off! better than I we can tell. Its every rock and grove and dell; But most I love the yor where the rill comes down by the gid trown ender milk Above the elear springs grande out, a And the upper meads ws wind about Floor join, and under writers flow. The ind knolls where the file breech while stocks grow,

To rest in a shaded pool that keeps. The oal, tree clasped in its crystal deeps

Down from the old dam's broken walls.

Short twenty feet the water falls

Spatters the knobby boulders gray. And, Lauching, hides in the shade away. Under great rocks, through tront-pool still, With many a tumble down to the mill. All the way down the ant trees grow," And squiriels title above and below. Acorns, beechnuts, chestnuts, there Drop all the fall through the hazy alr; And burns foll down with the curled up leaves. In the mellow light of the Larvest eyes. Poreyer there the still, old trees. Drink a wine of peace that bath no lees. By the roadslife stands the elder mill. Where a lowland summer waits the rill.

Agreat brown building, two stories high On the western hill-face warm and dry, And odorous piles of apples there Lift with invense the golden arr; And heaps of pumice, mixed with straw, To their amber sweets the life thes draw The earts back up to the taper door And stall their treasures in on the floor. Downsthrough the toothed wheels they go to the wide, deep clder press below, And the serews are turned by slow degrees how non the straw-lable order cheese:

And with each turn a finier stream trass from beneath the grouning beam An amber stream that gods might slp. And tear no morrow's parefied hip: Put wherefore gods? These ideal toys Were smiless to real New Earland boys What classic policitiver for such thailling touches through it melt, As throby teetric mone a strick, Whom Loyish tips the cidea draw? The year's are heavy with weary sounds; And their discord life's sweet music drowns,

Roy yet I hear, oh! sweet, oh? sweet, The fill that bathed my basis brown peet And Vect the cider diffs and falls on my inward ear at litter Vals.
And Thead at times a said sweet dream To the hall-ding of that little silenin. And I sit in visioned autumn still. In the sunny doors of there ider mill.

Betsey Ross.

Now that the modern Penelope is stabbing her white there is with the point of a crewel-needle, and setting the aesthetic hulrush in faithful Kensin ten colors on screens and panels, it is interesting, says the Washington Post, to reall the achievements of our grandmothers in the Airceation. In the quiet old days before the extinguaction, noisy and aggressive, drove draw and womanly handicratts from the field, they did some work that was greatly to their direct, and wemanly handicratts from the field, they did some work that was greatly to their credit, and cone of thom at least has been embalmed in the ancien of history by means of her needlework. She yas the genius of the selssors, and with that good blade Excalibur she cut her was to tame, and to tune. Gen. Washington himself was recised, to enthusiasm by the definess with which Mrs. Betsey Ross, of Philadel, phila folded grabent, at one fell stroke, a white phia, folded end ent, at one fell stroke, a write sating stat. (For fifty-six years she made flags) years engaged in laying its ocean cables, and compression stat. (For fifty-six years she made flags) ingits world wide circuits. We meet, too, in the rooms for the atmy and may and Col. George of another, who with equal fidelity and yeal has planted from the consequence of the first flag of the United States, i its transcontinental posts and stations. oss she tande and Thomas Paine, who seems to have had a tinger in every rec in those good old colony times, showed for how to set the stars on the flar. It was at one time proposed to ouit the eagle from the new flar, but against this Paul times, showed that. It was a than It was a eagle from the Jones of design Besides being dag-maker excheral government, she was ever, and furnished parlors, an artistic up theatres and let self, but cave e-She not only worked her-Syment to all her, relatives: and friends:

treet, also, and although a anger. But for her, it Onaberša irrest at there we ald never have been any Marseillaise Lyman for r was the refrain of a ringing way, one, written and sung by herself, which laise livma : for Lil's the key-note of that won-To these times that tried men's derful chatit ands she was went to walk about the streets when theory were departing giving awny flags and singing with immense enthusiasm such senand siming with jumense enthusiasm such sentiments as that "a soldler is a gentleman, his hence it has been and he that won't stand by his hiz will ne'er cand by his wife!" It was the tinging retrain of hersong, "Away! Away! for Arms!" that this caught the ear and kindled the imagination of the youing lieutenant of artillery, where it has caposed "Chant de Guetre de l'Armee," which later was maned the "Hymne de Mais Blaise." Being a Friend, she had consciences to be ettors to sitting for her portrait; but is me artist who had killed his conscience's to be a grayon miniature of her, and the reproductions of it show a woman of a conscience's tole a grayon miniature of their and the reproductions of it show a woman of a "nomely countenance," which tradition says was radiant with life and health and energy. She possessed great contraction; there was healing in the longing to act by hands, and when the gallow fever yagid by 170%, she mirsed the sufferers with a success which wom for her from Dr. Benjamin Rush the minion of "Monicial Quakeress." She was, in tact, a leading medium. But it was us an artistic decorator that she won a great reputation, so that no public hall or building was considered complete without some of her hangings. sidered complete without some of her hangings. On the whole, a remarkable woman in her day and generation was Mrs. Betsey Ross, Miss Elizabeth Grisconi "that was."

---爱了Under the heading of "THE FIRST Is-HALLITE," we find the following paragraph in

the Philadelphia Record of Oct. 23d: "Before Judge Briggs, yesterday, Moses Meyers was convicted of breaking into the clothing establishment of Leon Oppenheimer, by whom he had been employed, and stealing one hundred and thirty-seven dollars worth of clothing. Moses claimed that another man did the breaking and greathe clothes to him. Judga Briggs Moses claimed that another man did the break-ing and gave the clothes to him. Judge Briggs, in imposing sentence upon the culprit, said: 'You are the first Israelite that I have ever seen convicted of crime. There is no class of people that can claim such a record for the observance that can claim such a record for the observance of the law as your people, and I am very sorry this has happened. The rest of your fraternity must not be judged by your action, for you must have fallen very low to have committed the crime. I have inquired into the reasons that preserve your people from crime. I know of but one munderer who was an Israelite, and it is a question whether Eubonetic was with: it is a question whether Rubenstein was guilty. There are no murderers or suicides among the Israelites, for there is no resurrection for the murderer or suicide in that faith. The prisoner has east a cloud over his people, for which they were not responsible. The sentence of the

A Welcome to Dr. Peebles and Farewell to Mrs. L. Pet Anderson at San Francisco.

To the Politer of the Banner of Lights

Saturday evening, Oct. 11th, Is now somewhat, memorable among the Spiritualists of San Francisco, as the occasion of an exceedingly pleasant gathering at the parlors of Mrs. Anderson, to extend a greeting to J. M. Peebles, now speaking here. It also afforded an opportunity for a farewell meeting with Mrs. A who soon leaves for the East, in obedience to the wish of her spirit-guides.

The falling rain did not prevent an attendance which filled Mrs. Anderson's pleasant rooms, and there was an atmosphere of harmony, and an inspiration upon every tongue, which quite reminded the writer of simflar gatherings in good old Boston, which Hattie Wilson, Maggie Folsom and other mediums used to have. when John Wetherbee, Dr. Richardson, George A. Bacon and the rest were always ready with a word "fitty spoken."

The opening remarks were made by C. M. Plumb. which, as they were in writing, the company requested should be furnished the Banner of Light for publication. They fail to represent the interest, inspiration and depth of spiritual feeling which was manifested, for this was one of those seasons when each word spoken seemed the best.

Mrs. Anderson responded briefly, and Mr. Peebles more at length, and with great interest. After alluding to the present occasion, and to old Herald of Progress times, he spoke of his trayels. Two items in his remarks were specially commended by the spirits who spoke subsequently. One was the indifference he felt as to the color or complexion of the people he met, all of one common family, which brought out "Sambo" in appreclative response. The other thought was his well-known habit of revealing in his speech and conversation the sunny side only of his wandering life, which was justly commented upon most favorably.

He was followed by Mrs. Hendee, at first in her normal state, but soon lost in the superior power of her inspirers, who were as usual, full of eloquence and poetry. Mr. J. H. Mott recalled some interesting Washington reminiscences, when fifteen years ago he first met the three, Messrs, Peebles and Phimb, and Mrs.

Miss Clara Mayo gave fresh and beautiful eyldence of the power of her spirit-galdes, who gave finely inspired addresses to Dr. Peebles and Mrs. Anderson. Remarks were also made in excellent spirit by Messrs. Rider, Silliman, Mayo, and Balley, and Mrs. Altkin, the three latter under spirit control.

Among those present were Dr. A. Morton, Messis.

Borneman and Clark of the Sub-Treasury, Prof. Silliman of the High School, and Mrs. Robinson of the Oakland Schools. The impression the evening left unon all minds was increased confidence in the importance and success of Bre. Peebles's work here, and as surance of growth among our local mediums and speak-

The rain kept many away who have met Mr. Peebles at other gatherings, notably Mrs. Matthews, the efficient President of the Society, and her devoted companion. Mrs. Morton, a home infedlum, whose rare powers and exalted spiritual work are known in Boston as well as upon this coast, and Mrs. H. F. M. Brown, the devoted worker and friend.

I regret my inability to do more than transmit a copy of the opening remarks, which were as follows:

Let us imagine ourselves the untutored Indians, observing the labors of the advance parties engaged in constructing the overland telegraph. How natural and inevitable would have been our criticism, if not indeed our full persuasion of the utter madness and folly of those who first came and dug little holes in the ground, at long intervals, and then followed and uplifted there-In tall, slender poles, destitute of roots to grow or branches for leaf or fruit! Surely no more absurd or nonsensical work could well be conceived than that of setting up sticks in the air, too far apart for even the child's play of tumbling them down in a row!

And when at last the little wire was suspended, how useless it must have seemed for any possible service in the transmission of passengers, freight, or even letters. Externally viewed, the telegraph line was a humbug-a fraudulent form of professed materialization. void of external means for the application of scientific tests, even by one of Dr. Beard's experts. At required some recognition of the spiritual side of even this great work to properly interpret its significance or estimate its value.

Have I dwelt fee long upon the Illustration? It points the word of lesson which this morning came douting, perhaps over some of these later wires, luto my-mind, and found expression by my hand.

Externalists may, and doubtless have criticised these labors and movements as useless if not purposeless, And even we whose laim to have half opened our eyes and ears to the Divine light and angelle voice of this new revelation, perhaps come far short of justly apprehending the value and significance, the beauty and richness of these and other similar labors, which seem The varage normalic alights and pilgrim wanderings. The last time I net our friend and brother Peeble

was in the office of that much esteemed co-laborer, Dr. H. B. Storer, of Boston, who was at the time in a hanphyroceptive condition, and the entrance of the pilgrim within the office door brought an encompassing presence, which I wish I had the memory and the power to describe to you as Dr. Storer did to me when

Mr. Peebles had left. It is enough now to say that there came with him not only ancient spirits, but an Oriental atmosphere, which like a halo-enveloped and surrounded this spiritual traveler. And from this influence, or from those attendant spirits, we received the impression not only of the necessity which compelled the wanderings of this traveler, but of the enrapturing sphere of gratitude and blessing which these spirits bestowed for the work they

were, through his wanderings, able to accomplish. We may not understand it. It is not now necessary that we should, any more than it was for the nations to know why the telegraph poles were planted. But of this we may be sure; no spiritual movement is without purpose : no spiritual effort without value. ..

And doubtless we shall some time know how wonderfully potent and important all these movements. these comings and goings, these Journeyings and restlings are. And I speak with the hope that we may not wait for the full revelation of the spiritual significance of this work before wishing Bro. Peebles good speed She wits, 1 and success here and elsewhere, even to the extent of yet another tour around the globe, if his guides so direct his steps.

I should do injustice to my own feelings, and be equally unfaithful to the truth, did I not improve the occasion our hospitable, genial and tender-souled sister, Pet Anderson, has furnished, to say that all these words are equally due to her in her less extended, but not less conscientious travels in obedience to her spirit-guides.

It might be easy for us, to whom the work is given of staying at home," or to some the harder task of staying-without any home-it might be easy for us to speak lightly of these long flights and journeyings, and perhaps think half enviously of those who thus wander. while we stay. But neither judgment, criticism nor discontent should have place in our hearts if we value spiritual effort, or would realize spiritual progress.

I know I speak the earnest sentiments of all who are here, and of many who are not with us, when I testify to the guildlessness, sweetness and purity of character and life which have characterized our sister's (Mrs. Anderson) career; and how nobly through sickness, deprivation and corroding care, she has pursued her quiet, gentle pathway, planting in many hearts the good seed, as doubtless she has in many soils the needed magnetic poles for the better work of our spiritfriends. And as she goes East, and possibly Bro. Pecbles West-if indeed he enter upon another "revolution "-we may cordially invoke the richest of Heaven's

blessings upon their paths. Of those mediums who with similar adelity and earn estness pursue their several "home missions," it may also be said, their work is not less important, their de-

assurance of ultimate fruition and reward quite as per-

There are yet others here, as elsewhere, who perchance feel that their humble lives serve no purpose, their positions till no high demand. May I ask for a moment more to read to even these a simple lesson?

Reyond the walls of one of the great cities of China, upon a vast agricultural plain, there stand four huge rigid columns or pillars, rising high above the plain. Upon their summit a mammoth bell is upreared-one of dimensions far beyond any within our knowledge. Its surface is covered with inscriptions, Scripture readings from Confucius, serving as a silent teacher to all who see and read. But the bell has another use. The region is subject to protracted drougths-an absence of rain not even the priests, with all their burnt offerings to $J_{0.88}$, are able to overcome. When all cise fails this mammoth bell is rung, and rung continuously. Numbers of stalwart arms join to relieve the labor of striking the heavy blows which peal out a loud clangor and alarm. The perpetual strokes of that huge tongue of fron, sending out one continuous stream of successive vibrations upon the atmosphere, never fail at last to bring the blessed rain. The priests were wise philosophers, as well as theologians, and well knew why the god of the rain-storm is pleased with this incense of perpetual sound.

In like manner, my friends, every angel-commisdoned medium and messenger is a vibrating evangel, held aloft to give out the continuous stream of pulsations which fail not to reach the spiritual reservoirs, and bring the heavenly baptism our famished hearts so need.

And we who perchance have no higher commission than to stand as stanch solitary columns of strength and support for these chosen ones, to uphold the hands and cheer the hearts of these messengers of the upper world, have no mean task tald upontus. The foundation-stone, though uncut, is as essential as the finelycarved crowning key of the arch.

And angels know that the over-burdened and underpaid mediums of to-day need all the welcome, all the encouragement, all the money and cheer it is within our ability to extend to them. And if we do well this simple work.

To do the one thing you can do, you only,
"However humble, or whate or it be,
For this the angels would leave heaven lonely
And dwell on earth, that blessed slight to see !"

. A Rift in the Cloud.

When such an ultra-conservative paper as the Boston Advertiser expresses itself in language like the following, there is indeed hope that a clear appreciation of the tremendous injustice which is being meted out to the Indians by this government is rapidly dawning upon the popular comprehension. We extract the sentencesand they are golden ones-from a recent editorial in that paper, called out by the new war on the Utes, and headed "The Old Story":

the Utes, and headed "The Old Story":

"The circumstances that have brought about this calamity are not very clearly known, but from the story of the dispatches they appear to be not very different from those which have caused the majority of recent Indian wars—namely, the utter failure of the government to fulfill its obligations. The report is that miners and others encroached on the reservation, which exasperated them to acts of retaliation. Thereupon, representations were made to the authorities in Washington that the Indians were rest-less and troublesome, and wandering from the reservation, and troops were sent out to force them back.

