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# The Rostrum.

#### SPIRITUALISM.

Lecture Delivered before the Members of the Adelaide (South Australia) Secular and Free Discussion Society, on Sunday Evening, Jan. 12th, 1879, by

L. E. HARCUS.

(Reported for the Banner of Light,

For many years, indeed for ages, the world has been asking the questions, "If a man die, shall be live again? Is it all over with him when death has seized upon his mortal body? Are those dear loved ones who have been removed from us by death blotted out of existence forever, or do they live and love and grow in a happier and better clime, where we who are yet living upon this earth shall in a few short years at most meet them and live with them forever?" These questions are up to the present time unanswered to the satisfaction of a large and I fear I must say an increasing number of persons. This number is, I believe, a very great deal larger than is usually supposed, for it must be recollected that although the immortality of mankind is taught by the churches of all denominations, in fact, by the exponents of the dogmas of every religion upon the face of the globe, there are thousands of individuals within the ranks of these churches who are still asking the question, and although professing to believe in a future life, they have at times very grave doubts as to the fact of its existence. Man in the present age demands proof of every assertion that is made. He is not content now to place an implicit belief in certain creeds and dogmas, and to accept them without question. He says, and says truly, that there is nothing in man's physical structure to show that he is immortal, and some of the greatest philosophers of the day are endeavoring to prove, and in the opinion of very many persons have proved, that mind is only an effect of the continued struggle for existence, which is always going on amongst all organic substances, and that in its present state it has been evolved by purely natural causes. They therefore go on to contend, and very justly, that if this be the ease there is nothing to show that there is anything of man but the body, which after death rots in the grave, and becomes but a hand-

And yet there is something within the heart of man which tells him that this life is not the only one; that there is a future state or condition of existence, and that when his last breath is drawn upon earth he will tive again, or rather will continue to live in some other manner. This has been felt in all ages. Cicero said I am well convinced that my dear departed friends are so far from having ceased to live that the state they now enjoy can alone with propriety be called life" and Addison, one of England's great dramatists, puts the following into the mouth of Cato, his hero:

'It must be so! Plato, thou reasonest well, Kise whence this pleasing hope, this fond desire. This longing after immortality?''

Plato, it must be remembered, regarded this life as only a recognized moment between two eternities, the past and the future; but we have no knowledge of any past existence, and indeed whether we have existed from all eternity matters not. The great question is, Shall we have an individual existence through all future time? and if so, what will that state of existence be?

Spiritualism answers these questions, and to my mind answers them in a satisfactory manner; in a manner which must bring conviction to the soul of each and every man who comes to the investigation in a calm and earnest spirit of inquiry, . It forever refutes the assertion and disabuses the mind of the idea that the spirit-world is

corld is

\*\*That undiscovered country
From whose bourne no traveler returns.\*

it is no longer to be expected, among Spiritualists at all events, that men will dread death as possibly a flight to evils of a worse nature than those which are suffered in this life. Truly

 ${}^{4}$  To die, to sleep, no more; and by a sleep. To say we can the heartache and the thousand natural shock That ites Is her to . This a consummation Devoutly to be wished, "

And among Spiritualists there is no dread of

What dreams may come when we have shuffled on this mortal coll, " For they know their fate, they know that the spirit world is no longer a mystery, for it has been and is now being described to them, and they know that in the future they will meet their friends, those loved ones who, they truly know, are

'Not lost, but gone before.' I have been at some pains to ascertain what the idea of Spiritualism is among the Orthodox Christian churches and others who have heard of but never investigated the subject, and to do this in as full and fair a manner as possible I have contrasted the replies I have received with my own feelings upon the subject before I commenced the investigation of it. Of course the prin cloal objectors to it say it is all humbug and imposture they tell us that our mediums are cheats and swindlers, and that we who believe in what we have seen are dunes. Well, now, of course it may be so, but if I am a dupe I am in very good company, for I have Judge Edmends, of New York, Professors Mapes and DeMorgan, Crookes, Varley and Wallace, Sergeant Cox, a man thoroughly acquainted with the value of evidence, man thoroughly acquainted with the value of evidence, H. R. H. the Marchioness of Lorne (Princess Louise), the Countess of Calthness, and many other persons of rank, influence and ability upon my side. I feel incilined, also, to believe two witnesses that I have known all my life and have been accustomed to place reliance upon—I mean my two eyes. I certainly believe what

Thave seen, especially when the various phenomena | Heaven will not be a monotony. All which belongs to | are you sorry about. 'Cissy?' " was the reply to her rehave been witnessed, under the strictest test condi-have been witnessed, under the strictest test condi-our nature that is not sensual and sinoid will there find | mark. "Why. Georgic conditions with a sinoid will there find | mark." Why. Georgic conditions with a sinoid will there find | mark. "Why. Georgic conditions with a sinoid will there find | mark." Why. Georgic conditions with a sinoid will there find | mark. "Why. Georgic conditions with a sinoid will there find | mark." Why. Georgic conditions with a sinoid will there find | mark. "Why. Georgic conditions with a sinoid will there find | mark." Why. Georgic conditions with a sinoid will the sinoid will the sinoid will the sinoid will the sinoid will be a sinoid will the sinoid will the sinoid will be a sinoid will the sinoid will the sinoid will be a sinoid will the sinoid will the sinoid will be a sinoid will the sinoid will be a sinoid will the sinoid will be a sinoid will be sinoid will be a sinoid will be a sinoid will be a sinoid will b have been witnessed under the strictest test conditions. I shall, however, touch upon this subject in a future part of this paper, and will therefore leave it for the present. There is another part of this same objection, however, that I must refer to, and that is that the mediums are cheats and swindlers. Now I unhesitatingly say to all who make use of this objection, that it is a gross slander upon a class of ladies and gentlemen who, as a rule, conduct themselves in a manner which would do eredit to the highest in the land. Indeed, if those who thus slander a set of people they know nothing at all about, would simply try to prove their statement instead of continually repeating it, as if constant repetition would add force to it, I think they would be employing their time wisely. We are told, however, that the law has decided that our mediums are cheats, that they have imposed upon the people, and that some of them are even lately suffering in prison from the consequences of their swindling. Now in reply to this I may say that I have never witnessed any of the manifestations through any of the mediums referred to, and I am, therefore, not in a po-

sition to say anything upon the question; but I will remark, in passing, that the information I have had from those who have visited them is of such a character as to convince me that they are all genuine mediums. However, admitting, for the sake of argument, that these and some other individuals are swindlers—that they have been righteously punished, what does that "One swallow does not make a summer," and one swindling medium, or fifty of the same character, will not prove Spiritualism to be false. So long as there is one genuine medium, or one fact that cannot be accounted for on the theory of deception, that theory must fall to the ground, and there are thousands of such facts, and hundreds within my own experience. Some of these I shall probably give during the even

ing, if time permits.

The next objection I have to refer to is made by a different class of persons altogether. That of humbug and trickery is usually made by those who know nothing whatever of Spiritualism; who have never attended a séance, and who are therefore utterly incompetent to form any opinion on the subject; although, as the list of those who take this view embraces the names of men eminent in science and literature, it is necessary to refer to it. The theory I now have to notice is made by those who have paid some little attention to the subject, who have investigated to a slight extent, and who have come across some teach ing of the spirits that is not in accordance with what is, in their opinion, the teaching of Scripture, or, as they put it, the teaching is contrary to the word of God. These persons are strictly Orthodox, and they accordingly come to the conclusion-not as we should imagine, that the spirit then communicating is an "evil spirit"-for it must be remembered that if Spiritualism be true, not only the good but also those who have lived an evil life upon this earth are equally able to communicate if the requisite conditions are given-but that all the spirits that do communicate are lost souls, that it is the devil himself who sends them, and

injuring them both in this world and the next. Now I shall adopt here a reply which was given by Miss Kislingbury, Secretary to the British Nationa Association of Spiritualists; to a gentleman in Paris who asked if the tendency of Spiritualism in England was not to lead people away from religion. This answer was, "That depends upon what you understand by religion; if by religion you mean a Church which refuses to modify its teachings in accordance with the advance of knowledge, I should answer in the affirmative, for Spiritualism certainly has the tendency to overthrow belief grounded merely on authority; but if you mean the aspiration after a higher and nobler life, then Spiritualism, as I understand it, tends to make nen more religious."

that Spiritualism is diabolic in its origin, and conse

quently evil in its nature and influence upon the world

leading people away entirely from religion, and thus

This reply of Miss Kislingbury's expresses my feelings upon the subject most admirably. The true Spiritualist has these high and noble aspirations; he does live a better life than he did previously, for the comes to know himself, not as a sinful worm of the dust, corrupt from the crown of his head to the sole of his foot but as a nobleman of nature, heir to immortality, and a being capable of understanding all the so-called mys-

Spiritualism aids man to progress in this life; it inculcates all the virtues of goodness and purity; its code of morality is a sublime one. It teaches men to de right for the sake of right, that they and the universe may by these right actions be elevated to a higher state of progression or perfectibility than they now enjoy. Now the tree must be judged by its fruits. These are the results which are the effect of a belief in Spiritualism, and I must confess that to me it appears scarcely likely that they proceed from His Satanic Majesty. If they do, I think that the devil has been greatly libeled, and I feel tempted to express the opinion that it is a pity there are not a few more of the family. Jesting aside, however, I must be allowed to say that the results of Spiritualism are sufficient to show that it is a good thing, and that it is doing and has done a large amount of good in the world. But what are these results? I will give them in the words of the late Judge Edmonds of New York, a gentleman who spent a quarter of a century in the investigation of the subject, and who was a powerful medium bimself. In his reply to Bishop Hopkins, he says: "Spiritualism prevents hypocrisy; it deters from crime; it reclaims the infidel ; it proves the immortality of the soul ; it recog nizes one God and man's responsibility to Him; it en forces the great law of the Creator by inducements hitherto unknown to man; it heals the sick; it gives sight to the blind; it cures the lame; it comforts the mourner; it enjoins upon all the utmost purity of life; it teaches that charity which rather mourns over than rejoices at the fallings of our fellow-mortals; and it reveals to us our own nature, and what is the existence into which we are to pass when this life shall have ended." I do not think there is much of the work of the devil in this.

You may now ask me with perfect justice what are the revelations of the spirit-world as to the future state of man? It may be summed up in two words-elernal progression. But as this will not be definite enough for many who are here, I will show you the teachings of the spirit-world upon this point, by extracting from a sermon preached by the Bishop of Rhode Island in 1852 a passage which gives his idea of the future life, just stating that this idea is precisely that held by Spiritualists and taught by spirits, notwithstanding that our belief is from the devil. If so, whence does his lordship of Rhode Island derive his ideas? for he

"I have now closed my argument, and would be glad

Heaven will not be a monotony. All which belongs to our nature that is not sensual and sintid will there find free scope for its development. Nothing, then, which we learn here is lost. No elevated taste is entity ated in vain. No healthy affection withers under the touch of death. There are strains of inclody, and eights of beauty, and holy friendships in the spiritual world. Everything which God has made on earth, and which man has left untouched by sin, is only a symbol of something greater and more resplendent in reserve for the holy hereafter. What tursie will be heard in heaven! What prospects will charm the eye! What thoughts will be intered theres! What contions will be kindled there! What variety of endownents, and yet nothing servile, nothing selfish! How is it, then, that we shrink from the future? Why doeseternity come before us a cold, blank yold—a sea without a shore, moaning and grouning under a starless sky, where the soul floats like a helmless wreek solitary and despairing? Because there is a staln of corruption on the soul which needs to be washed out—because the sense of shi makes us afraid.

2. In the second place we observe that to the righteous the future will be a state of constant and unenling progress. The law of this progress may be essentially the same as it is now, only it will operate under greatly improved conditions. We shall never reach a point where we shall stop and make no in the vaice, for then there would be before us an eternity without occupation.

All mortal creatures are capable only of a limited improvement, because theirs is a limited existence. Man must advance forever, because the lives foreyer. The time will undoubtedly come when we shall look back on all that we have acquired and done in this world as we now regard the experiences of our carliest infancy, and we shall wonder that we then thought ourselves so wise.

3. And finally, our future destiny will be in precise accordance to our deserts and character, two shall reap what we have sown. We shall begin our lif

This is Spiritualism, pure and simple, and it such doctrines -- when promulgated by Splittualists -- are hurtful and dangerous and dlabolical, are they anything else when promulgated by a Rt. Rev. Bishop of the Episcopal Church, that Church which is the Established Church of our mother country? And yet we have not heard that the Bishop of Rhode Island was ever charged in the church courts with teaching heret-

ical doctrines! But I will now leave the doctrines or Spiritualism. and try to give you some idea of the phenomena to be witnessed by those who desire to investigate the subject. In doing this I will relate nothing but what I have myself seen, heard or felt in the course of my investigation. You may depend upon my word when I tell you that I have personally experienced everything that I shall relate, and I can assure you that I was not hallucinated in any single instance, but the objects saw were as visible to me as you are, those that I felt were as substantial to the touch as my own hand or face, and the sounds that I heard created a disturbance upon the drum of my ear as distinctly as you

would do did you speak to me. Of course you will not expect me to detail the whole of my experience in this way. Did I attempt to do so would only weary your patience, and you certainly would not thank me, but I will give an account of a few of the scances I have attended, where the results were obtained under strict test conditions. Perhaps the first I may mention is that which occurred early in the month of January, 1877, when I attended a circle at the rooms of the Newcastle-on-Tyne Psychological Society. Miss Annie Fairlamb was the medium. On this occasion the medium sat outside the cabinet, which had been previously examined and found to be empty The light was turned down, and in a few minutes the musical instruments, which had been placed inside the

cabinet, were rattled and played upon, and a chair was thrown right over Miss Fairlamb's head. There were also three specimens of direct writing-very bad caligraphy-obtained by as many gentlemen who had put paper and pencils inside the cabinet. The medium and sitters were in full view of each other during the whole time, and the evidence is conclusive that the manifestations were not produced by any of them. Unconscious muscular action will not explain the phenomena, for there was no contact and the medium was four feet away from the whole of the articles which were moved. It was indeed motion without contact

by any human being in the flesh. The next scance to which I will direct your attention was held in a private house in Newcastle in April-1877. There were but four persons present, and no developed medium. We sat around a small round table with three feet. The windows were open, and the sun was shining brightly. After sitting about twenty minutes the table began to till, and in a few minutes it rocked violently. I called over the alphabet, and the table tilted at the letters W. K. I asked if the spirit communicating had on earth been a friend of any of the sitters, and obtained an aftirmative reply. On further inquiry it transpired that he had been a friend of mine. I asked if I had known him in England? No. America? No. Australia? Ves. Did he leave the earth in Australia? No. England? No. America? India? No. Europe? No. Asia? Yes, China? No. Japan? No. Alighanistan? Yes. So far this was quite fresh to me. I had no idea of hearing from any one from this part of the world, but I immediately came to the conclusion that the spirit must be that of one of a party of coolies who were employed with me some years ago upon a sheep-station in the interior of Australia. I called over several names, and at last discovered that it was one of the most intelligent of the number. I asked what he meant by the K that he had rapped out, and found be meant it for Kurrachee, the aport from which he sailed for Australia. He told us that he had been poisoned by a Hindu, whose name he refused to give. (On this earth he was a strict Mohammedan.) I spoke the whole time in a barbarous mixture of Hindustani and Patani, which I had picked up from these coolies, and obtained sensible and correct replies to various test questions, such as the distance from one station to another, places the existence of which no one in the circle but myself knew; and at last I asked him to give me the name of the gentleman who was managing the station at the time he and I

were employed upon it, and asked if he could do it if I were away from the table, but he said I must remain; as I was the medium through whom he was operating upon the table. I, however, asked another gentleman present to call the alphabet, when the table rapped out ROSS. I was asked by one of the sitters if this were correct, and was, of course, pleased to reply in the affirmative, as it was a first-rate test. This was quife a private sitting, but was very satisfactory. 🔑

I shall now attempt to describe another scance of a lifferent character where we sat for what are known as materialization manifestations. His charactor will be best understood from the remarks which follow. On this occasion, Miss Fairlamb was again the medium; the date being Sunday, April, 18th, 1877. The medium was tied in a bag, and to a chair, as we thought se curely. The lights were turned down, although a sufficient amount of light was left to enable the sitters to distinguish each other plainly. We commenced by singing and prayer, and in a few minutes the medium was controlled by "Cissy," a little Indian girl, well known to all visitors to Miss Fairlamb's scances. "Clssy's" first words were, "Me very sorry." "What

mark. "Why, Geordie canother 'tamillar spirit' takie bag off medi." "Cissy" said. This was news to most of us, but one of the gentlemen present told us he knew that, for during the preliminary exercises, the bag, rolled up and fied with immmerable knots, had been thrown at him with such force as almost to knock the wind out of him. This caused a laugh, and after we had assured "Clssy" that we were satisfied to go on without the bag, she gave a hearty welcome to each of us. We had a lengthy chat with our little visitor, while power was belong gathered for the multiplization, and In the course of the conversation "Cissy" adopted me as her ceusin, and requested me to let "the folkses" know it.

After a chat of about half an hom's duration? "Ussy said "Good-by" to us and asked us to sing. We struck up " The Realms of the Blest," and while singing it we saw a form appear at the opening of the cabinet This was soon recognized as "Minnle," another old. friend of most of those present, who appeared to have a large amount of confidence, as she walked with a firm step round the circle, and held a small lamp provided for the purpose, which she caused to shine directly on her hands, garments, &c. She was asked if she could bear the light upon her face, but the reply was in the negative given by shaking the lamp from side to sides. It was suggested then that she should direct it upon her feet, and this she did, so that every one present could see the fluy bare feet, for although " Minnle " is tall- in the materialized form, her feet and dands are extraordinarily small. She then took one of the gentlemen present by the arm and walked him round the circle to his place again, and refired; only to be re-

placed immediately by "Cissy,"
"Clssy " had promised one of the gentlemen in the circle that if she had power sufficient she would take a parcel of sweets from him and pass them round the circle, offering one to each person present. This she did. offering the packet to each one to help him or herself. She then gave a kiss to two or three of her particular friends; but I, as a newly adopted relative, was fortunate enough to get (wo! The first time, her face appeared to be covered with a vell of some very soft substance, much finer than Indian muslin, and to have two or three thicknesses of it over her. Solwithstanding this I could feel the lips distinctly, and the soft pressure of her cheek against mine, and I am as firmly convinced that it was a material human face, even If only material for a moment, as I am that I myself exist. There was no "unconscious cerebration about me then, any more than there is at the present moment. The second time, however, that I was kissed by "Clssy," she had apparently taken on the covering so that only one thickness remained, and on this occasion I distinctly felt the soft flesh covering the land law-bone. The only reply that can be made by the skeptle to such a statement is to say he does not believe It and I do not blame him if he does say it for I should have said precisely the same before I commenced the investigation of the subject. Believe it or not, it is a fact—and it is one that I cannot account for on any other theory than the spiritual. It was not fugglery; it was not unconscious muscular action; it was not unconscious cerebration; it was neither psychie nor odle force, but, as I firmly believe, it was the materialized covering of an immortal spirit who has left this world, but who returns to cheer our hearts,

Clssy" then gave us a solo on the bells, and placed them in my bands. She then took the large musicox, weighing twenty-eight pounds, and carried it from one chair by the cabinet to another in the centre of the room, opened it and drew her targets along the comb two or three times. She then shut it up again and carried it to the far side of the circle and put it on the knees of one of the sitters. Here she opened it again and began to play on it. She then took two rings from gentlemen present, promising to leave them on the fingers of the medium, and retired. We were directed by raps from the inside of the cabinet to sing, which we did, but no further manifestations occurred, and in a few minutes we broke up, when the ringwere found on the medium's fingers, as promised, and everything else was as we lett It, except that the bag was missing, but as that had been explained we understood it.

On subsequent occasions I have kissed "Cissy's sare face, and have Seen it-dark brown in color and apparently as distinctly human as my own. I have haken hands with "Minnie," and have in my possession a specimen of her hair which I saw ent off her head. I have seen Minnie materialized before my eyes, apparently growing up out of the floor, and gradually disappearing again. I have seen "Clssy" leading the medium about the room in a sufficient light to enable me to distinguish both faces plainly, and many other wonderful phenomena of a similar character. These were not conjuring or trickery. From my connection with the press, and acquaintance with professors of the art of legerdemain, I know a little about conjuring tricks, and I confidently assert that these manifestations were not produced by the medium herself. How they were produced I leave you to Judge; you all know my belief—that they were the work of intelligent human beings who have left this mortal sphere of existence, but how they produced them I on the sweet Eden shore."

Let me, before concluding, just say that I hold these phenomenal manifestations to be but a small part of Spiritualism. It is not the phenomena which form its best part, but it is the pure and beautiful teachings, which give it its, charm in my eyes and in the eyes of and do not comprise the whole of Christianity

### HARVEST HYMN.

God of the year! With songs of praise And hearts of love, we come to bless Thy bounteous hand, for thou hast shed Thy manna o'er our wilderness; In early springtime thou did'st fling. O'er earth its robe of blossoming—And its sweet treasures, day by day. Rose quickening in thy blessed ray.

And how they whiten hill and vale.

And hang from every vine and tree.

Whose pensile branches, bending low,
Seemed bowed in thankfulness to thee
The carth with all its purple isles. Is answering to the genial smiles, And gales of perfume breathe along, And lift to thee their voiceless song.

God of the seasons? Rou hast blest
The land with smallebt and with shower.
And plenty o'er its bosom smiles
To crow the sweet Antunnal hours;
Praise, praise to thee! Our hearts expand
To view these blessings of thy hand,
And, on the incense breath of Love,
Ascend to their bright home above!

