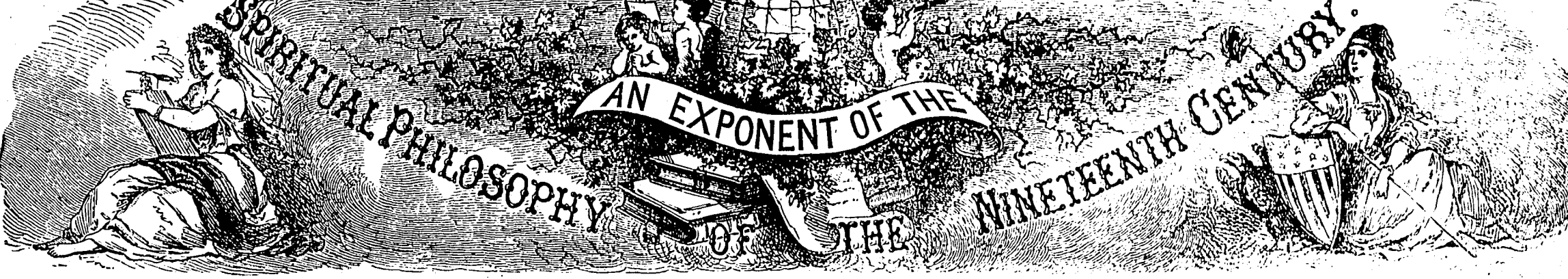


BANNER OF LIGHT.



VOL. XLVI.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, DECEMBER 6, 1879.

\$3.00 Per Annum,
Postage Free.

NO. 11.

CONTENTS.

- FIRST PAGE.—The Rostrum: The Spirit of Man; Memorial Services in Everett Hall, Brooklyn, N. Y.
- SECOND PAGE.—Banner Correspondence: Letters from New Jersey, Massachusetts, New York, Michigan, Illinois, and Missouri; Poetry: A Vision. Free Thought: Camp-Meetings, their Uses and Abuses. Close of an Earthly Career. The Sunday Law.
- THIRD PAGE.—A Spirit-Week. Spiritual Phenomena: A Materializing Séance; A Spiritual Séance at East Milton, Mass.; Children's Lucubrations: Cleveland, O. Dedication of Merriek Hall. Maine—Waldo County Spiritualists' Association. Spiritualists and Spiritualism in America. Spiritualist Notes, etc.
- FOURTH PAGE.—The Insane Asylum Business, Parker Memorial Hall, etc.
- FIFTH PAGE.—Everett Hall Spiritual Conference, W. J. Colville's Meetings, Spiritualist Meetings in Boston, New Meetings, etc.
- SIXTH PAGE.—The Free Church-Room: Replies to Questions given through the Mediumship of W. J. Colville. Spirit-Week Department: Messages given through the Mediumship of Miss M. Theresa Shellenbarger and Mrs. Sarah A. Danks. Obituary Notices, etc.
- SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
- EIGHTH PAGE.—Spiritualism Abroad: Review of our Foreign Spiritualists (Exchange), London (Eng.) Spiritual Notes, etc.

The Rostrum.

THE SPIRIT OF MAN.

An Inspirational Address Delivered before the First Society of Spiritualists, New York, by
MRS. NELLIE J. T. BRIGHAM.

[Reported for the Banner of Light by Geo. H. Melish.]

In the book which is called the oldest in the Bible, the Book of Job, we find these words: "But there is a spirit in man, and the inspiration of the Almighty giveth them understanding." This, then, we take as our subject: "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." In an audience like this, while we perceive some to whom the subject of Spiritualism is very old, and who have made this matter of life beyond the grave a subject of study, earnest thought and close analysis, there are others—and quite a number we find—to whom this movement is comparatively quite new. All they have heard of it has not been to its advantage. It has not been in its favor, and all manner of evil has been said against it by its enemies. But yet it seems to have a very natural, healthy growth and progression. For the benefit, then, most particularly of those to whom this matter of spirit is but a dim shadow, we have chosen the subject we have to-night. What is this spirit in man? What is this inspiration of the Almighty which giveth understanding? What ever was meant in the olden days, there is a certain meaning which we find to-day, and a matter of great importance becomes revealed to us. How many terms have been applied to this life of yours! It is called life, spirit, soul, mind, and this spiritual nature has been called the breath of life, and it has been called ghost; an existence beyond the grave has been called an existence of shadows or phantoms. You are doubtless familiar with all these terms, and many others I have not mentioned. There is a reason for applying any one of these terms; there is a certain idea that lies back of the words, and it is well to see what the idea is, what the word really means. You know that man has been supposed to be an identity, one being, a unit. But when you look closely at this life of yours, you find that you are more than yourself, more than external identity; there is a body, and to that body belong certain appetites, tastes, inclinations, aspirations, ebullitions. There is within that body a life which is totally invisible to material eyes. You only see it as you see the effects, as you judge of the wind by its effect.

It has been said—and how beautifully said—that the eyes are the windows through which the spirit looks; and we believe that these open casements, these open windows, these spiritual eyes, are the best external expression for the spirit gives the physical its identity. Did you ever think what identity means? Did you ever think how you can judge of a person? Go into a man's house, and you can judge of his character by that man by the books he reads, if he loves pictures, you can judge his character by the pictures that adorn and beautify his walls; if he loves music, something of the very identity of the individual is shown in the choice of music which he has made. A person's identity expresses itself in most everything he does, and we see the entity, the individuality. There are people so delicately constituted, that when they become well acquainted with another, they can tell the approach of that person by the footfalls. Now think of the countless myriads going and coming, thick of the sounds made by human feet, and then realize that a person can be so delicately constituted that he can judge concerning the individual coming, and tell when he is approaching, by these footfalls, which carry a certain identity with them. Of course all of you are familiar with this idea to a greater or less extent. Let a person write his autograph; there is a certain identity belonging to that act which no other individual in the whole world can reproduce. You may say that is not true; some can counterfeit, can forge, can sign the name of another, and do it with so certain an imitation of the original that experts would not be able to detect it. Yes, persons can imitate, but all individuals have a soul of their own—we know of no better word to express it. They may be able to imitate the works of another; but they cannot practice them all the time, for they will fall back into their own selfhood, into their own identity, and then in that which they have written the character of the individual expresses itself. It is by the most delicate presence that you are able to perceive most about a person. Then how sensitive must be the identity of men and women! Think how a dog will follow the track of his master, his nose near the ground, running along through the crowded streets scenting the trail, and when he finds it how clearly he expresses his joy! What has he found? You cannot see or feel it. Yet your own sense tells you what it is. He has found something; you may say it is that most wonderful and delicate sense of smell with which nature has endowed him, that enables him to follow the trail that he is able to determine where his master has been by that sense. There is a certain atmosphere surrounding every person and object; just as a certain atmosphere surrounds a rose or a lily, so there is a magnetic influence which surrounds every person that exists. Animals are sensitive to it, children are sensitive to it, men and women are sensitive to it, in a greater or less degree. It is a certain something so fine, so delicate, that it is more the expression of char-

acter—of the inner life—and through this external or dual life it veils and conceals the interior. How wonderfully individuality expresses itself in an audience! Think how many faces there are; or go into a crowd and walk along the street, and think of the almost endless diversity of countenance which is there to be found! Now one person may imitate another, and may succeed partially, but each one has his own identity which expresses itself in his eyes. You may lose a certain quality of your expression, nevertheless there is always enough remaining to identify the face from all other faces in existence. Not only do you have a certain walk which marks your life, but in other things—in everything you do—it shows itself. There is a certain halo in the coloring of the sky, in the tinted beauties of the landscape, in the heavens, in animal life, a certain something which makes its possessor distinct and individualized, and nature never repeats, never creates another one exactly like the one who has lived. So take the grand old masters in music; it would seem to you that with but a certain number of notes at command there could not be such a wide variety, but that there must certainly be repetition. Has the world ever known more than one Beethoven or Mozart? Has nature ever reproduced them? Has more than one come to you in one shape, in one soul, thrilling the world with the magnificent harmony of sounds? There is a character which underlies their compositions, and there is a soul in it, and there will never be a reproduction of that soul. So you find in this spirit of man there is an identity; that is one point settled. Nature varies the leaves in that color, she varies the shape of the blades of grass; one star differs from another in glory, and there is no repetition there; and when you come to human lives, you who are worth so much more than the falling sparrow, the law of identity in your mind, the grand identity, is carried out more fully than in nature else in being's domain!

There is a spirit in man. What is that spirit? One says it is the breath of life; it was in the beginning. In the beginning! How many times you hear these words! When he was made and shaped in God's own likeness he breathed into his nostrils the breath of life and he became a living soul. They say there is the creation of man; the breath of life is the living soul; that God breathed into his nostrils the breath of life, and that inert mass was vivified and he became a living soul. So some say when man ceases to breathe he is dead; his life goes out and he lives not again forever. That is the materialistic theory. Indeed, when persons try to set aside that theory they have insurmountable barriers, unless they step across this narrow stream of doubt and touch the evergreen shore of Spiritualism; there they can seek for and find the evidence of continued life beyond the grave. Men have sought to discover this interior element with the scalpel; they have found the beating pulse of the soul; they have not found it. Where are they seeking for it? Do you dissect the rose to find the soul of its bloom, white or red, fragrant and beautiful? Do you take the sunbeam, and with the gross appliances of this outer life seek to weigh it or measure it as a material thing? The methods by which men have sought to find spirit have been too crude, coarse, gross, and so the spirit has entirely eluded their grasp. Suppose they remember this; that, like a subtle, delicate atmosphere, finer and more delicate than the air you breathe, finer than the force of the electric magnet, the spirit dwells within you; it is an entity, it is a reality. Did you ever think what it is that keeps your body in shape, or sustains anything that is growing in the path of progress, and natural unfoldment? Physiology tells you we are constantly dying in a certain way; that you are constantly giving and receiving? A child, growing, is receiving more than it is giving out. Nature is building up this physical structure. When an individual reaches maturity he or she commences to descend the hill, physically speaking, and from time to time loses, little by little, until at last this physical body is found to be weakened, worn out, and material presence is broken up by death, while the soul goes out into its higher existence.