There is no intimation that it was any part of

the duty of the force sent forward to protect the Indians from the energachments and molestation of the white man roaming over their reservation. The government never regards it as any part of its duty to do that. It sets apart and reserves to Indians forever a certain definite region of country, makes fair promises of care and protection if they will remove to it, but habitually neglects every obligation it assumes as soon as ever gold-hunters or covetous white emigrants defy the rights of the Indians. Instead of sending troops to keep the white men off the Indians land, they do nothing until the red men, exasperated and desperate at the treachery of which they are the victims, undertake to defend their land or leave the reservation, which is a reservation only in name, when they are reported as troublesome, and forthwith the army is sent to reduce them to submission. of the white men rearning over their reservation

reduce them to submission.

Perhaps we ought not to say it the Government! never tells the Indians they shall be protected. It frequently tells them soy but it does not keep faith with them. The whole history of our relations with the Indian tribes is a scandalous hoating, perhaps over some of these fater wires, into any mind, and found expression by my hand.

We are scattered along the pathway of another telegraph line, and to hight we meet one who has been for father in Indian wars are not so much the victims of savage favority as of their own government's cant of honor in dealing with the red men.

There is no remedy for these costly wrongs committed by white men except that which has committed by white men except that which has lately been proposed, namely, opening the courts of justice to the red man, and giving him the right to defend his rights by civil and criminal process. Give the friends of the Indians the privilege of invoking the law in their behalf, and they will be much safer than they can ever be when dependent upon the good will or the favor of the Indian bureau, or any combination of officials having absolute physics when we were their officials having absolute power over their destiny.'

Parker Memorial Hall Lectures, &c.

Parker Memorial Hall Lectures, &c.

The Method of Spirit Influences and the Nature of Death, by J. M. Peebles, M. D. Boston:
Colby & Rich. 12mo., pp. 66.

This little pamphlet is one of those fruits of the New Dispensation of which Spiritualists may be profid. With lips touched with a live coal from off the altar of Truth, this modern prophet lifts up his voice to proclaim the glad tidings of a present salvation from self-ishness and error; to call upon his fellow-believers in spirit-return to "pray for the dead—for the morally dead in this world, and for the so-called dead in the higher spheres of the spirit-world"; to enlighten mankind on the nature and method of the work that spirits are doing for humanity, and to describe the different spheres and employments of the after-life. Rarely have we read anything so cloquent and instructive as these inspirational lectures prepared and delivered last year in the city of Boston. What, for example, can be more inspiring than such a trumpet-sound as the following peroration:

"The struggling, changing childhood of Spiritualism is steadily, surely, merging into a thoughtful, substantial maturity. Its exeroscenes are falling off and it

is steadily, surely, merging into a thoughtful, substan-tial maturity. Its excrescences are falling off, and it is putting on the whole armor of a sterling, religious manhood. From the truth militant it is already a long

manhood. From the truth militant it is already a long way toward the truth triumphant:

'Hook down the vista of time, and I see doubt giving place to faith, and faith to knowledge. I see tyranny dying upon the plains of freedom. I see superstition receding before a rational religion. I see error giving place to truth; vice to virtue; bigotry to toleration; monopoly to coleperation; individualism to communism; lust to love, and discord to harmony. I see Thew heaven and a new earth. I see the burning of the tares, the gathering in of the golden sheaves, and a very Eden of peace and good will crowning the world, and baptizing its very heart with the pentecostal fires of purification.

and baptizing its very heart with the pentecostal fires of purification.

"The hearts of advanced Spiritualists thrill to-day in harmonious union to the beautiful truths of the Divine paternity and maternity—to the brotherhood and sisterhood of all races—to the eternal enfoldment of all souls, to the overthrow of all sin, the destruction of death, the defeat of hell, the triumph of heaven, and the complete victory of Christ over all the powers of darkness.

arkness.
"Can you not say with me:
"I have fed upon manna from heaven above;
Have fed upon manna from heaven above;
I have looked on a land where the sun ever beams.
And talked with the angels in mystical dreams;
And, though some visions die away in their birth,
They still leave the trail of their glory on earth?"
"With the following tribute to any deer medium."

And, though some visions die away in their birth, They still leave the trail of their glory on earth?" With the following tribute to our dear mediums, upon whom the double-distilled scorn of an unbelieving world is heaped, we heartilly concur:

"Mediums who are inspired and guided by the Christ-angels of love and wisdom through mediatorial, ministering spirits, grow genile, beautiful and serenely spiritnal. They become almost transfigured while yet in their bodies, and can say with the sad-hearted, yet trusting Jesus, 'I have a bread to eat that ye know not of. Thy will, oh God, be done!'"

On the whole, the most pure, unselfish and Christ-like character we have ever met is one of these despised mediums, and the whole life of such an one as Mrs. Conant—we were going to say the late Mrs. Conant, but that would be to Ignore the many times she has returned to earth-life—is one to which Spiritualists may confidently point when they are reminded that "by their fruits ye shall know them."—Mind and Matter.

A very rich man says: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since, for my lodging, food and

votion and faithfulness just as commendable, and their | clothes."

Written for the Banner of Light. MY DAY.

NOVEMBER 15, 1879.

BY GRACE LELAND.

This is my Day of days, and I am glad For the memories twining through the years so sad The skies are bluer than their wont to-day, The white clouds whiter, and the earth more gay:

The grass is greener; all the flowers that bloom In their bright petals for my joy make room; The grand old forest with new meaning thrills:

All Nature's sympathy my spirit fills. Away, ye cares; away, each fond regret: For face to face my loy and I have met.

No room for sadness in my heart to day, While in th' enchanted realm once more I stray.

No longer do I wander sad and lone, A loved voice whispers softly-" All my own!" I look in eyes where I have found my home:

Oh! must I from my Love's sweet shelter roam? Let silence rest on years of lonely pain. For this day opes my world of joy again !

'T is not all past; its light beams brightly down The passing years, and gently lays its crown

Of glory on my head, till heart grows glad In memories sweet, forgetting to be said. And still I see the radiant angel Hope

Point to the portals which sometime shall ope -At dawn of morning, when this night is o'er-And hearts, here sundered, meet to part no more!

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.-Helen Mar writes: "As the goldon sunbeams kiss with a sweet effulgence the genial face of mother earth, awakening into new life the fairy buds and rich blossoms hid within her bosom, so does Joy and gladness shed its sweet incense upon human hearts; and like an o'erbrooding dove of peace, bearing aloft the banner of hope as a beacon-light to souls sitting in utter despair, comes the assurance of better times and brighter days for all. None can better appreciate the incoming of a new light from out the darkness of the past than the First Association of Spiritualists of Philadelphia. The white-souled messengers of love that have for the past third of a century been growing in power and in strength each year, seem to have taken fresh courage and awakened a new life in the ranks of the falthful adherents to the cause of Spiritualism. We have had such indisputable evidence of this in this goodly City of Brotherly Love that our prayers and thoughts go forth in tender love and sympathy into the invisible realm in praise and thanksgiving. hearts; and like an o'erbrooding dove of peace, bear-

or this in this goodly City of Brotherly Love that our prayers and thoughts go forth in tender love and sympathy into the invisible realm in praise and thanksgiving.

Our rostrum has been occupied the past month by the cloquent and gifted Mrs. E. L. Watson, of Titusville, Pa. Our hall has been filled not only to its utmost seating capacity, but every foot of standing room has been occupied by carnest and interested listeners, and hundreds have gone away unable to get inside the hall.

As the sweet words of inspiration have rolled from the speaker's lips like the symphonious strains of melody from some grand organ when touched by the fingers of the inspired masters of old, now in the silvery cadence of gladsome heart-thrills, then in tender pathos awakening the sweetest and purest emotions of a responsive sympathy, anno striking telling blows of the iconoclast at old dogmas and theological superstitions, with the cloquence of a Demosthenes she carries the thoughts, feelings and emotions of her hearers upon a grand wave of inspiration upward to untold heights of spiritual unfoldment, as the crested waves of old occan bear the pearly drops in crystal tears to the shore.

But this is not all the good that she has brought to us; like Martha of old, she has shown that the practical and material wants of humanity flud lodgment in her sympathetic nature, and express themselves in as eloquent tones as the sweeter and more poetical beauties of her inspiration.

While every member of this society has felt the need of a building wherein they may hold sweet communion with the invisible world about us, and receive from the savants in sphit-life a truer knowledge of the relations we sustain to the physical universe and to cach other, through the universal law of sympathy, yet the years have come and gone and as yet we have no abiding place. This fall, when driven to the last extremity by being refused the use of every desirable hall in the city by the bigoted and superstitious owners thereof, and we have come and gone and as est and poblest truths borne from the beautiful philosophy of Spiritualism."

Massachusetts.

BOSTON .- A correspondent writes us as follows concerning Mrs. N. J. Willis, 236 Broadway, Cambridgeport, Mass.: "Mrs. Willis is doing a noble work and port, Mass.: "Mrs. Willis is doing a noble work and much good with her diversified spiritual gifts for the cause of Spiritualism. On the line of the Old Colony Railroad many persons visit her for personal communications and medical examinations, and they seem well pleased with what is given them. Mrs. Willis is unconsclous when controlled, and all she gives is done without preparation, she according the credit where due, to the spirits who control her organism. In addition to personal scances, she lectures and appropriately officiates at funerals."

WARREN.—S. A. Brown writes; "We have just been favored with a spiritual lecture. The avowed Spiritualists here number but few, but that few concluded to ists here number but few, but that few concluded to see what could be done to stir up the dry bones of old theology, so we procured the services of Mr. M. F. Hammond, of Worcester, a line trance speaker, who gave us a lecture of an hour's duration; the lecture was well received and appreciated, and I am sure good seed has been sown which will in time show itself in good fruit. I would urgently recommend Mr. Hammond to any society or people wishing for instruction in the Spiritual Philosophy, as he is controlled by intelligent spirits, and can do a great amount of good. Engage him, if possible, and thereby help a worthy medium who is struggling hard against fate, like too many others, who if they could get a trifle more assistance, for which they are willing and ready to work, the cause would be helped in many ways, where it is now languishing for the want of a little enterprise."

BOSTON.—Dr. D. Lawrence, 65 Bromley street.

BOSTON. - Dr. D. Lawrence, 65 Bromley street, writes, bearing witness to the efficacy of the medical treatment bestowed by Mrs. M. A. Carnes, trance me treatment bestowed by Mrs. M. A. Carnes, trance medium, at Hotel Windsor, this city, upon a child of his for whose aid his own efforts, and that of other physicians, were put forth in vain. Under Mrs. C.'s directions (or rather of her guides) the case—dropsy, involving in its train other serious troubles—was conducted to a successful issue, and the child is fully restored to health. Satisfactory reference will be given, he writes, to any who wish to investigate this case.

Oregon.

MILWAUKEE .- C. Luelling writes, Oct. 21st: "My object in writing you is to add my testiniony to the many thousands that have been produced in favor of many thousands that have been produced in favor of the genuineness of the truly wonderful manifestations given through the renowned mediumship of Dr. Henry Slade. I first met him at his rooms in the St. Charles Hotel, Portland, Oregon. . . The slates were examined and then tied together, fitting tightly, after placing a small bit of pencil between them; the Doctor then held one end of the slates in one hand, the opposite end resting on my arm; his other hand joined ours upon the table. The writing began, and every stroke of the pencil could be plainly heard. When the communication was finished it was made known by three taps with the pencil. Imagine my great joy as well as surprise on reading what was written. It was as follows:

as follows:

MY DEAR MOTHER—How grand is the thought that we all shall meet again to part no more by death! Dear mother, do not look upon death in gloom, for it is only life—like the blooming of a flower. When I see you all so sad it makes me very unhappy. Tell dear Mary I often come to her and try to make my presence known. Tell her I am not dead; I now live, and shall come to you all and try to make my down good bappy. Lorin can be medium, also Addie; bless their loving souts. Tell dear father to be more hopeful, and not feel sad; give them all my love. If you will, hold family circles I soom would be able to communicate to you at home, as I have so much to tell you about this spirit-world.

Ever your loving son, WILLIE.*

This was our darling boy, who passed to spirit-life

Everyone loving son, Williams and Williams and the solution of the solution of

have many friends that have visited him, and, as far as my knowledge extends, they join in one universal ac-

have many friends that have visited him, and, as far as my knowledge extends, they join in one universal accord.

We had very many tests quite as satisfactory and as truly genuine as the above mentioned. My husband visited the Doctor with no one present save a lady friend. The manifestations began with the usual slatewriting. Very soon he asked the question as to who his guardian-spirit might be. The name William Luelling was written out—this being the name of a favorite brother who passed to spirit-life néarly thirty years ago. A request was made that his right hand be shown, which was immediately done, and recognized from the fact that his thumb was ent of just below the joint. My husband's watch was taken from his vest-pocket, undooked from the chain, taken underneath the table, and soon returned and placed in his hand; as this was done he saw the fingers that held it, and the lady present plainly saw the whole hand; first it was transparent, then it changed and appeared like a natural hand. His handkerchief was also taken from the table by unseen hands and dropped on the opposite side of the room; he saw it pass from the table without contact with anything visible, all this being done while the Doctor was too far away to even excite suspicion. It was immediately picked up by the Doctor, and found to be tied in several very hard knots. He witnessed a number of tests aside from the ones I have mentioned, and was so overjoyed with what he had seen that he wept many tears, not of sorrow but of gladness.

At another sitting a number of hands were shown, different in size and appearance. I asked to see our son's hand, and immediately one came, the fingers and nails very much resembling his. The hand soon began patting and rubbing my chest and arms, and was delighted apparently; the influence, too, was so like his in earth-life that it left no reason for doubt in my mind. Another very remarkable 'test was given through the slate, in the usual way, excepting that two spirits wrote instead of one, the first filling

UNION .- A correspondent forwards to our address a copy of the Mountain Sentinel for Oct. 25th (published at that place), containing the following paragraph, which we are requested to transfer to our columms :

umms:

'Dr. Dean Clarke's lecture Sunday atternoon was attended by a large and intelligent audience, who gave protound attention to the eloquent and classic language in which the speaker clothed his broad and liberal views of life here and hereafter. We have heard only expressions of delight from his auditors, and there is a general destre manifested by many prominent citizens to make an effort to secure the services of the noted speaker at stated periods for the future. The Doctor will because Sunday atternoon at 2 o'clock, and in the evening at 7. Let every free thinker in this vicinity be sure to attend to consider ways and means for accurring the Doctor's services for a protracted conse of lectures, which we believe will be highly entertaining, instructive and beneficial to this community, and we trust our progressive and public-spirited citizens will come forward and liberally sustain a speaker of care talent and high reputation, in his landable work of enlightenment."

New York.

NEW YORK .- A. S. Cochrane writes: "For some months past we have attended a dark scance (in company with a Mr. Campbell, of East New York, he then being a confirmed materialist,) but as there were no tests given, the séances were not satisfactory; so we tests given, the scances were not satisfactory; so we proposed to start a circle ourselves, and at every scance since we have got manifestations of the most convincing nature—Mr. Campbell, to his great surprise, being the nedlum, notwithstanding his former materialistic proclivities. He soon became thoroughly convinced of the truth of spirit-communion. The manifestations consist of fable-dipping, rapping, elevation of the table in mid-air, long enough to count a hundred, imitations on a drum of the dead march, the shoveling of the sods on a grave, the lively return march which Irish Benevolent Societies play, the name of the party rapped out and recognized by a sister present; the imitation of a locomotive, by a person who was run over, was recognized; little columns of light, forming in the centre of the table and floating around the room, &c., &c. At the last circle we improvised a cabinet, expecting the spirits to show their faces at the aperture without the medium entering the cabinet, which now is the main object of our sitting. The tacks holding the curtains of the cabinet were taken out of the woodwork and thrown on top of the table, and the curtains were taken off and thrown over us, while we were sitting at least ten feet from the cabinet. Not wishing the cabinet to be broken up that way, we so expressed ourselves to the spirits, and at the close of the sitting the cabinet was found intact. A few facks were found on the table, whilen I think was a vely remarkable manifestation, for we had driven the tacks into solid wood. Materialized hands also patted us; a music-box was floated over our heads and played upon, &c. This all happened in a family that were formerly Materialists. We have, had communications spelled out in French, to a Frenchman present, who was also a skeptle, but now is a believer, and comes a distance of twelve miles with his family every Sunday, to be present at our circles."