The object of all ambition should be to be happy at home. If we are not happy there, we cannot be happy

### Moreian Correspondence.

LETTER FROM PLORENCE MARRYAT.

Lottle I differ of the Banner of Lode.

Havingheard the most marvelous reports of the clairvoyant powers of Mr. J. W. Fletcher, I. determined to test them, for myself, and consequently made an appointment with that gentleman at his residence, No. 22 Gordon street. Gordon Square, London. For the sake of the faithless and unbelieving I must premise that I had not previously met Mr. Fletcher, except on sandry Sunday evenings in the Steinway Hall, where I had listened to some excellent lectures from him in explanation of the doctrines of Spiritualism. I had seen many clairvoyants before, both in public and private, and been witness to wonderful feats of skill on their parts in naming and describing concealed obects, and reading print or writing when held far, beyond their reach of sight. But I knew the trick of all that. I had found it out for myself, and that there was, as poor Charle-Matthews used to say, "nothing in it." If Mr. Fletcher is going to treat me to any mental 'legerdemain' of that kind, I thought, as I made my way to Gordon street, I shall have wasted both my time and my trouble upon him: and as Lapproached, the house Loonfess Lieb doubtful whether I might not be deceived against my senses by the elever gentleman whose eloquence had charmed me into wishing for a more intimate acquaintanceship, Even the private life of a professional person soon becomes public property in London, and had Mr. Fletcher wished to find out my faults and failings, he had but to apply to-let me say, my dearest friend, or the one upon whom I have bestowed most benefits, to learn' the worst sid of my character. But the neat little page by answered my summons so promptly that I have notime to think of turning best seads, and I was ushered through a carrected build and up a staircase into a double drawin scroom, strewn with evidence that my clairyoyan; friend possessed not only artistic taste, but the means wherewith to indulge it. The back room, into which byeas shown, was home with paintings and fitted with a luxurious consense, covered with art needlework, and drawn against the window, through which might be seen the waying of some fine old trees in the garden below. and might be heard the barking of Mr. Fletcher's dogs, who were enjoying themselves beneath their shade. Nothing could be further removed from one's ideas of a haunt of mystery and magic, or of the abode of a man who was forced to descend to trickery in order to gain a livelihood. In a few minutes Mr. Fletcher enand saluted me with th gentleman. We did not proceed to business however, until he had taken me round his rooms and introduced me to his favorite pictures, including a portrait of the famous Sara Bernhardt, etched by herself, in the character of Mrs. Charkson, in "L'Etrangere." When we had said as much about them as seemed good to us, we returned to the back room, and without darkening the window or adopting any pregontionary means whatever, took our seats upon the causense, facing each other, whilst Mr. Fletcher laid his left hand upon mine. In the course of a minute I observed that several convulsive shudders passed through his france. his eyes closed, and his head fell back upon the cushion, apparently in sleep. I sat perfectly still and silent, with my hand in his. Presently be reopened his eyes, quite naturally, and sifting up on the sofa began to speak to me in a very soft. thin, feminine voice.

Many years ago I attended a clairvoyant seance with Miss Lottie Fowler, the American medium, whose powers of prophecy are known to more men of science in London than would be brave enough to come forward and confess the truth. She (who was not even acquainted with my name) commenced with my birth, and, mentioning dates, places and people, narrated every incident of importance that had occurred to me up to the time I was sitting by her side. She then told truthfully all that was taking place at the moment, and read the coming events of the next three or four years in a manner which their subsequent fulfillment has renknow not, nor do I expect to know until I johi them dered really maryelous. Should these lines reach ber eye'l trust she will accept my thanks 🛴 for the insight she gave me to clairvoy ance on that occasion, and be pleased to hear her guides were so successful. Yet, had the sitting I held with Mr. Fletcher brought similar gesults t all true spiritualists; but the phenomena are useful, might not have written this account of it. 1: most useful in their proper place, just as the so called I would have been convincing to me perhaps, but miracles of Jesus were useful, although they did not I not to the public, for the events of my past life are no secret, and predictions of the future be-

come interesting only on their fulfillment.

Mr. Fletclier perhaps guessed my thoughts, for he commenced by saying that he would not waste my time on facts that he might have gathered from the world, but would confine himself to speaking of my inner life. Thereupon, with the most astonishing astuteness, he told me of my thoughts and feelings, reading them off as though from a book. He repeated to me words and actions that had been said and done in the utmost privacy, and hundreds of miles away. He detailed the characters of my various acquaintance, showing who were true and who were false, giving me their names, places of residence and description. He even repeated the contents of letters lying locked up at my own house, and revealed to me what I should learn by one that should (and subsequently did) reach me the same evening. He detailed the motives I had had for certain actions, and what was more strange, revealed truths concerning myself which I had never recognized until they were presented to me through the medium of a perfect stranger. Every. The desired was an end of the body. Then its times in the progress or our newsork of the body parently relief by an even of the body inside and of that invisible was the body of the body in the body was the body in the body relief to the body in the body relief to the body relief to the body in the body in the body in the body in the body is in a facility of the body in the body in the body in the body is in a facility of the body in the body in

where experience of individually are pushed as a result track until they are better adapted to see a fact their work.

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The contract of the contract of the contract of the contract of the continuity in a contract of the contract o associated in the survey of the properties of the strain of the survey o in the ware from the Seches, and many latter and more presented to great him with the same warm includes Theoretical with a constitution of the real constitution of the re The day of speech of a first lines. Accounting As tops, of Albast as a baselenen in the people of the defile took weather the among the for reported the forest which the prost of Trained tracers additing theatres, services discus-tionization, with swift joy caps and more flam the new World carrier decin supply. Let no one in convenient de lanks, perefore, especially there who diggered whostly union their receipts. Chip the Agas rathin Colleges with the expecta-Then I beinging anothing by A with their conader to investment in the "bon" it Providence." Low my first six mouths in McDonnie, and the unthergings of cess that attended the meetings during that estimate of A. I have already write con perference To maintain a constant attends amond paying andir to can ame falling aftern turndred to two their and persons, was individual triumph for Sciriticalisms, which meither only true friends there is a the frighds of afficient much and progress offic eighout the Colons will

ever figget, posti custall bil (1) hay second visit to Meljourne, some few Lighths also, the readers of the spiritual conenals have had as yet no other associat than the dividous abuse launched a paints the by the ellifor of the Hartinger  $x\in L_{X}^{\infty}(\mathbb{R})$  That these disgrapful attacks while not answered, at ses, mrst from the fact that the said editor was the hief it an association with whom some differences are se-slight in the first instance -hetween my husband and themselves, but tendered bitter and irreparable by their using their own side of the quarrel and lavish abuse upon ; inc. They have learned to their cost, and have yet to learn further, the suicidal policy of imitating the Christian seets in bespattering each nal dissensions. Though I disdained to follow so contemptible and injurious as a xample; I begall those who may chance to have seen these misrepresentations to remember that there are yet been heard, and will not be until the true history of the movement, with all the facts and fanaticisms of its followers, shall faithfully begiven to the world a work which will be accomplished in due time. Meanting, although these fatal dissensions and their publication have wrought disaster to the cause in Melbourne, they have, as usual, taught many goods and useful lessons; raised up for me many warm champions and friends, whose value and regard I should never have known save for the touchstone of adversity. Since leaving the city. Thave been earnestly solicited to return and remain the permanent speaker of the branch attached to my standard. As this could not be done consistently with the ties which bind me to other lands, I part from these good and welltried friends, carrying with me many valuable mementoes of their love and appreciation. Since leaving also, I learn with deep regret that the spirit of bitter Christianity has been at work,

to be shown."

 $\dot{M}_{\rm L}.$  Then as Walker, whom the Victorian Ass an jation engaged for a year, has returned by me, of Milling, I believe, only three or four months of his term. Letters from Melbourne, Loweyer, good the size has beginn at a see, as in a assure no that though the public don't seem to seems that were boling one ted niles patronice "the home talent" displayed on a with the actors concerned in them, and very limited platform, the spirit of public interlest so deeply agitated by Messrs, Peobles, Walkber and self is more than ever active in private sincles, and that heartfelt spirit of Spirituals also dy come, most unexpectedly, to pass, "Ism which makes true men and true women, and will thus lay the foundation of a rising generathan a flower could be his reading of my? then in which equition folds will be spiritual and there he and my epind in a cheed by life. My friend luminathate ly the palsy which tion in which spiritual faith will be spiritual has fallen out he public aspect of our cause in Metherith, and persist in attributing it to the well concerned that I was satisfied, the sail that blows it has received at the hands of its Table 11 should be a fair upon the malay cates. But I can see in this, as in scores of

provided by the action of the control of the X configuration, often costly, and always and the costly are been been acted to be the sense Colonial experience for some M. The best of the control of the first sense Colonial experience for the first sense for the first and the hold of the sand me at I in storm equally well, that their (at as disaggisted twist streither to be harried nor slighted for of the standard of the Albert as discussed and the water of the first discussion and the representation properties that I albert a real near against power interests to first individuals but at the representation and the first of the standard of the results of the decimal of the standard of the standar So specifically to off the whole the unantherity, severally and sinely, the manifest the first selection of the property of the first selection of the first sel by has lightly dually, is the true copiess of the read of some and other in the center and the sent of hinder or war it, by or individually, are pushed 

grifts, enteried a special section is a continued to the Plaindest are bonedin. New Zenhard, which is left that even I did the continued to fulfill a theorem of the continued to fulfill a theorem of the continued to the continu in a Spatial of armings its of mountains, but amonest (s fait) turn,

A consiste M values as the needs trued current process on the level of the fait of the faithful discussion as a fait of the faithful discussion as a months, and the final parting this cost new a-Features and than I have every xpopensed slave. that wightlehm is be grown

translin, though transpally inhabited by ar group, thought ring gally inhabited by the city of the control of the regular maggals, twice linearities of Sugnitive of Agrains of the terms a few shelt it is strible evidencies of the tribe in 11 and 11 maggarithe in a fatheline at the term as Mrs. Add Love, Charles Howard, the first of t country of the a who got limits, remain our and of the order of an essentiage applies mewhat creti-stated better how, but type of limits and for the creation of the creating scale, expelliting its as-absorbed society to the engine of their treatments of the adventure of the continuity of the conti poor, it this suggest of her from the maint. Twenty are: Sydney are my successor, and as he brises fittle sugar unity. Scientification has some steasity full of friends, and an immense the programment of the programming of the programment of the programment of the manufacture of the programment of the programme

camber through Scriptrality of a way security of the control transmit who after my final Sunday's a camber through Scriptrality of an in Legal needs true are not a a bandy farmwall including a legal to produce the security of of rights mounted set of the control of the security of the control of the security of the s Trightfood Danellin, who after my final Sunday's grize "slayfed stone" of New Zeahand. This, with a sil of purse lined with solden pieces, they strongly to me as a memerity of these whom I never could have for gotten without such tokens. whilst I had a spark of sympathy or gratitude in my heart." And now, my good American trictids, what do you think of the dear New Zeatand ladies the say nothing of the brave editors. who centure to fill their columns with such paragraphs as the following:

"The thiented in structive legioner, Mrs. Har-inge-Dritten, delivered her tarewell lecture at le Princess II eathe, last evening. The theatre dinge-Britten, delivered her tarewell lecture at dinge-Britten, delivered her tarewell lecture at the Princess II entre last evening. The theatre was crewded to exceed seen and Mr. Britten was the subject the three daren, and Mr. Britten was the subject the tried aren, and Mr. Britten was the subject the tried aren, and Mr. Britten was the subject the read aren, and Mr. Britten was the subject the tried aren, and Mr. Britten was the Cold Fell w. This talented haly will derive a farewell address on Tineslay evening in the Cold Fell w. Hall, Rattray Street, after which a presentation will be made on the part of the Duncdin ladjes."

When I am once more amongst you, I shall have nearly to relate of the Spiritualism of the Macris, the aboriginals of these islands, or rather the lubabitants from whom the white inyaders are slowly but surely wringing the land awaya Cannibals, as they once were, they are ta nebbig-intelligent, and singularly interesting race of savages, and their Spiritualism makes ours appear mere child's play.

I shall bring with me some of their songs and Jegends, besides many evidences beyond dispute that these savages have had means of invoking organ, the Harbing roof Light, to represent their and communing with spirits for bundreds of years, and that in modes not entirely unlike our modern phenomena. We shall have another "very striking proof, too, of New Zealand's extinct wonders, in the person of a gigantic skeleton of other with unspiritual mud, above all of rush- othe "Moa," the famous monstrous bird of New ing into print and disgusting alike opponents. Zealand, whose remains are now so eagerly covand advocates with accounts of cuinous inter- eted by the various museums of Europe, that the same of Germany are treating with the Curator of the Canterbury Museum for a skelecon the cost of which will be one thousand bounds, or \$5,000!! My husband's prize is a very two sides to every, story; that my side has not sine one. It was given in pieces to him by the Curator of the Dunedin Museum, and by the liberality and zeal of other friends interested a sufficient number of the parts were collected to enable Dr. Britten to articulate one of the most perfect skeletons now in existence. Through the spiritual proclivities of a certain Maorichief, moreover, and certain spiritual test tacts I have been enabled to communicate, my husband lones to treat for the purchase of the only perfect skins yet found of these extinct giants. Fragments are to be met with very rarely, and the only collection large enough to form a complete bird may yet be obtainable, so, when we do return, our friends must not mistake Dr. Britten for the famous "King of the Cannibal

slands," once so popular in lyric rhymes. Feeling that I have already trespassed on our space longer than I ought, Mr. Editor, P will bring my paper to a close; nor should I have indulged in so much personal matter did 1 not find myself-under the awful bah of excom-

new of that I asked was no arately answerell, lists hemceforth from taking admission fees at und movement of these t dones has been of late the desire How they will fare in future remains; by no means a small one, and I could searcely represent the rapid strides the cause is making without relating somethific of my own part therein, I trust I shall be pardoned for dwelling so long on my expandientures. In closing I have but to add, in pro-f that I have not been idle or unfaithful to my mission, that I have written and published since coming here two important, though small, volumes, and five leetures, thousands of copies of which have been circulated through the Col. nies as missionaries in the destruction of error and the upbuilding of truth. Some of these waks I trust will yet prove useful additions to the repertoire of my American friends, though the expense of passing foreign, literature through the Customs has hitherto prevented my sending them to the 'nited States.

> My present purpose is to visit Auckland at the close of this month. September-and after delivering two or three Sanday lectures at that port, embark for San Francis alabout the bezinning of November, with the expectation of reaching there in time to spend our Christmas. amond its genial friends and pleasant faces. As I shall then commence the last lecturing tour I commissioned to give, I shall hope to make many arrangements as possible to lecture cause to for Boston of New York, and from thence di Europe. Now, as ever, Mr. Editor, I am yours in the

cause efficient and progress. EMMA HARDINGE BEITTER.

Thereign Theration that

LINES ON A DEAR DEPARTED SON. We laid him where the yald flowers grow-Beneath the sheltern, the s. And sald "Farewill, "in breathings low, "Till crossed are intestinglescast"

We fain would shield has done to mains From every stormy basis Fine ah ! he sleeps, and not reaching, and perfect peace of less.

And if we mourn't be level one gehe, Tis not in hopele is ween As if the tie which is do some should not eternal at But that his gentle to the we still In suffering can so ...

When the last agent our florid set lifs pure spirit from And as we furn with the aborder Toward our blighted being. We hope ere long the hard to meet, Where wanderers is to see toam.

And giver thus is the partiague dream, Composed of help and learning When sunlight glow all the sounding in the control of the control It often sets in to de-

that at the rising shall be It shine with globes take And all our cheriston beyes tribil. If we but meet Lit ( \* ) is

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the story of Bright Lyes.

The Story of Bright L

community, the new two patties, the conservatives, who shies to French clothes and silk hats,
preferring a more regoverient costume and a
blanket; and the progressives, who are eager to
become citizens of the United States, and to take
the advantages, the responsibilities and the
perils of that condition. In some tribes the
worst elengent is in the majority; in others the
best, But all the tribes desire education and
ownership of land.

Among the reputable Indians stealing and
lying are considered high crimes, and intermartiages with whites are almost unknown. The
women who marry the low white men, who are
almost the cuty kind that Indians ever see, lose
caste at once. The difficulty of communicating
with the lindians of finding anybody who knows
the ways and the speech of both whites and Indians, bas induced these two young Omahas to
come East with Standing Bear, to interpret his one East with Standing Bear, to interpret his group hast with Standing bear, to interpret his specie ise, and to fell in their own clear and persuasive way the Indian story. Miss Lar Flesche is hever either, never vindictive. She is calm, but full of maintaition and of very deep feeling. She has grown up with the sense of all the wrongs that her people have suffered; she is one with them there and real the way advention. with them, heart, and soul; her own education has not separated her a bair's breadth from her

atribe a she is leval and noble-The has known, since she can remember, that she belonged to a wronged race; that she was too weak to Lain its rights, and too wise to light in vain; and now that she sees some prospect of rights won by law and not by force, she puts her whole heart into the work of doing what she can for her people. I do not know whether there are any more like her in her tribe, but she has no consciousness of being superior to the best of the tribe. She has sisters whom she loves, and a father and mother whom she loves and rever-ences as noble and wi-e, and she has every sign, in person, mind and spirit, of belonging to a royal race. Her brother, who is younger, reads and understands English well, but speaks it with some desitation, like one who is out of practice."

RA : We take this ground, that no medium need be in a blameable condition if properly surrounded and influenced. Mediums cannot be said to be responsible in all matters. They are , the subjects of conditions, the exponents of influences, or they would not be mediums. The same medium can permit the manifestation of a good spirit of an evil spirit, hence it logically follows that the same medium may habitually exhibit either a good or bad character derived wholly: from surroundings. Such were the teachings of good Robert Owen, and they are verified daily, not only with mediums, but with ordinary people.

This idea—that of improving the conditions of our unfortunately situated fellows, not 'degrading, punishing them-is the grand moral blossom that adorns the tree of Spiritualism, and gives promise of a plenteous harvest of rich

fruit—universal human redemption. Such being the plain teachings of Spiritualism, let us begin by applying it to our mediums. to our children, to one another. We have already seen it applied to mediums, and with success. At present Spiritualists, be it said without prejudice, are so thoughtless of all except that which concerns their own ends, and so ignorant of the conditions of mediumship, that every and, by pouring sophistical arguments into of-ficial ears, succeeded in preventing Spiritual-larbinger of Light. As my share in the spirit-work.—London Medium and Daybreak.

# Spiritual Phenomena.

#### Seances in Philadelphia with Henry C. Gordon: Illuminated Spirit Forms: Materialization and Dematerializa-

25th. The manifesting spirit appeared in her ed with a sweetness of accent and a loving intooth. The manifesting spirit appeared in her ed with a sweetness of accent and a loving into-nation of voice that was both musical and cap-tivating. "Why, father, don't you know the Rosebuds? the Rosebuds, you know!" I will not dwell upon this interview, which he glory and brightness of her spirit sphere.

It is not difficult for a student of the spiritual personal to myself, but I will borrow from Lizzie Doten's poem—Angel Lily—language which fitly describes some of the incidents of this interview: own light, that is to say, it was interior or character illumination, the spirit being able to sbring with her and to express in external life! the glory and brightness of her spirit'sphere. .

philosophy to realize that in the spirit-world thoughts are objective realities. But we have of this interview: never been in the habit of contemplating that it might be within the possibilities of the spiritual phenomena for spirit intelligences who have attained the required degree of unfoldment and purification, to manifest and make palpable to mortal vision, the scenery and surroundings of

mortal vision the scenery and surroundings of the Summer-Land, or of the spirit sphere in which the individual spirit dwells.

The first intimation that I ever heard of pos-sibilities so grand and so unlooked-for was at Alfred James's materializing circle in Novem-ber last. The controlling intelligence was ask-ed, "Why it was that certain spirits, heretofore frequenters of the circle, no longer manifest-ed?" The reply was that, "Not suddenly, but one after another, all the spirits now frequent-ing this circle will leave, and they will leave to give place to ofhers whose spiritual unfoldment and the pairity of whose characters will express itself in the illumination of their forms." This statement, at the time it was made, I regarded one after another, all the spirits now frequenting this circle will leave, and they will leave to give place to others whose spiritual unfoldment and the pairity of whose characters will express itself in the illumination of their forms." This statement, at the time it was made, I regarded as a very interesting one, but it made no serious impression on my mind. But in the light of subsequent events, and in the presence of phenomena that I have since witnessed, the provision of the presence of the phenomena that I have since witnessed, the provision constitution of the presence of the provision of the presence of the phenomena that I have since witnessed, the provision of the presence of the provision of the presence of the provision of the presence of the presence of the provision of the presence of the promise or prediction of the controlling spirit of the James circle has had actual fulfillment.

I am now satisfied that the illumination of spirit forms, expressive of the interior life of the manifesting spirit, is not only a possibility, but that it is among the blessed realities of spiritual intercourse, and will hereafter become

spirit manifestations.

Having been summoned by spirit intelligenees to become a witness to the illumination of a form at Mrs. Bliss's circle in New York City, and finding myself on that occasion in the presence of my, spirit daughter. I was in a position in which I regarded it as an imperative duty as well as an inexpressible pleasure to give the widest possible publicity to the realities I had witnessed. Since that date—Sept. 25th, 1879—I have witnessed other phenomena of similar character, and my personal relations are so intimate to, the manifestations, that I lay aside other business to enable me to complete this report, hoping that my communication will reach you in season to appear in your next is she.

