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The Rostrum.

The Sunday Question, and How to Settle It.

An Inspirational Discourse delivered in Kennedy Hall, Warren street, Boston, Sunday even ing, Nov.9, 1879, through the mediumship of

W. J. COLVILLE.

[Reported expressly for the Banner of Light.]

INVOCATION.

Eternal Spirit, Infinite and all-pervading, thy children gathered here would praise thee with uplifted thought, with devoutest aspiration, with sincerest prayer. Thy temple is all space, thy shrine is every organism, thine altar every heart, thy dwelling every soul. No glided dome or tapering spire, no costly edifice outwrought by magic skill of human artificer dost thou ask at our hands ; no service adoration, no formal deprecation, but the simple tribute of ourselves and all that we are and have, laid upon thine altar as intelligent sacrifice, in a life of purity and loving kind-Not on Sabbath or appointed feast-day alone would we realize thy near presence and rejoice in the tokens of thy constant care, but we would experience a thrill of joy pulsating through our whole being whenever we gaze upon thy works untouched by human hand, or look with admiring eyes upon the results of human genius and art. And in that thrill of pleasure which causes us to rejoice in thy work may we feel the presence of a spiritual magnet unseen by outward eve attracting us to higher spheres, and listen to the echoes of a supernal voice calling us in nature's manifold tones nearer, our God, to thee. When morning's rosy tints illumine the hilitops from whence nocturnal shades but recently have flown; when meridian glory dazzles our eyes with its transcendent brightness; when the last rays of departing light stream from the purple west; when evening shades appear and stars beam forth to shine through all man's hours of slumber: when the empress of the night rides through space in her luminous chariot, reflecting her borrowed rays on earth and sea; when spring with smiling face appears promising the gorgeous hues of summer flowers ; when autumn fruits hang ripe and rich on the bending branches of laden trees; when winter's snowy mantle enwraps the earth in pure and glistening robe; in transports of delight, in lonely hours of sorrow, when prosperity's bright sun streams o'er our head, and also when adverse clouds o'erspread our sky, we would behold thee, and grow strong through lives of nobility and trust. May the cloud of witnesses who hover near, the bright-robed angel throng, make known their presence to each spirit here, and as through the varied scenes of our preliminary experiences we pass, may we be drawn nearer to each other and nearer to a knowl edge of thy wisdom and thy love through obedience gladly rendered to thy law. Though theories pass into oblivion, though empires fall, though human laws are altered, remodeled and repealed, yet thy truth forever abides. Within the holy of holies located within each human breast may we see thy light and rejoice in thy love, and whether praised or condemned by the voice of a multitude, may we develop strength to tread persistently along the spiral pathway which terminates in the eternal sabbath of the soul, where forever active yet forever restful the spirit praises thee forever in loving ministry to those who need assistance and a guiding star. In the service of love and duty, praise and thanksgiving, may we praise thee now and evermore, Amen.

and allegorical history of which has been handed down to posterity in the first five books of the Old Testament. The priests among the Jews, as among the Egyptians, were trained in medical matters frequently, and were many of them competent to perform surgical operations and to prescribe remedies for various ailments and diseases. They studied physiology before undertaking to discharge the duties of the priestly office, the special duties of these functionaries being to act as doctors of medicine as well as to fill the sphere of doctors of divinity, lawyers and judges. The priests were educated, the people uneducated and frequently turbulent; and hence whenever the priests knew that a demand of the age necessitated the passing of a law, they passed the law and added the threat of severe penalty as the portion of the disobedient. These old Jewish laws were very wise and good. Only the unlearned and bombastic in the present age condemn the laws of olden time; but the condition of society having changed amazingly since the Jews were a powerful nation, the laws they needed we do not now reoulre-the threats and penalties and enforcements so necessary then, are impertinent and out of place in this age in an enlightened community.

thing of the state of the times, a somewhat mythical |

To come directly to the point of Sabbath observance We contend that the necessities of human nature make an imperative demand upon us to rest one day in every seven, for our intellectual and physical well being. Man, in common with every animal, needs periodical food, sleep and refreshment, and to neglect to pay attention to these demands of our being is to break a law of God. In the days of the French Revolution men ried to do away with the Sabbath altogether, but soon found that they must observe it, as human beings were taken ill, horses and cattle died from overwork, and it was clearly demonstrated to every reflective mind that the Sabbath was not the outgrowth of man's superstition, but of man's common sense. It is rational to keep one day out of seven sacred to rest and recreation, and, in what do rest and recreation really consist but in change of occupation? Idleness brings no repose, but only torture and mental toil to a being of active temperament ; to lie in bed all day on a Sunday, or on any other day in the week, would tend to make any healthy, strong person weak and unhealthy; to fold the hands in listless indolence is not to rest. Usually, if you have cares, they are at such a time more obtrusive than ever ; if you have difficulty in correctly making up your books and balancing your accounts, columns of figures and invoices, ledgers and day-books rise up before you in the air, and dance before your eyes in mocking derision of your would be rest; but if the mind'is rested by a different direction of energy, and the body, by its members working in a different way to the manner in which they usually work, by calling forth into active exercise a set of faculties usually dormant, the over-strained organs and muscles have time to recuperate and regain a fresh supply of vitality.