SO. SCHROON.—C. F. Taylor writes: "Our Campproposed to start a circle ourselves, and at every se-

SO. SCHROON .- C. F. Taylor writes: "Our Camp-Meeting at Schroon Lake closed Sept, 30th. It was a great success. Every one went away satisfied and longing for spring to come so that they may the sooner enjoy another. It is my intention now to commence the next camp meeting in June, and continue it to July 6th. J. V. Mansfield and wife, of 6th West Forty-Second street. New York, made us a short visit this season (and will spend the same time with us at our next summer gathering). He did not come on business, but was induced to give some of his wonderful tests, which convinced many. He is rightfully called the 'spiritual Postmaster.' Spiritualism is gaining a sure foothold in this section of the country since our camp meeting. When people begin to investigate they are sure to find the light that will lead to spiritual truth." enjoy another. It is my intention now to commence

Tennessee.

CHATTANOOGA.-J. E. Simpson writes, Oct. 28th: Not having seen anything in the dear old Banner of freedom from this part of the spiritual vineyard for a long time, and thinking you would like to hear from us

long time, and thinking you would like to hear from us conceruing the spiritual outlook. I write to let you know that we, as Spiritualists, feel greatly encouraged in our work, and that Spiritualism is on the increase in our midst. Not that it is heralded with trumpets and emblazoned banners: oh, no; but in a quiet way it is finding a lodgment in the hearts and homes of many, while others are anxiously seeking after truth, who, finding the Church creeds and dogmas too narrow for their growing intelligence, are looking to those whose Bible is the book of nature, whose creed is friendship, love and truth, and whose ministers are ministering spirits of loved ones gone before.

Some five months ago a few of us formed a circle for mutual benefit and development, and the interest has been and still is such that we have met twice a week during all this time, notwithstanding the very warm weather; and we feel that we have been amply repaid for the attention we have given it; and the result is that we have in our circle one independent slate-writing medium, Mr. E. G. Crawford, who writes without pencil the spirits furnishing the same, and three others: Mrs. May C. Marston, M. D., Mr. W. C. Bonham, and John W. Goucher. These are inspirational trance speakers, clairvoyant and clairandient mediums. Their controls are of a high order, and the addresses given through them are very fine and instructive, and all feel that it is a 'feast of reason and a flow of son!' to hear them.

We have a nice little hall where we meet every Sun-

given through them are very fine and instructive, and all feel that it is a 'feast of reason and a flow of soul' to hear them.

We have a nice little hall where we meet every Sunday. Any lecturer or medium passing this way is invited to give us a call." We cannot promise them money, but a hearty welcome to them all.

There are other circles besides ours: Mrs. Susan P. Barnette is the medium in one, for materialization and independent slate-writing. She is also an inspirational writer of a high order. In Mind and Matter of Oct. 4th you will find an address given through her by R. E. Lee. She also writes in French and other languages unknown to her in her normal state. Notwithstanding these superior spiritual endowments her light has been hid, only a few being admitted to her circles. We believe and trust, however, that she will be permitted to give to the world the benefit of her wonderful medlumship. We, as Spiritualists, feel that a great spiritual work is quietly going on in our midst; and if a good test medium should visit our city and give sittings at a reasonable price, it would not only give a great impetus to our already growing cause, but would be amply remunerative to the medium. I hope that such an one may be guided to us soon."

Michigan.

SHEBOYGAN.-Mrs. D. C. Leavitt writes: "We want here some good test medium or healer. There are enough sensible people here who would employ such. Our house shall be open to welcome them. Our M. D.s are of but little use. A good healer would have plenty to do. The dear old Banner of Light has brought us each week for the past thirteen years a feast of spiritual food. Long may it continue to spread abroad the great truths of the Spiritual Philosophy."

A CONTRIVANCE TO GAIN FEES.—This so-called Vaccination was at first nothing but a gross superstition and a wicked fraud. Now it is a contrivance to gain fees and public moneys by the wholesale slaughter of infants. This crime is now arousing a revolt in England—one growing in intensity and breadth—driving numbers of column to submit to ruincus force or to imof fathers to submit to ruinous fines or to im-prisonment rather than allow their children to be polluted under the despotism of doctors, backed by wicked Acts of Parliament.—W. G. Ward, in Vaccination Inquirer.

LATE.

Three wandering fulnstress halted at my gat-Just as the day was sinking out of sight. And all the rapture music can create Possessed my being with unwonted might.

Lest just a drop of such sweet joy 1 spill,
I leaned without to catch the low linked tone.
When through my frame there crept a damping chill,
And lot a dry leaf, from the thin bough blown.

With boding rustle touched my lifted brow.
And slowly whirled below to check and throat
A nameless feeling searched my spirit now.
With every rising, every falling note.

Why came this music not on summer eves.
Whose warm, fresh beauty seems a part of it?
I longed for such when greentness filled the leaves.
And, fanned by them, one all the night could sit.

Ah! It must be so in the life of each.

When at our door the waited for doth wait.

If for its full fruition we but reach.

The chill and rustle make us feel it late.

—Charlotte F. Bates, in Lippincott's Magazine.

Physical Manifestations in Vermont.

To the Editor of the Banner of Light:

I wish to relate something in regard to spiritmanifestations on the evening of the 23d of this month, at the home of Mr. and Mrs. J. W. Atwood, (where I am now stopping.) Mr. and Mrs. Leland Frost, of North Shrewsbury, Vt., came to visit us, and on the following evening we invited a few friends, also one or two who had never attended a scance. After speaking from the several mediums present, and a few spirits described and recognized, we formed a circle. After a few moments music was called for, and very soon Mr. Frost went under control of an Indian, who gave his name as "Red Cloud." Soon the chair in which Mr. F. sat began to keep time with the music; then his feet were drawn up so they did not touch the floor. In this manner he glided around the room several times, leaving the carpet unrufiled by his weight, which is one hundred and sixty pounds. All the while his chair kept time with the music. Every one present expressed themselves as entirely satisfied with the genuineness of the manifestations, and pleased with the novelty of the same. We think some such physical manifestations are quite as convincing to a class of minds as materialization.

ZELLA S. HASTINGS, SADIE F. ATWOOD, J. W. ATWOOD, L. E. H. JACKSON, H. BOYNTON, Louisa Wilson, Q. M. Donand, ELVIRA DORAND, ORIN WILSON,

Bartonsville, Vt., Oct. 27th. 1879.

Wonders of Light and Color. Wonders of Light and Color.

Dr. Edwin D. Babbitt has printed a little pamphlet to illustrate the new method of color healing. The ancient Solariam which employed the sunlight unqualified as a remedy, and kept patients in it nude as when they were in Eden, has been revived with obvious advantage. The Pleasonton and Pancoast monographs suggested colored media, which should separate part of the rays and only employ in the healing process those suited on the morbid condition—as blue for the excitable, red for the depressed, etc. Dr. Babbitt has attempted to place the matter on a more satisfactory scientific basis. That light is a powerful factor in chemical phenomena every tyro is aware, and we ought to That light is a powerful factor in chemical phenomena every tyro is aware, and we ought to be prepared accordingly to see it take a place in the healing art. Very many have rejoiced that the lancet had rusted, or, like its comrade, the sword, had been made into some really useful instrument; they will be glad to be set free from poisoning by drugs. It is pretty certain from what is already known, that there are few diseases curable which sunlight is not sufficient for; and if science shall make the matter more palpable and practicable, we ought to give the facts and methods a hearty welcome. The pamplet before us is an attempt in that direction, and the author asserts that it has been successful; we advise readers to look into the matter. ful; we advise readers to look into the matter. ful; we advise readers to look into the matter. Any man is a fool if he will consent to be drugged with blue pill, antimony, arsenic, strychnia, quinia, aconite, veratrum, or any other of the same category of known poisons, when the best medicine and the best physician may be seen daily riding through the sky.—Plantus, in Man for October.

'Wonders of Light and Color, including Chromopathy, or the new schenee of Color Heafigg. By Fown D. Babbitt. New York: D. Babbitt & Co. For sale by Colby & Rich, No. 9 Montgomery Place, Boston.

Home Treatment of the Insanc.

The New York Telegram of a late date, in the course of an editorial on the above topic, prints the following pertinent words on an important question which, having gained the attention of the public, will certainly continue to be agitated till a true solution is reached:

ontinue to be agitated till a true solution is reached:

"If the families of the insane more generally understood that these poor affilieted creatures stood a better chance of restoration to health by being kept at home instead of being sent to an asylum, they would not be so ready to put them out of sight and hand them over to the keeping of superintendents, physicians and attendants who have more to do than they can properly transact. Some of the highest authorities on this subject are now taking this view of the matter, and are doing all they can to purge our public asylums of the outrages that exist there. Many a man suffering from some slight derangement of the intellect has been rendered irremediably insane by the infernal 'system' pursued at an insane asylum. Many a delicate woman whose mental unsoundness was a trille, which could have been cured by simple home treatment, has been driven into chronic madness by being confined in such an institution and kept in subjection by terror. Let people who have friends and relations in public insane asylums ponder these facts, for facts they assuredly are."

Em'T is the old secret of the gods that they come in low disguises. "Tis the vulgar great who come dizened with gold and jewels, Real kings hide away their crowns in their wardkings hide away their crowns in their wardrobes, and affect a plain and poor exterior. In
the Norse legend of our ancestors, Odin dwells
in a fisher's hut, and patches a boat. In the
Hindu legends, Pari dwells a peasant among
peasants. In the Greek legend Apollo lodges
with the shepherds of Admetus; and Jove liked
to rusticate among the poor Ethiopians. A.
In the Christian graces humility stands highest
of all, in the form of the Madouna; and in life
this is the secret of the wise. We owe to genius
always the same debt, of lifting the curtain from
the common, and showing us that divinities are
sitting disguised in the seeming gang of gypsies
and pedlers. In drily life what distinguishes
the master is the using those materials he has,
instead of looking about for what are more rethe master is the using those materials he has, instead of looking about for what are more renowned, or what others have used well. 'A general,' said Bonaparte, 'always has troops enough, if he only knows how to employ those he has, and bivouacs with them.' Do not refuse the employment which the hour brings you, for one more ambitious. The highest heaven of wisdom is alike near from every point, and thou must find it, if at all, by methods native to thyself alone.—Emerson.

SPIRITUALIST LECTURERS.

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

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of English law to protect an English child from slaughter or pollution; instant slaughter would be a merey, rather than the pollution."

A laboring man, a brass-founder, John Cornforth by name, was arremoned before the maleforth by name, was summanion occur, in the premises, the principle of strict justice istrate for neglecting to have his two children, in the premises. The particular case to which vaccinated. In his defence hie said that the we refer above as having come personally under vaccinated. In his generation was a similar our observation, as having come personally under reason, why he refused to have his children our observation, is parallel with the one just dereason why he retused to have any concern, failed, and company is barallely vaccinated was solely that the last one that failed, and can as follows: vaccinated was solely that the mass one. There is a follows:

he had vaccinated died in sixteen days affecting a few in this State where we have he had vaccinated died in Severa and termination of the had another had died with abscesses, met wift several Spiritualies at different times terward, and another man man year, and seasons, and Spiritualists at different times all over it, while still another was ill for four and seasons, and we have often wondered that months. And he and a trial a contraction of the part and so on one ale at the periodical dearpipe in consequence, and finder such city part, and so on one occasion we decided to ask

he was taken away by the officers.

second he stated the fillowing facts, which de- 116 serve to be most carefully considered at this Apple: "Consequent and supple-payage not be a fifth dissipator, left at the real and the vac ine discase is not a presential of small-pay, but the Weyer world the signlent and contagious mass beday a coalize out variety." In 1879, the Both prof Man, there is given by state typical titule the applicable of the local setting to be instrumed is that The first of the second to ato the in soft of a small tell with this propose. cht glasga i din e rhen eddlen felle as is tested by Verlaging, and emerging electric describes the Add Back Greensper

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This statement of your correspondent outlines A practice which, while it shows a good neightorts heart on the part of tilgse doing it, is in many instances, as we have intimated above, a severe strain on the principle of strict justice

all over it, while still another was an end was the Roman was and we have often wondered that months. And he added that a fourth child was the Roman was not on, sale at the periodical dea cripple in consequence, and unner seements the news-dealer why he did not keep our paper?

He reakes a why he did not keep our paper? counstances, with such an experience and an experience which the replied that him, he refused to have the two remaining child. He replied that he had ordered some from time him, he refused to have the two remainings to time, but of hit had ordered some from time dren vaccinated. He declared that Hards moved to time, but of hit had not some so. At our suggestion is dren vaccinated. He deciated that some more suggestion has add he had not slone so. At our dering his children. The maxistrate once more suggestion has said he would order a dozen. This number, we said he would order a dozen. dering his children. The maxistrate constant number, we said he would order a dozen. This asked him if he would have these two children number, we suited quently understood, he sold asked him if he would have these two many regularly subsequently understood, he sold vaccinated. He answered without he station, regularly every Saturday. This occurred for vaccinated. He answered without insucrement some months, which again visiting the town we "No, I will not, because it nairders them. I some months, which again visiting the town we "No, I will not, because it marro is common with 20 to prison first." The maristrate told happened to call at his store one day, and were surprised to the limit of the surprised to the su will go to prison first." The magistraction of the control of the law, and he theres surprised to hear him say that his twelve regular customers by him he must carry out the law, and access, or the customers had the say that his twelve regretore fined him twenty shillings and costs, or the customers had dropped out of sight. A few to make case. The clays afterward, fore fined him twenty shiftings and core, the days afterwards and dropped out of sight. A few one month's imprisonment, in each case. The days afterwards we met a divide! Spiritualist, the full of enthalts. prisoner responded, "I must go to proved the cause, to whom the me up gentlemen, I will not pay. I swore on paper was sent by mail, who was quite delight-

toy death lift's find, that I would not. And ed to inform us how a well the Romer was apprediated in the village, for, said this subscriber. This is the existing English law compelling. "twelve of our people of me regularly to borrow conflation. Now let us look and see what this though after another over tweek, and the comes tack indeens diaman practice really means. The marky all marabet" It was then we fully unin small-pox master. Dr. Noble, of Manchess, tomers for the Ranney. This, as be the proper 'the Ungarries ented in 15 did Report of the Pros. way to "circulate the displanets," but where is you all Medical and Surgical Association, on the money coming aromotoly as the essayist, the ("The Present State of Vac quation." In that Treporter, the printer, the progressmaker, et a clear

Joseph Cook on the Indian Case.