I received, quite unexpectedly to myself.

sue, I received, quite unexpectedly to myself, a spirit communication from Philadelphia, asking me to attend a scance which would be held on Monday evening, Nov. 3d, at Mind and Motter office. This communication was from my spirit

So far as I was concerned, I soon learned that So har as I was concerned, I soon learned that this Monday evening scance was only preliminately to the Illuminated scance which, on account of the interrupted Bliss scance, was necessarily postponed to the next (Tuesday) evening. Early in the scance the spirit-daughter came in materialized form, telling me that I must wait over that the next various when the submitted. intil the next evening, when the culminating manifestations would take place. From my daughter's own lips, and later in the evening from the guides of the medium, I learned all that it was necessary for me to know as to the character of the promised manifestations, stat-ing, too, the necessity of my presence to wit-ness, share in, testify to, and record the mani-

The Tuesday evening circle was organized at o'clock, with thirteen sitters, or fifteen, in-cluding the two young daughters of Mr. Thomas I had no personal acquaintance with any members of the circle, excepting Col. Kase and wife. The circle proved to be a harmoni-ous one, being composed of the very best materials for cooperative action with the spirit-in-telligences who controlled and manifested.

The signal for spirit-presence and the opening of the scance was the movement of the medium to my seat, inviting me to go into the cabinet with him. I responded to the invitation, and, standing beside the medium for five minutes, I standing beside the medium for five minutes, I was told that I could go out. No sooner had I taken one step outside of the cabinet than a spirit-form, robed in white—the movement was simultaneous with mine—stood directly in rear or a little to one side of me. Turning around I saw that I was standing directly by the side of my spirit-daughter, who had come with salutations to open the scance. After appearing twice, howing her salutations to us, she passed out of sight. We had tine singing all the evening, Mrs.

Maitland, an inspirational singer, leading. In a very few minutes after the first form had disappeared in the cabinet's darkness, the cabinet was brilliantly illuminated. All could see the interior cabinet illumination, and several times jets or liashes of light were projected from it. The cabinet illumination continued for four or five minutes, all preparatory to the concentration upon the spirit-form that followed.

Presently I was summoned to the cabinet and, as the curtain opened, there was the spirit-form standing in the midst of starry lights which encircled her: or perhaps I can give a better idea of this transcendent scene of beauty and brightness by saying that the form was embowered in a hazy brightness or star-mist. The supernal beauty of this scene no language at my command is adequate to describe, and this manifestation. I was told, was wholly per-sonal to myself. While this manifestation last-ed Company of the control of the control of the consona to mysen. The tins mannesative model Carrie gave me, by voice, smiles and tokens, a most ardent and loving greeting. My interpretation of this scene and its incidents is that she was thus giving to ber father the best evi-dence that could be presented in external life of

the reality and beauty of her spirit-home.

This is, the fourth time that our angel child has appeared in materialized form, and it is the second time that she has brought with her the supernal brightness of her own sphere in spirit-At every succeeding materialization she s better command of conditions, as was manifested in her lively and animated talk with me

Though this manifestation was personal to myself—the greeting of the angel-child to her father—I invited Mrs. Kase and, I think, Col. Kase also, to the cabinet, that they—these veteran workers in the spiritual cause—might revel in the delights and share with me in my exaltation of feeling as we viewed this transcendent tion of feeling as we viewed this transcendent

• The manuscript of this article reached our office just too late for insertion last week.—ED. B. OF L.

scene—this reproduction of life and scenery as it exists in the spirit-land.

During the manifestation I had a very lively talk with Carrie, in which she took and kept the

initiative. As the conversation was mainly about home and kindred, I will only relate an incident; Through mediumistic channels, I have, for sev-Materialization and Dematerialization, etc

To the Editor of the Banner of Light:

There has recently appeared in the Banner of Light a communication under my signature giving an account of the appearance of a spirit form brilliantly illuminated, at a scance of Mrs. James A. Bliss, in New York City, Sept.

25th. The manifesting spirit appeared in her

"She seemed more beautiful and fair
"She seemed more beautiful and fair
Than when a simple child of earth.
The golden glory in her hair
Betokened her celestial birth;
But as she sweetly looked and smiled,
We knew she was our own dear child. "Oh, strange to say! we did not start.
We did not even wildly weep,
For each had schooled the wayward hell."
The law of perfect peace to keep—
And deep as Love's untathomed sea!
Had been our faith that this would be. "Oh, shall we tell those moments o'er.
And all her words of love repeat.
And say how, through Time's open doo.
She glided in with moiseless feet?
Nay, rather let us purely hold
Such things too sacred to be told."

before me brilliantly illuminated, but now the light was concentrated in a single star or dia-mond-shaped light on the top of her head. The erowning portion of the head was covered with a closely fitting and righly ornamented cap, from the convex of which was a slightly raised projection, and at this point a substance enot a flame,) of exceeding beauty and lightness illumined not only the spirit-form, but the entire

This was the public and crowning manifestation, the form standing during the whole time erect and motionless as a statue; the right arm with open hand and extended forchinger pointed heavenward, and the attitude was the personation of reverence, "grace, dignity and power. One after another all the sitters were called up this manifestation between the terms were

waving motion of the right hand she gradually rose to full height and proportions. Thus was not only myself but the whole circle permitted to witness the process of dematerialization, fol-lowed by a full-form materialization. Having been out in this last manifestation eight to ten minutes, Carrie retreated to the curtain opening, standing in which she made a short farewell address.

For the remainder of the scance, which was

continued until nearly cleven o'clock, the mani-festations were numerous, and of a varied and most demonstrable character. I will refer to but one of them:

Near the close of the scance a male form, tall

and slender, came out of the cabinet, and, passing around the circle, gave friendly greeting to all the sitters. This was Mr. Shaddock, one of the controlling spirits of the Gordon circle. This the controlling spirits of the Gordon circle: This was a grand and imposing character: he was elegantly clad in a drawing-room suit, wore a full beard, spoke in a loud voice, full of compass and strength: in earnestness of purpose, in-loftiness of aim and nobility of character, as manifested in his eloquent speech, he commanded our respect and admiration. Bidding us an affectionate farewell, this tall form and majestic purpose transling in the control opening grad. presence, standing in the curtain opening, grad-ually sank (dematerialized) out of sight. CHAS. R. MILLER.

East New York, Kings Co., N. Y., Y. Nov. 10th, 1879.

### A Hopeful Sign.

The following editorial from a recent number of the New York Evening Telegram speaks the right word, and gives it the intonation of an honest indignation as well, with reference to the abuses now existing in the insane asylum system of this country. Coming as it does from a a leading daily paper, the article is indeed a prophetic sign of an awakening public interest and conscience in regard to wrongs which have long cried out in vain for redress:

"A great change will slowly take place in the "A great change will slowly take place in the manner in which patients in public insane asylums are treated. At present our public insane asylums, with few exceptions, are conducted upon barbarous principles. The superintendents have no special qualifications for their office, and the assistant physicians no decided ability for the asylume profession they have ice, and the assistant physicians no decided ability for the arduous profession they have adopted. In both of these classes are to be found incompetency and apathy. And if this is the case with regard to them, still more is it the case with the nurses and keepers. Many of these men and women belong to a low order of their species. They are without brain or heart, are governed by instinct and impulse only, and are strangers to the dictates of reason and elevated sentiment. But to wretches like these is entrusted the care of that exquisite mechanism by ed the care of that exquisite mechanism by which the nervous system and the brain are united with each other. It is to dolts of this class that the task is confided of putting under restraint men and women who, in the same world, were known as ladies and gentlemen, and whose last classes of recovering world, health is relast chance of recovering mental health is reduced by this outrageous system to an absolute impossibility. Many years passed before dark dungeons, straw pallets on the floor, chains and whips were done away with in the treatment of whips were done away with in the treatment of those unfortunate creatures bereft of reason, whom the ignorance of unfeeling men declared accursed of Providence. Years, perhaps, will passere present barbarities are swept away. But the time will come; and if this generation does not see a better order of things the next will, and so on until insanity shall cease to exist and the use of all asylums shall be superseded."

#### THE HUSKING BEE.

The rooster stalks on the manger's ledge, He has a tail like a scimitar's edge. A marshal's plume on his Afghan neck, An admiral's stride on his quarter deck ; He rules the roost and walks the bay With a dreadful cool and a Turkish way. Two broadside fires with his rapid wings, This sultan proud, of a line of kings-One guttural laugh, four blasts of horn, Five lusty syllables rouse the morn-The Saxon lambs in their woolen tabs Are playing school with the a, b, abs: A, e! i, o? All the cattle spell Till they make the blatant vowels tell: And a half-laugh whinny fills the stalls When down in the rack the clover falls A dove is waltzing around his mate, Two chevrons black on his wings of slate, And showing off with a wooing note The satin shine of his golden throat. Ah, the buxon girls that helped the boys The noble Helens of humble Troys-As they stripped the husks with rustling fold From eight-rowed corn as yellow as gold, By the candle-light in pumpkin bowls; And the gleam that showed fantastic holes in the quaint old lantern's tattooed tin, From the hermit glim set up within: By the rarer light in girlish eyes As dark as wells, or as blue as skies I hear the laugh when the ear is red. I see the blush with the forfelt paid, The cedar cakes with the ancient twist, The elder cups that the girls have kissed, And I see the fiddler through the dusk As he twangs the ghost of "Money Musk!" The boys and girls in a double row Walt face to face till the magic bow Shall whip the tune from the violin, And the merry pulse of their feet begin!

#### The Fire at Dunedin, Causing the Death of Robert Wilson and Three of His Family.

From the October number of the Melbourne Harbinger of Light, issued the 1st of the month, we copy the following:

we copy the following:

"Our readers will doubtless have observed in the daily papers an account of the late fatal conflagration at Dunedin, N. Z., where Mr. Robert Wilson, with three members of his family, perished in the flames. He has been a Spiritualist-for upwards of five-and-twenty years, and during the past ten years has been identified with the movement in Dunedin, being always outspoken and consistent in its advocacy. His life has been as eventful as its termination was sad. His father was a lieutenant in the Royal Navy, and young Robert was sent to sea at an early age; but not taking kindly to it he procured his discharge and learned the printing business, in which he soon acquired a position, editing the Montreal Transcript (Canada); subsequently removing to Louisiana, he established the Planter's Banner, which we believe still exists. When the California gold-fever broke out he sold out and joined the Hon. J. O. Sullivan in forming a company to cross the 1sthmus of Panama, which they did successfully. After working in the mines he turned his attention to farming, but was burned out; and after another turn at mining he was engaged on the staff of the Alla California, the editorship of which he declined to was burned out; and after another turn at mining he was engaged on the staff of the Alta Caldiologia, the editorship of which he declined to come to Victoria, residing for some years at Castlemaine and Maryborough, at the former of which he started a paper called the Telegraph, and at the latter edited the Mahyborough Advertises. Removing to Dunedin he became publisher of the Otago Daily Times, and latterly was sub-editor of the Otago Jiliness. He was much respected by the Spiritualists of Dunedin, by whom his loss will be severely felt; but he will doubtless work as energetically from the "other side" for the cause they had at heart here, and comfort the mourners by demonstrating that he still lives."

In a lecture—"Free-Thought, and What-it has

In a lecture—"Free-Thought, and What it has Accomplished"—delivered in the Princess's Theatre, Dunedin, on Sunday evening, September 4th, Mr. J. Tyerman thus referred to the late fire: I wish to make a few remarks sug-gested by the late disastrous fire. Such events gested by the late disastrous fire. Such events are fortunately as rare as they are appalling. The fire in the Octagon was probably the most terrible, as regards loss of life, of any that has occurred in the colony. The news that twelve human beings had perished, sent a thrill of horror through the community, and struck responsive chords of sympathy in every breast. Most of the clergy have been "improving" the event to-day for the edification of their heavers; it has been made to illustrate important doctrines, and give point to selemy warning. has been made to illustrate important doctrines, and give point to solemn warnings. And I cannot refrain from offering a few thoughts upon it, as viewed from a rational and Spiritualistic standpoint. I am the more constrained to do this by the fact that some of the unfortunate victims shared the views I hold, and were present at my lecture last Sunday evening. It was little thought that they were so near the better world, and that a few hours after they would be wafted thither in a chariot of fire.

wafted thither in a chariot of fire.

There was a time when such a catastrophe would have been generally regarded as a Divine judgment; an evidence of God's anger toward the community in general, or some one in particular. Almost all accidents and disasters were forward believed to be brought about by the formerly believed to be brought about by the direct interference of the Deity in the affairs of men: and were intended to fulfill some wise and merciful providential design. If the blow fell only on some one who was regarded from a theological standpoint as an ungodly believer, there was no doubt in many quarters that it was a special judgment of the Most High. When a minister of the gospel died in his pulpit, or a layman breathed his last in his pew, the event was spoken of in religious circles as a mysterious providence; but when an Infidel was suddenly smitten down, the occurrence was pointed to as a Divine judgment for his sin! And if all the yietims of the late calamity had been heretics, there is no doubt ignorance and bigotry enough yet in some places to have caused the sad affair to have been looked upon as a judgment, an expression of Divine displeasure, and a warning against the dangers of unbelief. It so happens, however, that a member of the Roman Catholic Church, the Church of England, the Presbyterian Body, and possibly of other Communions, as well as of the Liberal Party, fell a prey to the devouring flames; and therefore if there was any Divine judgment in the matter, it was too indiscriminating and general to serve the purpose of the sectarian religionist. But those old and mischievous notions of providential interpositions are happily fast dying out; and such melancholy events as the one we are now deploring are coming more and more to be regarded as purely the natural effects of natural, and as a rule preventable, causes. If there is any judgment in the matter, it is probably on some one's cupidity or carelessness; and if so, it is painful to think of so many innocent persons falling victims to it.

This sad event brings the subject of death very formerly believed to be brought about by the direct interference of the Deity in the affairs of

This sad event brings the subject of death very impressively and closely before us; and it may not be amiss to dwell upon it for a moment or two. There is nothing more certain than that sooner or later we must all die, as the change in sooner of later we must all the, as the change in our mode and place of living is popularly phrased. But the term death is a misnomer. Man does not die; for the real man is not the material organization which the physical senses cognize. What is called death is only the transferrence of man from one part of the universe to another. The immediate cause of that transition may be an accident or mainful disease; or the change The immediate cause of that transition may be an accident, or painful disease; or the change may be natural liberation of the spirit from the body that is worn out by age, and can no longer serve its purposes in the economy of life. But in whatever form, and at whatever time the change called death comes, it is a solemn and suggestive event. It may be viewed from three standpoints—the Materialistic, Christian, and Spiritualistic. As to which is the most reasonable and probably true view of the matter, I will leave each one present to judge for himself.

inounced a delusion. The hope of meeting loved ones again in some other and happier world, which intill ages has eased the panges of hereave, abone of the disprehentment; for it is target that death ends all. I cannot acquisesce in their gloomy views. While sympathizing with Materialists in their revolt against Orthodox crow and supersition, and agreeing in the main with disprehentment in the revolt against Orthodox crow and supersition, and agreeing in the main with much to account their decrease of a monitorial much to account their decrease of a monitorial much to account their decrease is one decreed, and the highest of the same and the same a

entertained.
The Spiritualistic view of death appears to me to be by far the most natural and reasonable of any that have been propounded. Spiritualism teaches that death is really a second birth; that the new-born spirit is met and welcomed by kind, sympathetic beings; that it is introduced to a place and condition corresponding with the intellectual, moral and spiritual plane it occupied while on earth; and that a career of gradual and eternal progress opens up before it. This view of death has the advantage of the others I have named, of being taught by those who have passed through the change, and speak who have passed through the change, and speak from personal knowledge of the subject. And what a comfort this view gives in the presence of such a terrible calamity as the late fire. A number of persons are ushered into the other world without a moment's warning; and if Orthodoxy be true some of those have without doubt perished everlastingly, because they were not Christians, though excellent people. Our Christian friends cannot consistently with their Bible and their creeds believe any other; if some of them do venture to indulge a hope for the departed, it can only be by stretching their charity at the expense of their faith. And does not this show the great need there is of a radical change in the popular views of death? I for one have no fear concerning those who were so cal change in the popular views of death? I for one have no fear concerning those who were so suddenly snatched away. As for those of them who held our views, it is as well with them as with their Christian neighbors. Mr. Robert Wilson, the editor of the Olago Winess, was a Spiritualist, and has proved the correctness of the principles he professed. A gentleman who knew him intimately said to me the other day, "He was a good man." What higher eulogy could be passed upon any one? And what better passport did our brother need to a place of light and felicity beyond the grave? felicity beyond the grave?

#### Annual Convention of Spiritualists at Binghamton, N. Y.

[Reported for the Banner of Light.

By unanimous consent this is the best Convention ever held in this city. The most perfect harmony prevailed, and it was an unbroken Pentecost from first to last. We were fortunate in the selection of speakers, and our muste never did better. The addition of Mrs. Suydam as organist, adding her voice as well, left nothing to be desired in that time. The meeting opened Friday afternoon, Nov. Till, with music, followed with an interesting recital of experiences by John Greenhow, editor of the Hornellsville Tribune. He was formerly a Methodist minister, but preached in a trance. Spiritualism was not then known, and they called it the "Holy Ghost." He was disfellowshiped for preaching the transition of Scripture, and claimed the promise, "If we believe on me, the works that I do shall ye do also," as applicable to the church, without which they were not entitled to be counted believers. His experience is varied and wonderful, and he tires thicyospel and blesses the world. 'He is brimming with goodness, and the Bible is his most powerful weapon against our Christian (?) enemies. A conference ensued.

In the evening Bro. Greenhow again instructed and edified the audience with an able discourse. Saturday morning Miss Flavilla Washburn, of Rome, Pa., made all hearts glad with her spiritual light and clear and impressive logic. She was popular twenty years ago, but retired to private life to carn her broad. The self-islmess which supports popularity and leaves mediums to starve refiels upon the people and leaves them the husks for which they pay, while the spiritual wealth they might share is withdrawn.

Miss Washburn is a rare specimen of womanhood, exquisitely sensitive and aglow with spiritual purity. She is faithful to her mediumship, which yields rich rewards. She more than me the expectations of the people. Music closed the session. By unanimous consent this is the best Convention

exquisitely sensitive and aglow with spiritual purity. She is Faithful to her mediumship, which yields rich rewards. She more than met the expectations of the people. Music closed the session.

The afternoon session was chiefly occupied by O. H. P. Kinney, editor of the Waverly Advocate. It was an able presentation of the uses and methods of punishment, with extended illustrations of the effects of the code of vengeance both in the government of God and man. If God kills and tortures his enemies, why not imitate his example? Governments do, wherever capital punishment exists. This great effort of Bro. Kinney ought to be published in full. After music, a conference, in which intense interest enthused all hearts, closed the session.

Saturday evening was occupied by the writer. Sunday morning Bro. Greenhow convicted the Church by copious quotations from the Bible. The following officers were then elected for the ensuing year: President, John W. Culer; Vice-President, Wm. Condit; Secretary, E. C. Leonard; Assistant Secretary, Miss Agnes Watson; Treasurer, Miss Nelle Butler. A Business Committee of five was created as a permanent body, to be elected annually. These are: Mrs. Condit, Mrs. Randall, Mrs. Pierce, Mr. Waterman and Mr. Vatson.

Watson.
Sunday afternoon was replete with interest: 1. Music; 2. A masterly speech by Bro. O. H. P. Kinney, of Waverly. His efforts alone would have made the Convention a success. I can do no justice to his speech but must offer a few points: "We love philosophy and moral excellence, and need a rationale for all our facts; but in all science the first need is to find the 'bed-rock.' Without the soil, the grand old forests would wither. Without facts, philosophy cannot survive. All religions are based in the immortality of man. Without moortality we can have no religion—but a materialistic philosophy and morality.

"More labor and thought have been expended and more sermons preached to prove man's immortality

an accident, or painful disease; or the change may be natural liberation of the spirit from the body that is worn out by age, and can no longer serve its purposes in the economy of life. But in whatever form, and at whatever time the change called death comes, it is a solemn and suggestive event. It may be viewed from three standpoints—the Materialistic, Christian, and Spiritualistic. As to which is the most reasonable and probably true view of the matter, I will leave each one present to judge for himself. According to the Materialistic, theory, death is the utter extinction of conscious, intelligent life; the blotting out of memory, reason, conscience, affection, and all that constitutes man's personality. The grave is the final goal of our existence. An eternal sleep follows the brief period of wakeful and busy life that is enjoyed on earth. The doctrine of immortality is pro-

# Banner Correspondence.

DES MOINES,-S. C. Gardner writes : "Our friend and brother, Prof. Wella Anderson, the spirit-artist and medium, is restored to health, and is now attending to his business a happy and well man. He has been Ing to his business a happy and well man. He has been an invalid since 1872; his limbs were both paralyzed from his body to his feet, and for the past two years'he has been a helpless and almost hopeless sufferer. His friends—and indeed he himself—had little hope of his recovery. Many physicians from all the various schools, also several healing medlums, have indertaken his case, but falled to benefit him. A short time ago his guides brought him from his Wisconsin home to Council Bluffs, where he was apparently in an accidental manner brought in contact with Mrs. E. B. Wheelock, wife of Dr. M. A. Wheelock, a physician and druggist of that place. She has for years been known to possess strong healing powers, but has steadily refused to use those gifts except with the sick of her own sex. But on meeting Prof. Anderson at the house of a friend, she was strongly impressed that she could cure him, and so informed him. He at once placed himself under her sole care, and in two weeks was restored to health. This great effect has been wrought without the use of one particle of medicine, and solely by the magnetic treatment of this most worthy, but mondest and retiring lady, who has performed this, as well as other cures, without money and without price.

She has concluded, from the snecess that has attended her labors, to devote her time hereafter to the cure of difficult cases, and those who wish to consult her can do so by mail to box 14c2, Council Bluffs, 1a." an invalid since 1872; his limbs were both paralyzed."