To think for one moment that God requires one day out of every seven set apart for his own glory is a fastexploding fallacy. If God takes one day out of the week has the devil a right to six, or can man do what he likes with them? Every day is God's, and every day is man's. God is worshiped when man is benefited; God is slighted when human interests are not properly looked after. To-day we can appeal to man's reason and moral sense in many instances, but the spect as we are : they had, to show their power or the few ruling men in a community would ride over a nation's interest. The moneyed, class, the capitalists, the slave-holders, if there had been no Sabbath law would have forced their servants and vassals to toll unremittingly year in and year out. The Sabbath law was a wise institution, a looking after the needs of the working people, a philanthropic scheme set in operation by the friends of the people, not of the privileged class only. Superstition, undoubtedly, had much to do with the methods of keeping the Sabbath, but far away behind superstition we behold science on her calm throne nodding approval when all work is put aside on a Friday evening. · You who toil for your daily bread know full well how delighted you are when you go home at the end of the week and know you have a whole day before you on the morrow wherein you need not toll for your living. You do not question as to who instituted the Sabbath you know it is a wise institution, and that its observunce is conducive to your comfort, health and prosperity. In the olden times if restrictions had been put on the people, they, feeling a liberty to do just as they liked on the Sabbath, would in multitudes of instances ave devoted the day to unlawful pleasures-to drinking, fighting, and a host of other disorderly occupations, thereby seriously injuring themselves and causng harm and annoyance to their neighbors. To go to the temple, the tabernacle, or the synagogue was not by any means an unpleasant or an unhealthy task. Jewish music was inspiring, the ceremonics imposing, a large congregation produced an animating scene, and the worship of Jehovah on his day was quite a different task to the tasks performed by a majority of the crowd on the other days of the week. Even dancing was a religious exercise ; frequent allusion is made to dancing, to the accompaniment of stringed instruments of music, in the Old Testament, The rellgious rites and ceremonies of Oriental climes were and are practically amusements to a great many ; the concert, the theatre, and even the ball-room appear to have been pressed into the service of the gods. The diversions of the Sabbath were numerous in this line, but week-day business matters had to be let alone cooking and other domestic works were not permitted. We see no fault to find in these old customs ; by common consent one day out of seven ought to be set apart in every community and employed differently to the other six. One day in ten has been tried and proved neffectual. The divine origin of the Sabbath will in future days be fully recognized, but all belief in the Infinite compressing himself into a human-form and talking face o face on Mount Sinal, and writing on stone with his finger the words of the Decalogue, will be relegated to the realm of obsolete superstitions. We see no cause to dispute the theory of some Spiritualists that a disembodied human spirit produced direct writing in the presence of a medium in days gone by-we have cases of direct writing now every day-but if in response to an inquiry from Moses or any one else, or as a voluntary act on the part of an unsolicited spirit, two tablets of stone were covered with spirit-writing, the intelligence producing such a result was undoubtedly a departed philanthropist, physician, or law-giver, or the eader of the Jewish clan who could directly produce physical phenomena in the presence of his medium, the Jewish leader and law-giver. Without inspiration no meek man devold of eloquence, as we are told Moses was, could have produced any appreciable effect on a community; but when surrounded with the halo of inspiration, so bright became his countenance that it was all too dazzling for the ordinary eye, unaccustomed to such brilllance, to gaze upon.

much spiritual signification there may be hoven in- Iy, led into an atmosphere of holiness. Refinement | man should step in to conflict with that voice of God in spired narrative or record of inspired atterances concerning temporal matters, bibles are not silent, neither are spirits who love humanity in any age or clime, as temporal requirements must be met and physical necessities provided for before the human body, aptly designated in the epistles as "the temple of God," can become a shrine in which the voice of God can be heard or his presence manifested. Conscience, the inward tribunal in every breast, is ever God's audience chamber : but any one human spirit, however learned. gifted and gracious, is never so high or so competent to deal with every problem in life as to be in a position occupying which he can afford to spurn all advice. counsel and instruction which comes to him from mlads other than his own. The day is fast approaching, if not already here, when every tree will be indged by its fruit, and the divinity of the mission of every spirit tested by the amount of practical good that spirit conveys to humanity through verbal or phenomenal teachings. An utterance can be no longer regarded as divine, because it forms part of the scriptures of Christendom-a law no longer a law of God, unless it proves itself experimentally precious to mankind. God and Nature have been divorced in human theories sufficiently long, and the necessity of their retinion is today more than ever apparent. In whatever way we discover truth, it matters not whether it be while failing from the lips of oracle or seer, or coming to us when alone in the sequestered silence of some wood, or in the solitude of a secret chamber; on land or sea, by night or day, alone or in company, God's truth-may be and is revealed to seeking souls.