In the prelude to his coming becture in the Old South, Joseph Co. Lett. B. the Government treatment of the Indian in his theme, making a statement of the case that for condensation, theid truthfulness and deep hopressiveness we den it remember to be a sociasir passed. Standing Bear, Bright Lyes, West Worker, and Mr. Tibbles, were on the platford, and at the close of fall course applicate matter, that persons Mr. Cook's address the Ponea chief made a new pathetic remails to the hadience, which Bright Eyes interpreted examply deating the intellizence of the vielent deady of his brother in His attempt, to find his way back to his native J. Sme. Mr. Cook spoke as fellower.

i. one. Mr. Cook spoke as follows:

"I wish to say that: I am not now speaking drifte at random, for on the banks of the Misserii, as I lately clossed the continent, it was a v future to meet this lady and hear from hor a fail statement of they wrongs of the Ponca Indians. You have heard, that pitful story, but, in view of some to whom printed words may go, pards a me if I say that the account she read to me, digitated by White Cloud, of the Ponca tribe of Indians, was in many passages as fourthing as the history of the treaties by which the United States, maranteed to the Ponca Indians a reservation or land in southern Dakota; of the faithwhich has an expression of the faith-the theory of the faith-tant's demonstrate it. Dr. Baron, the bios-can have the total and the same trade of the faith-tainess with which these treaties have been ob-served by the peaceable fremen tribe; of the standial accumulation of stopenty in horses and cattle, and building and farming utensils; of the in the Indian ring, who desired to disposess the

morning to it scenks the abhorrence of the Pombay of their present position in the Indian Tegritory. Destines to so myself at once to tell you what the news is to say, but this chieftain write M. Televis and coloring extinuity come from Lymner, set the problem of seminated on foot from the Indian Territory after the help is added as to seminate the help seem the land. He rook at portion of his tentral means the finite melecular of seminates at the help seem the land. He rook at portion of his tentral method to do my far of his tentral to the child seem the land. He rook at portion of his tentral method to do my far of his chieffains had in food the stranger. At an of this chieffains had in food to the stranger at the his doing breath the first one of the manner of the stranger of the manner of the stranger of the majorited to do the foods. The dependent his tranger of the majorited to do the foods of the majorited to do the foods of the majorited the stranger of the majorited to do the foods of the foods of the majorited to do the foods of the foods of the foods of the majorited to do the foods of the foods o on his fight, a man of zoeat strength of charac-Official was a first gare? In strain softlined of Official was a first of the law fortune to have in Official at Minster whom I speak with franktones, therefore I know that he will paid on me tor doing too, first set man as he is, and will be that on the win to, that I, from a ten years' acquaintance, and for the you to trust him as the treasurer or the finds for the support of the appeal now costing on behalf of the Indian tribes.

The Rev. A. F. Sherreil, of Omaha, was a room-The Rev. A. F. Shorreil, of Omaha, was a room-mate of raine at Ampoort Theological Seminary. He is an Englishman by birth, one of God's no-oblemen, and isologicitys inpathy with this Indi-ah gause. Thave known him ten years, and he has been ten years at the front, at Omaha. He introduced me to that noble philambropisi on tay left here. Mr. Tibbles, an editor of the Ome-tica-Herold applancy, one of the condinters of John Brown. It was this philanthropist whose went to the here region cough to undertake the found two bear positive enough to underfake the defence of states electron without pay. They defence of tables oblettain without pay. They were Messis lyppleton and Webster, leading Lawyers of the State, and the case was brought before Judge Dorsly, who decided that, under the fencine time endment of the Constitution of the United States, the Indian is a persongustified to their sets from which the courts give to any other person not a citizen, and she set this chiefmental lighty. Applause. When Judge Dandy seems twas old that the Indian is not a presentable for the real-Objection at the city, expressed Damity's seed a person and it can some into court, the reply was it A Mon. dimit can going into now court; any one drown any land that is a lamans being any objection in your;. God, never no decrement, so into dy court, Ariano, Martha the spart court into a year in Ariano, And Judge Pundy reserved. counts Applicate And only trains to enverthis third and a lemmin being, who addronnor a lift temp and and by the g American by front his plumberer God by the great side'd at

Dr. W. A. Hammond Accused of Plagis arism.

We are information to the Louisville Method News, that Prof. Chargot showed a number of crayons and photo rigidis of rare cases of hysters, feat epilepsy and other neuroses to a correspondent and said; "One of your countrymen. (Dr. W. A. Hananond, in a work upon diseases) if the hervous system, reproduces these in his book, and with my descriptions, but he forgot to mention alog they were mine." A distinguished American confeire in Paris tells me the correspondent that he recognizes in the patients in the Saltpetriere the originals of our ountryman's plates. It is sad indeed to think: that science does not entail honesty.

Ra N. Morse, Esq., writes us from Owego, N. Y., under a recent date: "I have attended Given through the instrumentality of Miss M. several sources at Mrs. Stewart's and Miss Mor-. Theresa Shelhamer at our Public Free Circletions withessed were wonderful. I consider on our sixth page each week. Those who may these ladies to be genuine mediums; and duratidentify any of their spirit friends are requesting my visit could detect no semblance of ed to furnish us evidence of the fact for publi-fraud." He also speaks briefly, but in high cation. He also speaks briefly, but in high beation. praise, of the flower and slate-writing gifts of Mrs. Simps n. sittings with which latter medium he had while in Chicago.

2- The "remarkable book," "SUBSTANTI-MASM, the the Philosophy of Knowledge," spoken ling, and we infer as much of the Spiritualist of in the communication of Franklin Smith, in



WILLIAM ROWITT.

In this issue of the Banner of Light we print the likeness of one who in his day, and according to his light, did much for Spiritualism-William Howitt, the veteran author, with whose literary productions thousands of readers in England and on the Continent, to say nothing of those in America, are well acquainted. Our, patrons have also been made specially familiar with his name, and that of his estimable lady, by the relations sustained by this fearless couple to the cause of Spiritualism in the Old World. Mr. D. D. Home, who was on terms of the closest intimacy with Mr. Howitt for many years,

"We have a departure from earth-life to regret in the person of William Howitt. He was gret in the person of William Howitt. He was one of our true Spiritualists, ever seeking to separate the true from the false. I quite rejoice in the glorious welcome he will have in spirit-land, where he stands awaiting the conductor (the heloved and gentle Mary, his wife. What a wondrous and beautiful life theirs has been. By their own exertions, surrounded by the sun-shine of earthly and heavenly love, not a shadow has ever tested or even toissed over their fair. shine of earthly and heavenly love, not a shadow has ever tested or even passed over their fair tame. These are the types of what Spiritualists ought to be. I have had the honor and privilege of knowing William and Mary Howitt the past twonty years. In 'Incidents in My Life,' 1st vol., you will read the touching obituary notice of my wife, written by Mary Howitt. Mr. Howitt was a great comfort to the when I was compiling 'Lights and Shadows.'

Mr. Bowitt was born at Heanor, in Derbyshire, in 1795, and had therefore reached the are of eighty-four. He was the son of a Derbyshire coman, who in middle life joined the Society of Friends. He was educated in local schools belonging to that body, and in 1823 married Miss Mary Botham, also a member of the Society of Friends. In 1837 the Howitts moved to Esher. but from 4540 to 1542 they lived at Heidelberg, in Germany, for the benefit of the education of their children. In 1852 Mr. Howitt, accompanied by his two sons, and a few friends, made a voylage to Australia, where he remained upwards of two years. After his return to England he sertled at West Hill, Highgate, where he remained until six or seven years ago, when he took up his residence abroad. Mr. Howitt's works were very numerous. Among the hest are his "Boy's Country Life," "Homes and Haunts of the English Poets," "Rural Life of England." "The Northern Heights of London," "Hlustrated History of England," 14fd the "History of the Supernatuaal." He passed away at Rome on the od of March lasty

Letters from Doctors Bloede and Zoellner.

ount:

LETTER FROM BLOEDE. BROOKLAN, N. V., Nov. 5d. 1879. W. P. Sugar of Buston

In An Sin-I have just received a short note from Prof. Zollner, in answer to my Psychometric Communleations. He sends me the Title-page and Prospectus characteristic hospitality that door was again of the thirt volume of his "Scientific Treatises." To opened. The new guest was Spiritualism; anothof the third volume of his "Scientific Treatises." judge from these, the newest work of our ally must be of Pringent Polemic character, wherefore I inclose below the translation of title and prospectus. He writes to me, also, that he would like to have power of attorney from Mr. Slade in order to see those in Germany who now dare to stander Stade publicly as an Impostor and swindler. I don't think that Slade would care much for that. The idea is rather German than American. Let the facts take the abdication of him by others. He, Zollner, mentions that In his recent v.ork he stand? up decidedly for the protection of all moditions. This shows his sense of justice; but even this enough to be exerted with discretion. We would not be able to defend all *medicines*.

Ven reay use this, if you think fit and of interest, Yours faithfully.

LETTER FROM ZOELLNER. Transcendental Physics and the so-called Philosophy. A German that means straightforward. G. B. answer to a so-called scientific question; by Professor Zöllner. With the portraits and autographs of Crookes, Slude and Hausen; also eight datas in

photopolist, and one lithograph.

The Prospagers shows the following contents of the ork: Dedication to Professor Crookes. Preface. 1. Spiritism and the so-called Philosophers. Open letter to Prof. W. Wundt. 2. Spiritism, the so-called Mathematics. Open letter to Dr. A. Builerow, Profi ssor of Chemistry at St. Petersburgh. 3. Iff defence of the American, Henry Stade.). German Naturalists of unimpeachable credit at the tribunal of booksellers, dews, and liberal Protestants. 5, The transcendental Physiology and the so-called Animal Magnetism, with special regard, to the experiments of the Magnetizer, Carl Hausen. 6. Spiritism and Christian Revelation. Open letter to the Councillor of the Consistory, Dr. Luthardt, Professor ord'n, of Theology in the University of Leipzig. Appendix: On Biogmagnetic Experiments with Electricity.

"Under the agis of the words, Schiller wrote to Goethe Correspondence H.: 2060: To the Germans traths must be said as bluntly as possible," the author fights with trenchant sharpness and patriotic warmth from the standpoint of the Christian-German-World-View - weltanschaming against the Intellectual and moral frailties of modern society.

The Spirit Messages

gan's, both at Terre Haute. The manifesta- Room every Tuesday afternoon, are published

23 The San Francisco Chronicle, the Post, the Bulletin and other dailies of the city, are making full and fair reports of Dr. Peebles's lectures. The Lyceum, so we hear, is prosperone month's imprisonment, in each case, the prison of most grade and some month's imprisonment, in each case, the prison of prison of prison of the prison o Society, from the fact that the committee pays travels in the East.

The Theosophist.

Which, as its title-page sets forth, is "A monthly journal devoted to Oriental philosopby, art, literature and occultism-embracing Mesmerism, Spiritualism and other secret sciences "-has made its appearance on our table, for October, the present being its first number. As we announced in a previous issue, this new monthly publication is under the conductorship of Helen P. Blavatsky, and is brought out at Bombay, India-the proprietary address being situate at 108 Girgaum Back Road, that city. The number before us contains thirtytwo pages, (double-column,) is printed in large type on firm paper, and is a credit to the deft fingers of its sun-land printers as well as to the skill and judgment of its enterprising editorand staff. Many contributions from minds rated among the best native scholars in India are given, and highly important contributions. are announced for the November issue, "Na-mastae," "What is Theosophy?" "What are the Theosophists?" "The Drift of Western Spiritualism," "The Autobiography of Daya-nund Saraswati, Swami," "The Learning among Indian Ladies," "The Light of Asia," "A World without a Woman," and other articles of interest appear in its table of contents.

Notice is given in this number to Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the headquarters of the Theosophical Society, have been taken for the Library and Industrial Department, which are decided upon. "The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, etc., is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental bears the following testimony concerning him: demonstrations in the branches of mesmerism. psychometry, crystallomancy, and, possibly, miritualism.'

The firm of Colby & Rich, 9 Montgomery Place, Boston, are agents of and will take orders or subscriptions for this new claimant for consideration at the bands of the thoughtful.

Parker Memorial Rall.

Mrs. R. Shepard, of Minnesota, addressed a food audience at this place, corner Berkeley and Appleton streets, Boston, last Sunday afternoon. The services of the session comprised choice singing by the quartette and an invocation by the speaker, after which several subjects for her discourse were presented by the audience, one of which was selected by her guides for consideration, the residue being regarded in the light of questions which were briefly and aptly answered at the close of the lecture. The proposition chosen by her control was, "The True Position and Divine Mission of Woman." The topic was treated in a manner which called forth the evident satisfaction of her heavers. An inspirational poem by Mrs. S., upon "Our Future Home," (subject furnished by the audience,) .congregational singing ("How Cheering the Thought"), and a benediction terminated the exercises, over which John Wetherbec, Esq., presided as Chairman.

Mrs. Shepard will continue her engagement in this hall, next Sunday afternoon, Nov. 16th, by a lecture, the theme for which will be selected by the people attending.

In view of Mrs, Dall's recent denial in the Commonwealth newspaper that Mr. Garrison. was a Spiritualist, the following extract from an article in the Granite Monthly, by Parker Pillsbury, his faithful co-worker in the antislavery struggle, is valuable testimony to the fact so well known to many of his most intimate

Garrison long ago learned to doubt nothing We have received from Mr. Epes Sargent the following two letters, which require no further unless it was new; and to necept nothing unless it was new; and to necept nothing unless it had more than the moss and mould of age to recommend it. He found the world, even the best of it, most culightened of it, most Christian that has reserved in the terrangement of the order. tian, "dead in the pertince, Slavery, War, Capital Punishment, and Woman's Enslavement.' He lived to set on foot, or largely and liberally to cooperate in enter-prises and instrumentalities for correcting all these fearful abuses, righting all these wrongs.

Then another stranger came to his door. With opened. The new guest was Spiritualism: another 'sect everywhere spoken against,' as antislavery had been, half a generation before. Even abolitionists, many of the most zealous of them, treated the new stranger with scorn. Not so Garrison. And in giving the new idea recognition, he found, and ever after contidently believed that he had been literally 'entertaining angels:' though not 'unawares!'

And Spiritualism too he voked to his great

And Spiritualism too, he yoked to his great chariot of salvation: 'perhaps in the full faith and hope of the eminent Lord Brougham, when he said: 'Even in the most cloudless skies of skepticism, I see a rain-cloud, if it be no bigger than a man's hand: and its name is Modern Spiritual-ism.'"

EF Mr. C. E. Williams, the well-known physical medium, famous for the materialization of the spirit "John King," has just returned from the Continent, says the Medium newspaper of London, Eng. Having a special regard for the proper manifestation of the spiritual phenomena through his mediumship, Mr. Williams gave up his many engagements and absented himself for one month with the view of recruiting his health and adding to his power. He found so much benefit from the change that he remained on the Continent for two months, and has returned, looking better in health and vital power than he ever did in his life. . . . We hope Mr. Williams, and his faithful and obliging guide, "John King," will enter upon a new career of success and usefulness. There is about to be, without doubt, an advance in the development of these phenomena, and Mr. Williams stands in a good position to maintain the lead, as he has so long done in physical mediumship.

William Chapman, Esq., writes us, under a late date, from London, Eng., regarding Mrs. Billing, and "Fidelity's" paragraph concerning her. As the communication of Mr. Reimers in a late issue covered the ground, we abstain from printing Mr. C.'s favor, but extend our thanks to him for the interest manifested in preparing it for us, and shall be glad to hear from him at any time. He says in the course of his letter: "I have attended several of Mrs. Billing's séances, and have been on each occasion perfectly satisfied with what I witnessed. Several of my friends also have been present, and have expressed their satisfaction in every sense.'

In the Banner of Light of this date may be found upon our sixth page among other spiritmessages one from the lately translated humanitarian, William Lloyd Garrison, in which he asseverates that his present labors are principally devoted to the object of woman suffrage.

Mrs. Kendall, test medium, (formerly of 81 Montgomery Place,) has resumed sittings, and can be found by her friends, and the public, at 19 Berwick Park, (off Columbus Avenue) Boston.

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 were so much pleased that, at the close of the lecture, arrangements were made 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.