But they tell you you are constantly giving and receiving in this physical life; physiology tells you that in the course of numbers of years the change is complete; that change goes on gradually with every breath you draw, every pulsation of the heart, for this life is like a clock which the hand of God has wound; it runs so long, there are so many pulsations of the heart, so many respirations, and then there is a limit beyond which no human being can go. It is the law of life, it is the law of progression, that you should go on and on, until at last you reach the limit, and then the spirit goes out into its higher life. This physical change takes place once in seven years, physiology tells you. Then you have a new body, do you? But there is the same identity. Every particle that is lost is not thrown out, leaving a great space for nature to fill; it is crowded out, just as in the spring-time trees send out their leaves and tender twigs; they have their summer leaves, but when winter comes they shed them, and the leaves die and pass away, but with the returning spring come the returning leaves. So we see that even the trees are constantly giving and receiving. When the spring comes with soft breeze and warm sunlight, then the little bud begins to swell, and breaks the bark, and it swells, and grows, and pushes its way, until by and by the leaf that did not fall in the autumn frosts drops off, because it was pushed off by a new life. So in this life; these particles in this physical body which take the place of the old ones may grow old, and part company again with it, as something for which you physically have no further need, but it is the spirit within which keeps the shape, it is the spirit within which retains that form, that outer semblance which you look upon; and when you say, I behold the man or the woman, you are beholding the mask, or the veil of the spirit. The spirit is the true entity, the real individual; it has a certain life expressed through all parts of this physical form, and like water that fills the interstices of a sponge, or like life which starts out in the form of sap in twigs, and leaves, and blossoms, and fruit, so this spirit permeates through the different portions of the physical body.

When the physical body is deformed the spirit is deformed—that is, in this sense: it is held down and imprisoned, just as your hand would be held imprisoned by a glove that did not fit it; just as your body would seem to be deformed by a garment that did not fit you; so spirits are in their bodies. Emerson says, in regard to this, that these bodies are mis-fits often at best, and it is true. When death comes at last to young and old, or to any one in this physical life, how do you think it is? Is it some terrible calamity? You know people have been taught to fear death—that is, by the priesthood—and that fear has been one of the whips constituted to drive men into heaven. But those days of superstition have gone by in a measure. We do not mean that all priestcraft was full of the vilest and most evil elements, but the system inclined toward that which held the people in bondage, and one of the strongest of all its offices was in this, the fear which it gave the people of death, because of whose mystery they could hold the minds of men all the more strongly, since who could refute what they

said concerning an hereafter? Filled with the power of this gloomy teaching, the poet said that those who died went to

"No traveler returns."

And when he brought back a ghost, as it were, in Hamlet, he forgot to be consistent. In those olden days the people thought that every one was journeying to "the bourne" from whence no traveler returns. Consequently anything could be said of that unknown country—and who would or could contradict it?

Do you not remember the olden stories of which history speaks? You know in the long-ago time, when this continent existed but as a dream, that in the midst of intelligent people in the old country, far across the waters, it was said again and again, "There is no new country!" That no voyager had either crossed the ocean or returned from its shores. But the mariners had only coasted out a little way; they did not go out far, for the ocean was to them a sea of darkness. When at last it entered the brave spirit of Columbus—truly the spirit of inspiration, as we believe, by the power of God, by the power of truth—to go across that ocean and find that unknown country, oh, think what he had to contend with, think of the perils, real and imaginary, that rose in his way! Who knew how far he would have to sail to find that other shore? Who knew the trials he and his companions would have to undergo? When at last they were set off and landed about, driven by wind and wave, all these families were prepared to them, for nowhere in the wide earth had they a place for the soles of their feet!

So when this undiscovered country, the spirit-land, was thought of, it was looked at as beyond the sea of death, and priestcraft painted the passage through the grave in the gloomiest colors. Is it any wonder that men looked upon physical decay as the greatest evil that could befall them? Is it any wonder they dreaded that more than anything else? It was pictured as the pale horse with a phantom rider; it was pictured in the frost that kills down the flowers; it was pictured with the skull, and in their ideal it was terrible because it was mysterious! But now what is death? The wide world of philosophy has investigated it, and it finds that the terrible pain which some have supposed comes at the moment of death, exists in nearly all cases not in a reality, but that the spirit or mind of the person is not conscious of suffering; and that which seems to be so terrible is merely the expressed result of a sensory contraction. That pain comes before death in nearly all cases is true, but it does not come at the last, and it dies at last. When the last partings had, the person then and there passes entirely into the other life. Earthly philosophy has reasoned upon these things until it has taken away much that was terrible in the passing; and there is now another system, the spiritual philosophy, which takes up the subject where the other relinquishes it, and says, "Death is merely the breaking of the chain! It comes to liberate you; death takes nothing from you but the physical shell which veiled you. It takes away nothing from you but that material prison which held you under its influence confined so long. What does it give you?" Wider opportunities, freedom from the chains which have bound you since your birth, and liberty to tread the fields of an endless and transcendent expansion!

In Spiritualism, and not Spiritualism only, but what is known as the growth of human thought has grasped and given to the world the idea that God's love is not so narrow that it will not reach beyond the grave, and will not last beyond the man's death; humanity is becoming convinced at last that the Lord is really good, "and his mercy endureth forever." When this eternal verity is fully comprehended the old theories die away, but not all the feeling of deep anguish itself; but when you learn that all is continued in the other life which belongs to you here, save the material body, the prospect grows painless, and full of peace. An external personality in spirit form! Why, then, your memory is alive, your love is alive; and if your love is alive, and your memory is deathless, do you not see what this element will do! It will draw you back until you are near those who are dear to you; until you can look upon them, perhaps be to them their guardian spirits. How beautiful it is to think that the chains of love is unbroken; to think the river of life flows on at the end of the narrow gulf of death, into the bright sunlight of eternal glory.

What we tell you is no dream, no fancy; it is the literal truth! We have no motives in deceiving you. We are only holding that up to view which your own minds cannot fail to receive if you only stop to reason upon this very important subject of human life. The spirit, when the body is laid aside, appears to another spirit, as a body appears to another person in this your earthly life. That is, people meet in spirit beyond the grave, and are just as real to each other, just as tangible to each other as when they meet on this earth. As your world is an objective world to you, so the spirit-world is an objective world to those who live there; its objects are just as tangible and real as anything in the existence of you here. And yet this spirit-world may be around you—parts of it, not all of it—it may be so near to you in some of its manifestations, that all it is needful for you to understand is to have your spiritual eyes opened to see it.

"It is around us like a cloud,
A world we may not see,
Yet the sweet closing of an eye
May bring us there to be."

You do not realize that which lies about you, because you live in the material bodies, and your spirits are imprisoned. You probably remember Theodore Parker's illustration in speaking of this, when he compared the human body to a citadel, a fort wherein the spirit lies. When you come to leave this material structure and die, it is as natural a change as to be born; a person does not commence to exist as a person when first the infant lungs expand to receive the air, and so when you pass into another life, this essence of existence is only in a different sphere, in a different state, or different condition—disembodied, as you call it; we mean that the material structure, the gross body, is laid aside—the inner life coming into the spirit-land. The interior of the material body is the spiritual body. You know Paul said, and he had the best reason in the world to say it, "there is a natural body, and there is a spiritual body." He spoke of it as a fact; he was a clairvoyant, and knew whereof he spoke. He saw those who came to him and conversed with him; he heard the voice of one speaking to him. Paul taught that some had the power of discerning spirits; he taught that man had a spiritual body, as well as a material body. The breath of God is in every one; if it were not for that you could seek and lose your hope of heaven; were it not for that your natures in time would be blotted out as being worthless. But that little germ, that pearl of life that gives light, is in every one; it will be sought for by angels, it will be sought for by your own impulse. Pearl-divers regard not the deep sea, think little of the dangers that lie hidden down at the bottom in the dark waters, if they can find certain shells to bring up. And what are these shells? They

are very rough, they are wholly unlovely, and yet men risk their lives to bring them to the surface; it is not for the shell, but it is for that which is within; it is not for the shell, it is for the pearl that is in the shell. That is what the mortal pearl-diver thinks of. There is also a pearl of divine beauty in every human being, and shall not the agents of the higher life complete the parallel?

Now when you speak of this spirit which is in man, you know it has been called a phantom, it has been called a shadow, a dim thing of the past. Why have they spoken of the spirit as a shadow? We will tell you. The ancient clairvoyants saw spirits as sometimes they are seen today, i. e., when compared to a material object there is something about them that is vague—that is not definitely defined; consequently when they saw it, and found it had the appearance of a man, that it could move, that it could walk, they called it a shade, a shadow, and so they spoke of the spirit-world as a land of shades, a land of shadows. When we learn that men even of old believed in a land of shades, it stands as a certain proof to us of ancient clairvoyance, which enabled persons at times to see and converse with those who had gone before.