Maine,

WISCASSET .- Geo. A. Fuller writes: "The cause of Spiritualism in this place seems to be progressing rapidly. A few of the leading men are thorough Spiritthe people. At his home many of the finest indefining in the country have held very successful and satisfactory scances. Mr. Henry Allen's scances here have created considerable interest, having been thronged with carnest scarchers after a knowledge of immortality. Everywhere we go we find the people deeply interested in that which shall bring immortality to light, and everywhere we find the dear old Banner of Light, sowing the seeds of truth by the wayside, that shall germinate, and in after years yield a bountiful harvest."

BRADFORD,-Emma T. Barter renews subscription, and says-r "God speed the day when all humanity shall receive the glorious truths which the Banner of Light is laboring to unfold; when the chains of su-perstition and ignorance shall be loosed, and every erstition and ignorance shall be loosed, and every onl shall understand that freedom is a natural birth-ight. There are a few earnest workers engaged in eattering the seeds of truth here in Bradford, and we ook for a barvest, although we may not realize all we ish?"

New Hampshire.

PORTSMOUTH.-P. C. Mills, lecturer, (whose address is Lock Box 1201 that city) writes us under a recent date, endorsing the mediumship of W. H. Powell, the slate-writing medium. We make the following extract from his letter: "Bro. Powell gave two scances, one at Beverly, Tuesday, Oct. 21st, and the other at Salem, Oct. 22d. At the first-named place the manifestations were good: every person in the room, I believe; was used as the penell on the occasion, by each having the index finger utilized in the writing. All were perfectly satisfied that the writing was genuine, as there was no possible chance for deception. At Salem quite a number of good tests weap given, as well as in the former scance. One name was presented in full which was recognized instantly. A clairvoyaut (whose name has escaped my memory) saw the pencil in process of forming on Bro. Powell's finger. There were a number of skeptles present, who had previously expressed their disbellef in this phase of manifestation, but whom I had persuaded to attend, because I believed they could not help being convinced of the verity of the phenomenon, and they all expressed themselves perfectly satisfied that there could be no deception in the matter." cent date, endorsing the mediumship of W. H. Powell.

Rhode Island.

NEWPORT. - Joshua Peckham writes, Nov. 3d. speaking highly of the power of healing manifested through the mediumship of 'Miss Annie J. Webster, of Chelsea, Mass. A brother of his was severely injured about the head and body by being "run over" by a team of horses, the result being immediate meonsclousness, succeeded by a disturbance of the mental balance on gaining consciousness. In this state the patient remained for one week. Two regular physicians were called in succession, both pronouncing the case entirely hopeless as to the recovery. Mr. P. then consulted the controlling influence of Miss W. as to the case, and after the attention of two days was given to the natient he improved in marked degree. After three weeks had passed he was so far recovered as to be out doors, and is at present doing well. Thus, after cultured skill on the mortal side failed of curing the injured man, he was restored to usefulness and health by the potent all of an angel-inspired medium. through the mediumship of Miss Annle J. Webster, of of an angel-inspired medium.

Indiana.

INDIANAPOLIS. - Cortland Ball writes: "Frank T. Ripley has been of late holding forth here, and creating quite an excitement among the Spiritualists and skeptics by the wonderful and startling tests which he gives both in public and private circles. Almost invariably the parties recognize the spirit he describes at

variably the parties recognize the spins, to wing to other once.

N. W. Parker, our former president, owing to other important duties which demanded his time and attention, tendered his resignation a few weeks ago, which was accepted, and Bro. M. J. Vielra unanimously chosen in his stead.

Bro. Ripley will fill engagements during the coming winter, either in Indiana. Illinois, or Michigan. On his return trip East in the spring I understand that the society here will make another engagement with him for a few weeks."

Dakota.

SPEARFISH (Black Hills).-Juliet Corogill writes: "A good test medlum like Charles II. Foster, or one who describes spirits or can give tests after lectur

could find a wide field, here in this country of miners, An Independent slatewritten or one possessed of any of those wonderfulgitts, could also reap a rich harvest. I mean by that, the people here are very layish of money. Things of that kind would interest these femily tellows and do the thereof as well."

#### Pennsylvania.

PHILADELPHIA, --E. A. Pilgrim writes from 1017. Spring Garden street, this city, Nov. 10th: "The communication in the Leanner et Liefet seme two weeks millibration in the Rome eet Leht seine two weeks since, from JAMES H. PILGRIM, through the medium, Dr. William L. Jack, I bully recome east commit from my husband. I am in frequent communion with him here, and was pleased to see that be came through that medium so that his many triends might known."

#### New York.

LOCKPORT,—E. Gregory writes "Our Society is steadily increasing, and we have regular Sunday ser." vices. Much interest has been aroused amony outsiders by the fectures at our quarterly meetin, see

#### That New Work on Spiritualism. To the Editor of the Banner of Light

When I announced several months ago my ntention to prepare a small work on Spiritualism, embracing a synopsis of all the most important facts and startling manifestations illus-portant facts and startling manifestations illus-trative and corroborative of each of the twenty and corroborative of each of the twenty. trative and corroborative of each of the twenty distinct phases of spiritual phenomena, I supposed I should be able to obtain a report of several very startling manifestations noticed in the papers several years ago - such as the movements of furniture and physical bodies in broad daylight, near Germantown, Ohio, which attracted to the place more than five hundred people; spirit-photography in Cincinnati, spiritshooting at St. Lquis, paraffine molds in Boss ton, and convincing cases of spirit-levitation, spirit-materialization, &c., &c. But I have not been as successful in these respects as 1 anticipated, and I do not wish to publish a work unless I can make a complete thing of it; and present important facts illustrative of every phenomenon, and covering the whole granifil. And if I cannot be successful in obtaining such facts, I shall abandon the enterprise. If any person can furnish me with the most important facts in any of the cases above named, I will thank them for the favor. KERSLY GRAVES. Richmond, And.

#### Michigan State Médiums' Medical Association.

The Board of Examiners in connection with the above named Association, convened at Lansing, Nov. 3d, 1879, for the purpose of examining and conferring certificates of practice to all qualified applicants. The President, Chas. A. Andrus, and Mrs. L. E. Balley, Secretary of the Association, were also present. The Chairman of the Board, Dr. S. A. Thomas, proved bimself fully quali-

Each candidate was required to pass a very close ex amination. Twelve certificates were granted. All but three held diplomas from one or more medical colleges. The names of those to whom certificates to practice as magnetic and clairvoyant physicians were given are as follows : Dr. George H. Geer, Battle Creek ; Dr. A. W. Edson, Lansing: Dr. Wm. H. Nelson, Paw Paw; Dr. J. D. Wygent, Waterlist; Dr. M. B. Sheets, Grand Ledge; Dr. Edwin Barlow, Flushing; Dr. S. A. Thomas, Sturgis; Dr. A. Farnsworth, East Saginaw; Dr. P. T. Johnson, Coldwater; Dr. Walldon De Clarenge, Hudson; Mrs. Dr. Park's, Hudson; Mrs. A. E. Brown, Jonesville.

Dr. De Clarenge holds diplomas from three colleges Eclectic, Homeopathy and Hydropathy. He passed a very good examination in Anatomy, Physiology, Therapenties, Theory and Practice of Medicine. The clairvoyants were thoroughly examined as to their ability o diagnose disease, also with regard to the applications of magnetic torces, the prominent symptoms of different diseases, and the remedial agents' to be used in each case

The Board continued in session three days; adjourned MRS. L. E. BAILEY, Secretary.

### British National Association of Spirit-

PRESIDENT - - - ALEXANDER CALDER, ESQ. THE OBJECT OF THE ASSOCIATION Is to grave Spirituals "ists of every variety of sopinion, for their mutual aid and benefit, and to promote a further angular into full psychologirapidly. A few of the leading men are thorough Spirit-ualists, and are actively engaged in the good work. The Association possesses a Lineaux, which contains Mr. Thomas S. Call has for many years done everything a large collection of works on Spiritualism and occult sulfin his power to bring the facts of Spiritualism before the people. At his home many of the finest mediums of the finest mediums of the finest mediums of the finest mediums of the finest mediums. ed), where Spirituall's newspaper sand periodicals from all

The First Quarterly Meeting
Of the Michigan State Association of Spiritualists and Liberalists at Fenton Hall, Flint, Genesies Co., Mich., commences Friday, Nov. 23th, and closes Sunday evening, Nov. 23th, The following speakers are expected to be present, and as many others as can or may destre to come; Rev. J. H., Burnham, Sagtinaw City, Mich.; Charles A., Andris, Flushing, Mich.; Giles B. Siebbirs, Detroit, Mich.; Dr. As B., Spinney, Detroit, Mich.; Mrs. H., Moore, Wayland, Mich., Also some of the best nediums in the State-are heyled and expected to the present; Mrs. S. D., Clark, Port Huron; Mrs. A. A., Whitney, Battle Creek; Mrs. L., Mollere, Detroit; Mrs. Sarah Cartwright, Detroit; Mrs. P., O., Hudson, Detroit; and others age cordially invited. Sciences will be held every afternoon at the close of the speaking, Mrs. Oile Child, the Inspiritional stager, will also be present and entiven the occasion with her soul-stirring imstead and songs. Conference cach morning. A full meeting of the Executive Board is carnestly desired.

Miss. J., R., LANY, Specifary.

MISS J. R. LANE, Socribary,
MISS J. E. BAHLLY,
L. S. BURDICK,
BENJ, F. STAMM,

A. B. SP.

### The Next Quarterly Meeting

Of the Spiritualists of Western New York will be held in Temperance Hall, at Lockbort, on Saturday and Sunday, Dec. (3th and 10th, 1879, "Mrs. E. Libbie Watson and other Temperance Hall, at Lockport, on Saturday and Sunday. Dee, 13th and 4th), 1879. Arts, E. Albbie Watson and others are expected to fiddress the meeting. All classes and seets are conflally invited to come.

By order of the Committee.

#### Passed to Spirit-Life: Prom Unity, N. H., Oct. 27th, "Adebugg Ladd, wife of

Prom Unity, N. H., Oct, 27th, Adeline Labl, wife of Stephen Gildden, aged 55 years.

Her manifold virtues einleaned her to all who made her acquaintance, and her departure has saddened a large circle of appreciative triends. Upon her husband, whose companions he was for more than forty greats, her less falls with almost crushing force, and words fall to express the sympathy which we feel for him. But light from the spirit-world has long brightened their life-path, and never was II more cheering to our dear one than when she was nearing Higher Life. "Weep not for me,2" she said, "for I am going to a better life than this. All is height before me, and I am ready to go," Wery calmly she made every preferation for departure. The words, "Oh grave, where is Voly victor? of death, where is thy sting?" (which were the basis of an excellent commemorative discourse from Mrs. Addic M. Stevens,) seemed peculiarly appropriate when applied to our friend, for to her the severing of the spiritual and the earthly brought no dread; but was 'greeded as a pheasant change, an onward movement up the spiral stairway of progression. brought no dreag our was green and progression, onward movement up the spiral stairway of progression. E.

From Portsmouth, N. H., Aug. 254, Joseph Walton, ph well-known splittualist, aged 76 years.

The wormout shell has dropped from the soul that longed forms, Mas. A. B. F. ROBERTS.

From Malden, Mass., Nov. 24, Mrs. Maria A. Howland. formerly of Lynn, aged 47 years I month and 25 days.

From North Hartland, Vt., Oct. 19th, Betsey Stone, wife of the late Charles Marble, aged 91 years 7 months.

Obstuary Notices not exceeding twenty lines published graduitously. When they exceed this number, toenty cents for each additional line is required, payable in advance. Alting of agate type averages ten words. Poetry is inadmissible in this department. 2

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Reling summitteen and style lands and Labors of (10), d. R NEW 1988, HEALE, with other continues in the Network and Successfully Halley, Proceeding the Con-ditions of the Lacrosce, Notes, the Allelian Auction of Remodles, Health Markey, A

JUDITED BY A. E. NEWTON,

to the straighty Wetke? which have focus Wrought Cown Hime, and showing beyond a fire of the Arts Vital (1), a Bi 110 s by landment opacher gradulable than was that in Arct at Jerosalem, root, maken however.

det, where spiritually in ewspaper spane perfordiculastronal parts of the world are supplied. The Sectetary is in attendance from 2 p. w. tob p. fr., except on Spiritalay, when the rooms are open from 1 v. w. to P. v. d.

The Observation Meetings are field fortugabily from Novymber to June, at Se. w. Members are allowed to hatrowing the from a ment, medical and medet in a wind inquirers with a field of admission.

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#### TO ROOK PURCH SPERS

#### SPECIAL NOTICES

# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 22, 1879.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomers Place, coiner of Province street Lawer Floor.

WHOLESALE AND REPAIR AGENTS: NIW ENGLANDONIWS COMPANA,

THE AMERICAN NEWS COMPANY On Winds & start be Work

COLBY & RICH.

#### The Only Real World.

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The are not best of the Redevicted experts to be take. tions of pain trainers. We wall in cleasant place . in Nating Port the date Messactor in harmal the parties reason than but faminteness, spiritual, reisonth, was dispersion of E.S. in a distribuit con de dece. he with high the their while thing the equipment was व्याप्त सुर्वे प्रश्निकाम् । इत्याप्त

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Here contraper one delicted the super statute the wonders, the chories and the heavities of Nas. ture left is, however, only as their souls repay them sights that they are appreciated, or even recognized at all. We are all the time encounts ering rhaps dieal olesoriptions and elevating solib-quies in this held, but, they invariably point to the shard terr of the effections which are excited within the Shift rather than to the beauty or the wenders of the scenes depleted. Contemplation is the willing action of the spirit in certain favoring moods, and exert al objects. are able to excite ogithesst happily. But her these outward's eres change with time and eig-emustance, as they all alo, and the spirit refuses to see anothing but the old pictures of them which have been hung on memory's wall. We return to seemes which are forever endearing by childhood's associations, but though the our ward scenes are all changed they remain as real as ever in the sacred chareful set the spirit. Thus is it that the spiritual life is all there really is of life or ever will be; the external is but the apparent, which is nt all times acting anon the physical, and through the channel of the senses upon the spirit. So that those who sedulously cultivate the spiritual while dwelling among the seeming realities of the quaterial, are wise above their fellows in Jaying up stores of treasure from which there is no possible wasting.

Ear On account of Thanks riving Day and its proposed of servance, the inside forms of the Bunner of Light will go to press, next week on Monday, 24th, instead of Tuesday, 25th, Corester prepared for our columns by Mrs. Emma res; ondents at a distance, and nearer home as [Hardings Britten. It is but due to the writer well, who have matter which they wish to see and emself to state that it was received some t in our issue for Nov. 26th, will please govern themsolves accordingly.

If the pecuniary mentis could be made forthcom- is the advocate. ing to assist us in the carrying out of this inc. destant project.

Forthe Captago to Barress of Life ! Tam just through with sheling the last num, berref the Records Legal, Prof. Buchanan's with le on the year Asynchoof Religion, every atticle on the row Aspects of Relation, every bone fand intillizent Spiritualist and Christian will appreciate. My greatest desire is attaysed in having the Banagr publishers establish a free distribution of their paper, to be supported by supergrition from these good hourst loving Triftualists who desire to distribute assimitowholve en any their fellow-beings: And in which in Statisslet the names of all the decay fevers denou ingriou be sent to the effice and a

top mailed nothers tree to one see, I assign earthat hat or them will read the barer, and You that halor them will read the bajor, and thus seeing the gibt written articles from many of our heading lights, will consort them to kind. Open Spiritualism in as different view to what they do now for there are arguments put forth, the cash number of the Banner, that will part those boshes of the sharp hotelinking, if mortality on anneather partials set the Banner will think the factor and out it before their highest the macronical and out it before their

think the matrix over, and but it before their thank the matrix over, and but it before their that the forest And if up toved of, it will be good seed sown. Trasting you will excuse my liberty for such Saggestions, I remain yours, by subjectibing space a year to the forest subjected. The Sina I will result when the motion is carried introphet. Truly your F.D. MacLassaas

But Stock ton Secret, San Prome Sen, Cal.

#### The Object of Our Speakers' List.

Our air habetic roll of the Spiritualist speak. ers is arranged and published in the Retains or Light find time to time, as space allows, and is intended to arrord the means whereby the putthe may become acquainted with the names and additions of these who devote their time and attention as lecturers to efforts lookin; toward the greating of a knowledge of the spritting distribution among the masses. Business nothes, such as would naturally come under the head or our advertising devartment, canon in Surgered in this directory. We supposed that tradinates wave tormal editions earth at what we this matter was understood bing are, but over gut this late day it is by no means atcirdingment ellisher, one, while the world of thought and becoming no for as the relative letter from some reclarity is the cubi peak how. Plato's ribles, this "pers. I setting participation of the is a magnethichealer of a first medium or a Cairvoyant, and And and expression of man, it is idealt in that his is the rank for refreshmal sources, the salitud This face that the existed, another and is sounded with the added it. quest it if this amount in it must be key? the to a mean equations of them are themse to each such a first interested. Such de the decrement & a hought call at the new or then we have never to ten neither shall up h in mi che fil e caster, it thei pies at time, they begin made a to one adviction a partially alex the floor itself of the green utility. If we hand about the meconic by no minutes executoning should stop of temperitan weld for in flest court, beliefugued, in peratically confinantly of herwise. sold dently light be stand or Winsed that In commany citicall the exprious members of the ill the replicate them lar of the active open. Similardiste gress, we are called upon to give and do give a great deal or "free polyertising," grapher it being leadered necessary by the re-That years star gissue, coaling the advacation. In the materiality and vand the instruments of the legislimal the remaining hat to use a wellthe market explorer "the line must be drawn the dealers of the instrument SA and committee them the interest of many and the many of the first beginning to the control of the form of the control of th

### The Editor-at-Large Project.

before a but May read devoted the the integer wheiming acculso of this singular and vigalent of contract of its cong, which we shall print the x win to be of circular proof consitive that Dr. Militariosh and the at once of the ted into the pris esting with which his minio has hyterofore been erextensively denotined in these of lyners.

Will the releasts of religionalism-these who to the it to present an aiddingly firm front to are likewise in indeed a veraget window. And it consumerables where exist temperary dis-in the managerate of a world which we know someon as now related the household of faith. tady to the support of this properly slatus. John from You, dear mader, his mir out poken, two tidary day e. or show the delitor st-harze Panel may reache as an early day proportions which will rand it as a prairie able measure.

Colly & Rich, Boston dynamic Fassler, Sr., Springfield, Ohio L. Downing, Jr., Congrel, N. H. A Friend, Boston

\$210,000 Sample of the Memory desired title of a sheet of twenty pages, three wide colliners for sale at this efficient making upeach page. At contains in each number a perbatica report of Mr. W. J. Colville's lecalistic public. The terms are \$1.00 a year. Sinale coples may be had at this office.

of mind. As we endeavor to acceptably serve; cared to medife with him. the spiritualistic public, we hope strong efforts

So progressive as to advocate the curing of all dish readers." diseases by the inherent forces of nature without the use of drugs, should be universally read and possessed by every person.

\$25 A note from Bockland, Massa, informs us that the Spiritualist's there had a splendid meeting on Friday evening, Nov. 11th, Mr. Colville, of this city, being the speaker, and that they hope to have the pleasure of again hearing him. in Reckland.

Est On our second page will be found a letspace for its publication until the present issue. I week.

#### Mr. Cook on the Spirit-Body.

to from 10. J. D. MacLemann, with whose when, in your last number Nov. 5th, he in the first that Mr. J. M. Roberts, publisher of Minel: Minnesota, delivered the third lecture of her present hance, as the healest of Dr. Shade, by having one of the "double-headed girl," as and Matter, of 713 Samson street, Philadel-engagement with the society meeting in this hall, correctly the control of the status of the "double-headed girl," as and Matter, of 713 Samson street, Philadel-engagement with the society meeting in this hall, correctly the control of the status of the s Lands, onwheaders have recently, been made farevidence on his side. Let us see: I say, submaliar, embodying a project which is in itself stantially, that the double-look of lairl may be a Mansfield, of New York City, in connection with Dling to listen to the remarks of her spirile guides. The eminently paractical as to its object, and which, proof of two consciousnesses, but that, the plust that paper. Mr. M.'s Card, which we reproduce we of the, would prove of cicarly appreciable nomenon can hardly be addited as a proof of "below, speaks for itself; value to the cause of truth, in its outcome, if the two minds. Does Mr. Cook confound consciousfriends of the spiritual cause could feel to second hess with mind? I rather think not. "What it with their offerings. We place the missive be-constitutes the individual besides his consciousbere our readers for their careful consideration, mass?" he asks. Did Le evet, read Locke's dis-Etemising that of course we should be happy to cussion of the question? If not, I commend it burnish the Bonner of Light free to every there to his attention. This I do even at the risk of Sman in the country, and would gladly do so confirming him in his own view, of which Locke

In all candor what dies any mortal know about spiritual laws " sous' . Mr. Cook. "For ilistance," says be, "what is the From spiritual talk about known spiceton's .... It is of a piece with the vaporings about a selentific Spirituulisin.'

Lwill tell you, Mr. took, what the law is-And it is derived, as you as mately say, "from certain premises based in turn monor deduced from certain phenometra." The same basis on which repose theism, consortality and every right premise of science! Trayon wish to know

You fell us you have said mothing about Mr. A. L. Newton's belief on the subject of "reinequation," and that for anything you "know to the centraly Mr. Newson may be a confirmed Here you launch into quibbles. We have Mt.

ton there me suggest in all tairness that one Those who are familiar with Dr. Crowell's

you tellars, "constitute the individual." Each reisonator exhibits adirecent intellect and dis- No. 9 Montgomery Place, Boston. without. The two have not been made acqualitied. How shall we regard them as one and the same individued? And yet they are all A Schill Califf Street 1847.