BY A delegation of some tiffy of the friends of Mrs. Maggie Folson met, after 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 it will have a great deal of sound philosophy which concerning Mrs. Folsom as a woman and a medium. John Wetherbee and Dr. A. H. Richardson followed. Mrs. R. 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- an Orthodox article, as the ingredients which raise it messages through Mrs. Major Chorpening, of are (pulverted) bones. 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 announces his intention to suspend its regular publiexperience 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-eartridges 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 little document to be scattered broadcast over the 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. II. Richardson are so familiar, was honored with appropriate services in its observance on the evening of Monday, Nov. 3d., at the Doctor's new residence, No. 42 Winthrop street, Charlestown Distriet. 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, L. P. Greenleaf, M. V. Lincoln, Mrs. Jennie S. Rudd and Dr. Richardson: letters from H. C. Lull and Dr. Samuel Grover (the latter embodying a poetic composition in honor of the event commonorated); remarks in trance by several mediums present ; music by J. Howard Richardson's orchestra (of six pieces) and social converse passed the time pleasantly away.

ing the right of the Ponca Indians to be heard in court. Gov. Talbot presided, and introduced several speakers - Rev. Dr. Ellis, Red. 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 Berkleystreet Church on Saturday evening next, by the Jubilee Singers, who have volunteered their

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 Lovernest 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!

Po 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.

RAA. C. Williams writes from Granville, Ia., "I paid a visit a short time ago to Mr. Mott, of Memphis, Mo. I surely conversed with spiritfriends, 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, ria 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.- Wordsworth.

Show Storm arrived in town last week; but the Sun Known and popular between, soon kicked him out.

It is said that our newly elected Governor, Hon. for a much larger hall during the continuance John D. Long, is a very liberal man. Postmaster Wilder said so in a neat-speech on-election-day evening in \(\frac{1}{KING} \). Hingham, and he's a competent judge of human na-

> The gold leaves Ane gold Jeaves
> O'er the valley spin,
> And in the
> Woodland murky,
> And wake a sense
> Of anguish in
> The boson of the
> Turkey.

B. P. Shillaber (Mrs. Partington) (so says our neighbor, the Boston Posto 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 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 anx-lety is succeeded by religious fervor."

THE LAST RESURRECTION. - Self-raising flour seems to be a new commodity in the market. It is probably

> A SAD 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 cos!"

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, cation for the present. The paper will appear, he states, at intervals in future, and for gratuitous distribution mainly.

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

COMING TO GRIEF-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

"Sabbalarian 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 country. Address Mr. Boardman as above for copies.

The armies of Peru and Chill are preparing for a great battle. In the recent engagement between the Peruyian Iron-elad Huasear and seven Chillan men-ofwar, nearly the entire crew of the Hausear, 210 in number, were killed before the vessel was taken.

The Gulon Line steamer Arizona, from New York to The Gulon Line steamer Arizona, from New York to [Matter for this department should reach our office by Liverpool, collided with an lecherg, Friday, Nov. 7th, | Tuesday morning to hisure insertion the same week.] 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 Cincin-

nati. Saturday, Nov. 8th.

The annual inceting of the Rhode Island Woman's Suffrage Association was held Thursday, Nov. 6th. Mrs. Elizabeth B. Chase was reflected 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 entertain-No An earnest meeting was held at Horti- ments under management of Frank L. Union, lessee of cultural Hall, this city, on Monday evening last, the building. The season has now opened at this place | Hall, 11 State street. He would like engagements for in order to raise funds for the purpose of test- 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 patronago of the general public, "The Octoroon," as given last week at this place, was worthy the boards of any theatre in this city.

> Southern States will not 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 blossoms that live upon honor's own breath, That spring at its sunshine 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 Ponea chief, who was also present, made an address to the company in his native tongue, which was interpreted by "Eright

Black slavery in Cuba is doomed.

The editors Ball, 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 born ! Now is the resurrection morn. And while they make a tiny breeze, They show they are but Pharisees

The immense armies of Europe impoverish her pec ple.

THE NURSERY, published by John L. Shorey, Bos ton, 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. B. F. Butler is 66, 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 mouth -as did the United States of North America in October last-\$10,352,906,62, there is n't much danger of its ever becoming bankrupt.

First Society of Boston Spiritualists

HOLD THE METATNES | EVERY SUNDAY AFTERNOON

> PARKER MEMORIAL HALL. The public respectfully invited,

Next sunday the restrum will be occupied as the well

MRS. R. SHEPARD, of Minnesota,

tion I sincher will be furnished on this a Quartette Choir under direction of MISS NELLIU M.

133 "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 Lees, as will be seen by eard in another column, has changed his business address from 16 Woodland avenue to 105 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 pat-

Ex 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.

ROC. 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.

WWW. Emmette Coleman, late of Foot 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,

12% Capt. Judah Baker (of the firm of Bakers & Humphrey, ship chandlers, of Boston,) closed his earthly career at South Dennis, Mass., (where he was born in 1804) 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 Templar'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 2) Birchington Road, Killman, London, N. W.,

Movements of Lecturers and Mediums.

C. B. Lynn will speak in Troy, N. V., during November (address No. 5 oth street); in Springfield, Mass., during December; in Worcester, Mass., Jan. 4th, 18th and 25th; in East Dennis, Mass., Jan. 11th; in Philadelphia during April; in Statford, Conn., during May, Mr. Lynn is open for engagements for February and March, 1880. Address per appointments, or Sturgis,

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

L. K. Coonley gave two lectures in Newburyport, Mass., Nov. 9th. Efforts are making there to arrange for fectures through the winter. He will speak there again Sunday, the 16th, at 212 and 7 P. M., in Concert the winter.

Capt. H. H. Brown's address during the month of November is 625 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 séances in Natiek, Mass., Oct. 27th; Wiscasset, Me., The amount of cotton sold in October this year in the | Oct. 20th, 30th and 31st, Nov. 3d, 4th, 5th, 6th, 7th, 8th and 9th; Bath, Me., Nov. 1st and 2d. He will give sittings in Natick, Mass., Nov. 11th, 12th and 13th. Parties desiring séances may address him at Amherst.

> Geo. A. Fuller, of Dover, Mass., lectured in Columbian Hall, Bath, Me., Nov. 2d; in Wiseasset, Me., Nov. oth. Will lecture in Bell's Hall, Beverly, Mass., Nov. 16th. Parties designg Mr. Fuller's services as a lec-

> turer may address him at Dover, Mass. Mrs. Clara A. Field has removed her office from 33 Boylston to 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 con-

sidered 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 scances 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 Sheboygan Falls, Wis., Sunday, Nov. 9th. The third Sunday. Nov. 16th, 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. Burnham spoke in Lawrence, Mass., Oct. 25th, Nov. 2d and 9th. Marked Interest is manifested in her lectures. She will speak there again Nov. 16th.

"To our Readers."

The most interesting, instructive and valuable reading extant can be had by subscribing for The Spiritual Record, 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 tranco lecturer, Mrs. Cora L. V. Richmond. Subscriptions can commence with number one, as the book numbers can be furnished from the 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, 14 South Canal street, Chicago, III.

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. 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, oftentimes 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.

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I. N. CHOYNSKI, 54 George 1994, Son Large 199, Col SMITH'S PLRIODICAL DI POT, 422 Destroit, 349

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WILLIAM WADL, St. Mar to carrier, Phandrighta, Pare E. M. ROSE, to Lumbon retrieval Harderd, Comp. REM. ROSE, to Lumbon retrieval Harderd, Comp. RERENTANOS LATTICARY I MPOWIT M. 30 Union square, New York, to Rendomagnetic, Ricordyo, N.A. G. D. JOHNSON. SNOrth Manustree, Fill River, Market, E. W. KEAN, Martinett, Corrented, Mass. D. A. PEASE, P. O. Brodshofe, Mobolity, Me. D. R. LOOSELTY, New Looding, Comp. E. J. CARPENTER, Buttlesboro, V., R. DOSCHER, Charlesboro, V., Chengale, Comparison of Compariso

(Other parties who keep the Raw over Light regular); on sale at their place of business and it they so desire, have their names and addresses permanently in critical in the above list, without charge, by notifying Colby A Rich publisher, No. 9 Montgomery Place, Boston of the fact.

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Each line in Agate type, twenty cents for the list, and diffeen cents for every subsequent infirst, and inject cents for every serifor.

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Payments in all cases in advance.

#8° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

Bo: Electrotypes av Cats will not be inserted.

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

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BARBETT'S "MAGNIFICENT WORK," "Principles of Light and Color," price 8), and his beautiful 25-ct, pauphlet, "Wonders of [Light and Color," are offered to agents at great inducements. The former is called by the Indiana Norments. The former is called by the Indiana Normal Teacher "the greatest work of the 19th century," and the latter is pronounced "worth its weight in gold," while a New York Editor declares that "a million of them should be sold!" For these, with "Chart of Health," and "Vital Magnetism," apply to Byuntri & Co., 5 Clinton Place, New York.

Special Notice.

Du.F. L. H. Wirats will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 X, M, till 3 E, M., till further notice.

Sealed lefters, at of West 22d street, New York, Terms, S3 and four 3-cent stants. REGISTER YOUR LETTERS.

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Mrs. Lenzuatio, Business and Test Medium, 88 4th avenue, New York, Hours 9 to 5.

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Dr. Brittan has had twenty years, experience and eninear success in treating the intrinities peculiar to the female constitution, by the use of patialess methods and the most effectious years, a dies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should inclose Five Dollars.

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as our agent, and receive abstriptions for the Ranner of an add at \$1,00, and agent and receive abstriptions for the Ranner of an add at \$1,00, and agent and peak per year. Farther destring to so substitute can address Mr. Morse at the residence, Elm Tree Terrace, Uttoyeter Road, Dethy, England, Mr. Morse also keeps for safe the Spiritual and Referentacy Works published by us.

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**Under existing bustalesses and made to the courself.

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And Agency for the BANKLE OF LEGUE, W. H. TERRY, No. 84 Russell Street, Medsouthe, Australia, has for all the works on Spiritunism. LIBERALLAND REFORM WORKS, published by Colox & Rich, Boston, U. S., may at all times be jound there.

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G. D. HENCK, No. 95 York avenue, Philadelphia, Pa., is agent for the Branner of Light, and will take orders for any of the Spiritual and Beformatory Works pab-illshed and for sale by Collay & Ricit.

PHILADELPHIA PERIODICAL DEPOT. WILLIAM WADELPHIA PERIODICAL DEPOT.
WILLIAM WADELPHIA SEMENTAL STATEMENT OF THE CONTROL OF THE BOTTON OF THE BOTTO

ROCHESTER, N. Y., BOOK DEPOT,

JACKSON & BUILLHOIL, Booksellers, Arcade Hall,
Rochester, N. Y., keep for ads the Spiritual and Reform Works published by Co by & Righ.

ADVERTISEMENTS.

From Behind the Bars.

A SERII Soft actions written by D. M. Benner, Arrison in Lightway (postdark New York, Softmarkeep of the most related the meanings of the tots, with reports of all regionality. Also giving a sociounts, the flottent and this country. Also giving a sociounts of the flottent of of this trapers of the early the soft along place in the centure going. The crustates wis been place in the centure going. The crustates wis been placed in each crustate state fully shown. I addit some of Mr. Bennett's letters from the Markov in the property accepts the place with the coloniar various of the property accepts. Griv. George (200) with self-engriving of the soften, e. A. S. For said of D. Madilland F.L. (2) Legith (2) New York (1919).

SAN FRANCISCO.

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M. R.S., FANNA, W., SANBILEN, Clairwoyant, H. Herris, and L. Maranna, Teo Diene, rest Dienes et Follows, in the 1 One delite, and the rest and the results of the 1 One delite, and the second of the only of the 1 One facilities are approximately and Marathest, Hone Paris, Ph. Adding Co. C. Rose, S. Sanda, q. Ph. (Nov. 15).

TRS ACL CLNNINGHAM, the well-known Western area for a configuration of the configuration of t M 68. L. W. LTTCH has removed to No. 10 Ly-

When the first the form of the first of the MRS.EMERSON, Electio-Magnetic Physician, Baston, and Leaven and Hamble Physician by

Methan, No. of Action from Record Business and a first process of the fi

ITCHING PILES to SYMPTOMS through pinewe this water crawling in about the rate allows as though pinewe this water crawling in about the rate allowated, principled principled principled country as lower of the principled principled country as lower of the principled principled country as lower of the principled princip advice. Soil of bading dennests.
Sold to COLRY A RICH, a Montgene : Place, Boston, att. Jan. L.

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THE SICK CURED Without Drugging the Stomach!

MARVILLOUS RESULTS are first on a selection

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The mass are privace party that himpin that she has powerful desired poor at a what is Anti-Septic. Districted in the Stimulating are Resolvent, are then up by the absolute that are the strong that the curvature. These possels act upon the

GREAT VITAL ORGANS.

Awaleming corvoir energy both 3 i the site of new accounts and throughout the Alemma expectat. Every fibric of the body hos ten are in the superior deviation for. It puts an interest amount of Bosel Into a tive metion, imputsing it properties and this article is the majority in the original in many healthy and vitalisms, provinces. THE RET. BELGIE BIR. OOD.

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KIDNEY AFFECTIONS. with had cover the action of the sequest runner and organis-and cover I of memories. Bright to Discuss attorpty, and often desire.

To plot the news - vietn, unline both ching decisind an open distribution of boold throughout the body, they hould be worn be recent brythelf. Diplothers and Continuous Distribution of all hinds are particled as in 1 by heneralizing the gental of new trafficient of new to the continuous forms.

State and Canada, these PADS cannot be sent through the mails, but food by localed at a xivers only, and the

No Invalid should juil to wear the VITALIZ-ING PAD. ING P.1D.

Orders have some engineer to Dr. H. B. STORDIR, 20
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DR. J. WM. VAN NAMEE'S CONTRACTOR Magnetic, Sugar-Coated Liver Pills.

An inchirable retains the Coeffy at a Ringmone of Lyer Computant, America two. He dodes, and Stein chapithant theory processes many or on he (1) Processes and respect of one he (1) Processes and respect defeat the best and play of Michele both of Countries. No ramidy booth of without them, these Price are more applied to the domestic boundary processes and applied to the mean the account of the processes of the

RECEIVED PROM CALCUTTA.

The Spiritual Stray Leaves. BY PEARY CHAND MITTEA.

The work contains as the start of blooming extress. The Probables in the Vertex The Probables of the Rind dust; cost in the Scale The Spirite Land; The Spirite Scale the South Rinds of the Spirite Land; The South Rinds Spirite and the Vertex in the South Rinds of the South Rinds at Vertex in 19 days in distribution Feducates in Archive Thinds The Humon and Spirite Land Carlinds Notice.

The absolute week communication is demonstrated in which is probable to the long Archive Lands of the lands were communicated from a station, and on an archive land according to the lands with the solution of the lands of the

for safe by Cothry & Rivert, A.S. RECEIVED FROM ENGLAND.

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WEATHER GUIDE AND EPHEMERIS. FOR 1880. By RAPIIABLAthe Astrologer of the 19th Century

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W. J. COLVIELE.

This retries cole contains in two one selected Hymnis, WiTH-for 1 Mr Ste. Many of them are sing at the Spiritual Meet-jogs at which Mr. Colvide presides. Eap t. Prio (1990) is, For sais by COLRY & RICH.

ECONOMIC SCIENCE

Orl the Large Bolance in the Sphere of Wealth, By Joel Dengmer, we a lateotherion by Lois Waishrooker, A workingman sexpession of the law through which ealth centralizes in the heads of the tew to the injury of the many.
Paper, Topone , tool, grane.
Persubstant OLBY's RICH.

The Free Circle Room.

REPLIES TO OUTSTIONS.

W. J. COLVELLE. Tothers of Investment of the State of the St

Invocation.