We do not do away with the idea of the wise Paternity and loving Maternity of the great Over-Soul, as Emerson styles the Deity, because we come to the knowledge that the Infinite Spirit works throughspirits of limited growth and capacity both in this and other worlds. God means to us more, not, less, than in the past, and God's working spirit, unconfined and free, is not limited by book or church, or chosen nation, but, even as the air and the sunbeams, pervades all nature and permeates each living form. If the institution of the Sabbath was merely the result of man's knowledge of his own and his brethren's needs, what matters it? It is divine because helpful to us and required by us, and in the sphere of the larger divinity it had its birth, and continues to grow and thrive.

In answer to a question asked by many: "Should law compel us to observe a Sabbath?" we reply: Law should prevent you who are employers from tyraunizing over and invading the rights of men and women of children whom you may employ. A cierk or a mechanic who would argue against a SabLath law when reasonably framed and wisely enforced would indeed be blind to his own interests, for if there is to be no Sabbath law what is to prevent unkind and unreasonable people, who have means, and own mills or work-shops, or keep stores, from enforcing upon their (mployes the non-observance of a weekly day of rest? In the present over-crowded state of the labor market in America, and especially in England, capitalists have many opportunities of taking advantage of the neces sitous condition of thousands of honest people, able and willing to work, but who can obtain little or no suitable employment in the present transition state of trade and commerce. A Sabbath law which would make it a punishable offence for any man to discharge mply because they refuse to work every day without intermission, thereby throwing them out of employment, because they were not disposed to shorten their earthly lives, and perhaps hand down to unborn generations debilitated constitu tions resulting from their over-work, would be a very wise and good law, at which no just and humane person ought to take exception : though a law so arbitrary as to absolutely forbld any person employing Sunday to suit his own pleasure or convenience, provided his pleasure does not interfere with the rights of others, is a law out of harmony with the Independent, liberal spirit of the age. Laws, like everything else, should be the effort of the merciful and the intelligent to preserve and increase social ordel, and ensure the amelloration of the condition of the people living under the law. We contend that if you have a person in your employ who is willing to work for you on a Sunday, and does not appear to be injured by it, and you pay him extra for his extra time, this is a private matter between yourselves; but if, knowing he's in a strait place financially, you threaten to discharge him, however faithfully he serves you on six days, simply because he will not also labor on the seventh, there should be some court of appeal to which he can fly, and thus escape being thrown out of work only because he wishes to preserve his health, or satisfy the cravings of his emotional nature. The law here, while it might interfere with the license of a moneyed few, would chsure the liberty of a far larger class in society, who would find this statute a means of protection. A law that says you must be in the pew of your parish church every Sunday morning unless you are ill, whether you wish to be there or not, is a law with which we can have no sympathy; but a law that sees to it that if you wish to occupy your place in church you shall be free to do so, is a law that commends itself to every freeborn citizen. A law that would fine or imprison a boy for playing marbles on Sunday, if he disturbed no one while playing, is a harsh, despotic, unreasonable law; but a law which makes it a punishable offence for any one to disturb a congregation of any kind, Christian or Infidel, is a reasonable and just provision for the noninvasion of the rights of free men and free women to enjoy their own opinions unmolested. What sympathy can any moral reformer be expected: to have for a law which allows drinking-saloons to be open on Sundays, and compels theatres to remain closed? Many persons frequent drinking-saloons who are not yet sufficiently spiritual in their nature to enjoy a religious meeting of any kind, or to attend a lecture hall to listen to the enunciation of philosophical ideas, but who can be reached by the drama or the opera. We look upon the Concert Room and the Theatre, the Museum, the Art Gallery, the Public Garden, and a host of other popular resorts which have power to refine and elevate popular taste, as the vestibule of the church of the future. A good lesson may be learned in a theatre, and a soul quickened into new life by the magic power of good music, both vocal and instrumental, far more readily in many instances than by an intellectual oration or set religious service. The Catholie church owes much of its strength to the provision if makes for man's asthetic requirements. Spiritualists more than any other class of persons should press the arts into the service of religion; the music, the flowers, the artistic ornamentation of this hall in which we are gathered to-night, are means to an end. Many of you who are visitors would look in our doorway and go out again before the exercises commenced, if we met in a dingy hall which suggested nothing but gloom and unartistic barrenness. An appeal to the senses of many is an appeal necessary to be made, and the impression a speaker's words often produces upon an audience is due to the appropriateness of the place in which his remarks are made. By cultivating a love of the beauti-

well as by name. Anything which tends to excite the animal passions, and to fill the mind with desires which are impure, is not only wrong on Sunday, but should be discountenanced, and if possible suppressed, when exhibited on any other day of the week.