When in so-called sacred history we meet with the recorded words: "As the waters fell from the sea, and the flood descended and drieth up, so man lieth down and riseth not; till the heavens be no more they shall not awake, nor be raised out of their sleep;" what is to be considered as their true meaning? We answer that mankind believed in those ancient days that man's spirit was a breath, and when he ceased to breathe that was the end of him; that he lay down and gave up this breath of life, and when this was given up he rose not until the heavens were no more. With reference to the material body, it is that which lies in the shadow of the grave; but the spirit that was its "ghost," the spirit that was within it, the breath of life—this has left its old partner and is no longer imprisoned; it has been taken out of it, as the pearl is out of the shell, and it will return to that prison-house no more forever!

When this spirit has broken from its prison and passed out into the other world, how is it situated? The question has been answered many times; theologians have answered it; liberal thought has answered it; and much of what has been said has been true. If you ask us we answer you this: The spirit-world is limitless; where in space a spirit desires to travel it is able to travel. In this space, where there is no height nor depth, no breadth nor thickness, where there are no points of compass—in this limitless condition of ether—is the soul's shining heaven; as stars are grouped, as spheres are constellated, so are their groups, so to speak, of the spirit condition; spheres they may be called if you choose so to term them, although we refer to them as the condition in which the spirit dwells which has passed out of this life-dream. Some are very near to the earth and some are very far away. The dwellers in some come to you as personal presences; others, who have passed away ages ago from this little earth on which they had their birth, send their messages as the star sends its light through the clear heavens. When you look at a star you know you do not see it, you only see the light which comes from that star, and that light left it ages ago, and has been coming down, down, down, until at last it reaches your eyes by your power of vision. The star itself you do not see, only its manifested light. So there are those in the spirit-land who long ago lived on earth, who have passed away, and for a time were near to the earth; but as time went on they rose, drifting farther and further away, until they reached the real heaven of their true spiritual condition. While they still live and still remember, there is no personal attraction, nothing that draws them individually or personally down to the earth again; but through intermediaries they send their messages and their influence. But there are those still near the earth who are chained, as it were, by a chain all invisible to human eyes. Are not these things reasonable? You must see that they are if you look at human life—the changes and growth of that life you will understand how the chains will be broken by which were held around the spirit, and that at last by this growth it is able to attain its freedom.

In this spirit-world, this object-life, there are occupations; there is work for every one to do—not laborious work, not work that jars as in the material life, but work which is pleasant to your spirit, an enjoyment moving as easily as a river flows, as naturally as the bird sings, singing its full heart in the sunshine, though if it could not sing it would die. So in the spirit-land your spirits work, doing that which they are fitted to do, helping one another, and, like the flowers that bloom in giving off their fragrance they lose nothing; like the stars that give their light, they lose nothing, but are still brighter for having given it; so your souls are lifted up because you help to elevate others.

One says, "I do not believe in Spiritualism, for it does not seem reasonable to me; if a spirit would come to me first, come to me directly—would not go to a person called a medium—then I would believe it." Such a person does not stop to think that there are those who are called mediums who are merely sensitive, and that when a spirit wants to come to him or her, but cannot make a sufficiently strong impression that it is coming, it is necessitated to seek for some intermediate channel, instrument to tell the person that a message may come to him or her personally. So it is that some speak to your soul, but the messages are oftentimes sent away.

Did you never feel an emotion which you could not put into words? Has not a glow of music come to you in whose ethereal beauty you could sing your thought and through the music express it? Well, friends, just in like manner, if you understand these things, you may discern how a spirit comes to you and speaks to you. Your eyes may be too dull to see, but here comes to you a medium, and the office of the medium is to stand between you and the spirit. It is a beautiful thing to stand between spirits in that manner; to stand between, receiving impressions and giving them to the souls of those who are able to receive them. This is the office of mediumship. Your spirit friends desire to come to you so, but you cannot perceive them or feel they are coming, and are you not glad that they can come to some other, and so through the intermediate send the messages to you? We do not say, "He that believeth shall be saved, and he that believeth not shall be damned"; but you must be fully convinced, you must accept the testimony offered as being in accordance with the demands of your individual reason.

Never do we try to open a gate of fire and drive this belief into your person. Spiritualism never seeks to make proselytes in that way. Let those who are willing to come, come, and they shall be filled.

The day is dawning, the shadows of the night are flying swiftly away; tears are being wiped from all eyes! Oh, humanity! how blessed is the coming of this light! Death—what is it to you now? No more does it terrify you, but it is recognizable as one of God's messages, which takes you out of your narrow life and induces you into a purer one where you will reap your true reward. If you have sown the tares you will reap them; but afterwards the ground out of which they

grew is sown to wheat, which is reaping harvest thence and multiplies in the outbreathing eternities!

AT NIGHT.

The day is full of harsh and clamorous voices,
Of frantic life's hours with busy, bustling cares,
But hush! night comes when the land is sleeping,
And spirits wake to breathe their potent prayers.

Then memory comes and breathes through all our prayers—
—

The past beneath its spell awakes again;
And souls that are in those dim pathways straying,
Seem to recall their former peace of pain.

At night, all lonely in the starry darkness,
Your souls may open white, north-east hands,
And, as a picture land perfect mirror,
You may receive strange visions from those lands.

Voices where hope speaks joy and love's completeness
Tell you the morning breaks beyond the blight;
So do your soul drink in new strength and sweet-
—

ness
In visions come to you in the night.

At night the angels draw more near your spirit
Do not afflict them with your mortal cares;
Above you from the land you all inhabit
They listen as your spirit breathes its prayers.

They see the tears that other eyes can see not,
They touch you with a soft and tender hand,
They know strange secrets that none else are know-
—

ing.
And, bending near you, they best understand,
Then lift your hearts! Let hope come down from
—

heaven.
Let it fall softly from the lands of field;
Let all the clouds of grief and care be driven
—

By these dear visions coming in the night.

Memorial Services in Everett Hall,
Brooklyn, N. Y., in Commemoration
of the Life and Character of Mrs.
Mary E. Warren.

Reported for the Banner of Light.

On the occasion of the sudden passage to spirit-life of Mrs. MARY E. WARREN, of Brooklyn, N. Y., in September last, public memorial services were held in Everett Hall.

Mrs. CHARLES J. WARREN, the husband of the deceased lady, is a gentleman prominent in business and social circles in Brooklyn, and both husband and wife have been active and efficient workers in the spiritual cause. Some four years ago a beautiful daughter, Miss Jennie, was developed, and from that time forth the Warren family enjoyed loving companionship with their angel kindred and friends. Not only did the Warrens welcome their angel visitors, as they found themselves able to do through Jennie's mediumship, but they, Mrs. Warren especially, took a deep interest in the welfare of other mediums, and, in their elegant and hospitable home, they were entertained and always made welcome.

Being prostrated by a sudden sickness, which from the onset baffled the best medical skill, the announcement of Mrs. Warren's death was an event as unexpected as it was unlooked for. Immediately after the funeral of the deceased a special conference meeting was held, and expression was given to the regard and the loving regard and appreciation in which the departed was held by the public community. Remarks were made by Mr. S. L. Nichols, Mrs. Dr. Cooley, Mrs. E. Shepard, Judge Good, Dr. M. Cole and C. E. Miller. Mr. Miller's remarks having been given from manuscript, I am able to furnish you a copy of the same.

MRS. E. L. MILLER'S REMARKS ON THE OCCASION OF PUBLIC SPIRITISTS IN MEMORY OF MRS. MARY E. WARREN.

We are not gathered here to-night to mourn over our dead. There are no dead:

There is no such thing as death
That which is thus called death
Is life passing from the chain
That has so long enfolded
It is a glorious birth
Piercing through the night,
To shine in radiant beauty forth
And by kindred light.
'Tis but the bad is placed,
As comes the perfect flower;
'Tis faith exchanged for sight,
And weakness for power.

And yet these are memorial services in memory of a departed friend. Whenever a brother or sister falls by the wayside in life's journey, that event ought to be a subject of consolation and a record of serious reflection among surviving companions and friends. Especially should these commemorative or memorial services be common and universal with Spiritualists. Standing beside the new-made graves of our fellow-mortals, our relatives and friends, we know how to interpret the significance of such events.

Some eight years ago I attended the funeral of Father Taylor of New York City, one of the vanguard of the early spiritual movement. Judge Edmunds—his friend and co-worker—delivered the funeral discourse. Standing beside the casket of clay, Judge Edmunds himself unable to stand except as he was supported by crutches—said: "Oh, how joyfully would I lay this worn-out body of mine aside of my Brother Taylor! How joyfully will I welcome the summons to go hence when that summons comes by angel authority!" When we have filled our life-mission, when the angel of death—as bright a seraph as the angel of life—comes to us, then indeed the summons has come by "angel authority." And whether it comes as it came to Mary E. Warren in the brightness and beauty of her ripe womanhood, or as it came to John W. Edmunds in the decrepitude of old age, Spiritualists know that it is all right; that the law has been fulfilled, and that the Father "doeth all things well."