We praise thee, oh their Dierra and Industry speed

search of the se

numbers of persons in all parts of the world, many of awhom are not at all superstitions in their tendencies, but on the contrary, therough by insterioristic. They state emphatically that they have witnessed appartitions sometimes of persons whom they have seen long ago, then again of others whom they have never seen before, but have afterwards met. The physical power which is generated from the human organism of a magnetic physician, may be carried by the spirit guides to an increase distance; it does not neather whether it be one pule or a thousand. The gentleman in question undoubtedly has some york to do in connection with theusaind. The gentleman in question undoubtedly has some work to do in connection with those physors; it may be awork of which he kin self-has no knowledge, but of which the strift guides surrounding him are jet feetly eagnifule. The work is probably that of mental and thy-i-al magnetization. There is a natural syerathy between him and the parties seeing the apparition, which of course does not depend on the reasonal assurance by: our refersonal pequaintanceship.

up nepersonal acquaintanceship.

O. By Mrs. Dr. Garrison. A little circumstance has happened in our family lately which it also happened in our family lately which he has happened in our family lately which the first sees him. Within the tast two months, four numbers of my family, all living persons, have been seen at different times, and by different persons, in places who esthey were not at the time. Two were seen and heard to speak several words, I have either heard of a diving person's spirit being seen, but never of one speaking, or of so many being seen belonging to one family in so short a time.

A. The family to which you refer is unsuber times should apply to a magnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic physician who operates under direct spirit guidance, and the present neagnetic may be individual artient will be the ene to whom he is drawn shough when he first sees him. Provided you have no confidence in your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a great deal of your magnetizer, you take away a g

he should not appear somewhere else, provided any one was sufficiently clairvoyant to behold after it was laid in the tomb?

A.—The mortal body of Jesus was probably cased in a sublimated form of matter too other carried in disintegrated form to whatever part teal to be seen by the outward eye, may be septoff the material earth it could benefit in the arrived from the physical body whilst we are greatest degree, because the spirit of Jesus had arrived from the physical body whilst we are him, because the medium's spirit, which is considered form to whatever passed in a sublimated form of matter too etheral to be seen by the outward eye, may be separated from the physical body whilst we are controlling. There is a subtle magnetic link joining body and spirit together which prevents dissolution. It is uncommon for so many persons in one earthly family to be so highly mediumistic. We should judge that the parents must have been very happily united, that they had a centralize immediately on his reappearance on earthly family and even, regular, quier life, and that the children were been under somewhat similar circumstances; therefore a similar condition has been developed in the various members of the family, making the members of the earthly family making the members of the earthly family and had simply to leave him and disinterate of the material earth it could benefit in the doings at the polls. I should the body to-day I should assured in the doings at the polls. I should the body is part in the doings at the polls. I should risen to determine the physical body. If Jesus had the power to most certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influence in what I believe to be right, and as certainly use my influen family, hasking the memoers of the earthly family as well. The rial body had simply to leave him and disinte-fact of the spirit being able to speak is only an grate. While every particle of it might have intensification of the ordinary power of the been present even in the sepulchre, it would not spirit to make itself visible, and in order to hear have been discernible in the form of a body to this voice clairandlence is usually necessary, if the eyes of any one who was looking on.

is in man or within any form of nature is called to the surface and expressed. Provided you have a great tendency to Insanity or crime, and a great tendency to Insanity or crime, and to the surface and expressed. Provided you have a great tendency to Insanity or crime, and Partial materialization of the larynx and thorax cannot get yield it otherwise, it is better for you to develop it and so cast it off rather than allow it to remain within you and be layeded down to resterity. Crime and insanity will never be fully overs as e until they are manifested on the sactage, and is their manifestation so disgust the people at large that they will be ready to such a their manifestation to the comprehension of a mode of life which will make crime and insanity in the inture an impossibility. What soever discussions are too have, whether mental or physical, we do not advise that it should be repressed. What cover mode increased to an unfold of attracting to the individual spirit when it possesses sufficient powers to concast on this character that it should be repressed. What cover mode increase to make the large of a tracting to itself once in a device the read expression, carses humans force; then there may be external vision and

de lei artyre that it stoud he replaces of. What sover mode in tends to de lar disease from give in give in a revermed expression, curses humanity plystically and mentally. What sever galls is the what is will in you will do good, because if you have that which it is desirable you should get rid of you may be get rid of it by throwing the lettinate that of each the conting the lettinate that of so had iniquity. The secret the lettinate that of so had iniquity. The secret he had devired to include the devired to inthe condition is the condition of the condition of the condition is the condition of the condition of the condition is the condition of the condition of the condition of the condition is the condition of the condition

and trembling to him who knows he might have dene better. Doubtless if you could stay mat-ters from the absolute instead of the relative standpoint, you would see that everything is right—that there is as little evil in the universe as is compatible with human development. Viewing natters from a relative, finite stand-Viewing natters from a relative, finite stand-point, you are working within the limited circle of human responsibility; the infinite circle is undoubtedly divine foreordination. Q.—By G. W. W.—Can a cataract of the eye be removed by spirit-power? and if so, to whom shall the questioner apply? A.—The questioner should apply to a magnetic allocation of a constant sundar direct is left with

SPIRIT-MESSAGE DEPARTMENT.

The Bouner of Light Free-Circle Meetings

The Rauner of Light Free-Circle Meetings
Are held at No. 885 Montpoinsing Place (second story), corner of Province after every TVE-DAY AFTERWOON. The
Half will be open at 2 c block, and services commence at 3
or clock precisely, at which time the dor is will be closed,
mether allowing entrance nor egress until the conclusion of
the schore, every linease of absolute necessity. The public arr condically fundted.

The Messages published under the above heading indicate that spirity-carry with them the characteristics of their
earth-life to that beyonds whether for good or cells-consequently those who just further the cartily-sphere in an undervelocial state, eventually progress to a legier condition,
We ask the tender to receive no doctrine put forth by
scrits in these columns that does not comport with his or
her tenson. All express as much of truth as they perceivelanguage.

nor cases.

An experimental desire that those who may peophize the nessages of their shift-titends will verify them by instruming us of the fact for publication.

Ene Mass Shelhamer gives no sittings and receives nexisited sent in Basslays.

Ene Letters appendiding to this department, in order to ensure prompt attending should in every instance bends dressed to Colley & Rich.

LEWIS B. WHESON, Chairmann.

SUSSAGES GIVEN TIMOLOUGH THE MEDITASHIP OF MISS M. THERESA SHELHAMER.

Invocation.

Unto thee, oh our Father and our Mother God, author of all that we behold in life, thou who art life Itself. whose presence is manifested through all manifestations of matter, from the atom beneath our feet to the golden orb above our head, to thee we bring all the aspirations of our spirit, the aspiration for a bigher and a better life, the aspiration for a purer and a better way, a desire for truth to Hluminate our pathway, that we may know whither we are going. All these aspirations do we bind in one golden sheaf to lay upon the

to the Commercial of the control of

for what he has done for the good of humanity, more especially for what he has said and done in defence of mediums. The beautiful children who cluster around his path in the spirit-world send out the perfume and beauty of their pure lives, which ever draw him upward into an atmosphere of perfect peace and barmony. And why is it strange that he should receive those manifestations of the angels' love which so many are denied? Why is it strange that one who is more of a spirit than a mortal should receive tokens of spirit-presence? He feels it very strange that others should not see what he does it but those who are eneased in the full bands of material life cannot expect to receive a commaterial life cannot expect to receive a complete baptism of spirituality while on earth, Each dear child, each loving spirit, the blessed companion who has watched and guided him so many years, sends out a blessing to him at this time. Loving pare and remembrance.

and remembrance.

Please to say that Isaac is with me, and he also would be remembered, his works having tollowed after him, and in the higher life he receives great reward for what he did in mortal life. And I tell you, friends, no greater gift can you give to the service of God, no higher love can you offer upon the altar of Divine Justice, than to be true and just and beneficent to those around your them shall indeed your spirits rearound you; then shall indeed your spirits re-ceive a blessed reward. Mary Hazard.

Tell Joseph that the angels cluster around his path and lead him on to a better life. To Thomas R. Hazard.

William Lloyd Garrison. Mr. President, it seems to me that I receive a

new baptism of power from being present in this place at this particular time. I am attract-ed here this afternoon by the doings of the day, as one interested in governmental affairs, although not by any means an office-seeker, yet as one whose heart is ever alive to the interests as one whose near is ever any e to the interests of humanity and reform. I am particularly drawn here to Boston this afternoon, and knowing full well the liberal platform upon which you stand, I feel that I can express my

not stagnate at the thought of desecrating the not stagnate at the thought of desecrating the Sabbath with excursions; we want some blood that will not stagnate in the heart at the thought of opening the Public Libraries on Sunday. Indeed, we want some one who, if not a liberalist in the sense that we deem liberalism, is at least no bigot. And now I am using my influence to-day, and thousands of other spirits are using their influence in this State, not because they expect to win, but because they mean to show the people that there is a liberal element afive in Massachusetts that will be heard.

And another thing distresses me very much to-day, Mr. President, in the dear old streets of Boston. I have visited more than one of the polls within the last six hours, and I find the masculine element predominating there. But never mind, ladies: your turn is coming, just as sure as the sun shines above your heads.

There are those calling upon me from various.

There are those calling upon me from various streets and halls of the earth who desire very much to know what I ram doing. Well, I will tell them. I am not askeep, I am not idle. One does not like to blow his own trumpet, Mr. President, but if there is no one else to do it for you, people will believe you are dead if you do not do it. We must demand to be heard. And so I want to say I have joined the vanguard of heaven. Do not think that a Sumner, a Wade, a Stevens, a Chase, are asleep. They are more alive than they ever were when upon the earth. Do you believe that they are seeking their own happiness, with indifference to the cause of humanity? Do you not know that their true happiness is found in working for others? Then heliege that all such souls as those I mention are earnestly at work, sending out their influare carnestly at work, sending out their influ-ence abroad over this vast land to-day, in order that they may create a public sentiment which shall surpass all that has been in the past, and shall in future send forth a cleaner, purer, no-

Barnett Slieght.

My name was Barnett Slieght. I was in my with the revelation that was vouchsafed to man. I had no fear of death, nor of meeting the Omnipotent Power that has ruled, and ever will rule, his children. I have to be a thinker before I speak. My knowledge of an interior the was of great consequence and advantage to me. I was a man of thought and meditation. I was a man of mongat and meadaction. I did many kind acts, not for any reward, but for the pleasure it afforded me to assist others; and this has been one of the grand elements of my spiritual unfoldment. Death has no sting; it is only the closing of the eyes on the material it is only the closing of the eyes on the material world, and in a few moments we are quickened spiritually to see things in their grandeur and beauty. Vitalized scintillations of light are thrown around the spirit, and it perceives the spirit-world in its magnificence and grandeur. Then for a time the sight is dim, until the aspirations of the spirit go out and seek another element, when there is given it knowledge and understanding of its relationship to the material. understanding of its relationship to the master mind. This has been my experience. Oh! how grand and how sublime has been to me this chapter which I am now giving you. Death has no sting; the grave is not dark, for I in personality have never been there. I have thrown off my olden raiment, and gone forth in search of whatever will add to my spiritual existence. Earth has no charms for me, I am planted spiritually in heaven.

Williamson.

The fight has been fought, and I am the victor over death and the grave. Naturalized, spiritually planted in the spirit-world, from whence comes all thought—that thought which has moved the world with its subtle power. It is most heautiful indeed to change conditions, to east off willingly the material, and with joy unwant to the spiritual. No fadding unspeakable take on the spiritual. No fading, no dying, no thirsting, no hunger—all being fed spiritually. Growthspiritually is gaining knowledge, and I, as a finite being, am drawing daily and hourly toward the Infinite; not to see only, but to feel to the latest the secondary. but to feel and to know that my attainments are those which will be lasting.

This will seem strange to those for whom I

give it; it will not, I know, be thoroughly un-derstood; but after having read it they will feel the import within their own hearts and feel that of it. I am only speaking from my own standpoint. No one will, I think, accuse Benjamin
F. Butler of "blue blood," Indeed, it seems to
me we have had a thorough course of blue
blood, and it is time we tried some of the red,
warm blood that flows through veins that will
life, which tells me in whispers soft and gentle,

Of the people marters of municate its life by the the people marters of municate its life by the the people marters of enumerate that is, the spiritual point is down in the spiritual sense of the people horizone, we know the spiritual sense of the people horizone, we know that each matter. Matter is permeated with so into You can be rewhere but that if your spiritual sense are sufficiently active and your play into intelligentic mannation, not with the best to ment to a finite with the being with the best to ment to a horizon with the being cash charged properly induce of these objects. When the introduced gives you a place of magnetical proper or almost by the dailing, as such, but you are bengified by he in the dailing, as such, but you are bengified by the an communicate with you directly when the considering link has been formed by when the considering link has been formed between you and them. This can only be formed when you and them. This can only be formed when you and whatsower you touch. No person can enter this toom and sit down more those seats with out leaving physical vicinity and also evidence of mental idiosymplassy and objects and devices. Ahis room and sit down from those seats without leaving physical vitality and also evidences of mental idioweners at a deficient and vegeta descending the Your spirit, your mind and vegeta decentinually generate an indusence, and this indusence permeates the materials which vorteemed in contact with. When vousit down on a strift of seat you leave that seat warm, where is it was cold before, so that you perceive something has proceeded from your body which is appreciable to the outward greece sense of man. What is this? This is your physical vitality, it is an emanation from your material nature which flows through the respiratory organs of the extire body. If your hody communicates with whatsoever it comes in contact with, do not your mind and spirit also? You are not ordinarily sufficiently developed on the mental and spiritual plane to trace to the source intelligently the mental and spiritual plane to trace to the source intelligently the mental and spiritual plane to trace to the source intelligently the mental and spiritual covers in the source intelligently the mental and spiritual covers in the source intelligently the mental and spiritual covers in the source intelligently the mental and spiritual covers in the source in others, yet you are aware of their existence. Why do you come into a soon and feel uncomfortable when notine is in it? Why do you enter another room and feel at once comfortable and at ease? Both rooms may be equally atand at ease? Both rooms may be equally attractive as to furniture and aspect, and you cannot tell from whenever the one the unpleasant feeling has emanated, but we know it has emanated from some persons not naturally in sympathy with you, though perhaps unknown to you who have occupied the room previously. The psychometrist feels the same sensations which you experience, only in a greater degree, since he is more sensitive than you, and possesses greater power to work from effects to cause, to trace results to their approximate origin by analyzing the subtle for es thus pervading matter.

vading matter.
Q.-What influence will the planetary disturbances have on the mental condition of the peo-ple, and will they cause an increase of crime and

A.-Crime and insanity will always be in-creased in periods of general disturbance, be-cause these periods are times when whatsoever

be will be a better strongling to communicate the if for development of magnetic powers in a strong content of magnetic powers in a successive at the bodies and sminds than they charge this difference, and which is tight, or seen and which the difference and which is tight, or seen and which the difference and which is tight, or seen at a successive and which is tight, or it was been differenced and which is tight, or it was a confidence of the successive and explanation?

The adventure is not difference at all. We do not include the form the successive and explanation?

The adventure is not difference at all. We do not include the form the successive and the successive at the single-strong at all. We do not include the form the successive and the successive and the successive at the successiv

many being seen belonging to one family in so! short a time.

A. The family to which you refer is undoubtedly a family in which all the members, or meany all of them, are highly mediumistic. You have a finer body within the grosser structure which is not discernible to the outward eye. It has the power do travel during sleep when some other spirit is taking charge of your physical body. Whilst the medium is speaking in this place this afternoon, there is no reason why he should not appear somewhere else, provided any one was sufficiently clairyovant toe behold after it was laid in the tomb?