If we had the care of children, we should teach them so to observe Sunday that it should be their happiest and most cheerful day. Their lessons should be lafe aside, but special toys and amusements they should have; not a Noah's Ark accompanied by a literal tale of a great flood-dasting for weeks, in which animals, and beasts and birds and reptiles and men were all huddled together in a limited area, in which they would very soon die of the most lighthsome diseases but efforts would be made to callst their sympathies in some occupation combining relaxation and amusement. Lyceums well conducted are a great desideratum ; religious and moral teaching may be very rational and entertaining, and should occupy a large share of attention; but the lessons usually taught to children in Sunday Schools are of a nature to develop absurd credulity or an after contempt for religion altogether when the children arrive at maturer years. Spiritualists are frequently enlpable in sending their children to the schools of the sects on Sundays, where doctrines are cearth or any sphere adjacent to it or within its atmoinstilled into their minds utterly at variance with the psphere. Spirits who usually enter into direct comtruth known to be truth by the parents. Far better let your children play at home and have no religious instruction at all, than send them where the truths which are dear to you are scoffed at or pronounced infernal delusions attributable to the wiles of Satan. Retribution assuredly falls to the lot of every parent who adopts such a course; such parents receive from their children insults hard to bear, and must, if they reflect, trace the cause which produced those insults to their own folly. Give your children a rational idea of a day of rest, and let it be to them an occasion on which they receive enjoyment and culture, and go to their tasks at school on Monday morning with refreshed brain and elastic step.

To you who are children of larger growth we would appeal for a due observance on your own part of one day out of sevents. You ought to have a respite : your nature demands it : you have a spiritual nature which needs food, as well as a body that needs rest, and you can develop your spiritual powers by resting your physleal, and rest your physical by developing your spiritual. The true church for you to attend is that place where the most successful appeal is made to your best nature. If you attend a sacred edifice devoted to religious worship and find the services therein do not meet your wants, if the discourse of the minister makes you Irritable, and causes you on Monday to come down, slithings carly in the evening are often productive of to breakfast with a glim face and discordant voice, less beneficial results than those held at midnight the and when at your business to drive customers away by reason is obvious, passivity is far more readily inyour frowns and unpleasant manners, we pause not to i duced when things are quiet around us than when inquire whether on the preceding day you went to the Catholie or Protestant temple or to the spiritual leeture-you went where the mental food did not agree with you, and it is unwise, to say the least, on your mart if you go there again. So liberal a view do we take of Sunday observance that we are no more ready to quarrel or dispute with you because you cannot draw your inspirations in the way in which we draw ours, than we are ready to quarrel with the Italian because he likes fruits and maccaroni, while the Englishman solid meal of roast heef a If we have reason to believe that the Englishman's diet is prejudicial to health on humanitarian and physlological grounds, we ask him to try another kind of food, only because we wish to benefit him and feel convinced that he is injuring himselfsfar more than us by adopting a mode of diet which gives the digestive organs so much work to do that they will soon wear out. If we see you tolling and slaving every day (Sundays included) we do not say God is angry with you because you do not pay your dues to him on the day on which he desires to be specially honored ; but we say, My dear friends, I can show you, if you will let me, that you are suffering from want of recreation, and I should be glad to show you where and how you may derive benefit to yourself with injury to no one else. We contend that every individual should be left free to use his time as he will, provided such use does not entail misery upon others. With reference to opening theatres on Sundays, we would remark that, in our indement, if the opening of these places of amusement on that day entails suffering upon those who perform and those who attend the performance, then, unless you can prevent such a catastrophe; keep your thea tres closed on one day of the week ; but if artists and those employed about the buildings require a day of rest (as of course they do as well as other people), it would be advisable to close a theatre occasionally on some other day of the week and open it on Sunday, to give those an opportunity of attending who canno conveniently go on other days. Though most people get through with business early enough to frequent places of public resort, still a large class are fired when they get home, and a remaining class work so late as to deprive them of an opportunity for recreation on week-days. A theatre open sometimes on a Sunday afternoon or evening would perhaps accomplish great good, if no intoxicating stimulants were sold on the premises. How infinitely preferable that your people should witness the drama instead of spending their hours in the drinking-saloon, imbibing beverages which tend to ruin health and pocket, debilltating mind and body, and leading to iniquity of every kind in all its varied shapes ; how infinitely superior would that state of society be in which the father goes with his family to a place of innocent annusement on the day of rest, instead of leaving his household while he gives rein to his unbridled passion for strong drink in

leads up to morality, if it be refinement by nature as the soul which assures you that you have worshiped well as by name. Anything which tends to excite the God in spirit and in truth when you have blessed yourselves and thereby become the means of shedding blessing on others. It must be left to every individual to decide for himself, as, to what course when pursued ensures him the most good.