#### Mrs. E. H. Britten in New Zealand.

The Wellington Time surbthe New Zealander both give synoptical reports of Mrs. Britten's lectures in that place . Her first lecture was on The Ministry of Angels," and her last, "What Spirit? or, the Origin, Progress and Destiny of the Human Soul." The Litter paper says :

"We do not know who that some lectures that have been delivered in Wellitzton during the last month can fairly on a under the head of amusements, but a clever hely—Mrs. Hardinge. annisements, but a clever halve-Miss. Hardinges Brittens-has created her mall stir in our community by their delivery. She is a Spiritualist, and has expounded her theory in a most closurement of not convincing manner, in a series of additions to crowded andhences. As she entirestivelenies the premises of the Christian faith, it is not emprised that she has been assailed most, who meanly by members of the church, and a lengthy discussion, in the propers, now happily ended, has been the result.

Facts and Frands of Religious History." The that this lady is a trance instrument, and that reditor causes, extracts from it, as he says, to she has given him evidence of fine and cummis-The very lift is are as of the Greekel lines by memages to maintain style;" and no "show how startling its asser- medium. Mrs. M. visits Boston with a view of ward." "His a fair idea of its trenchant, and daring takable powers as an inspirational and musical existence who will mixing devot all a patient existence in Afaities. In the soft will be acted thoughtful among those who giving parloconfertainments, and may be found the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments, and may be found to show the local of will be acted thoughtful among those who giving parloconfertainments are shown to show the local of will be acted to critic olds that "the work is worthy of perusal, strom 10 A. M. to 5 P. M. - zeven by the most steadfast in faith."

### Banner Spirit Message Department.

mentality of Vis Shelhamer at our Public Free it, tendered him the use of his church. When it le Room every Tuesday afternoon, are pullished on the sixth page each week. Those of seroud to hear him that hundreds were unable ur tenders when av identify the spirit-friends Which reject themselves at the Public Circle. Room, are requested to furnish us evidence of the fact for publication. Miss S. gives no private test signings.

Est. We de die to call attention to the spiritual publication entitled "Volco of Angels," issued semi-monthly at North Weymouth, Mass., by Mr. D.C. Delismore, at \$1,65 a year, payable in advance. The editor in his last number ap-Apals to these partions who are indebted to him to pay ap incorder to allow him to enlarge his paper from twelve to sixteen pages. The Police to co bing matter then through the instraumentality | South Boston, Thursday evening, Nov. 13th, on of various media. We trust that those most in-a the "Career and Fame of William Lloyd Garriterested will heed the editor's appeal, and that son," was a masterly production, and will be monthly gaper desorted to Spiritualism, pulse is needed to expound to the world the wondrous our columns next week. lished at Prica, N. Ya by David Jones. It is a "truth of direct spirit-communion. The Voice is

Some of his leatures might really be characterized as brilliant crations, and his powers of sar-The Romarr of Light to-day contains a casin sceni to be so fully recognized by the very large amount of unusually beteresting clergy that even that champion of unreasoning setiginal smatter, varied to suit different classes , Calvinism, the Rev. Dr. Wazir Beg, has not

will be made by the friends of the cause to " For One of our transatlantic patrons writes Es: We are almost daily filling orders for Dr. and only wish we had its equal lit England, or STONE'S NEW GOSTER OF HEALTH. This is as that its distance from our shores did not preit should be, for any few new published to be vent its being placed in the hands of more Enger to your most acceptable paper for some time, went its being placed in the hands of more Eng-

> R# A gentleman writing to a from Frederic\_ ton, N. B., says: "I have been very much interested in Mr. Colville's answers to questions, ap-Pearing in the Banner of Light, and shall look with anxiety to future numbers of the paper."

De Read the eard of Mrs. C. H. Spear, M. D., (wife of J. Murray Spear) on our fifth page. Parties desiring to avail themselves of her services will find her at 35 Westminster street,

Ed Charles A. Warden forwards us from Auburn, N. Y., an obituary notice of the late weeks since, but we were totally unable to find Adam Miller, Esq., which we shall print next

etime singe we received the telegraphy and the second of Chicago, exades the point. It gives us much pleasure to inform our read-

1911. J. V. MANSFIELD'S OFFER.

See Vork, Oct. 4th., 1879. 1

Dear Reather Roberts.—You may say to all that will send you a new subscription for \$3\$ they may send with it a scaled letter and "I will write to it free of charge." This ofter may stand open from Oct. 4th, for four months, ending Feb. 4th, 1880. All letters to be sent to you and forwarded to me, and returned to you after written to. Each letter must be accompanied with four three-cent postage stamps to pay postage on said communications to those for whom they are written.

Respectfully. J. V. MANSFIELD.

Our enterprising contemporary also offers, as a free premium to each yearly patron, Joseph edge, conception or comprehension of mankind con-John's beautiful parlor picture, "Thi: On- cerning it was limited in every age by the light pos-PHAN's RESCUE," engraved on steel-original price \$3,00. Also, "Homeward," a time large engraving, suggested to the artist by the first stanza of "Grey's Elegy." Mail subscribers can have the choice of either one of the above named pictures and Mind and Matter, by forwarding to that office the sum of 82.15; or both for 82.75. Send for specimen copy of the above named pamore / If so, you shall have it -it you will wait. Per, wherein may be found full particulars, regarding Mr. Roberts's generous offer.

#### Dr. Eugene Crowell's New Work.

"The Spirit-World: Its Inhabitants, Natemeatnationist." Not probable, Mr. Cook! TURE AND PHILOSOPHY," is the title of a new volume of some two hundred pages ffrom the Newton's record on that is int.

press of (Colby & Rich) which Lugene Crowell,
"When one presumes," writes Mr. Cook, " to M. D., has just contributed to profitably swell press of Colby & Rich) which Eugene Crowell, speak for another--as 1447 does for Mr. New- the sum of standard spiritualistic literature. 'should be very sure of one's ground. As a proxy great work, ? The Identity of, Primitive Chris-1847 has done no credit to his principal, and I tianity and Modern Spiritualism," will need no think Mr. Newton has just ground for finding recommendation from us to lead them to purfault, since a weak answer is far more damage chase this new literary effort by the same au-ing than no answer at all." thor; and those who have not read the book thor; and those who have not read the book I have answered every point made by Mr. just named have had for years past the most Cook. How I have answered it the reader must voluminous evidence, as furnished in the columns of the Spiritualist press, that Dr. C. is In treference to the double-headed girl, he possessed of a keenly analytic mind, and in the Says: "Here, are two persons, minds, entities, production of any piece of literary labor shrinks individualities, consciousmesses, separate and from no toil whose fruit promises the slightest distinct, reduced, so far as Notice's functions return in the way of perfecting what he has in through whom they must speak, and by the measure of are concerned, to the use of a single organism. I hand. Therefore there is every reason why the comprehension possessed and exercised by those to bet me put a case to Mi. Cook : Here are book should have an extended sale. We shall whom the revelations were sought to be made. The two "minds, entities, it.di. limalities, conscious- revert; to the volume in a future issue: Meansees, separate and desire t," manifested by while those who desire to make thorough and the Gane somnambulist. And consciousness, practical acquaintance with it at one can purchase copies at the Banner of Light Bookstore,

Bar A reporter of the Pittsburgh Disputch, so says a late issue of that paper, recently called of mediumistic Daniels would arise to interpret it in on Col. Robert Ingersoll and asked, among other "yet broader sense to the willing ear of humanity matters, his opinion of the great "Josephus" Cook, who is now engaged in waking the echoes; not one atom of spiritual essence was to be destroyed. of Boston's "Old South" on Monday noons. We subjoin the following paragraph from the account of the interview:

"The reporter asked what Mr. Ingersoll thought of Cook as a thinker.

'I think,' Col. Ingersoll replied, 'to quote from Gil Blas, that "he depends upon his imagination for his facts, and upon his memory for his wit." I think, also, that he was correctly described by Prof. Swing, of Chicago, who said he was "a pigmy masquerading as a giant." and if he is truthfully reported by the press as to what he says about me, then I say that, it his owhat he says about me, then I say that, if his begie equals his mendacity, he is one of the greatest of living men. Mr. Cook's philosophy is the theology of New England, seasoned with a little of the poorest German thought—that is to say, he mixes samerkrant with his beans."

Bo Must as Re go to press we are in receipt of a note from Mr. J. M. Roberts, of Minel and The same paper contains a very candid rese Matter, in which he speaks in the most favoraview of Mrs. Britten's new book, "The Paiths, ble terms of Mrs. C. V. Maitland, informing us

Ba The Philadelphia Christian Association, says a Boston daily, recently refused their hall to Rev. Mr. Giles, the eminent Swedenborgian. The spirit massages given through the instrus | Dr. Magoon, of a Baptist Church, on hearing of the time for service arrived there was such a to obtain admittance. Several useful hints are suggested by such facts, but they are too plain to ordinary apprehension to need elucidation:

23 The third annual Convention of the Spiritual and Liberal Association of Texas, assembled at Rankin's Hall, in the city of Hempstead, Texas, Oct. 30th, at 7 o'clock P. M. The Convention was called to order by the President, William L. Booth. The sessions continued governor of all the faculties in the human organismfor three days. We shall print an account of the meeting next week.

is filled with spiritumessages and other interest. Phillips at the Broadway Universalist church. many new subscribers may be speedily added to a read with interest all over the civilized world. bis list, as every Spiritualist paper in existence. A synopsis of the discourse will be printed in

152 The Banner of Light needs to be enlarged. We are in receipt of much valuable original Ka 'Mr. Charles Bright continues to "draw matter that we are obliged to suppress for lack tures, spiritume sages, excellent editorials, and large house," at the Theatre Royal, says the of room. When will Spiritualists unite suffishould receive ample support from the spiritu- Sydney correspondent of the Hart war of Light, sciently in mind and purse to aid us in doubling and I need scare to say, is doing his work well, the size of this paper, so that all our grand writers can have full scope in its columns?

> Pd A New York correspondent claims to have discovered that H. Melville Fay (against whose practices we have so frequently add for so many years warned our readers,) has of late been masquerading in that city under the name of "Mansfield." Look out for him.

The Psychological Review (London, Eng.) for November is offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston. It offers a very interesting table of contents, and is a magazine which deserves wide circulation in Ameri-

We shall print next week a fine essay prepared for our columns by John Wetherbee, Esq., and entitled "The Religious Aspect of Spiritualism."

EF Mr. Lyman C. Howe has our cordial thanks for the report of the proceedings of the late Binghamton Spiritualist Convention, which we print elsewhere.

son is about to engage in business with Dr. M. A. Wheelock, at Council Bluffs, Ia.

Lottery swindlers are no longer to be assisted in their "schemes" by the P. O. Department.

#### Parker Memorial Hall.

On Sunday afternoon, Nov. 16th, Mrs. R. Shepard, of quartette, under the direction of Miss Nellie M. King. introduced the services of the occasion by a sympathetic rendition of the song "Over the Crystal River," thy Robert Coopers; an Invocation by Mrs. Shepard followed, after which the choir sang, "Come, ye spirits true and faithful," (words by J. Madison Allen); Geo A. Bacon, Chairman, having called for suggestions from the audience as to a theme for the forthcoming discourse, several subjects were mentioned, among which "The Practical Truths of the Hour" (primarily, and "The Final Destiny of the Human Bace" secondarily) were chosen by the controlling intelligence as the bases of the lecture.

While such a thing as absolute truth did exist, most unquestionably, yet the speaker held that the knowlsessed by that age; what of truth each age could perceive and receive was the truth to it; each succeeding generation, however-through continuous experiment. research, and the generally improved conditions incident to added attainments and upward racial develop-ment and unfoldments gained added light through enlarged polvers of perception and receptivity, and so possessed a clearer view, a better comprehension of what truth (really is, as applied to the religious, political and social systems of life. The speaker instanced the gradual change which had been constantly going on from the first in regard to religious creeds and man's ideal of God as an instance in point; every age had undoubtedly been honest. In its convictions that it possessed the truth in these regards, though subsequently it had been proved by succeeding ages that the truth of each past era was only so in degree, and was measurably tidxed with error.

The principal among the practical truths of this day and generation was Modern Spiritualism. Because of human unfoldment, resulting in improved spiritual conditions on the mortal side of life, and likewise because of improved atmospheric and other conditions relative to its material plane, the time had arrived in our age when the physically enfranchised spirits of our loved and lost had been enabled to approach us, and enter into closer recognized relationship with the affairs of this world than ever before. Spiritualism came in answer to a great need of humanity; yet the revelations which were brought by the spirit-intelligences were not of themselves finalities; behind them was still the absolute, the full-orbed, the infinite truth, and they were limited in their efforts to express it alike by the receptive powers and capacities of the medial instruments practical expansion of the race, under the benigm influence exerted by the gradually appreciated truths of the hour, would bring about a duplex action whereby the power of spirits to communicate, and of mortals to receive, would be largely and reciprocally enhanced. till no longer would Spiritualism's message to mankind seem like the words of a foreign language, no longer like a mystical hand writing on the wall, for thousands

The final destiny of the human race was eternal life: any more than one material atom was allowed to perish from off the rolling globe—a fact which chemistry and philosophy combined to declare; the great law of development, whose operations could be historically traced in his physical and mental departments, ap-plied also to the soul of man, and in after stages of doing and amid better opportunities we were destined to work out all the possibilities within us. This view. thus expressed, constituted as full a statement of the final destiny of man as could reach ready comprehension on the part of the general mind.

The speaker briefly touched on other points in the course of her remarks-such as the truth of preëxistence, the impossibility of creeting a creed for the acceptance of Spiritualists, and the necessity of leaving untouched the freedom of expansion, the faculty of gladly welcoming every new truth which might dawn upon the comprehension of the world-and closed with the expression that man's ignorance was the barrier which stood in the way of his present comprehension of the Modern Dispensation, but that he was destined to grow, till one day the true conception would be realized, and under its uplifting influence Spiritualism might sometime be called All-Fatherism, its holy trinity of principles being recognized as "Love to God," "Family Comminion," and "Man progressing God

Shepard improvised a poem on "Justice" and "Childhood." (subjects presented by the people). The exercises then closed with a benediction. Mrs. Shepard will speak again in this hall next Sun

day afternoon, Nov. 23d.

### . W. J. Colville's Meetings.

On Sunday last, Nov! toth, Berkeley Hall was very largely attended by a most appreciative audience. Mr. Colville's guides delivered on that occasion a discourse on "The Kingdom of Heaven-What Is It?" They commenced their remarks by reviewing briefly the prevalent ideas concerning heaven and its citizens, and after explaining many of the Jewish ideas, proceeded to show that the kingdom of heaven so incessantly alluded to in the Gospels was not an earthly power, temporal or ecclesiastical, but a spiritual condition wholly, in which the soul of man will rise superior to the thralldom of the senses and rule as the supreme the king who shall reign in rightcousness in the divine element in man. ITIS subjects are the faculties of the intellectual and physical part of our being, and the The calogy delivered by Mr. Wendell | con of John, always supposed by Christian commentators to mean Jesus exclusively, is to be accepted in its wider sense as including all human souls, each soul being the governor of its own especial domain. With the ascent of life man will come up to the full standard of excellence great teachers of old have looked forward to; and those who in any sense can be truly in the kingdom of heaven are those in whom contentment and ability to enjoy renders every place a paradise.

Though spirit spheres have geographical situations, and are formed by the film of attraction which issues from and joins together according minds, spirits in an exalted sphere can visit whenever they like any lower state, but are not made sad or impure by such visitation, as their own light illumines the gloom, and their joy is derived from benevolence. A pure spirit is happy anywhere, and an impure one in the highest heaven in any local sense would find bimself to all intents and purposes in hell. The whole philosophy concerning the heavenly kingdom may be expressed in the single phrase, "The kingdom of heaven is within you." At the conclusion of the lecture, which entered pretty fully into many important aspects of the subject which this abstract has not touched, an impromptu poem followed. in which five subjects suggested by members of the udience were successfully interwoven.

Next Sunday, at 10:30 A. M., the subject of discourse will be "The Coming Race," It is infimated that Bulwer Lytton will be the controlling spirit.

On Thanksgiving Day there will be a special union service in Berkeley Hallat 10:30 A. M. W. J. Colville's guides will deliver an appropriate discourse, the hall will be tastefully decorated, and the musical arrangements specially attractive. All Spiritualists and Lib-

eral Religionists are cordially invited. On Sunday evening last Kennedy Hall, Warren street. was well attended by a company of intelligent persons who listened with great interest to W. J. Colville's guides on "The Indian Question." The lecture has

been fully reported for these columns, and will shortly appear. Next Sunday, at 7:30 P. M., the subject of the lecture will be chosen by the audience, and questions replied to. Mr. Colville has of late been lecturing on week-day E5 We understand that Prof. Wella Anderevenings in Chelsea, Rockland, Needlam, Melrose, Worcester, and other places, to large audiences. He

is still at 10 Davis street, and is usually at home every week-day except Friday during most of the afternoon.

The woolen interest in this country looms up.

#### TOPICS OF CURRENT INTEREST.

By Our Special Correspondent,

THE SINNER'S INSOLVENT LAW.

The idea has long been entertained in the church that a man may lead a most depraved and abandoned life and at last escape the con-

"That while the lamp holds out to burn, The vilest sinner may return."

We long ago discovered the degrading tendency of this pernicious dogma. The evil of moral bankruptcy can never be diminished by any such spiritual insolvent law as discharges the sinner from the debts incurred by riotous living, while a blameless party is held responsible for the proper discharge of his neglected obligations. We are glad to notice that more wholesome views are gradually making their the following language:

save their souls by a so-called repentance a few hours on such evidence the simple-minded maid of before death; but I have my doubts as to how that only fifteen summers—who is doubtless a medikind of washing will dry when hing out on the heaventy clothes-line."

We cordially credit this brother with a pleasant originality, since he goes to a laundry instead of the fabled fiery furnace for an illustrathis kind of business. Their Betheseda is a fashionable watering-place. Old sinners, who greatly need cleansing and do not fancy purification by fire, prefer the theological laundry system, and they crowd that "heavenly clothes-line so full that one can scarcely recognize his own property, especially since all such old clothes are so much alike, and none of the slow converts were ever

#### "Appareled in celestial light."

Such stained and worn-out garments may be "rough dried." for aught we know, in some other place if not in heaven; but the question | will not surprise any one who has made careful is, How will they look, after all? Not much better for the mangling process, and not at all like the real saints and their shining wardrobes, as described by St. Paul in his letter to the Ephesians-"a glorious church, not having spot, nor wrinkle, nor any such thing." A quartz-crusher might not soften the hearts of some men; and it would be in vain to employ a rolling-mill with | in a greater or less degree, natural and inevita-- five hundred horse-power to smooth the wrinkles out of chronic hypocrisy..

INSANITY OF A CHRISTIAN.

" Quite a sensation was created on Main street, San Buenaventura, Cal., by the appearance of one Ramon Boneas in a state of complete nudity, who rushed frantically up the street from his residence, and before he could be secured, dashed into the Catholic Church where early mass was being held. Proceeding to the altar where the astonished father was officialing, he lay down at full length, demanding to be nailed to the cross. About this time a constable escorted him to the lock-up."

This paragraph is going the rounds of the press, but no editor has anything to say against the church or the religion that is represented by the symbol of the cross. It pays to respect the church, and as the journalistic hypocrites know it, not one of them gives vent to a suspicion that our religious institutions are in any way responsible for this man's insanity. Had he been a Spiritualist, the same hypocrites-who are so much poorer than the average heathen that they often have no religion at all-would each have given us a dose of homiletics on the insane tendencies of Spiritualism. It is quite likely that, some one would have found in the fact of the which he did. And again, it is said, "The angel violation of law by the exposure of his person, evidence that the poor wretch had been grossly demoralized by the pernicious doctrines of in-

dividual sovereignty and unlicensed love. ILLUMINATION AT ST. PETERSBURG.

It is not the special province of the law to deal with moral principles and metaphysical distinctions. The court must look after its own business, and the case of Spiritualism corsus Materialism is not on the calendar. It is seldom that lawyers come so near the truth on a reli gious question as in the case following:

"The St. Petersburg courts have decided that the law recognizes no difference between Spiritualism and con

Conjuring, from conjure, literally signifies the act of summoning by a sacred name, and in a solemn manner; the invocation of aid from the Supreme Being or other invisible intelligences. The man who prays to God in a reverential manner practices conjuration. It follows that the preacher is a conjurer, and so is every man and woman who leads a prayer-meeting. May not the courts of St. Petersburg go a little further, without straining their powers, and decide that there is really no difference between conjuring and the ordinary forms of Christian

### THE VIRGIN BY A HAY-STACK.

It is said that fifty thousand pilgrims assembled on the 8th of September last, at Gietrztwald, and that the Virgin appeared at the morning service as in former years. Of this great multitude, however, only two women were sure they saw the Virgin, and we strongly suspect that they may have been mistaken in the person. At another place in Prussian Poland a young girl declared she had seen the Virgin by a hay-stack, and so much curiosity was excited by her statement that seven thousand people were attracted to the spot.

"Another apparition is reported from France, a wo man of seventy five, living at Termes, a small mountain hamlet in Puy-de-Dôme, declaring that the Virgin had appeared to her and warned her of the dangers whiel menace France from the irreligion of her rulers." THE ORACLES IN THE TREES-A YOUNG SHEP

HERDESS SENT TO PRISON.

The Parisian, of the date of Oct. 9th, gives an account of the vision of a young shepherdess by the name of Jacqueline Bosse. While seated on a hillside, attending her master's flocks, near the Lake of Annécy, a strange man suddenly appeared, and, giving her something resembling white wine to drink, bade her fear nothing and look into a certain tree to which he directed her attention. There "she saw a figure, dressed in white, girt about with a blue sash, and surrounded by a luminous halo." The next day her master's son visited the spot and saw the light, but only became certain of the presence of the figure when the virgin shepherdess asked questions and received direct responses, in a "sweet, flute-like voice," from among the branches of the tree. The illuminated presence

erected among the trees where the vision had been presented to her.