I cannot tell why it is, but so it is, life has always been joyous with me; I suppose it is the result of temperament—a constitutional inheritance from my parents. My motto has always been—before, as well as since I became a Spiritualist—"God over all, blessed forevermore!" It is my nature to trust, and I have always said to myself, "If I gave the confidence and trust that I do to friends in mortal life, what should be the nature of my trust in the infinite and Eternal One?"

"Oh! source of All Being, whose name ever where
—

Is sung to beasmas and murmured in prayer,
Withdraw answering our souls to thy care."

I do not see how any one can escape the logic of this position; of the right and duty of trusting in God, "who ordereth all things well." At all events my mind, whenever death and the after-life obtrude themselves upon me, as they do now from the objects and incidents of this meeting, I drift in a line of thought which is expressed in these sublime and sententious words:

"Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done, on earth as it is in heaven."

And yet I know that the mass of mankind—Christian

New Jersey.

4. Those who have raised their hands have been told with an

But if the Ute investigation at Los Angeles does not result in much, a remark made by William Adams, Chief of the Ute Agency, is the reason why. "We want the names of the guilty parties; and if you think we cannot find out who they were, we had better go home. Indians know the difference between war and peace, but they do not think it to be identical with the difference between guilt and innocence. We are not expected to do much by commission which starts by assuming that they are guilty on the red man's side, but not on the white man's."—New York Sun.

New Jersey.

New York.
NEW YORK CITY.—Dr. Sarah E. Somerly writes from 10 Bond street: "We now have three well established spiritual societies in this city, each half-filled on Sundays. A. J. Davis has come to the front again; he is speaking to his circle of friends and many able philosophers, and they find themselves benefited by his instruction. The first Society of Spiritualists find their souls' needs satisfied in the adminis-

turnish the "tools of war" to enlighten Congressmen as to the necessity of taking away from the Indians the lands set apart for their final homes. If the lands are opened up for settlement then the railroads already running through the border of the Territory must come in and take the land. The Indians will be so built they could not go at the time they were built because the lands were set apart for the Indians. There is an immense "job" in this movement to open up the lands for settlement, and the railroad companies interested can afford to maintain a big lobby here to advocate and facilitate the measure, for they will make millions of dollars out of it. The Government of the South, Swedish, Washington Government of the

oul sped out from the great God-Soul.

the meetings to give their services while there
without remuneration. There are times when
every earnest medium considers it both a duty
and a privilege to give without money and with-
out price; yet it seems to me, if the law of com-
pensation holds good in the case of our lectur-
ers, it is equally applicable to mediums; for,
however much we may enjoy the inspired utter-
ances that fall from the lips of those who occu-
py our rostrums, we consider the evidences
shown through the avenues of genuine medium-

While we would not depreciate the value

the ablest writers of the day, and its gathering of the spiritual news of the world the complete of any of the papers of its class. It is published by Colby & Rich, Montgomery, Boston, and edited by Luther Colby, the famous editor of the Spiritualistic movement. An eight-page journal, printed on fine paper and in the best mechanical style. Price a year.—*Greenback-Labor Chronicle, Auburn, Me.*

the man who can crow most is generally the weakest.

CAMP-MEETINGS, THEIR USES AND ABUSES.

from the pen of our worthy brother, G. B. Stearns, the sentiments of which should find a re-

couraged to do the work at prices within the reach of all. It has been said by some of those who have the power to regulate this matter that mediums ought to feel sublimely interested in the meetings to give their services while they receive no remuneration. There are times when every earnest medium considers it both a duty and a privilege to give without money and without price; yet it seems to me, if the law of compensation holds good in the case of our lecturers, it is equally applicable to mediums; and however much we may enjoy the inspired utterances that fall from the lips of those who are

he without the proofs, and would have to fall back upon assertion like Orthodoxy." Our acquaintance was, so to speak, love at first sight.

tempt, not only for the day, but for those who are so intolerant as to wish to force others into the same observances they follow. We are opposed to all Sunday laws, because they are an infringement upon the rights and religious rights of the citizen. — *The Texas Spiritualist*.

✽ *The Bawmer of Light*, the oldest and ablest Spiritualistic paper published in the world, has entered upon its XLVth volume, the latter half of the twenty-third year. Its contributors are drawn from the ablest writers of the day, and its editing is the complete and judicious work of its class. It is published by Colby & Rich, Montgomery Place, Boston, and edited by Luther Colby, the

4 9

100

10

The following poem originally appeared in the *Banner of Light* many years ago, and is re-printed by special request:

A SPIRIT-POEM.

BY R. E. DYER (MEDIUM).

A strange, sweet impulse moved me,
And a tender heart chord drew me,
O'er the mountains and valleys of my blessed spirit-land,
Till, sweet lady, I am near you,
And in spirit land would hear you,
Tell me why you caused my footsteps from their love
To lead to roam.

Oh, you blessed, bright immortal,
Spoke you to my humble mortal
At the cry of my heart sent forth upon the
empty air?

Know you, then, my grief and anguish,
How I pine and weep and languish,
How I sink deep and deeper in a sea of wild
despair?

Oh, sweet lady, 'tis my mission
To leave no heart in despair,
And become some one's guardian in its hour of
sorrow.

I have seen the broken-hearted
Through my eyes, and I have seen
And I love, all o'er the earth, lone, weary, wandering
souls to feed.

I have seen your earthly trials,
All your noble self denials,
And the pleading, anxious soul-glance that your spirit
sent above.

Then I stood all calm beside you,
With my strong right hand to guide you,
And to point you to a future, gleaming bright with
hope and love.

I have wooed you in the twilight,
And beneath the calm, sweet starlight,
But your eyes were shut from seeing, and you could
not hear my voice.

Then you smiled upon another,
All unworthy name of lover,
While I stood all sad and helpless, and in wisdom
mourned your choice.

Then I said, Oh, loved and dearest,
Your heart is mine, it is nearest,
Though another claims your being, and the dark world
shut you in.

Yet when wrong and error o'ertake you,
When you are misled, and you forsake you,
I will fold you to my bosom, where your home for aye
has been.

Far away mid mountain shadows,
Where the light and shadow dailies,
Where the music of the dove-note mingles with the
hum of bees.

Where the balm of fruits and flowers,
Which the breeze blows from the howers,
Greet the faintest, faintest spirit, and each sense
with rapture thrills.

There, mid opalescent glory,
Far transcending fairy story,
Stands a lofty gem-wrought palace, built by arts the
angels know.

Built of good, and caught while flowing
From the heart with love-light glowing,
Carried by the angel builders to adorn our heavenly
home.

There for you I long have waited,
With a heart by joy elated,
Dreaming over of the blessing that my soul shall find
in thee.

Singling of that blessed union,
Of the sweets of heart-communion,
Love and Wisdom ever wedded in that grand, harmonious
clime.

Spiritual Phenomena.

A MATERIALIZING SEANCE.

To the Editor of the *Banner of Light*:

In furtherance of truth and the good of the cause, we take pleasure in submitting to your readers the following explicit account of our experience with Mr. Harry Bastian, medium for materialization, here in the coal district of Pennsylvania, the guest of Mr. Daniel Howell, President of the Merchant's and Mechanic's Bank of this city. Mr. Bastian remained here eight days, giving seven sances at the house of his host. For general excellence in the way of manifestations and test conditions they surpassed all sances heretofore given in Scranton. Similar in character, each sance exhibited some new development of spirit power, and gave to the varied sitters, each evening, some additional proof of the reality of the phenomena. In the dark circle, the usual manifestations of spirit hands touching the sitters, passing various articles around, and spirit voices addressing and conversing with their friends, giving names and test descriptions satisfactory to all present, occurred.

In the light sances, Mr. Bastian, after submitting his person to a close examination at the hands of a Committee, cheerfully allowed himself to be enclosed in a wire gauze partition, which looked on the further side from him, shutting him from the outer door of the cabinet, completely precluding all possibility of his appearing as the spirit. Under such test conditions and in a good light, from five to nine different forms of both sexes were seen, the most of whom, if not all, were recognized as friends of the sitters. Appearing as those materialized forms did, under test conditions, in the room of a private house belonging to a gentleman above suspicion, the power of spirits to take on matter and become palpable to the senses through the organism of Mr. Bastian was fully and completely demonstrated. At the last sance a female form appeared at the door, and in full view of all the sitters commenced to dematerialize, slowly sinking to the floor until not a vestige was left; in about two minutes she began to materialize from the same spot, and on reaching full height bowed to the circle and disappeared through the door.

E. M. BISHOP.

We the undersigned witnessed the above described sances, and hereby certify to the correctness of the account:

MR. AND MRS. DANIEL HOWELL.
MR. AND MRS. E. M. BISHOP.
MR. AND MRS. A. ROSENKRANS.
MR. AND MRS. JAMES COMPTON.
MR. E. WILLIAMS.

And a number of others.
Hyde Park, Pa., Nov. 14th, 1879.

A SPIRITUAL SEANCE AT EAST MILTON, MASS.

To the Editor of the *Banner of Light*:

Allow me to give a brief account of a sance held last Friday evening at the residence of J. Wesley Martin, East Milton, Mass., the medium being Joseph D. Stiles, one of the oldest and best mediums who has appeared in the history of the Modern Dispensation.