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In concluding our discussion of this theme we will endeavor to reply to the query, How does the Sunday question look to the spirits? We have frequently been asked if we cal, sleep, and have amusements in our spirit homes. We have always answered. The need of sleep and recreation is never fold by angels, but all spirits who have not attained the celestial degree need. these things, because they have not yet so learned to live harmoniously that constant activity may be carried on without unrest, fatigue or exhaustion of vitality. Labor has been pronounced a curse, but honest, healthy, happy work, must ever be a tich ideasing. We labor when we overtask our faculties in a certain direction, but we are utterly wretched. If idle the human spirit is made to be incessantly active, but the perfect regulation of activities, so that vitality is always being cen-" crated and used in equal proportions, thereby making fattgue an impossibility, is a happler state of things than that which is, the normal condition of spirits on munion with yourselves need periods of rest, but in spirit-life these periods are not stated intervals as they are with you. We rest whenever we feel to need it, but we have an advantage over you in this direction, that when we seek retirement we can always find it. You are not able to rest well oftentimes when you need repose sorely, because of noise. In the street or in an adiohiling apartment, or on account of too much light. The spirit disroled of elay can traverse space at will, and can thus, if he desires, transport himself to a retired darkened chamber where stillness reigns around and where other spirits are in repose. We need not set apart a day by common consent for the susponsion of business and the partaking of rest, but in your world you need that such a day be set apart. You can rest better when your, fellow-men are resting than when they are busy.

Sensitive mediums often cannot hold successful sittings and obtain satisfactory manifestations on Sabuday evenings with the same readiness that they can on Sunday evenings, owing to the disturbed state of the mental atmosphere on the one day and its comparative stillness on the other. Scances held at midday are frequently not so successful as those held at the evening hour, even though early in the day slitters may be equally harmonious and conditions rightly obeyed; everything is in commotion. A screne state of mind Is born within you far sooner in the country than in the city-at alght rather than in the day hours. We all of us unconsciously sympathize largely with our neighbors; when they are restful we can enjoy repose; when they are disturbed we are agitated, and often we know not why. Many mediums feel hungry when their friends are hungry, when they themselves have just had a good meal. This communication of sensaflons is a something concerning which the spirit-world. as a most dust to say and near If all the stores remained open on Sundays, many of you who did not have to work in them, from purely selfish grounds, would agitate that they be closed if you were oldfged to pass them. The eye becomes wearled and the mind jaded by constantly witnessing an active employment which becomes monotonous through constant rebetition. You may try and keep the Jewish Sabbath instead of the Christian in a country where legislators are favorable to Christianity, and you will find that unless you live in a retired part of the country your altempt wilf be largely unsuccessful. The schoolboy who takes Saturday for a holiday and uses Sunday for learning his lessons, will discover eventually that it would have been better for him to have studied on Saturday and given binself up to different pursuits on Sundaynot because God in anger will punish the boy for doing his lessons on God's day, but because the boy's constitution, needs, to take recreation when the cares of the week have been laid, aside by a majority, as in that reposeful atmosphere the depleted energies recu-perate most readily.⁴ If you occupy the position of religious teacher, and have to attend to your duties on the day of rest, you should select some one day in every week in which 'you give yourself up to rest from your usual work; for you a day's shopping, visiting, walking and theatre-going may be exactly what you need in order to rest the strained faculties and call forth into action others that otherwise would remain dormant We contend for the observance of one day out of seven on physiological grounds, and can appeal to the good judgment of the materialist as well, as to that of the most depont religionist; but from our standpoint a Sabbath has a yet deeper significance. - We do deem h advisable that you should not consume all your time and energies in looking after your body and intellect; your soul makes demands upon you, and unless spiritnal culture enters into your educational plan, the day will come when you will deeply-regret that you have paid no attention to the claims of your higher nature, oung men and women -you who spend your time In frivolity - the day may quickly come when you will lose your health and your power to enjoy the pleasures of this world. Do you wish in your last days of earthly life to be whining, discontented invalids, with no fund of peace within from which you can draw supplies? Making money is not everything. You may lose it after you have made it, or you may quit the body and leave it behind your A position in this world, if you gain it, you may through ill health or misfortune be incapacitated from filling. Is it not wise to give some thought to those higher duties which, when performed, fill the soul with everlasting Joy? It is 'good for your body and for your mind, and eminently conducive to your happiness, to intermingle the spiritual with the material. True religion certainly does not consist in outward forms punctiliously observed, but in so living that other lives are brightened by your life. Would you honor God? then go to the bedside of some sufferer and bestow a relief which loving, synopathetic hearts alone can give. James, in his epistle, cannot have tion oftentimes, but spiritual gifts rarely. The true missed his mark very far when he gives his definition of pure religion and undefiled. He argues that it consists in ministering to the sad and the distressed and Christlan ministers, you have held a recent convention, and tried to enforce the observance of the Sabbath in the old Jewish style ; take home with you two thoughts : You contend for the observance of the Jewish law in all its details; then what right have you to the name of Christian? You claim that Jesus is your master, that the words attributed to him in the gospels are infallible, that his actions are the works of God. He was the most radical reformer the world has ever seen-

DISCOURSE.

" The Sabbath was made for man, not man for the Sabbath." These eminently rational and befitting words, attributed to the Great Teacher of near nineteer centuries ago, we select as our motto or text on this occasion. In our remarks this evening we shall endeavor to present our views as clearly and concisely as time and ability will permit us concerning the question of Sabbath observance. There are five salient questions which we may ask and endeavor to answer They are the following: Why and by whom was the Jewish Sabbath instituted? Is a Sabbath, or weekly day of rest, a necessity? Should law enforce the observance of such a day provided it is found to be a necessity? How can we best employ a day set apart by common consent for rest and religious services.? And lastly, How does the earthly Sabbath look to a spirit dismantled of elay, but increasingly interested in the welfare of those yet on earth?