It appears that the authorities in the church accepted the testimony of the peasant girl and announced the occurrence of a verifable miraele. In this opinion the clerical party all concurred save the priest of the parish, whose more familiar acquaintance with the character of sequences by sincere repentance, even at the the accredited secress, it is said, led him to eleventh hour. This has been enforced as one of the essential doctrines of Evangelical relipicion of a single priest could do little to resist the growing influence of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had thus been firade a special object of displaying the price of the young shepherdess who had the price of the young shepherdess and the price of the young shepherdess who had the price of the young shepherdess and the price of the young shepherdess who had the price of the young shepherdess and the price of the young shepherdess who had the young shepherdess and the price of the young shepherdess are the young shepherdess. Orthodoxy gives it metrical expression, assuring | vine favor. The simple-hearted people, moved by a profound religious conviction, were ready to build the shrine. An immense concourse of people had assembled at her invitation; and chrated magazine which bore the family name. For were waiting to behold the apparition, when thirty-three years he held this important position. The the Public Prosecutor, backed by his myrmidons, appeared on the scene. Jacqueline was

that the responses were obtained through her way into the church. Not long ago, during an lown powers as a ventriloquist. It is admitted interview between two Christians, the subject, that certain seemingly miraculous cures had of death-bed repentances being under discus-sion, one of the parties expressed his views in for the possession and exercise of divine gifts. I begin now to think there is redeeming grace tor him, Such is the testimony of those who have no "Some men think they can live any kind of a life, yet | faith in spirits and little respect for humanity." um-was sent to a Reformatory, where the stupid authorities expect to mend her morals.

> DREAMING TO THE PURPOSE-THE SPIRITS ON THE WATCH.

That many persons are susceptible of spiritution of his subject. Young people, beneath al impressions in sleep is a fact illustrated by whose feet the wild oats grow, seldom go into many examples, not a few of which are on record in medical books and the works of the metaphysicians. The cases have been quite too numerous, in all ages and among all nations, to admit of the materialist's summary disposition of them as remarkable coincidences. We by no means claim a spiritual origin for all dreams, since many of them obviously depend on the conditions of the body and its surroundings. The relations of physiological facts to the psychological phenomena of sleep are often apparent at the time of their occurrence. That certain dreams are produced by spiritual causes observations on the mysteries of sleep. In this condition the soul is temporarily separated from this world by the closing of all the outward avenues of sensation. When its external relations are thus interrupted the sleeper is introduced into a semi-spiritual state, in which impressions from spheres of the inner-life are, reported by the Bridgeport (Conn.) Farmer of

> the date of Oct. 18th: "Horace Wedge, of Long Hill, Bridgeport, went out shooting recently, and returned at night, after a tramp covering several miles. After his return home he put his hand in his pocket for his watch, and found it was missing. He then remembered that at Stepney Dépôt, earlier in the day, both he and his companion had pulled out their watches and compared them with the dispot clock; but this was worth nothing as an indication for finding the lost property, as they had tramped a weary round since then. That or the following night he dreamed that he saw his watch lying near a beech tree, in a run east of Long Hill, where they had killed a couple of birds, and so vivid was the dream that the following day he resolved to go and take a look for the watch. He found the tree he saw in his dream without difficulty, and, lying near it, just as he pictured in his dream, he found the missing watch, safe and

When important information was thus competer EVERY SUNDAY AFTERNOON municated in dreams the ancients believed that i such knowledge was derived from the Lord's messengers, or from spheres of spiritual intelligence. Joseph is said to have been "warned in a dream" to keep out of the way of Herod, of the Lord appeareth to Joseph in a dream, saying, arise, and take the young child, and his mother, and flee into Egypt."\* In Scripture KING. language the word angel simply means messenger, and one must of necessity be presumed to exist whenever and wherever a message is communicated. When important, information was received, it was natural to attribute the same to a divine providence, as people of large reverence are still accustomed to speak of all their possessions as the manifold gifts of God. The information imparted to Mr. Wedge, in his dream, was of no little consequence to him: and though much less important in the comparison, it may have been no less the result of angelic visitation than Joseph's dream.

In the estimation of certain people it may, add to the importance of the fact to tell the story in biblical phrase; and so we make the experiment in the hope that it may strengthen the faith of the feeble-minded. Without further introduction we will proceed with our paraphrase of the original Scripture : 🛒 😘

THE CHRONICLE OF HORACE. 1. And Horace, whose surname was Wedge, rose

early in the morning, and girding up his loins went his way for "a day's shooting."

2. And while he yet wandered in the wilderness, nigh unto the place that is called Long Hill, it came to pass that he was narted from his freasure.

3. And when the sun was low the spirit of the young man was heavy within him, for his soul was vexed because of the treasure which was lost.

4. And when he had come into his own house he bowed his head and was sorrowful, for he would fain have out his hand on the treasure, but it was not there 5. And while he yet prayed mightily in spirit that his lost treasure might be restored, it came to pass that the Lord caused a deep sleep to fall upon Horace,

6. And behold an angel (messenger) appeared to him in a dream, standing by a beechen tree; and when the angel had led him to his treasure he vanished out of his sight.

7. The same hour Horace opened his eyes and stood apon his feet; and when he had taken meat, he went forth even as the Lord had directed him in the vision. s. And as he came nigh unto the spot revealed to him by the angel, and while he yet gazed at the scene, lo his lost treasure was before him.

9. And when Horace had received his own, accord ing to the testimony of the angel, he was satisfied, and went down to his house rejoicing.

S. B. B. "Joseph was probably inspired by some immortalized member of his family, or by one of the Jewish prophets.

"PARKER MEMORIAL Hour LECTURES," by Dr. J. M. Pecbles, consisting of "Salvation,"
"Prayer," "The Methods of Spirit Influences,"
and "The Nature of Death." This kind of
preaching, which is claimed to be "inspirational," or the religious aspect of Spiritualism, "Salvation, and is entirely beyond our comprehension, but those who can understand it will find it at the bookstore of Messrs. Colby & Rich, No. 9 Mont-gemery Place. Dr. Peebles was formerly a minister, and ho is considerable of one yet.—

Boston Investigator. Cetywayo says there were only ten of his men present when the Prince Imperial was killed. A bold stand would have saved his life, if the Zulu King is to purported to be the Virgin. The mysterious | be believed, and the fate of an empire might have voice told Jacqueline that a shrine should be been changed.

#### BRIEF PARAGRAPHS.

There is only one morally which has any authority, just as well as there is, only one truth. And this one morality exists by no means in connection with "be-Hef" or "unbelief"; this morality is not dependent upon this or that religion; but it is in fullest harmony. with the immutable laws of nature. D. A nord Dade's

The cable announces the death of John Blackwood, the famous Edinburgh publisher and editor of the celcelebrity of the magazine is coextensive with the Eng-Hsh speaking world.

arrested, the local magistrate sent her to prison, and the crowd dispersed.

It was charged that the vision was the creation of the girl's imagination: that her own hands supplied the luminous accessories; and that the responses were obtained through her down that the responses were obtained through her down.

A New York City correspondent writes as follows under a late date: "By the Banner A see that Bishop for 'While the lamp 'holds' out to barn, the vilest sinner may return?! I understand that he has safled for Europe, mysteriously hinting before he left that there was 'a power behind the throne' that paid his current expenses."

Hayden, the alleged Connectical unirderer, may never be convicted; but unless he lives to be a very old man, he will die before he is acquitted; that is, un-less the lawyers get along faster than they have done. Hoston Herald.

If there hadn't been the prefix of "Rey," to his name, he would have been in State Prison long ago. probably. Justice has to encounter strange bedfellows. What a difference It makes whether a spider, in the web of the law is an Infidel or a Christian.

THE SATURDAY MAGAZINE.—This lively and popular cheap celectic weekly has now successfully assumed a distinct position in our magazine literature. Its selections are all short and bright. Nothing is continued, it gives a wide range of information and amusement. Its first year is now drawing to a close, and now is the time to beginsthe second. \$3,50 a year; eight cents single number. Very liberal discounts to teachers, elergymen, agents and dealers. Fred. B. Perkins, Editor, 32 Hawley street, Boston, Mass.

It is said that Russia and Turkey talk or forming a close alliance, which at least goes to show that those countries have a deeply-rooted féar of England's Eastern policy.

The butterily is always sure of his grab. New Orleans Pleagune.

It would have been more appropriate to say that the grub is always sure of his butterfly.

Smaller farms and better cultivation in the South are the surest roads to prosperity.

A terrific storm of wind and rain swent through the ble. The following case of reliable dreaming is 1 Ohio valley, Nov. 14th, doing great damage to property and causing loss of life in some places. Buildings were demolished, animals killed and bridges swept away. It was a remarkable storm for November, in all respects such as the summer heats are supposed to bring, and such as so often devastate tropical regions.

> The New York Graphle says hissing is legitimate. With geeselt is, of course—especially newspaper geese.

It is at last settled that the time of the Spanish royal wedding is definitely fixed for the 27th of November. Digby sends congratulations in advance to the royal pair, and prays that they may never despair.

A process has lately been discovered in England by which butter can be kept sweet for an indefinite period without using a particle of salt.

#### First Society of Boston Spiritualists HOLD LIGHT MEETINGS

PARKER MEMORIAL HALL

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MRS. R. SHEPARD, of Minnesota,

al singing will be furnished on this occasion by Quartette Choir under direction of MISS NELLLIE MA

Services commence at 2% o'clock. Stand by the Colors!

At the Yearly Meeting of the Portage County Spiritualists held at Atwater's Grove, Mantin, O., Mug. 3d, the following was presented in the course of a series of resolutions by S. Bigelow, the chairman of the committee, and was adopted as the voice of that assemblage. It is worthy of univer-

sal attention. Spirituatists must stand by their colors. their distinctive name, their peculiar phenome un, and their sensitive media, if they hope for either the ordinary "toleration" of opponents, or the approving verdict of their own self-respect;

verifict of their own self-nespect;

"We despiss all hypocrist and cant, and deprecate bigotry and narrow sectariantsm, and would do nothing to foster or encourage them; yet we do love the good old terms of Spiritualists, and recommend our bretheren and friends everywhere to cling to them in all their organizations and declarations of sentiments and principles, and not allow them to be alluted and weakened and robbed of their force by the addition of any qualifying adjectives, prefixes or suffixes.

### · Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FRUE LORDER MEETINGS. From J. H. Van Emon. 1go, Cal., \$1,00; Joseph Kinsey, Cincinnati, O., \$1,00; P. N. Berg, Excelsior, Minn., 25 cents; Henry Reimon, West Merlden, Ct., 75 cents W. L. West, Sparrow Bush, N. Y., 75 cents; J. P. H., \$1,00; Friend, North Scituate, Mass., \$1,00; J. O. B. Boston, Mass., \$5,00; Eben Cobb, Hartford, Ct., \$1,00; Mrs. A. M. Stone, \$1,00; Friend, \$5,00; Delia Avery, Clinton, N. V., 82,00; Mrs. Geo. Warren, Sacarroppa Me., \$2,00; Chippy, 25 cents; M. L. Marble, North Hartland, Vt., 50 cents; Joseph K. Harvey, Scranton, Pa., 50 cents; E. J. Huling, Saratoga Springs, N. Y. 75 cents : Mrs. Emma Heath, Honeville, Ct., 81,00 ; Moses Hunt, \$1,00; Joseph Kinsey, Cincinnati, O.,

We sincerely thank you, friends, for this practical expression of your desire that our Public Free Circles should be kept up, not only for the benefit of those who are seeking spiritual light, but for the inhabitants of the spirit-world desiring a channel of communication

Min 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.

PUBLIC NOTICE.—The public are invited to contribute to the Thanksgiving of the North-Street Union Mission, the oldest mission in Boston askalished twenty on person was been askalished twenty. ton, established twenty-one years; now located 111 Hanover street.

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DR. SARAH E. SOMERHY. Trance and Heal-

TO LET, Ohlo, WHALIAMSON & HIGHEL, 52 West Main street, Rochester, X. Y.

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JUST ISSUED. THE SPIRIT-WORLD:

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BY EUGENE CROWELL, M.D.,

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#### THE THEOSOPHIST. A SON THAT TO BE VE TO VOLED FOR SOIL NOW, OR P. W. V.

CRRITOSOPHY, IL STORA, PSYCHOLOGYA Conducted by H. P. BLAVATSKY. Published at 198 Girgiano Back Road, Bambay, India.

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The voric contains (Egpaers on the Indowing subjects The Psychology of the Arys; The Psychology of the Ruddhist; Goldein, the South The Spiritt-Land; The Spiritual State; The South Reyclationey The South Creatitism and Spiritualism; Aveil, or the Spiritualit. A Spiritual Tale; Progression of the South South Science and India; Culture of Hindle Females in Archive Times; The Human and Spiritual; Critical Notices,

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# Social Gatherings.

W. J. COLVILLE.

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Q. How long will the stream of manigrarion from Europe and the East set this way to the West? The earlies and result?

West. The equies and result?

A.-We expect that the immigration from the externate the western notions will be may be loss continuers during the next Message et also which will occupy a period of about two thousand years. You may undoubtedly expect that there will be a continual interchange between the diastern and Western hemispheres during the next dispensation. The stream of entigration will be greatest at the commensement of the new epoch. During the next tow years the results will be the amalgamation of the typhenispheres under one form of denoyears the results will be the amalgamation of the tychemispheres under one form of democratic government. We mean Singly this; that the menarchism of the eastern world will be outgrown; that sultans, class, emperors will not donger rule over that portion of earth's inhabitants; that there will be a free interchange of ideas between the newer West and the older East; that the East and West will adopt somewhat similar forms of legislation. We do not mean that there will be one great president who will rule over both hemispheres, but we mean that republicanism, that democracy, will take the three of meangraism and of absolute the place of mynarchism and of absolute

Q. Please state the 'cause of the glacial period?' Was there more than one?' Was its induced to retaid or develop animal life on the

A. - You are trobably aware that there are differences of opinion in the scientific concerning the glacial period, some scienworld concerning the glacial period, some scientists admitting it fully, some denying it in lota. We recognize in our sphere that there have been glacial periods, not one but many: that these hords occurred before the habitation of earth, by man, probably. They came usually about the energy two thousand years, from that to twenty-live centuries. They antecladed the Messianic epochs, the periods of spiritual outpouring which resulted in civilization, and came before the earth was prepared for the advent of those more spiritual forces. Physical forces operated when the earth was in a more grossly material state than it is fo-day. When it arrived at any crisis in its career, the manifestations on the earth by man, the more intelligence was developed, the more mental and spiritual best content of those who work in

dum slap by the use of Planchette, thus merely to invaring the cower of spiriterx pression. You mad your spirit guides able to communicate with you's mewhat more readily, than when you take a pen of in hand, because when you are you'ning with the pen of you are very note being mined to think, you are producing it coursely, accorded to arding it has a spirit concounties with. As a shall always under a spirit concounties with a Young has intrinsic megit. Provided the lift without as fatrinsic megit. Provided the lift without the ugh a Planchette nements, the configurations shall be the spirit may devel a your self-infrable, if the communications are not you he toolsty you may be youther toolsty, you may be tall to you way be toolsty you may be underly with the toolsty your may be underly with the provided the controlled the toolsty you may be underly with the provided the spirit may deal to be a spirit which the same of the spirit may deal to be a spirit when the same of the sa experiment, since an experiment at the same not exhibite tool of your maps that powers may be that produced in the your may be the produced of writing a meeting of index in the fitting of the fit is the same in the fitting of the fit is the fitting of the fits in the fitting of the fit is the fitting of t randes with the image to the special way, and the selection of the call way, and the property of the call of the selection of

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A. We can be added to the world op to this days and decrease into adding the state of the world of the state of the world of the state of the world of the state Private property should be applied in society. Private property should be recogned, that her longs to you which has gained its value through the infusion of your energy by out, but it is your

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(life in the lorman form. ) a Q --What conditions are necessary for material

alization, and not only for materialization, but for the devel quient of mediumistic powers zens.

really? A. The mecessary condition for the develop-ment of mediumistic power of every description is merely this: to live where your body can be in the nest thoroughly healthy state, where your mind can be the most thoroughly statisfied. spontrimina van he the mess paradagriks satsned.

"You will develop your thedian ship by working;
inca sphere congenial to you. Provided you are
naturally most enday to suffine down to the orgam or plan, whether it is a fiel, in not to estrong
a light, when you feel at peace, and allowing
institution to enable to. a light, when you lost an elected and anowing inspiration to guide you. Provided you are naturally addicted to authorship, we would advice you to take Vent Jen, and allow your thoughts to flow freely forth. (It does not matter if you think you write nonsense at first; the writing itself will give you experience in the direction of yielding topingluence, and you may discover at some fature day there is sense in it after all, for it may be the prolude to incontain communications. Mediumship never can be developed barmoniously by sitting in company with persons with whom you are not naturally in sympathy. You should sit for development where you are at ease, where you feel confortable, for if you are uncomfortable it will destroy the progressive conditions. You's should sit be an the necessary conditions. You should sit regularly with a few friends who are interested in what you are interested in who have similar obiets in life, who have very much the same desires; and tastes as yourself; then of course the com-mingled power of several persons will always be mingled power of several persons on always of stronger than any single effort, provided there is spiritual and mental union. When it is only the union of physical bodies, a number of peo-ple ioning hands and sitting around a table when there is no union of heart and purpose, it will produce disease—dislike to each other. Such practices are entirely objectionable, unless the company is exclusively composed of persons with whom all feel thoroughly at home. We do not advise total darkness; we advise semi-light. The best place to develop medium ship will be a well-ventilated room which looks out upon a garden - not upon the street, where there is considerable commotion. It will be best to sit at an hour of day when you have no expectation of

matrity, thou Great Father at all to thee we turn, this sacred hour, asking for the discretion, for thy won-drons dure still to be extended to those whater weak and supering, asking that the place blood of persecution be held back, and the yarrared blood of fraternal love and sympathy flow through the leman heart until of rolls on and on toward 2% the children, asking that bartletts love than onward from every Sout found those who are in need of assistance and strength. Oh, on Pather, Great and Divise Pather of all Life, to day the fed man comes to thee as to a triend, as to a parent of good, knowing that every want shall be supplied, knowing that he shall be bedied after and cared for, and that digine justice shall it length rule throughout this mighty land, and give it to every spirit, whether in the mortal form or also the immortal shores, whether of the white race or found among the red men In the forest, love, care, and projection. Bring unto each one the light and knowledge of the truth that then seeds may be uplitted to the atmosphere of divine I unrony with thee. Send-out the light of thy knowledge and the love to every one, that the gates of death may be rolled back; and that each one may see their I appears and squaws and braves returning from the Lage Londinggrounds to bring them love and specially. We bless thee for what then hast-been in the grest, anowing what thou shall ever be sin, the inturely skinowing that the oppressed of every race and elline shall it had need and strength and protection in for the loder bars of thy eternal smillight.

### J. Emory Wilson

Four vases and no flowers. Our friends seem to have for potentials. Well, I've got some flowers, and they are just splendid, too. I want to send a letter ever find ever so far away, Just say that I send any love to manuna and papa, and I note Mar or and little Ella, and I just kiss 'em all round. I am a big boy now, I was only a little boy when I went to the spirit-world. To the Chairman: Do you like roses? I have a em an round. Tam a big own low. Twas only a little boy when I went to the spirit-world. To the Chairman: Do you like roses? I have a whole bunched them here, but they're not for you, they are to my mamma. They are white and spink. Tell her I am going to bring her some liftes just like those I brought to a medium. I brought some ence, real liftes, and I am going to put 'encin the parlor at home, to bring her strength, because she is n't strong at all. Say I nele Doctoch his letter, and he's ever so much coliged; he sends his love to everybody, and I want to send mine to Aunt Laura. It is most December, is n't it? That's when my mamma always has a big time—you know it,'s welding day. Tell her I'm going to be right close beside her, and she'll feel me. I want that music, too, just as quick as I can have it. To the Chairman: Do you like music? [Yes, I do. So do I. My mamma is going to have a piece printed. Grandma and grandpa send their love. Uncle Doc is now here, and Hannah—she 's just printed. Grandma and grandpa send their love. Uncle Joe is now here, and Hannah—she 's just as white as 4 am, and she sends her love. I think she 's very funny. And now you must tell Uncle Major I 've been way to California to see him, and, I could n't come good, because he was so mixed up. To the Chairman! Will you send my lave to my papa? You want to know the line of the chairman in the known of the chair was the chair which is the chair was the chair w him, and I could n't come good, because he was so mixed up. To the Chairman: Will you send my lave to my papa? You want to know who he is, do n't you? His name is Augustus. Wilson: he lives in Parsons, Kansas. And you want to know who I am, do n't you? I am J. Emory Wilson. Tell my mamma I want her to take this paper all the time, because the old gentleman here, the spirit-gentleman who takes charge of these circles—his name is George Thompson—says I can join the band, and bring spirits to send their love to their mammas and spirits to send their love to their mammas and papars; so I am going to, and I want her to take the paper all the time, so as to read all the good things the spirits say. I'm much obliged to things the spirits say. I'm much obliged to you, Mr. Chairman. I'll bring you some roses next time.