There were fourteen persons present. Mr. Stiles gave a short, comprehensive and interesting discourse, illustrating the Spiritual Philosophy relative to earth and spirit spheres; after which an Indian, giving his name as "Swift Arrow," took possession of his organism, making him unconscious (so said), and in one hour he gave more than one hundred names of spirit relatives and friends of those present—some persons receiving more than twenty names of their spirit-relatives. The Indian did not cite names at haphazard, of public persons, but of spirits mostly who had resided while on the earth-plane in that vicinity. In some cases spirits came who resided in Bolton, Mass., and several towns in New Hampshire, but in all cases they were acquaintances of persons in the sance, and I think all were recognized. Not only the first name was given, but the full name, and middle one, if there was one, also the occupation, and where living while here, and whether children or advanced in years in this earth-life.

It was considered most remarkable. The skeptics present were astonished, as they were in most cases entire strangers to the medium, and he almost a stranger in the town, he having been in the place but a few hours some two years previous.

I was, some twenty years ago, present at one of his

sances at the residence of Mrs. Essentien, a well-known medium in Boston at that time, but now in spirit-life, and I have always remembered his peculiar gift of improvising in poetry communications to persons, which seemed to be adapted to those receiving them. Since that time I have occasionally read of him and his work in the *Banner of Light*, but have not met him until the sance in question.

I will here give the experience of Edward H. Adams, one of the persons in the sance. He until recently looked upon the doctrine of Spiritualism with derision. He had no proof that the identity of the spirit survived the dissolution of the material body. He was late in coming to the sance, and was not introduced to Mr. Stiles, but his friends and relatives put in their appearance in overwhelming numbers. One of his ancestors who had lived in that vicinity one hundred and fifty years ago gave his full name. After the sance, I conversed with him, and he seemed greatly interested with what he had received that evening, and then stated what was given through Mrs. Cushman a few evenings previous at same place. A spirit came and gave his name as John Pierce, and said to him, "You changed the state of things; I thank him for the same. It seems that Mr. John Pierce had been in the spirit-life forty-two years, and when he passed on his property was about to take a channel that was not legitimate; the administrator had been appointed, and all was being settled, but not satisfactorily to some of the family. Mr. Adams one day asked the privilege of examining the old papers of Mr. Pierce, and to his surprise and others, he found a deed that had existed for some forty-five years, and never had been recorded. He took it and recorded it, and then went to the Judge, and had his previous action annulled, and the rightful owner came into possession of property that has been worth \$20,000 since.

I am aware that mediums work in their own sphere; there is need of all kinds, with diversified gifts, to convince the public of immortality; but why it is that Mr. Stiles—a sensitive, who will not speak of his work, and those knowing it where he has labored of late do not have the courage to speak of it to even friends—is allowed to remain in the quiet town of Weymouth, is beyond my comprehension. I was thinking, while at this sance, if any person who is on the plane of receiving full names of spirit-relatives had been present, and had witnessed what I did on the evening in question, they would have said, "I am satisfied; I never will ask for full names again, but will now investigate the law and philosophy of the subject." Mr. Stiles should be in a city, where his talent can be utilized and be allowed to get more than a small pittance for the time spent in the cause.

Mr. Stiles gives names of spirits (after his lectures) who are present, and it proves quite convincing to skeptics, and even the established Spiritualists are pleased to have their friends present their names through strangers. Such mediums make good mistakes to go forth in the towns that have heard much of Spiritualism but know nothing of proofs.

Boston, Nov. 24th. A. S. HAYWARD.

Children's Lyceums.

Cleveland, O.

To the Editor of the *Banner of Light*:

The appended is an essay on the Children's Progressive Lyceum, by Master Wilkenson, which took the first prize in the late contest in our Lyceum. In the contest for most mottoes the prize was taken by Miss Bertha Smith, she repeating by heart one hundred and one.

THOS. LEES.

OUR LYCEUM.

The Lyceum movement is founded on love, and a Lyceum, to prosper, must obey the mandates of that divine virtue.

The principal impediment in the way of the Lyceum's prosperity is the lack of interest manifested by the Spiritualists and Liberalists throughout the city.

A great part of the attendants at the several churches, were they willing to admit it, and not be afraid of their belief, are very much inclined toward the so-called Spiritualism, and many of the children who go to the Sunday schools, were they given their choice, would prefer going to the Lyceum and joining in its exercises.

Out of the ten thousand liberal-minded persons who reside in the city of Cleveland, but very few allow their children to come to the Lyceum, where the mind is improved by ennobling lessons, and the body is strengthened by the healthy and life-giving exercises, the cathestics and marching.

The music, with which the Lyceum is well provided, produces such harmony in the soul of the listener that it brightens and lifts up the mind of the individual and makes him indeed "a little better than the angels."

It seems that in as large and populous a city as Cleveland a large and prosperous Lyceum might be sustained. As it is now the Lyceum is left to the charge of a few good workers, who, by their own individual exertions, are keeping it up to its present standard of excellence. All honor be given to those few, who are not ashamed of their faith, and who dare to stand forth as believers in the grand and glorious truths of Spiritualism!

What is the significance of the word? It means that the dead live; that they return to this world, and that they can and do make their presence manifest to those in the form. Why do people persist in groping in darkness when the light would dawn upon their minds were they but willing to allow it?

MASTER MAYNOR WILKINSON.

Age 15, Excelsior Group, C. P. L.

Dedication of Merrick Hall.

To the Editor of the *Banner of Light*:

It affords us great satisfaction to inform you and the readers of your paper that Mrs. Minerva Merrick, a most worthy lady of this city, has erected, unaided by others, a substantial and beautiful hall, which was dedicated to Spiritualism by Bro. A. J. Fishback of St. Louis, Nov. 23d, 1879. A large audience was present, and gave their respectful attention to the imposing exercises. Mr. Fishback's dedication sermon, entitled "Spiritualism the Hope of the World," was sound and practical, and gave entire satisfaction. After which, the audience rising to their feet, he pronounced the following declaration, closing the exercises with an appropriate prayer:

DECLARATION.

Friends: This magnificent and beautiful hall having been conceived and erected wholly by the unaided efforts of our worthy and philanthropic sister, Mrs. Minerva Merrick, as a befitting memorial to her beloved departed husband, Mrs. Merrick, M. D., and also as a generous heritage bequeathed to the high and noble cause of Modern Spiritualism and Humanitarian Religion, we deem it therefore eminently proper and right to dedicate this temple to Divine Fellowship and Communion with the spiritual world; to all the holy uses of divine love and divine wisdom among men; especially to the sacred cause of Liberty, Truth and Justice, and the physical, moral, and spiritual improvement of the race.

For such dedication we are now assembled, and with gratitude to God, the Father and Mother of all, who, with ministering spirits, has signally blessed our devoted sister in the accomplishment of this noble undertaking, we consecrate this edifice to philanthropy, to patriotism, to truth and liberty, and to communion with God and the angel world. We dedicate it for lectures and sermons on science, art, literature, philosophy and religion. We dedicate it to the sublime truths of the Fatherhood of God and the Brotherhood of man; to the eternal progression of all souls; to the destruction of vice, crime and death; to overcoming of evil with good, hate with love, and ignorance with knowledge; to the redemption of the human race from the material and the physical, and to the attainment of peace on earth and good will to men.

And as the dedication of this structure will prove a full and complete consecration, and as the sacrifices, we call upon you all to dedicate yourselves anew to self-culture, self-discipline and self-improvement, and to the service of truth and humanity, which is the true service of God. Remember that immortality is our birthright, the universe our heritage, all souls our brethren, and that our religion is, "Do good."

Then let us consecrate ourselves to righteousness, temperance, and purity, and let us endeavor to be the beautiful colors of the rainbow glorying the falling raindrops, so may the cardinal virtues of industry and good, purity and idleness, faith and charity, gloryify us, one and all. Amen.

MERRICK HALL is a brick building, 30 feet wide by 100 feet deep, with shingled roof and galvanized iron trimmings. The basement is of stone, divided into one large room 25 feet by 50 feet, and two small ones about

12 feet by 18 feet each, designed for circle rooms, etc.; there is also a kitchen and pantry to be used in case of social entertainments. The main entrance to basement is 6 feet wide by 11 feet high, opening into a large vestibule, and from there to the large room and kitchen; there is also a small entrance to the kitchen. This basement stands about 2 1/2 feet above the sidewalk, making the light and ventilation good. The walls and ceilings are finished white, the wood-work is plain and painted a light drab, the windows of the basement and main hall are glazed with a neat, small-figured uncolored glass.

The main hall is 28 feet wide by 12 long and 25 feet high, the walls and ceiling are sand finished, the ceiling is arched and has two white plaster cornices around it, and three white plaster cornice pieces; the plain part of the ceiling is tinted a light blue; the arched part a darker blue, the side walls a bluish drab; the wood-work is plain, and painted the same color as the basement. The front entrance to the hall is 7 1/2 feet wide by 15 feet high, entering into a vestibule and from there to the auditorium. There is also a small side entrance, 4 feet wide.

The stage is 13 feet wide by 20 feet deep. It is finished with white plaster cornices, and is raised and arched, and stands about 2 1/2 feet above the floor. There are also four small rooms in the building, one at each side of the front vestibule and one at each side of the stage, the entrance to the stage being from the rooms at either side.

The entire structure is a plain, neat and substantial one, entirely suitable for the purpose for which it was erected. Suffice it to say that our meeting was a grand success, inspiring us with bright hopes for the future.

Yours truly,

WILLIAM BROWN.

Quincy, Ill., Nov. 25th, 1879.

Maine—Waldo County Spiritualists' Association.