A. The family to which you refer is unsectively independent on the example of the incumbrance, the cataract being a something which has grown over the eye. Give it has the power do travel during sleep when something which has grown over the eye. Give it has the power do travel during sleep when something which has grown over the eye. Give yet which goes to the eye will grow in the cataract being a something which has grown over the eye. Give yet with the eye will give the eye will grow by the cataract which goes to the eye.

there is no death in God's universe. My name was Williamson. I died in my thirty-ninth year, at Wilkesbarre, Pennsylvania.

- Ada Doda,

My people, my mother and my father, in Denver, did you get my communication? And are you pleased to learn that I am not dead, but have life, like I had down here with yourselves? There is nothing ugly to make any one afraid of it. If you knew how pleased I am to come, you would appear my few that I am will require the content of the property of the it. If you knew how pleased I am to come, you would answer me, for I am still your little daughter Ada, who went away from you, and could not talk because her throat was so sore. My throat is not sore now. I am always happy and cheerful. I only want you to know that I can come; not by myself, nor of myself, but others bring me and show me how. That is all I am gaing to say you.

Martin.

It was at Burlington, Iowa, that I passed away. My heart leaps with joy that I can write myself a Spiritualist. Martin was my name. I was seventy-three years old. I have left a husband and seven children. Tender husband, kind children, through the lips of a stranger your spiritmother sends her love and blessing. I did not die, but passed out of the form, leaving you for a short time lonely and sad, for the chair and bed are vacant. No more in flesh will mother be with you, but in spirit she will ever try to control your acts in life. How great to me is the privilege of telling you of the blessings I enjoy! How perfectly I have realized the beauties of Spiritualism! To me it was food and raiment; and now I am clothed with immortality—that immortal life which can never have a fading. Your mother awaits on the eternal fading. Your mother awaits on the eternal shore to waft each one of you into that life where there is no separation.

MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. THERESA SHELHAMER. Nov. 4.-4. Emery Wilson: Mrs. William H. Beers: Jen-ule Caron: Jun Fisk.

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

Mary Clifshan; Sarah Lewis; Amelia Morrison; Otto

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 7½ P. M. Mr. Charles R. M. Mire, President; Benjamin D. French, Vice President; Fred Haslam, Secretary; Nathaniel B. Reeves, Treasurer, Chidren's Progressive Lyceum uncets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattie Dickenson, Assistant Guardian; Miss Belle Reeves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, The Brooklyn Spiritual Conference, meets at Evenett Hall, 398 Fulton street, Saturday evenings, at 7½ o'clock, S. B. Nichols, Chairman.

B. Nichols, Charman.

BEVERLY, MASS,—The Spiritualists hold meetings every Sunday at Bell's Itali, at 2½ and 7½ P. M. Gustavus Ober, President; Mrs. Ella W. Supples, Secretary and Treasurer, Circles every Wednesday evening in the same half at 7½ oʻclock. Mrs. Ella Dole, me-

GHIRCAGO, ILEL.—The First Seelety of Spiritualists holds regular meetings in the Third Unitarian Church, cor-ner of Lailin and Monroe streets, every Sunday at 103 A. M. and 73 P. M. Dr. Louis Bushmell, President; A. B. Tuttle, Vice President; Miss Nettic Bushnell, Treasurer; Colling Faton Seasons:

Eaton, Secretary.

CELUVELAND. OPHIO.**—Spiritualists* and liberalists* Sanday School.**—The Children's Progressive Lyceum meets regularly every Sunday at 12% p. M. in Halle's Hall, 333 Superior street. Charles Coller. Conductor: Mrs. p. T. Rich, Guardian; Mr. George Benedict, Secretary. The public are cordially invited.

Clinics are held by the West Side Society every Sunday at 7. p. M.2h. Hall No. 3092 Pearl street. West Cleveland. A. Dunlap, President; L. G. Turner, Secretary; — Smith, Treasurer.

Treasifer, CEDAR RAPIDS, IOWA, Society of Spiritualists meets in Post-office Block every Sunday, at 7/2 P. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Namle V. Waren, Vice-President; Geo. H. Heck, Treasurer; Dr. Hamilton Warren, Secretary. All are cor-

INDIANAPOLIS, END. - The First Society of Truth-Seekers meets for religious service at 80/3 East Market street, every Sanday at 2/3 and 7/3 P. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Buell, Secretary.

NEW YORK CITY.—The Society of Progressive Spir-Haalists holds meetings every Smiday. In Trenor Hail, on Broadway, between 22d and 33d streets, at 103g A. M. and 73g P. M. J. A. Cozino, Secretary, 33 West 16th street. Children's Progressive Lyceum meets at 2 g. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. Al. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. — Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The Sacond Society of Spiritualists holds meetings a Republican Hail, 55 West 33d street, every Sunday at 104 A. M. and 73 p. M. Dr. Won, White, President; Dr. D. J. Stansbury, Secretary, 164 West 20th street; G. F. Which, Treasurer. Speaker engaged: C. Fannie Albyn for November,

Treasurer, speaker copening the problem of the prob

PORTLAND. ME. The Spiritual Fraternity meets every sunday aftermoon at 2% o' dock in Congress Hall, for lectures and conference, T. P. Bents, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treas-

PREET, APPLICABLE, PA. The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall,

of Spirimalists meets every Sunday at 2½ P. M. at Lyric Hall, 2202 North Minth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 80 Spring Garden street. H. B. Champion, Presi-dens, Mrs. Dr. Samuel Maxwen, Vice President; J. H. Jones, Treasmer; J. P. Laming, Secretary.

Jones, treasurer; J. P. Laming, Secretary,
ROCHESTER, N. Y.—Spiritual meetings are held in
the Academy of Music, No. 40 State street, every Sunday at
1012 A. M. and 75; P. M. Mis. Nettle Pease Fox, permanent
speaker, Meetings free, Strangers visiting the city are
cordially invited to attend.

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

relary.

SPERNALPSELLD, MASS, "The Free Religious Society (Spiritualists and Liberalists) holds meetings every Sunday at 2% and 7% P. M. J. S. Hart, President; S. C. Chapin, Vice President; Miss. J. H. Cook, Mrs. E. M. Lyman, Mrs. M. A. P. Ckark, Prudential Committee; W. H. Jordan, Treasurer, F. G. Coburn, Collector.

Freasurer; F. C. Coburt, Conceron; NAN FRANCISCO, CAL, The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at B and B with Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyccum meets in the same hall at PA, M.

Progressive Lycetin meets in the same han it P.A. M. SANTA BARRIABEA, CAL., "Spiritual Meetings are held every Sunday at Grane's Hall. Ghildren's Progressive Lyceum meets every Sunday at same hall at 1/2 P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Goo, Childes Muslead Director, Mrs. Emma Searvens.

Mr. Geo, Childe; Musical Director, Mrs. Emma Scarvens, SALEJI, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at a and 7 P. M. S. G. Hooper, President.

VINCLAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vico Presidents; Dr. D. W. Allen, Corresponding Seergaary. Children's Progressive Lyceum meets at 12/3 P. M. Dr. D.-W. Allen, Conductor.

WORCESTER, MASS.—Meetings are held, at St. corge's Hall, 460 Main street, every Sunday at 2 and 734

The First Quarterly Meeting

Of the Michigan State Association of Spiritualists and Liberalists at Fenton Hall, Flint, Genesee Co., Mich., commences Friday, Nov. 28th, and closes Sunday evening, Nov. 28th, In Harnham, Sagliaw Cily, Mich.; Charles A. Andrus, Finshing, Mich.; Gles B. Slebbins, Detroit, Mich.; Dr. A. B. Spinney, Detroit, Mich.; Mrs. II. Moore, Wayland, Mich. Also some of the best mediums in the State are invited and expected to be present; Mrs. 8, D. Clark, Port Huron; Mrs. A. A. Walthey, Battle Creek; Mrs. L. J. Mollere, Detroit; Mrs. Sayab Carlwright, Detroit; Mrs. P. O. Hudson, Detroit, and others are gendlath britied. Sciences will be held every afternoon at the close of the speaking. Mrs. One Child, the inspirational sleger, will also be present and enliven the occasion with her soul-strying fills and songs. Conference cach morning. Afall meeting of the Executive Board is carriestly desired.

Miss J. R. Lane, Secretary.

Miss J. R. Lane, Secretary.

L. S. Burdder, Directors.

Benj, F. Stamm.

BENJ, F. STAMM.

Passed to Spirit-Life:

From her residence, at Ridgetown, Ontario, Canada, Sept. 20th, 1879, Mrs. Alice Marion Bingham, beloved daughter of George and Sophia Swan, of Richmond, Va., leaving one

child.

This dear lady was highly endowed with spiritual gilts, and for eight years sat twice every week in public circles, gratuitously giving such tests of spirit-communion to loved ones as were necessary to prove the truth of spirit return. Quito often, after having retured to rest at night, she has been called up to give to some poor suffering soul that sympathy which was so much needed in the hour of addiction. She was never known to complain, if she condonly do good, the last words were: "Tell dear father and mother that I am not afraid to die," Thanks to her spirit-band for their help in relieving her of pain, She saw the spirits of her grandmother and her guides, and called her brother and sister by name. She then closed her eyes and passed over calmly to receive her reward for faithfully doing her duty; thus proving Spiritualism is good to die by as well as to live by.

Richmond, Va. Richmond, Va.

Obstuary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agaletyne averages ten words. Poetry is inadmissible in this department.

If a man say, "I am humble," this is no humility.— Vemana, (Hindu, 12th century A. C.?)

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN

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

Office 58 North Charles Street, Baltimone, MD.

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

She is calrandient and clairvoyant. 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,

is an unfailing remedy for all diseases of the Throat an Lungs, Tubelicular Consumption has been cured by a Price 23,00 per bottle. Three bottles for \$5,00. Addre 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: age, sex, and a description of the case, and a P. O. Order for 55,00, or more, according to means. In most cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1,00 cach. Post-Office address, Yonkers, X. Y.

The: MODERN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2,00. Qct, 11.

Dr. F. L. H. Willis

May be Addressed till further notice

Care Banner of Light, Boston, Mass. DR. WILLIS may be addressed as above. From this and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and scarching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofda in all its forms, Epitepsy, Paralysis, 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 failed. All letters must contain a return postage stamp. Send for Circulars and References.

Oct. 1.

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And the lest of it is that this cutting same did its work, for God seemed jumediately to submit to the order of the police, and her beste talracles a council

Why permit, then, a few indispinals to open a factory for the production of fools and epitepties, and daily lead to it new victims for manipulation? The whole abuse 68 and be Samued out by the civil, for, for it is not pleasant to hear the constant The French Covernment should understand that this entrage on common sense and humanity needs but be met by a bold hand to be crushed to death, and made teturn on its originators to their utter ridicule and centernti."

It is not surprising that stars inits left other grave-yard in Paris when tool "a blessed ghost" could show himself in the palelight of the moon without subjecting past mortals to the most rinel and remotseless personations. The Spirits saw the world above ground was not ready for their manifest presence, and so prodertly retired for a little season to weit for the development of a higher intelligence. They did the same thing in this country, in the days of what is called the "Salem Witchcraft," They were willing to wair a little longer, and from motives of humanity. But we must now inform Professor Wells that more than half a century has sor Wells that more than half a century has a like first grand soirce at clapsed since the time was up and the track. Rooms will be held Oct. 28th.

dealed for the world's great train of the spiritand place stone At last all the little tyrants on buttle ne powerless to block the who elsest prospeed has is its estable for the dead weight of SPIRITEM MYSHERI'S IN CRANCE. Spendiff and the deal of graterialism to rush

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- London Ung. Spiritual Notes.

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The event Control of the Second Control of the second form are introduced an invita-tion of the second control of the second control of the second form of the second an invita-tion of the second form of the second control of the first of the second of Sweden conty if next the brookerst Mesters of the light of the second cent scances at Stockholm have created a great impression there, and on his return probably Spreater will, will be done. It is certainly very pligasant to see mediums, single-handed, winhin; their way into the homes and hearts of the very highest technic.

> distantingers. Mr. and Mrs. William Teble have just arrived

in Lowbin, thuck this loved after their travels in America. They are two of the most disinterested works oin Spiritualism. A large number of earnest friends rejoice at their sate return. The Removed Light is meeting with great favor in England, and on every side we hear its

praises sonza-In a meeting recently held at the Spiritual Institution. Mr. James Burns stated that to a great extent his work on the platform was completed, and that he should retire measurablyfrom that sphere of labor. "For ten years," said the speaker, "I have passed thousands of pounds through my hands for the work, and my reward is that what was non-existent ten years. agods a leading feature," We. It is a great pity the Spiritual Institution should not prosper bet-

cry for help when the people ought to feel it a glorious privilege to help on the New Truth. Mr. F. O. Matthews, a test medium from Halifax, is in London. He is spoken of very pleasantly, and will, doubtless, find ample work, for mest of the mediums in England are developed. for physical manifestations. He has already given a scance at the Association rooms. He

will remain in London some time. The new paper, The Plances, edited by W. H. Lam' elle, is certainly a very creditable affair. Of rearse it is small; but a little thing well done is better than great things poorly carried out. Mr. Lambelle is a person of the very best intentions, and should be encouraged in his artemats to spread the new gospel.

Mr. C. E. Williams has returned to town, and

Mr. C. E. Wittiams has returned to town, and is very much improved in health. His stances are better than ever.

The first grand soirce at the Association Rooms will be held Oct. 28th.

FIDLLITY.

The Society for Propagating the Gospet Among the Indians and Others of North America has voted to give \$425 to the fund for bringing the Ponca Indian case before the Supreme Court of the United States.

Spiritualist Meetings in Boston. PARKER MENDREAL HARL. Conclusioner

PANE MEMORIAL HALL, the mark Prizers of Lycente No. 3 had been been a great Special control of CHORN' BALL. Character of Machine Assembly of the formal of Machine and Machin on a molay of local control of the second co BERREILEY BALLS

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N.O. S PARIS STREET. A Sound to the first Address and the control of the street of the Trypy! HALL a Every metalog of the Lycoma Asso-

, ition as well as its many triends; feels a just pride in the inhomined success of the past low weeks. Though we gelt before the fermional that our growth was steady and healthout, yet since con advent here it has been simply wenderful, and we are so lated that we hardly talk enough wenderful, and we are so lated that we hardly talk enough we should be so that our triends would perform as if they knew the deep interest we teel in this movament. We take no public to ourselves in this work bet thank the pood fortime that has made us the hamble instriments in such inche and quartico works. No one he melts this age near than in the education of the young. Of what vast, importance, then, is it that their colic attor is last account the plane of reason and common, sense. It is disclictful to behold the happy trees of the little ones assembled 8 study after Sinday, who set contented for two locas or more during the exercises, and the ment case the handlence are rested and set might need by the healthful to hear homes telustratify, but feeling stronger at a better their might be exercised and set might need by the healthful has metis one the challeng, who at the force that, it is prepared to once more battle with the world.

Lo day the exercises were as a small, excellent, consisting of an overfule, small, he proposes and hanner March, selection by the each that, reading day Miss. Francis: recitations by Sachel Prietz, Fred Day, Mary Endy, Athert Ellim, Estler Ortherer, Lolly Main, Bertha, Organ and Lotter Brown, reading with the flarget March. With the Kewar, Italities I. Rice and Bleten M. Jull', durit, Miss of their land Gertie Priew. Prophessive L. Constant, Orthere Server; closing with the flarget March. With the Kewar, Italities I. Rice and Bleten M. Jull', durit, Miss of their land Gertie Priew. Theorems of the constant. March of the server is closing with the flarget March. With the Kewar it and Gertie Priew. Theorems of the constants. the unbounded success of the tast tow weeks. Though

Various Hay re.- This normale was one of those bright and legantiful antumit days which, with their clear and translucent armosphere, left the soul, above the cares transitioent atimosphere, lift the soul above the cares and stringules of lite, and live the opportunity to drink has the hispitation which flows from the Great Giver and lift his with an adoration that words are inadequate to express. As we entered the Tail this morning, the effect of the elemental calin foods by seein in each face, and harmony and love rated the home. The excretises this morning were mussofly indicesting, and consisted of the following: Selection by the objecting singling by the Lyes um, Silverkhauchera (from harmony Marchiter bayese), a cultations, Gracie Burrootzias, dar from, torace is fall takes; recilings, Miss S. Antaro, Master Arthur Burl, song, Cartie Huff placett, Hattle Davison and Urich Carr, playsical verses, led by Staster Fratal Burl and Plantary song, Misser Wanes, readings keep and Plantary song, Misser Wanes, readings keep and Plantary song, Misser Wanes, readings keep and Plantary song, Misser Wanes, readings of the Burl of the Target Miner.