### Mrs. William H. Béers.

What it the stars are slient! What it the sunbeams fail What it the sunbeams fail
What it the sunbeams fail
To teil the mystle story
Of lafe beyond the vell!
What it the rosses blossom
Through all the summer tide.
And give no fragrant whisper
Of longings satisfied!
The seed-time and the harvest
Come not at once to earth.
Est summer's heat and showers'
Must bring fruition forth.
And human pain and sadness
Must mark the rugged way
That leads to life eternal.
To the fearly gates of day.
The lite to spirits given
lay Ithn who reigns above.
Whose law is framed in wisdom.
Whose rule is boundless love.
To thee in soulful gladness To thee in soulful gladness My sheaf of song I bring. And lay upon thine altar My soul's best offering.

But a few days have passed since I went from the body to my spirit-home—not, indeed, was I convinced of the power of soul to manifest to soul, of spirit to return from the immortal world and make its presence known to those who linger in the last state of the second s in the body—and yet in the first few hours of my release I find that all this and more is indeed possible; I find that the soul doth expand into greater power and possibility than I ever could have dreamed. Yet I was a sensitive being, and, had I understood the laws, might have known heritage of shame, belonging to a poor, weak, truth will I write on the golden sea of inspira-all this and more concerning the power of the betrayed woman, whom once I met in the de-tion their name, in the angels' familiar hand,

The first C 17(1c-1700m) of 18 116 28 and a continued to the decision of classes and a continued to the cont truth to those who linger here. They may not receive, they may not believe, and yet I know that I shall be able to lead them higher, toulraw them nearer home than I could have done even when here. Tell each one, each loying friend, that I am at rest, that I am happy; all pain and suffering have ceased, and I feel indeed what it is to be a spirit, all perception, all sensation, that I am with them in every hour to assuage their grief to show them the road that leads to heaven.

bark to live, because, you know, a most burned over ragain.

I don't believe my father would like it, if he thought I was here talking so much. [Perhaps he will be glad to bear from you. I guess he will. I go to school, and it isn'r a bit like the school here. If I want a picture to look at. I can have it without, being slapped over the ingers, because my tracher says we learn from lectures. My father's name is Theodore Caron. I smell smoke again, and I am goin's off.

Nov. 1.

#### Jim Fish.

yourse you would thank anybody for bettering your condition. Now I want to say to those who feel so very, very bad concerning my soul's welfare, that I can just illustrate to them how I welfare, that I can just illustrate to them how I am and have been, by a little allegory that I anotherapid. There was a good man who went about trying to kelp the poor, the weak and the oppressed; he was a foe to the persecutor and a friend to the persecuted; but he fell into bad company; he brought round him evil influences; he was not as entirely moral as he ought to have been, and there were those about him who coucht to dead him down. Wall he did and sought to drag him down. Well, he died, and some wiseacres declared him gone to—you know where. Well, to be sure his condition was pretty bad: great clouds of darkness hovered around him; and, worse than that, evil influences (you him, and, werse than that, evil influences (you have a modern name for them now? I believe, diakkis,) surrounded him, and they were triumphant. They didn't bear his soul away to their own regions. They looked as though they were going sto succeed, but there was a band of higher spirits who knew of this man and what he had done for humanity. They knew very well what he had left undone, also. They came 'ca him. Some of them were those whom he to him. Some of them were those whom he had befriended; they were poor and despised here, but in the other life they had received power and wealth of spirit that many a million-aire on earth might envy. They approached these clouds and these diakkas to fight them out. They had no carnal weapons, no pistols for instance, but they had flowers, they had roses; they pelted the demons with roses, Mr. Chairman, but the roses had thorns, and the thorns stung them out. They fled, and the darkness with them. Then the angels of light thorns stung them out. They fled, and the darkness with them. Then the angels of light took the man's soul and bore it away to higher realms. So, Mr. Chairman, I may tell you that such was my experience, to a degree, upon entering the spirit-life.

My condition was not the brightest one could wish for, my moral status not as clear as white exceptions of the spirit status and the service and the spirit status and the spirit

wish for, my moral status not as clear as winter parchment, by any means. I was surrounded by influences a shade darker than blackness, perhaps. I wished I could get back to that fellow who put me out, that's all. But when I was in the body I sought to harm no man; that is, I sought to harm no one who was good and pure. I would have befriended any human being in God's universe if I could do so. I would uplift God's universe if I could do so. I would uplift the fallen asquick as I would give my hand to the most virtuous being on earth. I would not betray the confidence of any one who trusted me. I passed to the higher life rather suddenly. It was not the higher life to me there-I do n't think it was. As I said, I was surrounded by darkness, and I wished I was in the body, but by-and-by I saw a gleam of light which, broadened and grew more brilliant, and most wonderful to me, assumed the proportions of a human face. After a time I recognized that face as the face of one whom I had tried to befriend when face. After a time I recognized that face as the face of one whom I had tried to befriend when on earth, one who in the last stages of illness had no one by his side to ease his dying hours, and out of common humanity I eased him over. I could not tell why I should see him, but so it was. Soon another speck of light appeared, which broadened and widened, and again assumed the proportions of 'a human face. That face I did not recognize, but I felt that at some time in my life it must have been connected with me. More and more of these points of light aptime in my life it must have been connected with me. More and more of these points of light ap-peared, until there were quite a number. They grew so brilliant, Mr. Chairman, that they dis-persed the darkness, and the diakkas took them-selves to other scenes of labor. I found after-wards that the second beautiful angelic face was the face of a spirit-child, who once had in-habited a mortal form for a few brief hours, but who had blossomed out in beauty in the spiritwho had blossomed out in beauty in the spirit-world. This child was what you would call the

PURITHES 46. SET MITTHEN.

Pulle Precedired Meetings

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My time in the land of spirits has not been of very long duration, but in that short period I have learned to say, "Nearer to thee, my God!" Thou being infinite, thy finite child can only approximate in degree toward thee. Blessed be thy name, for it has thrown comfort and content the transfer around many tentions of spirite statement around many tentions.

#### Amelia Morrison.

Mr. Chairman, I don't know how I got roped in here, but I am' glad to meet you. Just say, please, that I am not connected with any rings at all. I am outside all cliques, and glad to be out of them. There are a great many people who feel very bad about me: they are mostly religious people, by the way they shake their heads and fear I am lost. Well, my presence here demonstrates that I am not lost, by any means. Bless their good old souls! tell them I am well enough of, and to please to be kind enough to look after their own selves.

Now I don't know that I have a single thing against anybody in this world, or in any other world. I did have for a long time a kind of a grudge against old Cornelius, but I forgave him. Poor old soul! Ist-ewn family have been harpies enough. I would help him now as quick as I would help him now as quick as world, as him. As for the party—my quondam friend—who put me out, I am much obliged to him, for he could not have done a better deed. Not that I am endorsing a murderous proceeding, by any means; but he put me in just the place I ought to be in, that's all. Ofscourse you would thank anybody for bettering your condition. Now! wout to say to those more highly targht in wisdom than I. So fare-wore farmed to be a mind of myself, but of those who are more highly targht in wisdom than I. So fare-wore farmed to be my different mind the put me of the could not have done a better deed. Not that I am endorsing a murderous proceeding, by any means; but he put me of the could not have done a better deed. Not that I am endorsing a murderous proceeding, by any means; but to be in, that's all. Ofscourse you would thank anybody for bettering merch highly targht in wisdom than I. So fare-work and to be a mind of the proceeding and the put mind; to make thee, kind and soul with soul; to let every one know there are no dead. Amelia Morrison, Paterson, N. J. I was in my thirty-sixth year. Thus I come to end the with soul; to let every one know there are no dead. Amelia Morrison, Paterson, N. J. I was

I came not of myself, but of those who are more highly taught in wisdom than I. So fare-well, but not a long farewell, for thee and I will soon meet on the shores of an eternal life.

### Otto Galbe.

At Stapleton Heights, Staten Island, in my sixty-fourth year. Otto Galbe. Gone! Oh, where has he gone? Is the realm one of darkness or one of light? Doth beauty shine? Is there love divine in all the realm where now he stands? Is there freedom from care, from vexation, and "all the ills that flesh is help to "?...l. can passwer in accents soft and low I am in a can answer, in accents soft and low, I am in a home where harmony dwells; where discord and sickness are never known, where violence of temper never has sway. The waters are smooth, and the hoats in which we sail are swift from point to point, carrying the glad tidings of the resurrected spirits, those whom men

all dead.

To all concerned in my spiritual welfare I will say, Let there be no throbbings of the heart, let no tear dim the eye, but in laughter and merriment be glad around the festive board merriment be glad around the festive board that I am safely housed from winds and storms and all the cares of mortal life. Remember that heaven is not afar off—it is nigh unto you as now it stands to me. You, too, can view the promised land, if not with normal sight with the spiritual, for our Father who art in heaven is not partial in his gifts. He is universal in his love and his attention.

love and his attention. Remember I am thankful for all kind favors tendered to me: as you remember me, I will remember you. Farewell.

### \_SPIRIT MESSAGES.

To the Editor of the Banner of Light :

The following communications were received last evening, through the mediumship of Dr. W. L. Jack, of this city, with a request from the controlling intelligences that they be forwarded to the Banner of Light, for publication in that paper, if agreeable to the publishers. Haverhill, Mass., Oct. 26th, 1879.

### Lizzie. Ostrander Bliss.

Doubtless many of my friends have wondered why I have not communicated long before this period, and time and again have they perused the columns of the Banner of Light, hoping to see a message there from me, and were probably disappointed. But when they take into considcration how many there are before me, who have been patiently waiting, as I have, to secure a chance to communicate, they will no longer query within themselves. From out of and above the billows, soaring to realms of infinite bliss, my spirit was wafted on the breezes of bliss, my spirit was wafted on the breezes of love to a peaceful harbor in a haven of eternal rest. And I return at this time to say that I have succeeded in aiding many spirits who have journeyed heavenward to return again to earth's children, bringing with them the bread of life, on which their starving souls might subsist and gather strength as they pass from the weaker conditions to those stronger ones which wake the soul more than glad on whichlying the make the soul more than glad on beholding the beauties and realities of earth's life and the life beauties and realities of earth's life and the life which is. I am in the possession of that realization of spirit intercourse of which I taught when in earth-life, and for which I worked, and for the accomplishment of which angels worked through me. I am only waiting until I can better further my work before I shall come to receive one near and dear in earth-life to the bosom of the Infinite. And with the pen of truth will I write on the golden sea of inspiration their name, in the angels' familiar hand. whereby they shall be recognized in their Father's house not made with hands. I no longer feel the cold, chilly wave—no longer dread the passage: I have reached the goal, and my spirit arrived safe in the heavenly port on the good ship of Peace. The body has gone to its proper element, and my spirit is now roaming with my familiar angel, who was my guide when here, and she, Harebell, occasionally roams near the old familiar place, close by the brook, which those in earth-life may recognize. I was with the doctor, and aided him all I could, and his beloved wife, whom I loved as a sister, and saw him safely through a severe and critical operation. I hope that this may reach them, as well as my numerous friends throughout dear New! tion. I hope that this may reach them, as well as my numerous friends throughout dear New England. Tell them I have done my best for them all. I was born again on the passage over, and return through angelic influences, and by their strength and their aid developed in spiritlife still more than when on earth. To them I send this message of peace and love, and will review them in any new themselves the several them in any new themselves. ceive them in my new home, where the many mansions be, and where they shall still realize, in a more perfect condition, the positive truths of Spiritualism. Believe and live; for this is life eternal. Lizzie Ostrander Bliss.

#### Jenuie Strupe. .-- "

I am so very happy that I should like to make every one else so too, and I know of no other method where I could be so successful as by this: so I return to earth, and send this little message to my friends. I would say that Jennie is happy, and was one who greeted the spirit as it ascended from Pilgrim Lodge to the Supreme Lodge on high. Thanks, many thanks, dear friend, for what you did for me when suffering in the body. And to Jane, whose every effort for me was for my comfort and happiness—it was like pushing the door still further open, through which I should enter to my new home. I want her and all the rest to know that I can return, and have returned, and will whenever I return, and have returned, and will whenever I can, to speak to them and make them happy, and return to them, for their kindness, those gifts of the spirit which perish not. Angels bless your Jennie Strupe.

#### Abbie Carr.

Oh, it is so good to get back again! I do n't have to go through fire now, nor tempests; neither do I have to dance, except it is for joy. I am glad I am out of the body; really, I am; still, I find myself in a body. [Noticing the clothes of the medium the spirit seemed surprised, and said, "What does this mean?" She was informed that she was communicating through a medium.] Thank you for telling me. I now understand, and for fear I should stay too long, and inflict some of my former feelings on long, and inflict some of my former feelings on the medium, I will leave. I was burned badly at the theatre, with a number of others, in Phil-adelphia. Abbie Carr.

#### Needeigh.

When the pale-face shall turn his face toward the wigwam where the Great Spirit dwells, he will find the sun shining brightly for him. No weapons of carnage there, for the beautiful rainbow of peace proclaims throughout all that happy hunting-ground that rest, sweet rest, is there given for the red men of the forest, who wait there to welcome, with a forgiving spirit, their persecutors here. May the Great Spirit, whose council-fire is, lighted, wrap them in his blanket of forgiveness, and with his arms of tender mercy receive all into his fold, where we live in peace, and roam over those fields where the spirits of the white men and the children of the forest dwell together in the spirit of divine harmony and love. Needeigh. When the pale-face shall turn his face toward

#### MESSAGES TO BE PUBLISHED:

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. THERESA SHELHAMER.

Noc. 11,—Office P. Hosdier; Win, Bramhall; Dr. Seth
Smith; Allee M. Stovens: Fannie Bullard; Thomas Start
King; Lizzle Fisher; Jolitkennewit.

### SPIRITUALIST MEETINGS.

HROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays. Lectures at 3 P. M. and 73 P. M. Mr. Charles R. Miller, President; Benjamin L. French, Vice President; Fred Ruslam, Secretary; Nathaniel B. RecCes, Treasurer, Children's Progressive bycomm meets at 10½ X, M. Jacob Bavid, Conductor; W. C. Howen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Miss Belle Receyes, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, The Brooklyn Spiritual Conference meets at Everett Itali, 388 Fullon street, Saturday evenings, at 7½ o clock, S. B. Nichols, Chairman.

B. Nichols, Chairman. "REVERLY, MASS,—The Spiritualists hold meetings every Sunday at Hell's Hall, at 2½ and 7½ P. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Seretary and Treasurer, Circles every Wednesday evening in the same hall at 7½ o'clock, Mrs. Ella Dole, me-dium.

CHICAGO, FLL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lailin and Monroe streets, every Similary at 10% A.M. and 74 F. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettie Bushnell, Treasurer; Collins Eafon, Secretary.

CLEVELAND, OBIIO, -Spiritualists' and Liberal-tsts' Sunday School, -The Children's Progressive Lycoum meets regularly every Sunday at 125 v, m. in Halo's Hail, axi Superior street. Charles Collier, Conductory Mrs. P. Jr. Hich, Guardian; Mr, George Benediet, Secretary, The pub-lic ark cordality invited by lic ar6 cordially invited,

\*\*Circles are held by the West Side Society every Sunday at 5 P. M. at Hall No. 1994 Peart street, West Cleveland, A. Dunlap, President; L. G. Turner, Secretary: --- Suith,

reasurer.

CEDAR RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7/2 r, M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Namic V. Warren, Vice-President; Geo. H. Beck. Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

dially invited.

INDBANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 86½ East Market street, every Sunday at 2½ and 7½ p. n. d. R. Buch, President;

INDBANAPOLIS, Servicing, incettings are held every Sunday afternoon and evening at Templars. Hall, Market street, under the direction of Mrs. A. E. Cumningham.

NEW VARIE CURV.—The Society of Progressive Sulra-

nuder the direction of Mrs. A. E. Cunningham.

NEW YORK CITY.—The Society of Progressive Spirinalists holds meetings every Sunday in Trenor Hall, on Broadway, between 224 and 33d streets, at 10½ A. M. and 7½ P. M. J'A. Cozho, Secretary, 30 West, 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn. Conductor: William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardiam; Mrs. S. E. Phillips, Assistant Guardiam; Mr. — Kirby, Recording Secretary.

The Second Society of Spiritualists holds meetings a Republican Hall, 55 West 33d street, every Sunday at 10½ A. M. and 7½ P. M. Dr. Win. White, President; Dr. D. J. Stausbury, Secretary, 161 West 20th Street; G. F. Winch, Trensurer. Speaker engaged: C. Faunte Allyn for November.

her.

The First Harmonial Association holds free public services every Sunday, at 41 A. M., in the Music Hall, No. 11
East 14th street, between Fifth Avenue and Union Square,
Andrew Jackson Davis, speaker for November and Decem-

bet.

PORTLAND. ME. - The Spiritual Fraternity meets every Smiday afternoon at 2% o'clock in Congress Hall, for loctures and conference. T. P. Beals, President; W. E. Smith, Vice President; F. W. Hatch, Secretary and Treasurer. Seats free to all.

rev. Seats free to all.

PHILADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall, 2305. North Ninth street.

The First Association of Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 80 Spiritualists of Philadelphia holds meetings every Sunday at 10½ A. M. and 7½ P. M. at Hall 80 Spiritual meetings are held ent; Mrs. Dr. Samuel Maxwell, Vice President; J. H. Jones, Treasurer: J. P. Laming, Secretary.

ROCHESTER, X. Y.—Spiritual meetings are held in the Academy of Music. No. 40 State street, every Sunday at 10½ A. M. and 7½ P. M. Mrs. Nettle Pease Fox, permanent speaker. Meetings free. Strangers visiting the city are cordially invited to attend.

SUTTON, N. H.—Society holds meetings once in two

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

retary.

SPRINGFIELD, MASS.—The Free Religious Society
(Spiritualists and Liberalists) holds incettings every Sunday
in 25 and 75 P. M. J. S. Hart, President; S. C. Chapin,
Vice President; Mrs. J. H. Cook, Mrs. E. M. Lynan, Mrs.
M. A. P. Chark, Prudential Committee; W. H. Jordan,
Treasurer; F. C. Coburn, Collector. Treasurer; F. C. Coburn, Collector.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Bruti Brith Hall, on Eddy street, above Mason, Also meetings for lectures in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL, — Spiritual Meetings are held every Sunday at Grane's Hall. Children's Progressive Lycoum meets every Sunday at same hall at 12 p. n. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A, Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Scavyens. SALEM, MASS.—Conference or lectures overy Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

and P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Eilen Bickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Gildren's Progressive Lyceum meets at 12/2 P. M. Dr. D. W. Allen, Conductor

WORCESTER, MASS.-Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7/2

BANNER OF LIGHT.-We call attention to the advertisement, in another column, of this valuable journal. This is the oldest spiritual paper in the United States, if not in the world, and contains much valuable information to the general public.—The Southern Times, New Orleans.

### Adbertisements.

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Oct. 11.

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Oct. 1.

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nope. JOHN M. SPEAR, office of the Banner of Light, n, 17.—† 9 Montgomery Place, Boston, Mass. NEW GOSPEL OF HEALTH,

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### The Psychological Review.

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CUBSCRIPTION — TWO DOLLARS PER ANNUM, post free to America and Throughout the postal union. Edited by Mn. WM, WHITE, author of "Life of Swedenborg." "Other World Order," &c. London: F. W. ALLEN, 11 Avo Maria Lanc. Glasgow: HAY NISBET & CO., 52 Ropework Lanc. P. O. Orders payable to HAY NISBET & CO., as above, April 12.—cow

### THE SPIRITUALIST NEWSPAPER.

A RECORD of the Progress of the Science and Ethics of Spiritualism. Established in 1899. The Spiritualist is the recognized organ of the educated Spiritualists of Europe. Annual subscription to residents in any part of the United States, in advance, by International Postal Order, the fee for which is 25c., rayable to Mr. W. H. HARRISON, 33 British Museum street, London, is \$9,75, or through Messrs. COLBY & RICH, Banner of Light office, Boston, \$4,00. May 4,—tf

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Iw' = Nov. U.

IRS, L. W. LFPCH has removed to No. 40 Lŷman street, Boston, and will continue ber business as
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B1.1819 Medicatand Business Medium and Magnetle Physician, 22 Winter street, Boston, Room 12 (up on High). Hous 10 A. M. 16 5 P. M. 2w Nov. 15.

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VI. Medhun, No. 52 Village street, Boston. Diagnosi bscass at a distance by letter or lock of hair. Nov. 15. 4w M. RS. C. M. BOSWICK, Clairvoyant and Psy-chometrical Reader, 55 Lagrange street, Boston, Nov. 8,-48

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will at Jend funerals it requested. Aug. 30. – 13w

MRS. IDA RANDOLPH, Tests and Magnetic Treatment, 3 Tremont Row, Room 20. MRS. C. H. WILDES, Test and Business Medlum, 11 Tremont street, Room 5, Rosion, Mass.

A UGUSTIA DWINELLS. Clairvoyant, A Transceand Prophetic Medium, 28 Winter 81, 34 from 37, Jan. 25, - oam

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There are two kinds of speaking mediumship. One is governed by that excitation of the brain, caused by spirits or otherwise, that is similar to what is caused by phreno-magnetism, and which explodes unconsciously from the mind of the medjum the reminiscences of previous thoughts, or of vague impressions gathered by reading, conversation and the imagination. The other is that in which the spirit actually uses the bortowed brain, in a greater or less degree of freedom, to express its own proper thoughts. If in this case, or rather these cases, it was Mr. Colville who, under the excitement of some vague cerebial stimulus, spoke his own thoughts, it would do no harm-for us to know it. If it was the spirit "control" who, by the loan of a material brain and organs of speech, attered his own thoughts, then I submit that that control is

a fit subject for the schoolmaster. Verbum sat sapienti est. Thank you, Brother

Colville, for furnishing me a text from which I have been enabled to préach to an audience far. larger than I wish it were, and to one, it may be, composed of some world-be teachers of two

Converning the Great Py, ained, with its newly discovered investigavint of a good its hypar-Buttly onexhaustible suggestiveness. I might have now help say did time and spacespermit. Suth edit for the present to say that, built in the contract the equivalent free of the earth points ing with its mileries to the the of the heav-ers, and at the time or its election to the sta-Abrone, of the Phenologisch, hitherest, mener Mae the form of their third overs and of the troughout forms the southern the physical site for a few physics the year.