To the Editor of the *Banner of Light*:

The Spiritualists held a meeting at the meeting-house, Swanville, on Sunday afternoon, Nov. 24, for the purpose of discussing the subject of organization. A committee of five was appointed to frame a constitution and to lay it before the association at a future meeting. The committee met on Saturday afternoon, Nov. 23d, for preparation.

On Sunday afternoon, Nov. 24th, at a meeting for the purpose of organizing, the Chairman of the Committee presented the following constitution, signed by the committee present—Geo. C. White, Sandy Point, Chairman; Mrs. Mary Ford, Belfast; J. E. Jordan, Stockholm; Jennie L. Stevens, Belfast; after which, being thoroughly reviewed and discussed, it was adopted:

CONSTITUTION.

Art. 1. This Association shall be known as the Waldo County Spiritualists' Association.

Art. 2. This Association endorses the intercommunication between persons inhabiting the physical form and those who have passed through the change called death.

Art. 3. All persons, irrespective of sex, race, condition or nationality, who favor its objects, shall be accepted as members of this Association and entitled to a voice and vote in its meetings; and that no one may be expelled from the Association, or that the minority shall be recorded whenever requested.

Art. 4. Its officers shall be elected annually, and consist of a President, Vice-Presidents, Secretaries, Treasurer, Auditor, and an Executive Committee of not less than five or over twelve members.

Art. 5. The Executive Committee shall have power to equal their own by-laws, fill any vacancy in their body, or in the offices of Secretary and Treasurer, employ agents and publishers, direct the Treasurer in the application of all moneys, and call special meetings of the Association. They shall arrange for general meetings, and for the holding of the Association, and prescribe the rules for the conduct thereof; make an annual report of their doings of the expenditures and funds of the Association, and adopt the most energetic measures in their power to advance its objects.

Art. 6. The annual meeting of the Association shall be held at such time and place as the Executive Committee may direct, and the President of the Association shall be presented, the annual report read, appropriate addresses delivered, and other business transacted as may be deemed expedient.

Art. 7. All Associations within the county, having the same principles and purposes, may become auxiliary to this Association, and their members shall be entitled to equally represent in its meetings. Its public conventions or meetings shall allow freedom of criticism and dissent, and respect diversities of opinion as tending to the discovery and advancement of truth.

Art. 8. This Association may be amended at any regular meeting of the Association by the vote of two-thirds of the members present, provided the changes be made by the affirmative vote of the Association in regular session, or to the Executive Committee.

Art. 9. Since this Association is strictly voluntary, no tax will ever be assessed, and members are free to withdraw at pleasure; but members and officers shall be held responsible for all bills of their own contract, and to those who may be held responsible for the same. Those desiring to join can send names to the Treasurer. Those desiring to form local societies within the county auxiliary to or independent of this Association, shall be assisted in doing so by addressing one of the Secretaries or the Executive Committee.

The following named officers were elected for the ensuing year: President, Albert T. Stevens, Belfast; Vice-Presidents, Josiah A. Larrabee, Swanville; Mrs. Amanda M. Larrabee, Searsport; Mrs. Ella Clifford, Prospect; Secretaries, Jennie L. Stevens, Belfast; Mrs. Amanda S. Cunningham, Searsport; Treasurer, Josiah A. Larrabee, Stockholm; Auditor, Dr. Byron Merrill, Belfast. Executive Committee, Geo. C. White, Sandy Point, (Chairman) Mrs. Mary Ford, Belfast; Josiah A. Larrabee, Swanville; Mrs. Amanda M. Larrabee, Searsport; J. V. Stewart, Belfast.

The meeting then adjourned to meet in the same place on Sunday forenoon, Dec. 15th, to hold all day.

Geo. C. WHITE.

Spiritualists and Spiritualism in America.

Mr. and Mrs. Tebb, who have been on a visit to the United States, have returned to their home in London, after three months' absence. They speak with warmth of the kindness they everywhere experienced, and the pleasure afforded them in meeting with old and valued friends, and renewing acquaintance with others whose names have long been familiar to them as exponents and advocates of Spiritualism.

In New York City they met Dr. Alexander Wilder and Prof. James Wood, whose writings in the *Banner of Light* have recently interested so many readers. In Boston they were hospitably entertained by Mr. and Mrs. E. J. Sargent; they also met Mr. Robert Cooper, formerly of Eastbourne, who established the first Spiritualist journal in the metropolis, and at whose expense many of the first spiritual institutions in London were founded and supported; Mr. Luther Colby and Mr. Rich of the *Banner*; Mr. Dole, the able secretary of an association established for the spread of spiritual and other liberal literature; the mediums, Miss Lizzie Doten, Mrs. Thayer, and Mr. Powell; the veteran Spiritualist and philosopher, John M. Spear, still actively engaged in useful work for the alleviation of suffering humanity, and Mrs. Caroline Spear. Elsewhere they had the pleasure of making the acquaintance of Judge Bullard, and Mr. and Mrs. Horn, of Saratoga; Judge Martin, of Washington; and the venerable and energetic Adin Ballou, of Hopkinton, Massachusetts, the founder of the Hopedale community, and the author of one of the earliest works on Spiritualism, who is now the minister of the Liberal Church at Hopedale; Mr. B. J. Butts, a well-known lecturer and editor; and Mr. W. S. Apple, the leader of the seceders from the Mormon Church in Utah, and the founder of the Liberal Institute of Salt Lake City, all Spiritualists.

When staying at a friend's house in Newark, New Jersey, Mr. and Mrs. Tebb received a visit from the author of "Nature's Divine Revelations," Mr. Andrew Jackson Davis, who has been compelled, owing to a physical ailment, to retire from active public work for some time; but Mr. Tebb reports that Mr. Davis has now recovered his health, and had just arranged for the delivery of a course of lectures in New York, when Mr. Tebb left that city.

When in Boston the Spiritualists were introduced to Mr. and Mrs. Montgomery Place, which they were reluctantly obliged to decline. Mr. Tebb has been greatly impressed with the signs of material progress made in the United States since his previous visit in 1871. With regard to the advance of Spiritualism in England, Mr. Tebb has been greatly disappointed, though the present is no doubt a transitional state out of which a revival into a higher development of the movement may be expected.—*Spiritual Notes*, London, Eng.

CONSISTENCY.

Yes, sing your eulogies, boast of your home divine,
And shout at him who has been your guest,
Him who has dwelt in your midst, and who has
Aimed, say you, yet the sun will shine
On his solid base, and blooming sprays entwine
The vine of your joy and the path of his will,
While you the people of your state,
And soul at his link vis-age and low white,
I know that his is not the speaking eye.
The ready tongue, the generous gifted hand;
Yet not by such things should we be judged
By you, whose church spires point toward the sky,
But who mean souls in base rebellion stand
Against the clarity of your body and soul.

—THOMAS S. COLBY.

Onset Bay Grove.

The Directors of the Onset Bay Grove Association, at their meeting held at the Sherman House in Boston on the 4th of November, voted to build five more cottages at the Grove at once. The contract has been awarded to S. A. Griffin of Haverhill, Mass.

Cottage building continues good at this summer resort. William C. Carter of Fitchburg has been at the Grove eight months with a full complement of help, and has contracts on hand that will keep his full force at work until New Year's. He has just completed a fine cottage for Mr. N. P. Howard of Foxboro, on Lot No. 11 South Boulevard, and is now at work on another for Dr. E. A. Pratt of Milford, Mass., on Lot No. 12 Ocean Avenue.

Mrs. Henrietta Bullock of Holliston, Mass., has contracted for one of those beautiful cottage houses to be built on her double lot, extending from South Boulevard to West Central Avenue, including Lots Nos. 25 and 26. Mr. Porter of Brockton has the contract.

There has been a steady, healthy growth at this summer resort for the three years since it was opened, and has more than met the expectation of the Association, in lots sold to actual and permanent settlers, who feel a lively interest for the welfare of a permanent spiritual home.

THE MODERN BETHESDA, OR THE GIFT OF HEALING BY SPIRITUALITY. Being some account of the Life and Labors of Dr. J. R. Newton, Healer of the Sick, and of the Nature and Sources of the Healing Power, and the conditions of its exercise. By A. E. Newton. New York: Newton Publishing Co. Price by mail, \$2.00.

We have in this book a work of three hundred and twenty octavo pages, handsomely printed and bound, and containing a fine steel portrait of Dr. Newton. It is well illustrated with care by A. E. Newton, author of "The Better Way." We believe no one can read it without being convinced of the honesty and sincerity of the author, and the mass of evidence from some of the highest sources is very great, that under proper conditions many very many diseases are curable by the use of the healing power. We have not space to go into a long review of the work. Indeed it does not permit of that. It must be read to be understood. Many will no doubt cry out "humbug," but the honest, candid investigator will never do this. We heartily commend the work to all interested in the subject of healing by spiritual means. Dr. Newton.—*Herald of Health*, for November.