In response to the first inquiry, concerning the institution of a Sabbath, from our platform, which endorses always the claims of Naturalism, and never those of Supernaturalism, we reply, God Instituted a Sabbath just as truly and just in the same way as he institutes everything conducive to man's well being. The ascer tained divine method of revelation is dual-in two ways: man is made acquainted with the laws and will of the Infinite Mind by the unfoldment of his own innate consciousness of right, and by inspiration re ceived from spirits known as guardian angels, controls and guides. The Jewish prophets and law-givers heard the voice of God in this twofold manner; their seers were usually men of refinement and culture-the very power of the priesthood being the natural outgrowth of their superior wisdom. The mediums of those days who exercised their gifts were, in almost every instance, persons taken from the ranks of the educated, the illiterate portion of the community being forbidden by the laws of the nation from making any display of their mediumistic abilities. The reason for this is obvious to every thinker who knows any-

Whatever foundation in fact there may be for the Swedenborgian idea of correspondences, and however ful in nature and in art, you will be surely, even if slow- these pure and innocent recreations; and no law of and subjected himself to the bitterest persecution at

some neighboring tavern. We may in measure agree with those who say that on one day out of seven man requires to devote himself to the development of his spiritual nature; but we reserve to ourselves the right to our opinion concerning the modus operandl of splritual development; some people think they will increase in spirituality by incessantly failing on their knees and calling upon the Lord; others by frequenting prayer-meetings and revival services; and yet others seem to think Sankey's hymns, if sung frequently enough, will constitute a passport to heaven. Some Spiritualists think the spirit-world will come nearer to them if they sit in a developing circle with air and light shut out-a circle which develops disease, irritability, strife and contendeveloping circle is anywhere where kindred minds are delighting in each other's society and taking into their systems pure air and feasting their eyes upon the $_1$ in living a pure life.

beauties of nature. I pray that you may all go to God's temple every Sunday and drink in inspiration to supply you with strength to discharge the duties of the coming week; but 1 shall not find fault with you if in your church the "sad sea waves" are the preachers and the birds the choristers. If walking in the country, or sailing or rowing on the water, does you more good than sitting in a church or lecture hall, it is clearly your duty to observe the sacred day by induiging in

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the hands of dewish leg of 5587 a count of the after the at monopoly of the same her costs out to the devidence to mandments in rise y important particulars. He was a motorions is no all breakers but he tay, it that they who broke a Satdath Liw Repoter to heard sufferer or toride good to move he wele for its advance of these who by a bur an most due to the between them and is an available to the the test of the second them and the industry to the test eligible to the second thought we would give youts, first you should envioted at the bar of Meses as breakers of the where of fits law if you bar of Meses as between sectors a constraint flawin you are a single neusel of than with your edge or pork with your beans 'before taking put in the convention. He whereaftends in one point is as guilty as though the had entended in all according to the standard of Moses. You, industrial laye taken the Cartstlan teme, but you are occupying a position with reference to desus. Identical with those why sponded "Core ify him't crustly

net the new soffested the fit as regulate the laws Let you abservations to the to call of call (all study of you we may needs, at her het afond that food whi the first of his children when they are offering him when the state of the second state and the state of the first state of the second stat the construction of sphere of the tilliess have when the she constructs of shelt flows to your them. If the sale enter an was an a terre and the terre and the state for the sub- $C_{\rm eff}$ was shown in the product of the factor of the state at $C_{\rm eff}$ and $C_{\rm eff}$ is a spectrum for the constant of the factor of the wishes year so

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Foreian Correspondence.

BANNER

ECHOES FROM ENGLAND - NUMBER FWENTY-ONE.

BY J. J. MORSE,

Cand Correspondent of the Januar of Light in Great Reiterin.

Five months have passed, Mr. Editor, since your correspondent dast sought, the hospitality your columns, and now he feels his first duty is to state that his silence has not been the result of indifference or forgetfulness. At first, press of work prevented; next, the dearth of any news of real/importance path, lastly, an illness that laid an embar 20 of near vight weeks. upon all but absolutely necessary literary work. Happily the last cause is now removed, and once again the writer makes his bow.