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# New Nork Correspondence.

#### Everett Hall, Brooklyn, N. Y., Spirit-Land Conference, Nov. 15th.

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the stoler for an hour to the color Massart and torother colors of the grant statements has williaghe to a graph of math to a thought is in passes of not talpatighter fire rainclesters. And kindle should to harped to the potent old its seatings and the friends everywhere. His leather southfast had to awak-In a new Interest in our faith and Spiritualists ought The fine tides of the Prince describe design in a law of a transfer to the fact of the spiritual strong of the content of the fact of the fact of the content of the fact of t the street of the property of the second of the contract of th which thirty varies there the present hand notes to be shall be stilled as the head of specific first the present hand notes to be shall be stilled as the head of specific first the constant New York, the schools of New York to be shall off the name of a figure of a first beautiful to the friends spiritual functions continued Brown M. Chadde and support instructions. It. K. asserbles the recover A Lightle open the Shore."

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universal brotherhood. Fred Haslam was the next speaker. He said that much had been remarked concerning our lack of organizations, and that it had been attributed to the Tyn.-N. Y. He will assist with song and recitation in fack of the religious element, but his experience was, an entertainment to be given the last week of Novemthat spiritualists cared more for "respectability," and sher for the benefit of the First Society of Spiritualists when they had overcome this feeling there would be no lack of organization or the religious element. He said also be wished to speak of the dark side of Spiritualism, and related briefly a personal experience this week where a medium had been basely slandered and maligned by another medlum, and gave this as a characteristic trait of mediums who are used in public, and who can see no good in the gifts bestowed upon a brother or sister whose mediumistic powers differ from their own. In closing, he made an earnest appeal for charity, kindness and love-and for all such traducers there ought to be a hell here and now. He said that he was a living example of the good effects. wrought and the benefits bestowed by Spiritualism upon its believers.

W. C. Bowen was the next speaker. He said, I have received a good lashing to night. We have heard much of the religious teachings, and of the arrogance of intellectualism, which has been termed cold intellect. I hardly think materialism should be classed with sensuality; we can see the point in the sin of Sabbath-breaking from those who believe in the sacredness of the Christian Sabbath. The sin of spiritualistic materialists is that we believe in terra jirma-we begun with the protoplasm and we do stick to the scientific methods of solving the problems. I believe that a man pleased to see all her friends and patrons.

can be a materialist and be a good man, and not be Here in God or immertable. What we want is to know of humanity. The God of our lips kindle is superior the God of the Desiman, or the God of Jonathan Edwards. Nature is bound ess, and I have to objection to his idea of God, and I may say with Pope:

Whose both National Country of the Charles Whose both National Country of the Charles of the Cha lds singing, and at the close of our meeting a half hour of social converse was enjoyed Afol' a great many made

the acquaintance of the Kiddle' Rio, K. was accompanied by his eldest daughter and son Harry. Mrs. Welsman, his daughter, is the medium through whom many of the communications is his book were written. She also bears spirit voices and sees and describes

Our hall was filled with specifical and magnetic influences, and we could but teel that the reload of witnesses," invisible to mot dayes, were present in far greater numbers than the visible audlence.

Next Saturday evening Col. Wm. Hemstead is to addiess to on "Psychle Porces in Human Life, or Posttive and Negative People 1.

# Hall, Eastern District, Brooklyn.

On Priday evening, Nov. 13th, 1879, was well attended, The subject was "Pers and Experiences," which evoked asuch interest. The meeting was opened by Bro. Greene, who read some questions and answers from the spirit-world, given through the medium-ship of W. J. Colville, at the Banner ck Light other, after which the pliff of Carrie Miller daughter of Chairles R. Miller. t hadrm anof the Conference , controlled Mrs. Williams, a trance no dium lately returned from Plorida, and Sholer to the Conference. She lately materialized in a full light at Mrs. Dliss's, in New York, and at Mr. Henry Gordon's, in Philadelphia, and she is a great adorabort to her father, who is an able worker for the cause, and advocate for the sprit world. As Charman of the Conference Mr. Miller is the right man in the right place, and the Conference, under his able manarement has lately taken what we deem a decidedly prostessive step forward, by caving up the system of chosen speakers and substituting a free. liberal meetsparsops if to any and every one to speak as the spirit moves them. Mr. Millet, is also a stanch defender of mediums, and uses his remarkl tengue boldly and ably

After the spirit Carrie Miller had fanished, a series of resolutions complimentary to W. J. Colville was pead and adopted, which service was followed by Mrs. 41. A. Cate, an able lady who spokevery foreibly, commaring physical life with spiritual life. Dr. Lorrimer, a magnetic healer, spoke very bacty, comparing Splitt-waltsm with Christianity, and ably defending the Bible. most portions of which are a good guide for Spiritualists. Dr. Arthur B. Shedd, a gagnetic healer, spoke of the foundation principles of Spairtu Msmas compared with Unistlanity, taking the Gelden Rule as a basis. Mrs. Mills, a fine trance medium, spoke very ably on persayal experiences, and head geveral poons which had been given through the resid, auship! Mr. Miller read a communication from Is as I, Hopper, of New York given tragged the nody usford Mr. James. Mr. Pat-terson spolyr very we have defence of the Christian chancle. The subject for root triday evening by salwatroby Whit 4-102 and What Shall I Do to Be Savedy? These meetings are dealer as well the influence of which de extensively telling this contraction

Altrin if R. Sin 106.

#### Second Society of Spiritualists. the fairnes of the Banger of Early.

C. Latinic Allyn's conflicted success maler the ausfiles of tide society is a matter worthy of special mennong Every'seat was taken, and one hundred persons specification in last evidence of two bons; quiation on last Sunday, Nov. feth. Mrs. Allyn' surpassed all her preylons chorts bere, and held her large landience intact until the class of a very lote; and varied discourse, when many lingered to greet and congratulate her. Size began her ministrations there with comparatively small arabenees, but If her success continues and we can seeme her services for another month we shall be obliged for a rage one of the largest halfs to accommo-

The music was very fine, the best Lever remember iistening to at a shullar gathering. "Along the River of Time 1 Glide" was well rendered by the regular Squartette ; hear of the society. MISS P. Leone Frost sang " Angels Ever Bright and Fair" exquisitely and with great to the a faultless accompaniment on the the by Miss Clara P. Cathe. mack and Macantengive at the close of the meeting the beautiful dust "Gently Slubs the Breeze," and were held in this hall at the usual hours, a and were fewer ded by a well-merited round of applause. The collection of so have been satisfactory, paying the expense of the meetings each sunday, distributing the burder, or by along it very pleasant for those finan-Cally responsible

We give a strong laterary and musical entertainment parthe bog 11 (Copi Society at Republican Hall, 55 West street, ac. (12/8 by evening, Nov. 25th. The princiqualitation conthat occasion will be C. Cannie Allyn. Modern Street Michels? Miss V. Loone Prest, Miss Clara Conservate, Max Wertheim and Mr. Harry Wald We have satisfied with simply paying our expanels, but we want and our many to have money atama par matricis (y.

The vertical seer and test medium, P.A. Wilson, pecupas our platferm during December.

No will be as proposals from radical speakers who would the to be true in New York City during Issue ALTROD WEEDON

. P. D. Poor Ca. New York City, Nove 17th, 1870.

### Movements of Lecturers and Mediums.

Matter to the department should reach our ones by Tues Fig. 10 country to insure insertion the same week. Mrs. II. Morse during November will speak at Crown

10 the point address is 200 North Pearl street, Albany,

Mrs. L. A: Pasco: magnetfe healer and medium, of Hartherd, Las, we are informed, been dangerously ill-Abrille last two weeks. Though not out-of danger yet. hopes are satertained for her recovery.

Mrs. E. J. to idall, the excellent test medium, has esumed public shiftings. She may be found at No. 19 Berwick Parl , Boston,

Lyman C. Howe will speak in Cleveland, O., during December, and w.'l work, if called on, week-evenings within fifty males of that city. Trunk T. Rubey is at present at Dayton, O., and is but

ready for engagements in that State, also, in Illinois and Michigan for the winter. He can be addressed, care of W. H. Best, Dayton, O. J. Frank Payter speaks on Thursday evening, Nov.

20th, in Putney, Vt., and on Sunday, Nov. 23d, gives his twenty first and twenty-second lectures in Brookof that city.

Geo. A. Puller, of Dover, Mass., will lecture in Bell' Hall, Beverly, Mass., Nov. 23d.

Dr. H. P. Fairfield will lecture again in West Duxbury, Massa on Sunday, Nov. 30th. He would like to make other engagements for the winter. Address Greenwich Village, Mass.

C. A. Blake's address is 58 Front street, Worgester, Mass

Miss Pet Anderson wife of the splitt-artist and son have it turned from California and located at 294 West Washington, street, Chicago. Dr. A. B. Dobson can be found at 540 Jenerson street.

Milwankee, Wis. John M. Spear has removed from Malden to Boston. and will be pleased to be called on for psychometric readings at 15 Westminster street, or he may be addressed as heretofore at the office of the Banner of Linkt, 9 Montgomery Place. Mr. S. is a fine psycho-

metric delineator of character, as many will readily at-

test who have visited him. Mrs. Clara A. Field has removed her office from 33

#### Spiritualist Meetings in Boston.

PAINE MEMORIAL HALL, complete Progress. Lyceum No. 1 holds Its sessions every Sunday morning this hall, Appleton street, commencing at 4% o'clock, e-public conductly invited. D. N. Ford, Conductor.

AMORY HALL. The Product Sugart Mass and their test.

AMORY HALL. Children's Progressive Lycaum No. meets in this hall, corner West and Washington Streets, very Sunday at log A. M. B. Hatth, Conductor,

BERRELEY HALL. Service every sunday at log A. M. in this hall, I berkeley street, corner of Tremont treet. W. A. Colville delivers an inspirational discourse, ollowed by an erighnal poem.

KENNEDY HALLA. The Roxbury Society hold their neetings in this half. Warren street, every Sunday at 7-7, w. W. J. Colville betures and answers questions under ultin nee of his sparit guides.

EAGLE HALL. Spiritual Meetings for test sand speaking by well-known speakers and mediums, are held at this hall, 66 Washington street, corner of Essex, every Sunday, at 169 A. M. and 2 gand 7 ; P. M. Ewellent quartette sing-ing provided.

this provided.

PWTHENN HALL, The People's Sprittal Meeting (totmerly held at Eagle Halle Is removed to Pythlan Hall, 176 Trement Street, Services every Sinday morning and atternoon, Good neediums and speakers always present. EVENING STAR HALL. - Mortings are hold in this ait, No. 7 City Spring, Charlestown District, every Sm-

NO. 5 PARIK STREET. The Spiritualist Ladies' Aid So lety meets every Friday attention and exciting at this place, up one flight. Hushess meeting at to clock, Mrs. John Wessis, President: Miss M. L. Barrett, Secretary.

PAINT HALL. One hundred and twenty-five children in the march was an event worth the trouble to see, Such a sight greefed our eyes folday at this place, and stick is indeed a sign of the times. When the good fathers and mothers of floston are willing and anxious to send their children to our Evecum, it proves conclusively that the leaven of free thought and progressive ideas is making marked inroads into the old systems of theology and religious prejudice. We are cheered by the promising signs of future usefulness, and again invite all good being is proposed to this charman transfer and the query of New York"; other good matter and the ogy and religious preparate. We are encered by the promising signs of future usefulness, and again invite all good people to Join us in this glorious Lyceum work. The exercises to day were as follows: Overture, singling, tespenses and Banner March, selection by orchestral seven pieces; readings by Jennie Smith and Helen M. Dill; recitations by Esther Ottinger, Amy Peters, Kitty Kendrick, Gertie Reynolds, Blanche Webber, Albert Blinn, Bertha Griffin, Lottle Brown and Maudie Lord. We were also favored with a recitation by Mr. Horace Lewis, the well-known actor; songs by Mr. Woodbury and Nellie Thomas; also song and encore by Hattle L. Rice; dialogue by May Waters and Fredde Dix; remarks; by Prof. Milleson and Mr. Jacobs, Services closed with shuging and the Target March.

WM. D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1.

ENTERTAINMENT - Children's Progressive Lyceum No. 1 will give an entertainment in investigator Hall, and a dance in Paine Hall, Appleton street, on next Toesday evening, Nov. 25th. Entertainment in Inves-tigator Hall, 71, o'clock. Dancing in Paine Hall from 9 (4) 1.2. D. N. FORD, Chairman or Com.

AMORY HALL - Again, on Nov. 16th, the glorious beauty of a New England autumn day blessed us with its golden showers of sunshine, and a sweet and holy beauty was added to the departing season, reminding us of the last sweet smile and look of love of some dear beauty was added to the departing season, reminding us of line kast sweet sinlle and look of love of some dear one who has passed (way); and we can but think such are given to teach us that in the great beyond all those beauties and all the ancetions by which we were surrounded, and which have departed from us all too soon, shall be gatheped again in one-plorious harvest "in the Summer-Land of God." Lef us, then, weave teacher a bright garland from the tiVe of life, of love, tinth, purity and charity, as a crown to wear in that bright abode. Our exercises were, as astal, excellent, and we never felt so strongly actor that day the significance of the words of our elder brother. "Suffer little children to come unto me, and bothed them not, for of such is the kinedoin of heaven." The following was the order of services: Overture by the orderstra; singuing, famier March, Silver Chain rectain and responses; regulations by Nelhe Welch, by Brown, Gracie Burtoughs, Kiltic May Bosquet, Arthur Rand, Albert End; select reading by Mrs. H. E. Wilson and Alice Messer; Prano solo, Haftic Davison; youd unisic by Lizze Lambert, Ella Carr, Hattle Pavison and Carrie Huff; Wing Movements, closive with the Target Magch.

Ove next cilicata canneal, givens on the 11th Inst., was

Hult. Wing Movements, easy, March.
Or. nestelitertarnament, givens on the 11th Inst., was a decided staceses, Jeaving quite a balance in favor of the treasury. Our next will be held on Tuesday evening, Dec. 2d. to which all are invited.

J. B. HAYLL, Conductor Children's Progressive Lyceum No. 2.

PV (11148 HALL, -Mr. George Plummer gave a short but interesting address in this hall last Sunday afternoon, upon the topic, "Is There\_a Physical or Brain Action without the Soul as a Backery? Remarks were also made upon the subject by Mr. Rhoades, Dr. Court

The morning exercises were somewhat varied, being participated in by Dr. Court, the manager of the meeting, Mr. Sanderson, Mrs. Owen, Mrs. Chamberlain, Mrs. Emerson and several others. Mrs. C. M. A. Twitebell gave inspirational instrumental musle out-

EVENING SEAR HALL—CHARLESTOWN DISTRICT. on sunday. Now, 6th, two very interesting meetings were held in this half at the usual hours, a and 17 to 18 to 18 to 18 to 19 On Sunday, Nov. toth, two very interesting meetings

EAGLE HALL -- The meetings in this hall are coning much toward convincing the skeptical of the truth and reality of our beautiful belief.

and reality of our beautiful belief.

On Sunday last our meetings throughout the day were musually interesting and instructive. The morning and afternoon exercises consisted of short appropriate remarks by Mrs. Pennell, Mrs. Leslie, Mr. Fernald, Mrs. Richards, Mrs. French, Mr. Rogers, Mrs. Maggle Folsom, Mr. Howe and others; and many satisfactory and convincing tests (the most of which were recognized by persons in the audience) were given through the mediumship of, Mrs. Pennell, Mrs. M. W. Leslie, Mrs. H. G. Richards, Mrs. Maggle Folsom, Mr. Fernald and others.

MIS. If to the naveral and others.

In the evening we all enjoyed an intellectual feast in listening to remarks by Prof. Milleson, Mrs. Chapman, Dr. II. B. Storer, Mrs. Waterhouse and Mrs. H.

A JUVENILE DRAMATIC AND MUSICAL ENTER-TAINMENT, complimentary to the veteran musician, Alonzo Bond, will take place at Union's Opera House, Paine Memorial Building, Appleton street, Boston, on Friday evening, Nov. 21st. A good programme is offered, including a violin solo by Edith Christie. Tickets may be obtained at O. Ditson & Co.'s, Washington Street, of Mr., Bond, 44 Sudbury street, and at the ticket office, Paine Memorial Hall.

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

These meetings occur at 71 P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows:

Arr decided on are as follows:

Nov. 22d, "The Psychic Forces in Human Life, or Positive and Negative People," by Col. Wm. Hemstreet, Brooklyn, N. Y.

Nov. 29th, "The Facts and Fallacies of Modern Spiritualism," by M. Howard, M. D. "Mediumship—Its Perils, Responsibilities and Blessings," by Mrs. M. L. Gridley. Mrs. G. will also be influenced for manifestations.

Dec. 6th, "Old Friends with New Faces," by Deacon D. M. Cole.

Dec. 13th, "The Bordér-Land and its Inhabitants," by Dr. Wm. Fishbough.

Dec. 13th, "The Bordér-Land and its Inhabit-nts," by Dr. Wm. Fishbough. Thirty minutes are allowed the first speaker,

followed by ten-minute addresses by member of Conference. S. B. Nichols, Chairman. It is a mistake to suppose that the dismally pious Boylston to 19 Essex street, Boston, where she will be man has had a change of heart. The change is in his liver, if anywhere.

#### The November Magazines.

THE ATLANTO reaches us from its publishers, PARKER MEMORIAL MALL. The First South of the First South of the Parker o Military Past and Future," will inevitably attract close attention from the many readers of this popular periodical. Strolling on through the pages of the number the reader encounters "Sister Mary's Story" (a touching narration of every-day life, but filled to the brim with the romance of the heart rather than the imagination)," Irene the Missionary" (concluded amid a scene of dramatic interest), "Englishwomen in Recent Literature," "Mysterious Disappearances," "Assorted Americanisms? (Richard Grant White), etc., etc., each and all being of value as vehicles of incidental pleasure or lasting information. Goldwin Smith's article in this number, on "The Prospect of a Moral Interregnum." has already awakened thought, comment and criticism on every hand. The departments are up to the usual high standard. No poetry this month; what is the matter? Mr. Howells, it is announced, will begin a new serial in the Atlantic for January.

> A. WILLIAMS & Co., 283 Washington street, Boston. furnish us with the current issues of SCRIBNER'S IL-LUSTRATED MONTHLY MAGAZINE and ST. NICHO-LAS, which they have on sale. SCHIBNER'S presents two portraits of Bayard Taylor, also the first installment of "The Grandissimes," a new novel by Cable. which is destined to run for the coming twelvemonth; the "Mississippl Jetties" are interestingly treated upon; "The Agricultural Distress in Great Britain" is Quarter of New York"; other good matter and the Departments combine with poetry by Austin Dobson, Mary Mapes Dodge, et als., to make up a good number, of which one hundred thousand copies have been print ed this month.

St. Nicholas starts out with a volume frontisplece entitled "Grandmother," and one for November depicting the ill-fated." Little Louis the Dauphin": "Adrift on the Ocean," (Illustrated) "Two Allies," (Illustrated) "The Pensive Cricket," (do.) "Gathering Muscadines in Mississippi," (do.) "Hunting Jack Rabbits," (do.) "Among the Lakes," (first installment of a to be-continued story by William O. Stoddard) "Playthings of All Times and Climes," and "The Boy-Heroes of Crécy and Politiers," may be mentioned among the chief attractions of this issue, which opens the seventh volume of this popular favorite. Thicker paper, wider margins, and twenty eight additional pages characterize this number, and will enter (presumably) into the list of attractions hereafter to be presented by the enterprising publishers.

· WIDE AWAKE-D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston-has as a frontispiece "Tad's Telephone," with descriptive article by Kate N. Hamilton; followed by a sketch which every boy will read with avidity entitled, "The Training School Ship Minnesota," which is illustrated with twelve pictures drawn on shipboard by Miss L. B. Humphrey; No. XI. of "Our American Artists" treats of George L. Brown; "The Storks" (lilustrated) will be admired by the little ones: "The Dogberry Bunch," "St. Olave's" and "Don Quixote" verge toward conclusion; "The Tragical History of Chang Fung Loo," put forth in true Chinese limnings, is funny in the extreme; and other articles and poems which we lack space to mention, make up a nice treat for its readers-younger and older. Many additional attractions are announced for

Good Company No. 25, published at Springfield, Mass., has a varied table of contents, in which matters worldly and theological find harmonious blending-at least to the eye of the ordinary churchman, though the liberal in belief will find matter for criticism scattered plentifully through its pages. Its editorial article on Modern Quacks," for instance, is instinct with the virus of Allopathy, but its writer has sense enough to see that a medical law drawn up in the interests of the Regulars would really give added prestige to the progressives in medicine, by reason of the revulsion of public opinion which any attempt to put it in force would call out; therefore he decries the passage of any such statute. "The Sunday Laws of New England" are sought to be bolstered up by Walter Learned, who while he points the fact that efforts will be made in future on the part of what he considers, to say the least, to be questionable classes of society to have the plane.

Subject for next Sunday afternoon, "What Does It Amount to?" Opened by Mr. Plummer, F. W. J.

them repealed, does not revert to the companion fact that the present excitement was really brought on by the medieval-minded bigats of to-day, who, frightened the mediaval-minded bigots of to-day, who, frightened (when the people seek the sun and air.) and in stormy ones (when the average Christian stays at home to pre-

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