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y. Society of Spiritualists meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 2 P. M. and 7 P. M. Mr. Charles R. Miller, President; Benjamin L. French, Secretary; and William C. Carter, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

EVERLY, MASS. The Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. Mr. Gustavus Thayer, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

CHICAGO, ILL. The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Fifth and Monroe streets, every Sunday at 10 A. M. and 7 P. M. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

CLEVELAND, OHIO. The Children's Progressive Lyceum meets every Sunday at 10 A. M. and 2 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

NEW YORK CITY. The Society of Progressive Spiritualists holds meetings every Sunday in Tremont Hall, on Broadway, between 23d and 24th Street, at 10 A. M. and 7 P. M. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

INDIANAPOLIS, IND. The First Society of Spiritualists meets every Sunday at 10 A. M. and 7 P. M. in East Market Street, between 2d and 3d Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

LYNN, MASS. The Society of Progressive Spiritualists holds meetings every Sunday in Tremont Hall, on Broadway, between 23d and 24th Street, at 10 A. M. and 7 P. M. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

PHILADELPHIA, PA. The Keystone Association holds meetings every Sunday at 10 A. M. and 7 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

ROCHESTER, N. Y. Spiritualists hold meetings in the Academy of Music, 10 State Street, every Sunday at 10 A. M. and 7 P. M. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

SPRINGFIELD, MASS. The Free Religious Society holds meetings every Sunday at 10 A. M. and 7 P. M. in East 10th Street, between 14th and 15th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

SAN FRANCISCO, CAL. The First Spiritual Union holds meetings every Sunday at 10 A. M. and 7 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

SANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at 10 A. M. and 7 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

VERMONT, N. H. Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

WORCESTER, MASS. Meetings are held at St. George's Hall, 200 West 12th Street, every Sunday at 10 A. M. and 7 P. M. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

British National Association of Spiritualists.

PRESIDENT—ALEXANDER VALDER, Esq., 10, St. James's Place, London. SECRETARY—J. R. Newton, Esq., 10, St. James's Place, London. TREASURER—J. R. Newton, Esq., 10, St. James's Place, London. The Association was formed in 1871, and has since that time been steadily increasing in numbers and influence. It has a large and active membership, and its objects are to promote the study and practice of Spiritualism, and to disseminate the truths of the doctrine among the people.

There has been a steady, healthy growth at this summer resort for the three years since it was opened, and has more than met the expectation of the Association, in lots sold to actual and permanent settlers, who feel a lively interest for the welfare of a permanent spiritual home.

THE MODERN BETHESDA, OR THE GIFT OF HEALING BY SPIRITUALITY. Being some account of the Life and Labors of Dr. J. R. Newton, Healer of the Sick, and of the Nature and Sources of the Healing Power, and the conditions of its exercise. By A. E. Newton. New York: Newton Publishing Co. Price by mail, \$2.00.

We have in this book a work of three hundred and twenty octavo pages, handsomely printed and bound, and containing a fine steel portrait of Dr. Newton. It is well illustrated with care by A. E. Newton, author of "The Better Way." We believe no one can read it without being convinced of the honesty and sincerity of the author, and the mass of evidence from some of the highest sources is very great, that under proper conditions many very many diseases are curable by the use of the healing power. We have not space to go into a long review of the work. Indeed it does not permit of that. It must be read to be understood. Many will no doubt cry out "humbug," but the honest, candid investigator will never do this. We heartily commend the work to all interested in the subject of healing by spiritual means. Dr. Newton.—*Herald of Health*, for November.

SPRINGS, N. H. Spiritualists hold meetings every Sunday at 10 A. M. and 7 P. M. in Hall's Hall, 200 West 12th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer.

SPRINGFIELD, MASS. The Free Religious Society holds meetings every Sunday at 10 A. M. and 7 P. M. in East 10th Street, between 14th and 15th Street. Mr. J. R. Newton, President; Dr. J. R. Newton, Secretary; and Mrs. J. R. Newton, Treasurer. Children's Progressive Lyceum meets at the Brooklyn Spiritualist Association, 100 West 12th Street, every Sunday, at 10 A. M. and 2 P. M. Mr. J. R. Newton, Chairman; Mrs. J. R. Newton, Secretary; and Mrs. J. R. Newton

TO BOOK-PURCHASERS.
The following is a list of the books published by the
Banner of Light Bookstore, No. 9 Montgomery Place, Boston.
The books are published by the
Banner of Light Bookstore, No. 9 Montgomery Place, Boston.
The books are published by the
Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

SPECIAL NOTICES.
The following are the names of the persons who have
contributed to the Banner of Light, No. 9 Montgomery Place, Boston.
The names are published by the
Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 6, 1879.

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 Montgomery Place, corner of Province Street, Lower Floor.

WHOLESALE AND RETAIL AGENTS.
THE NEW-ENGLAND NEWS COMPANY,
14 South Street, Boston.

THE AMERICAN NEWS COMPANY.
101 N. 4th Street, New York.

CORBY & RICH.
101 N. 4th Street, New York.

THE BANNER OF LIGHT BOOKSTORE.
No. 9 Montgomery Place, Boston.

THE BANNER OF LIGHT BOOKSTORE.
No. 9 Montgomery Place, Boston.

The Sunday Question, and How to Settle It.

We have just received a new book, bearing the title, "The Sunday Question, and How to Settle It," by W. J. C. Smith, of London. It is a book of 100 pages, and is published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is a book of 100 pages, and is published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Insane Asylum Business.

The State of Massachusetts has a large insane asylum, and it is a business of the State to maintain it. The State of Massachusetts has a large insane asylum, and it is a business of the State to maintain it. The State of Massachusetts has a large insane asylum, and it is a business of the State to maintain it.

The Modern Bethesda.

The Modern Bethesda is a new book, published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is a book of 100 pages, and is published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is a book of 100 pages, and is published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Paine Celebration.

The Paine Celebration will be held at the Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Eliza Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill.

The Paine Celebration.

The Paine Celebration will be held at the Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Eliza Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill.

The Paine Celebration.

The Paine Celebration will be held at the Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Eliza Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill.

The Paine Celebration.

The Paine Celebration will be held at the Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Eliza Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill.

The Late Eben H. Phillips.

Eben H. Phillips died in Boston, Wednesday, Nov. 20th, 1879. His age at the time of his death was 71 years, 1 month and 11 days. He was born in Lynn, Nov. 9th, 1808. He had been twice married. He leaves a widow and six sons, one of whom is married, one brother and three sisters survive him. Mr. Phillips was a cordial, genial man, a great reader and an admirer of the poets. He was a great reader and an admirer of the poets. He was a great reader and an admirer of the poets.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

The Editor-at-Large Project.

Below will be found the names of the persons who have contributed to the Banner of Light, No. 9 Montgomery Place, Boston. The names are published by the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

Parker Memorial Hall.

On Sunday last Mrs. R. Shepard, of Minnesota, closed her present engagement with the society of Spiritualists, and returned to her home in Minnesota. She had been in Boston for several weeks, and had been very successful in her work.

The Medical Law in California.

Before this issue of the Banner of Light reaches the Pacific slope, a number of our subscribers in California will receive through the mail copies of a petition addressed to the honorable members of the Senate and House of Representatives of that State, and prepared under the auspices of A. S. Hudson, M. D., of Stockton, wherein is expressed a strong protest against what we of Massachusetts are wont to call the "Doctors' Plot Law."

Such a statute was passed by the legislature of the Golden State in 1876, by a sort of "snap-judgment" action of the law-makers near the closing hours of the session; and since its enactment it has been used wherever this kind of proscriptive policy has been introduced—working nothing but evil, and that continually, throughout the Commonwealth.

Dr. Hudson, and others, propose to discover the state of public opinion in California concerning this odious enactment, and the necessity of its repeal, and hence the petition of which we speak. Circulate the documents, friends—you who receive them—among your kindred, neighbors, and townsmen, and at an early moment as possible certainly by Jan. 10th, 1880 forward these petitions with such signatures as you can obtain to the address thereon printed, viz., "P. O. Box No. 321, Stockton, Cal."

The reader will learn, by perusal of the translations from our foreign spiritualistic exchanges on another page, that the spiritual phenomena are rapidly increasing in the Old World. Thus the grand work of enlightenment goes bravely on. Direct spirit-communication is a fact too patent to the world to-day to be blotted out by the specious pleadings, however gilded by flowery rhetoric, of open enemies or enemies in disguise. The blessed, divine gift of mediumship cannot, will not be ignored. It is the cornerstone of the spiritual edifice, from whence in due time shall arise a mighty fabric at whose shrine all nations will worship in the bonds of peace and love.

Mind and Matter for Nov. 24th comes to us with marked improvements which will without doubt be appreciated—as they certainly deserve to be—by its readers. Its editor and proprietor, Jona. M. Roberts, has enlarged his paper more than one-sixth of its original size, made of it an eight instead of a four page publication, and has given it an entire new dress as to type. *Mind and Matter* thus starts out upon its second volume with good auguries for future success. In justice to Mr. Roberts and Dr. Mansfield we will state that the Doctor has very ably aided his mediumistic services in aid of *Mind and Matter*, as set forth in his card contained in our issue of Nov. 23d.

A gentleman from Utica, N. Y., visiting this city recently on professional business—a Free Mason—called at the residence of Mrs. Susan N. White, the excellent trance-medium, for a sitting. The occasion was one of uncommon interest. Several Oriental spirits communicated to him, giving him, as he said, unmistakable evidence of their identity as members of the ancient order of Free Masonry. Several spirits, in full Masonic regalia, were critically described by the medium.

A correspondent in England writes us Nov. 15th: "Let me trust that your health is good, and that in spite of the multifarious duties of your onerous station, life is flowing smoothly and harmoniously around you? I can well imagine there are many things to vex your soul, but in the consciousness of angel help, the regards of all true Spiritualists, and the great esteem all workers hold you in, may you find solace and consolation for the rude attacks the ignorant and unspiritual may make upon you."