It will no doubt be noticed with pleasure by your Boston and New England readers generally that the meetings carried on by J. William Fletcher at Steinway Hall, London, have maintained their interest unabated. But the he contracted partices and for the poline wishes you so courd as factor remains, though, that, in order of the sector to the stability of the The hard mean set of the part of the analysis of the analysis of the end of

the cruch that the definity declins. American outset and waven 2 get for me. Mrs. M. Michael media and speakers find London both an hosting place.
The labors of Dr. J. Mack are still contributed amongst us, and report speakers high-report high-report speakers high-report high-repor

our. The Dritish National Association is in a fair way for at last finding smooth water, and it is, to be hoped, the aspecifies that it has recently encountered, may be supered to die out beyond. encountered hav be suffered to de out beyond revival. Its formightly discussion meetites have been resumed, and as in quarty ears they have done à large am sunt of agod, no doubt such re-suit will attach to then at the close of the pres-

suit will all all a constant and any any structure generation of second structure in the start of the second structure in the second structure is the second structure in the second structure is the second structure in the second structure is the second structure in the second structure is second structure in the second structure in the second structure is second structure in the second structure is second structure in the second structure in the second structure is second structure in the second structure in the second structure is second structure in the second structure in the second structure is second structure in the second structure by our radiation for the start indications the re-opticed variation to the start indications the re-quired variation twenty tives thousand dollars, will very shortly be subsergied. It is intended to incorporate Spiriture Notes into the new venture when it is launched.

A container when it is hannehold. A lady well known to the written has published ical a work, empthed "Bolw went the Lights," give-ing her fance as "Dizzett Earle": it is very at-dractively written, and deals with things splrits-ing outensively obtrusive. The various journals, spiritualistic and other, speak, very favorably of the mosts. its ments.

Dr. Monak still continues in a very precari-ony condition of health. Indeed it is doubtful ous condition of health. Indeed it Reform the if heavill even be theoroughly restored again. Such is the result of prejudice and intelerance. History rejeats itself. Mr. Theorais Walker, whose name is well-known in "the States," Canada, and Australia, is at present in England. He has been cordially and the again and the heat been cordially.

received by our people, and his services are sequenced by our people, and his services are sequence of most appreciatively at all places he properts in. He has had a little of the disagrees fable to encounter, though, and like others of his ways, the worker's best friends who make the

Andest professions. Mr. James Burns is still as active as ever, and establish an "lub pendent Christian Church." in suite of the ard times

trade. It is time we were. But many are of liam Denton is expected to commence an en-opinion that no solid improvement will be mani- gagement in Melbourne. fested while the present government is in power. Domestic legislation has been exchanged for the Domestic legislation has been exchanged for the blustering and bullying of foreign powers. Mil-lions have been spent and precious lives wasted in the conquering of savages, and the rectifica-tion of a frontier. The astureness of the Russ has been more than a match for the diplo-macy of our Premier gand "the unspeakable Turk" does almost as he has a mind to, as though the treaty of Berlin had never been heard of. Conservative cabinets, though, hold on to the last constitutional moment of their lives, and thus we may have to endure "our

OF

on to the last constitutional moment of their lives, and thus we may have to endure "our government of all the virtues," as it is ironically termed, for at least another year. By-and-by we shall haven one side the cares of mortal life, and, robed in garbs of light, roam the shores of a brighter, and more ennobling hight. Blessed would it be, indeed, if we could but make men see that the "sweetness and light" of the "morning had" should shine upon our faces here on earth. Let us by kind words and good deeds, promited by loving hearts, do our jart Now. Help the weak, cheer the sor-rowing, instruct the ignorant, reclaim the vicious, striving like one of old, of whom it is written, "He went about doing good." If all would but try heaven would begin on earth, and would but try heaven would begin on earth, and our departure would be but a migration from one Paradise to another. Elim Tree Terrore, Uttactor Rodd, y Deiby, England.

CALIFORNIA AND OTHER MATTERS.

T BY J. M. PLEBLES.

To the Lilitor of the Banner of Light:

Cordially invited by a gentleman who calls himself a "Liberalist," I went up to Sacramento last week to lecture upon "travels," The Meththe crush that frequently occurs. American (odist Church was engaged for me. Mrs. M. Mil-inedia and speakers find London both an hos- (der, of Eureka, is lecturing in Sacramento on

Mr. RieB.-Blowers, the most extensive raisin manufacturer in California, resides in this pleasant city: and formerly a pupil of Dr. J. R. Buchanan, he pronounces him one of the greatest physiologists, and metaphysicians in the world. Some wealthy Spiritualists ought to put into Prof. Buchanan's hands five thousand dollars to publish his manuscripts and life-long researches. with Switch is it?

That so many Spiritualists in California and in the Atlantic States patronize the Investigator, Trath-Secker, and other materialistic periodicals, to the neglect of their own? Is Materialism better than Spiritualism? Is muck and mortality better than immortality? Is a theory, chilling and hopeless, that has no God, no heaven, no angels, no friends "over there," and no future existence, preferable to a knowledge of a future existence, and sweet messages from our loved in the better land? Still I ask, why?

MADAME BLAVATSKY'S GENILE TOPORES. It was with considerable interest that I read in a recent Bonney Madame Blavatsky's "Echoes" swell called "Echoes from India." It is unnecessary to say that ""chock" are not the most reliable of sounds. See the following :

Table of sounds. See the following: ""Let us hope that in view of these new reli-jons developments, our esteemed friend, Dr. Poeldes, before committing himself too far to the establishment of "independent Christian churches," will wait for further ecclesiastical verdicts," etc.
"Dr. Pegbles" has never "committed himself"

- never established and never attempted to So much for that echo ! Again:

gagement in Melbourne.