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The Profession of Martin Arian the Laceum and the state of Martin Arian the Laceum and the form of his factor at Martin and the first tendence and to the managed

The light of Hands, "I be morning expectives were opened last Smales in the investibin and short address by the Charles Cones, subject, "Many are Called Int Few treat has end," The Joan ages of the meeting made rethe Classen. The manager of the meeting made remains upon the Touget of Obsession, as a result thing notifying a result than for the use of our spiritually so a displan color, when they wish to control, the Charlest M. Oven presented remarks of intersecting a system of the Color when they wish to control, the Charlest M. Oven presented remarks of intersecting a system of the Charlest M. Oven presented remarks of intersecting a native to some another three maps in the story ansolutional address in the inference of intersection. The charlest M. Ovens, and the story of Nervous sensation. The charlest health of the Charlest M. Ovens, and the story of the content of the story of the story of the content of the story of the content of th

of their Harry Meetings were hold in this hall as usual similar. Nov. other in the morning excellent tests were given by Mrs. Pennell and Mrs. Leslie, and tests were gay at by Mrs. Pennell and Mrs. Leslie, and practical remails were made by Mr. Twlitchell and Mr. Scott, which were well received. In the attention, interesting remails by Mrs. M. A. French, Prof. Milleson, A. E. Hall and Mr. Scott, and tests by Mrs. Prench and Mrs. Fernald. In the exeming, Mrs. Leslie read an original essay, and remarks were made by Maggie Polson, Prof. Mileson, Prof. Moore and Mrs. Waterhouse, E. The harmony which prevalls at these meetings is fully recognized and appreciated by all mediums, and the teachings are such as tend to inspire all with a desire to field higher and more spiritual lives, not only for their own good but also for the elevation and progress of all mankand. of all mankind.

Mr. Pirman is meeting with great success in EVENING SINK HAVEL-CHARLESTON'S DISTRICTOR Sunday, Nov. oth, two very interesting jucetings were held in This hall. Mrs. M. C. Bagley occupied the platheld in This half. Mrs. M. C. Bagley occupied this plat-form in the latternoon, speaking and giving tests, de-scribing and citing the names of twenty to elditerent spirits in less than one hour's time; nearly every one was recognized as correct. In the eyening Mrs. I. Shep-ard from Minnesota pronounced a very fine discourse; from subjects mant fed by the audlence, which was listened to with marked attention. Mrs. Shepard (Sexpected to speak again in this diall next smolay evening at 35 o'clock. Mr. W. J. Colville will occupy the platform in the alternoon at 5 o'clock. The collection of the collection of the collection of the collection of the collection.

By "The Slain Warrior" is the heading in the thurster Heralde (-a long report of the fune-val of the late Major Thornburgh. The ceremorat of the late Major Thornburgh. The ceremo-nies were impressive, the oration touching, and i plentifully besprinkled with the martial poetry-appropriate to a warrior's obsequies, and sol-diers paid the final honors to the remains of their dead commander. All this was proper, Major Thornburgh fell in the performance of-his duty, and deserved an honorable burial. But the bedies of other slain warriors, with dusky skins, who died defending themselves against oppression and their native soil against against oppression, and their native soil against unwarranted invasion, are left to be torn to pieces by the welves on the hills and in the avines of Colorado, where their bleaching ones will be mute witnesses against the policy which rols the Indian first of his lands and then of his life. Now York Sun.

The most serious ocean disaster reported for many months ocean deliaymorning, Nov. 7. The from ship, Lady Octavia, from Bleakwater (Del.) for New York, collided with the steamer Champlon, from New York for Charleston, stoking her in live minutes. The ship was Fadly danaged, and was towed to Philadelphia by a ting. Tharty persons of the crew and passengers of the Chamaton were lost and twenty-tour saved and by a tug. Tharty persons of the crew and passengers of the Chandron were lost and twenty-tour saved and blaced on other vessels. The women were lost because they would not leave their state-rooms without dressing, after being warned that the vessel was fast Lite-rafts and passing vessels saved those who floated.

W. J. Colville's Meetings.

On Sunday last, Nov. 9th, Berkeley Hall was well filled by a most intelligent audience. After the preliminary services, which included two very fine solos sung by Mr. Charles Thornton and hearty congregational sluging, Mr. Colville's guides, having delivered through his lips an impressive invocation, gave utterance to a lengthy discourse on the "Permanent and Transitory Elements in Existing Theologies," In the course of their remarks they gave expression to the following sentiments:

The idea of God is natural and has grown up with humanity: no supernal revelation was required to convince man that some power possessing intelligence was acting without and within himself. The presence of phenomena ever which he and this companions, had no controlling power, convinced primeval man that some Intelligences were at work whose Tayor if was well for him to secure. Afrene time, cortain animals were looked upon as rain/producers; thus prayers were offered to them, and even sacrifices in times of deatth. These beasts were physically man's superior in strength, and God to the savage was any greater physical power than he himself possessed.

As man unfolded intellectually laws were discovered. until to-day we may assuredly coincide with the view of mundane attairs taken by scientific infinds, and relegate all occurrences to the domain of immutable law. But who made the law? where do secondary causes originate? what is the first cause? what mean you by tate, chance, destiny? However far you go back there s something behind; the thought of an infinite intelligence yet remains. The Atheism of today is merely a reaction from ignorant superstition, and will die a natural death as man's spritual nature will assert Hself.

Man believes in a future life without priests and ceclesiastical education. If any one momentarily denies the existence of God and a future, state, the cause for that lies somewhere in a defective or overstrung nature. We need not trouble ourselves about unbelief, as intelligent belief rests on evidence, and the evidence In layor of eternal verities must come to every soul oouer or later.

God to us is a far larger word than it has to on in the past, his relationship to ourselves far closer-more wise and loving. The apostle's creed in its opening clause voices the universal faith of man; but an after-clause, in which desus is called God's only son, needs to have the word only erased to adapt it to advanced thought. If the Calvinist rejolees in the assurance that he is effected to life, ought it to lessen his joy to know that all specially endowed and privileged persons are thus Allyn is an old-time favorite with New York Spiritualhearts. If the Arminian rejoices that any one can be absence from our city. Upon the platform she is very

nothing was ever conceived by man that had not a make it the principal topic of a lecture, while the mi-foundation in truth somewhere. Limitations are transitory, and they alone. The speaker culisted the rapt to prove that all that is fully dear to humanity is possessed of everlasting life; only the envelopes of ideas are transitory; the ideas grow, and their clothing gets too tight. Creeds are thus ever becoming too small, hig to read and understand each other, but the vital elements of religion are eternal, "Winoona" gave a poem on "The Human Soul."

On Sunday next, Nov. 16th, the subject of W. J. Colville's inspirational discourse in Berkeley Hall will be, What is the Kingdom of Heaven?" Service at 1920.

On Sunday evening last Mr. Colville's guides addressa large audience in Kennedy-Hall, Warren street, on . The Sunday Question, and How to settle it.". It will shortly appear, as it has been specially reported for these columns. Next Sunday, at two v. M., the service in Kennedy Hall will include a discourse by W. J. Colville's guides on the affectgrossing subject of the day, "The Indian Question; How the Spirits View it."

W. J. Colville is permanently located at to Davis street in tids city, where he is usually at home daily, except Fridays, during the afternoon. In response to except traday, during the atternoom. In response to municrous solicitations he has derided, with the approval of his riddes, to give private sittings for advice concerning treaters of importance to sitters, but wishes his friends and the spigmalistic public generally to clearly understand that he does not give sittings for test communications.

Mr. Colville will be glad to accept engagements, in or out of loss on, for the delivery of inspirational legan to the secured for public or drawing-room gatherings.

gan be seemed for jubic or drawing-room gatherings—of Conference, on week day evenings; terms moderate. For all par-

Evereti Hall, Brooklyn, N. Y., Spiritunl Conference, Saturday Evening. Nov. Stle.

Notwithstanding a lowering sky and rauddy streets, the half was filled with a large and interested audione. The subject for consideration, "How to Interest the Young in Spiritualism." Is one that comes home to the brain, heart and soul of every Spiritualist; Principles of genuine Theism. for moght tanks are many gray halted men and women whose places must be soon filled by younger ones.

The Chairman made a few brief remarks, calling atcention to the fact, that the Sunday school was to the on it. claughes what the primary school was in education, the beginning of the Christian life."

Mr. William, C. Bower was the first speaker. He aid that while he would not attempt to give a plan by which we could reach the young more effectually, as an old Lyceum teacher he could see wherein the Lycount in a measure, had, failed in its completeness. He had understood that Andrew Jookson Davis had pronounced it a failure, and when appended to by those who are interested in the work had said that they would sooner or later come to the same conclusion. The speaker said that when Robert Raikes, in England, started the first Sunday school, it was estab-? lished to give secular instruction to children deprived of other instruction through poverty or toll, and that the church subsequently took hold of these Sunday schools and made them as feeders for the upbuilding of their ereeds. The speaker, in conclusion, said that the Lyceum was a great improvement on the Sunday schools, for in its calisthenic exercises and other instruction it inculcated a sound, physical, body as the great means for a sound religious growth. He hoped i that Henry Kiddle, from his long experience in the edneation of children, would claborate and give to the public a plan that would be what the world needed to give proper training and instruction to our children. He treed Spiritualists to give the same camestness to Pee Vene. 58 Same get their children out to the Lyccum in the atternoon Six Months 1,50 Tayle Months 75 the urged Spiritualists to give the same carnesmess of get their children out to the Lyccum in the atternoon These Months.

Postage Free.

Mrs. A. E. Cooley, M. D., was the next speaker. 'As an old teacher and Conductor of Lyceums she said she saw where the Lyceum could be improved, but she did not agree wholly with Bro. Davis that the Lyceum was a failure. What it needed most was earnest, conscientions teachers, whose hearts were in the work, and a just and proper appreciation of their work; then there was a lack of books, and a library was very much needed to interest the children, for good books were after all the best helps to a true life. The teachers ducate them.

Eder F. W. Evans, of the Shaker Family of Mount schanon, said he was glad to meet with such a boson. must be those who loved children, and then they could educate them.

Lebanon, said he was glad to meet with such a largeand intelligent audience, and that in former years he had found very little of Spiritualism in Brooklyn, but now he found us all alive to the great cause. In alluding to Robert Raikes, he said that he was what the world called a skeptic and infidel, but his works were crowned with a remarkable success. He said we had no ground for discouragement, for old churches and creeds were tottering and crumbling before this new truth that gave a reasonable faith for the acceptance of the people. He said he was glad to see the progress that the Conference had made in elevating and instructing the people, and bade us a hearty God-speed.

our work.

Capt, David, the Conductor of the Lyceum, said, If by Colby & Rich sent free. in our work. Spiritualism be true, it is the duty of every Spiritualist to aid and strengthen the teachers in the education of the young. Is it not better to teach little children that there is no hell, no purgatory, no future judgment day, | year, provided a marked paper is forwarded to this office

but their bell or heaven is of their own making, and that the indement of every act comes to-day as well as in the hereafter, and that the violation of their own sense of right meets with its appropriate amount of unhappiness? If these propositions are true, and that to love one another" is the basis of our faith, why not teach these truths earnestly and faithfully in the Lyceum now, as the best present means to accomplish this end? If the truths that we have learned from our communion with the world of spirits are benefiting and ennobling, why not teach them to our children?

Judge P. P. Good said, I was brought up in an Orthodox Sunday school, and my teaching was a failure, because I had to unlearn all that I had been taught. In the Lyceum work you lack system, and more than all competent teachers to instruct the young. Children should be born right, with a good physical constitution which would be the result of a good parentage, and more than all we need a good clyil government. A. E. Newton's little book, "Lessons for Children," should be used in your Lyceums, and we all can learn much from it. The children should be taught to know themselves. Another book, "Moral Ethics," by Mrs. Matilda Fietcher, should also be used.

The Chairman, in making a few concluding remarks, said that one great and pressing need among us was social organization's similar to the literary and social unions which abound among the churches. Our children drift away from as from the lack of such organizations among Spiritualists; he urged the younger people to form such a union for mutual help and instruction at once. He also mentioned the conversational meetings, which are being held in some of our homes as aids in the work.

The Howard sisters, twin misses, sang a poem, " Pussy Cat," composed by a blind uncle, one who has been a cripple for five years, but in his soriow and trouble has given this, among other poems, to his little nieces (5)help on the Lyceum work. Little Miss Ruggles gave a-recitation on "Tobacco," the burden of which was that she wanted to know why her papa's kisses were so different from those of her mamma, and it is hoped that those who use tobacco will profit by the admonition, and "cease to do evil." S. B. Nichols.

C. Fannie Allyn in New York City.

To the Editor of the Banner of Light:

The Spiritualists of New York are now enjoying a rich treat in listening to the inspirational urterances of Mrs, C. Fannie Allyn at Republican Hall. The influ-ences controlling this speaker are hold, fearless and radical, using her organism with perfect case. Mrs. endowed as the first fruits of the entire crop of human lists, and has lost none of her prestige by a protracted saved if he likes, should lits consolation be lessened graceful and eloquent, speaking rapidly yet distinctly; when he curbraces the sublime fruit that none are so eminently practical in her applications and logical in constituted as to forever refuse the overtures of mercy? Thei deductions. The subjects presented by the audi-All that can console man in hours of sorrow is per- | once have covered a wide range of thought, and have manent; all that points to an endless felicity will be been fearlessly handled. Her guides select what they crowned with glorious experiences in the future, as, deem the most important of the subjects presented, and

Last Sunday evening Mrs. Allyn defined Spiritualism attention of his hearers as he amplified the various to be, in its broadest sense, the universal expression of portions of his subject. The drift of his remarks was all forms of life, a law by which the intangible communicates with the tangible; would benefit humanity by clevating them to a higher plane of existence, and could be best promulgated by studying self and learn-

Mis. Allyn is drawing large audiences, the morning attendance being better than ever, and the evening full to repletion. Her poems are among the best improvisations that we have listened to, and being given at the close of the lectures, many persons come in from neighboring churches after their services to listen specially to them. Mrs. Allyn also gives glove-readings, She continues with us during Novembel?

DR. D. J. STANSBURY. Secretary Second Society Spiritualists. 164 W. 20th Street, New York City, Nov. 10th, 1879.

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

These meetings occur at 7½ P. M. of the dates mentioned. The themes for consideration thus

We learn that Professor Zöllner is about to issue another volume illustrative of his experiments with Dr. Slade. It will contain a good deal of matter of the very highest interest in relation to phenomenal Spiritualism. It is confidently reported on the Continent that Dr. Slade returns to Germany next year to enable the professors of Leipsie to continue their investigations of the marvelous phenomena occurring in this medium's presence. — London Spiritual Notes.

The whole frame of Nature bespeaks an intelligent Author, and no rational inquirer can, after serious re-flection, suspend his belief with regard to the primary principles of genuine Theism.—Hunne.

Kidney and urinary trouble is universal, and the only safe and sure cure is Hop Bitters-rely

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