"The Orphans' Rescue," engraved on steel; "The Homeward," illustrative of Gray's Elegy; and "The Dawning Light," a beautiful and impressive picture, representing the birthplace of Modern Spiritualism—are offered as premiums to new subscribers and old subscribers renewing their subscriptions of *Mind and Matter*, published in Philadelphia. Also Dr. J. Wm. Van Namee offers a premium of a copy of his volume of Poems to all who will raise a club of three subscribers. "Circulate the documents."

A correspondent writes us from Haverhill, Mass., that "A new interest appears to have been awakened in this city in reference to Spiritualism, in part by the observance of the phenomena occurring in the presence of Mrs. Pickering and Mr. Powell. For the first time in months public services were held last Sunday (Nov. 24th) at Apollo Hall, Mrs. Sherman being the inspirational speaker. These meetings are to be continued. There are also accounts of the appearance of a new materializing medium here, who is quite rapidly developing."

Moses Hall & Co., 330 Somerville avenue, Somerville, Mass., announce that they, on or about January 1st, 1880, will issue a weekly quarto paper of forty columns, for the purpose of defending the rights of the common people against the encroachments of class legislation. This journal will be called *The Commoner*, and will be printed in Boston, Mass., with new type on good stout paper, and will be afforded to subscribers at the low rate of \$1.50 per year, 75 cents for six months, or 40 cents for three months.

Invalid parties, needing the aid which the delicate touch of the magnetic healer is able to bestow, and desiring to make the acquaintance of one who stands in the forefront of his profession, will do well to consult Dr. Webster, of 81 Montgomery Place, Boston. Dr. Webster has been privileged to accomplish some most wonderful cures since he embarked as an avowed worker, and richly merits the public patronage.

"Spiritualism," writes Wm. Besser, under date of Leipzig, Nov. 11th, "makes great progress here in Germany, and our meetings, which began on the 14th of October (*Verein für Humanistische Philosophie, Leipzig*) last have been attended pretty well."

The Paine Celebration will be held at the Paine Hall, Boston, on the 29th of January next. The Committee of Arrangements consist of Hon. Eliza Wright, Messrs. Seaver, Verity, Ernest Mendum, John A. O'Malley, and G. N. Hill.

The answers to questions propounded at our Free Circle—given by the invisibles through the mediumship of Mr. Coffin—are attracting great attention in different portions of the country.

"Echoes from England" (No. 21), from the pen of our special agent and correspondent in Great Britain, J. J. Morse, will appear in our next number.

Notices of Dr. Eugene Crowell's New Book.

"THE SPIRIT WORLD: ITS INHABITANTS, NATURE AND PHILOSOPHY." This is a beautiful volume from the author of that most admirable and exhaustive compend, "Primitive Christianity and Modern Spiritualism," and fully sustains the author's well earned reputation for originality of thought and plain, earnest expression. His intimate friends have known for some time that he was engaged on a work that he regarded as of great importance, and that he gave a great portion of his time to its perfection. The labor of eight years of observation is condensed in this work, and yet the author regards it as far from complete, and severely more than fragmentary. He has entered such a new, unexplored field that the results of his researches cannot otherwise than startle the reader by their novelty; at times they appear even unbelievable, and doubtless they may have fallen into errors of statement; yet as a whole the vista he has opened into the world of spirit is wonderful and of profound interest. As to the honesty, sincerity and capability of Dr. Crowell, none can doubt. He says in his preface that he fully satisfied himself as to the character of the medium through whom he obtained the communications embodied in this work, and also of the identity of the spirits who claimed to give them.—*Alliance Independent Age*.

Dr. Crowell's New Book.—A few of Doctor Crowell's intimate friends have known for several years that he was making investigations through the mediumship of Dr. Kenney, which he intended to give to the world in due time. The work is now completed and just published in a handsome book. That it will be eagerly sought for is a foregone conclusion, and that it will be the subject of very animated discussion is equally certain.—*R. P. Journal*.

Samuel Bigelow, of Alliance, O., has a card in another column, issued in the name of the Central Committee of the Spiritualist Association of Ohio, which merits the close attention of all our readers residing in that State. Let there be a large attendance during the forthcoming meeting. We are pleased to see that, in the language of the call, "this is to be a Spiritualist Convention." Stand by the colors, friends! Spiritualism is a generous hostess, but we fear sometimes that, as Bro. Bigelow hints, the guests she so kindly welcomes are too prone to claim precedence even over the legitimate ruler of the house herself.

Prof. Adler delivered last Sunday, in Chichester Hall, New York, a ringing discourse on the necessity that public instruction shall be strictly secular. We shall revert more fully to his remarks next week.

"Herbertus's" account of the exercises at the Golden Wedding of Mr. and Mrs. W. S. Barnard, of New York City, will appear in our next issue.

"M. R. S." writes from Springfield, Mass., that "The communication of Lizzie Ostrander-Bless, in the *Banner of Light* of Nov. 23d, is gladly recognized, as desired."

The Countess of Cathness has with her accustomed liberality donated a full edition of her valuable works to all the Spiritualist societies through the Provinces.

Movements of Lecturers and Mediums.

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

E. V. Wilson will speak in New York, before the Second Annual Convention of Spiritualists, meeting in Republican Hall, 55 West 2d street, during the Sundays of December; will hold sittings and parlor meetings in any part of the city, Brooklyn, Jersey City, or Newark; will be in his rooms, 1388 Broadway, on Monday, Tuesday, and Wednesday, for private readings. Address him as above. Home address, Lombard, Dupage County, Ill. Will speak in West Winsted, Conn., on the 10th, 11th, and 12th; in Peterboro', Madison Co., N. Y., on the 17th, 18th, and 19th. Will be at the quarterly meeting of the Vermont State Association of Spiritualists at Waterbury, Vt., Jan. 24, 25, and 26, 1880. Will receive calls within one hundred miles of New York three days in the week.

Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., Nov. 30th. Will speak in Salem, Dec. 7th, and in Andover, Dec. 14th.

Nov. 15th, 16th and 17th, Mrs. Abbie N. Barnham lectured in Rockland, Mass., with good success.

Dr. W. A. Towne has located at 431 Main street, Springfield, Mass., and is meeting with marked success as a magnetic healer.

Capt. H. H. Brown is now lecturing in Springfield, Mass., and a correspondent assures us that "his addresses are full of thought and well expressed."

L. K. Connelley, M. D., purposes soon to return to New York, and thence to go to New Jersey or Delaware. He can be addressed until further notice care Dr. D. J. Stansbury, No. 161 West Twelfth street, New York City, N. Y. Keep him busy, friends, for he is an active and veteran worker.

W. L. Jack, M. D., of Haverhill, Mass., after filling his engagements in Boston will then visit western Massachusetts and Hartford, Ct.; (due notice will be given through the *Banner of Light* as to location and time) after which he hopes to visit Philadelphia for a brief season.

P. C. Mills will speak Sunday, Dec. 7th, at Beverly, Mass., afternoon and evening. Will make engagements the succeeding Sundays in December anywhere within four hours' ride of Boston. Will make engagements in New York or Middle States at the commencement of the year. Address him post office box 206, Peabody, Mass.

Lawrence, Mass.

To the Editor of the Banner of Light: Thinking the friends and laborers in the cause of Spiritualism would like to know how we are progressing in our efforts to hold meetings, we send you the information that there seems to be a great interest among the people of this city to hear and investigate the glorious truths of our philosophy. Mrs. Abby N. Barnham has been speaking for us the past month. She has given great satisfaction, both as a speaker and test-medium. Her tests and readings have been very convincing to the most skeptical. May blessings attend her wherever she may be called to go.

MATTHE L. WILEY,
DR. G. E. SMITH,
A. H. WENSTER.

Lawrence, Mass., Nov. 30th, 1879.

Affairs in Ireland are assuming a threatening aspect. Troops are held in readiness at all the local barracks, to be moved in case of any outbreak. The excitement throughout the whole of Ireland, caused by the recent arrests, continues on the increase. Large meetings have been held in different places, and it is evident that trouble is brewing, and some action must be taken by the English Government to relieve the grievances before the country can be safe from danger of a bloody revolution.

Beliefs are often confounded with opinions, especially when the latter are so strongly held that the holder is willing publicly to declare them. Such a public declaration of opinion, often erroneously called a "profession of faith," is the last and least evidence of a vital belief, since profession without proof is worthless, and there can be no proof of a believing heart but such a conduct of life as makes all other declarations needless.

REPLIES TO QUESTIONS

Questions and Answers

are just the same as they are with material things. In taking your food and making it, in making your windows and opening them, you do not infuse into nature the power to produce nourishment for you; you do not create light and air, neither do you increase the aggregate of existence; but when you make windows and open them, you put yourself intelligently *en rapport* with already existing realities. God's blessings are continually around you; your prayers do not alter the feelings of God toward you, your prayers do not create

Q.—What is your idea of optimism?
A.—That it is, as its name implies, a belief that the present condition is for the present the very best possible condition of things. To be an optimist is to look upon the bright side of life, to believe in the goodness of God, to believe in the final triumph of right. To be an optimist is always to have encouragement in all the transactions of life, always to look with cheer upon your fellow-men, believing they are as good as circumstances will allow. The angels must all be optimists, the demons must all be pessimists.

of God and man, and be allowed to pass without

born. I was forty-four years old; my residence was Brooklyn. I, too, like others, have

honesty has a very busy tongue.