LIGHT.

What shall I do? I have not only a family, but a feeble mother-in-law in her eighty-seventh year expecting me home soon, and I have several positive lecture engagements in the "States," to use a California phrase. Here are the closing lines of Mr. Van Alkemade's official letter :

"You will oblige us, then, by holding yourself in readiness to come to us immediately after the completion of your California engagements. It is not necessary for me to assure you of a most cordial reception, as you cannot fail to have become conscious of the fact that your name has become a household word among Spir-itualists here in Melbourne. The mere an-nouncement of a probable visit from you will be sufficient to awaken a new interest in 'our cause,' not to speak of the rejoicing of the great number of friends you have made in this city." Mr. John Logan, one of the prominent Spiritualists in Dunedin, New Zealand, has a son in this city. He called upon me yesterday.

THE CHICAGO ALLIANCE.

Permit me to softly whisper in the cars of Spiritualists that, in my liumble opinion, they would manifest more consistency and wisdom by subscribing for the Chicago Alliance-a Congregationalist journal-than they do in patronizing so many materialistic publications. For one, I should infinitely prefer "hell," as now preached by the Beechers and a majority of Christian clergymen, to the eternal silence of annihilation: for a complete cessation of external and internal consciousness is equivalent to annihilation. What deeply interests me at present is a series of articles entitled "Tableaux of Eden "-being published in the Advance from the gifted Rev. Charles Beecher, author of the late work on Spiritual Manifestations-the Redeemer and the Redeemed, &c.

UNIVERSALISM ON THE PACIFIC COAST. Shades of John Murray aud Hosea Ballouwhat a sad showing ! Rev. Mr. Edmunds was the first Universalist preacher on this coast. I knew him well-and yet the poor man was for

some time permitted to languish in the "County Hospital" at Woodland. Rev. Mr. Parker established the Universalist Society in this city. He is not preaching at present, but occasionally attends and speaks in Spiritualist meetings. From the time the Society put its foot on Mr. Vandermark it began to go down. Rev. T. B. Thaver could not help matters. The Rev. Dr. Miner, who a year or two ago got a few thousand prohibitionist votes for Governor in Massachusetts, and who wants a sectarian God put into the American Constitution, came to San Francisco to regulate matters. His efforts proved a magnanimous "fizzle." Dr. Resford tarried awhile, and had an experience which, for prudential reasons, was kept out of the press. The Rey. Mr. Bowles has just preached his farewell sermon; so that Universalism has no church editice-no settled pastor-and no religious standing, really, in this great State of California. Quite a number of the Universalists, such as the Wests and others, attend our Spiritualist meetings. This is well and wise in them.

UNITARIANISM IN THIS STATE.

This sect, if I may so call it, gets along much better in San Francisco than the Universalists, The Rev. Dr. Stebbins, their pastor, is a cultured and learned man. His sermons-a little too cold at times-have deeply interested me. If Unitarians would only accept such demonstrated spiritual manifestations as trance, visions, and other spiritual marvels, and then get into their souls some of the fiery zeal of the Methodists, they would soon become an all-conquering power. Dr. Stebbins's church pays \$2,600 a year for the music. The Grace church committee pays \$2,100. Dr. Stone's Congregational church pays \$2,500 per year, and some of the Catholic churches pay still more. I am of the opinion that there's one church alone in San Francisco that pays more for its music than do all the Spiritualist societies of America. Possibly we are harmonious enough without music! My DECEMBER 13, 1879.

of the power and efficacy of vital magnetism, when imparted by a healthy, benevolent person of pure and prayerful life. We gladly improve this opportunity to record the fact, that but for this gift of God to heal the sick, we should have this gift of God to heat the sick, we should have walked in darkness for the past twenty-five years of our life. By the application of the heater's hand to our eyes the optic nerves were so stimu-lated that they had power to brgin the absorption of a gaugiton that had formed on them, which re-sulted in the restoration of our sight. We have niet in the practice of our profession a few cases like our own; each one had become totally blind, as all the skilled experts we consulted pronounced this to be our inevitable fate. The likeness of Dr. Newton in the book shows a bright, radiant face, a firm mouth and a clear eye, the proper endowments for this great work. In the light of all he has accomplished, the epithet "Modern Bethesda" is most appro-priate. priate.

priate. Our friend, A. E. Newton, is the editor of this book, and beautifully has he fulfilled his task. In his own faultless style he has given argu-ments and facts from the Scriptures, and the history of all races, to prove that the gifts of the spirit are still conferred on those who are phys-ically and morally worthy to receive them. This body is worthy a paragraph wall parsons

This book is worthy a perusal by all persons that are skeptical on this subject, and to all be-lievers it will be a comforting testimony, show-ing a sure reward to persistent endeavor in well-doing.—*The Apha (Washington, D. C.) for No*rember.

Banner Correspondence.

Vermont.

WEST RANDOLPH .- Mrs. Lizzie S. Manchester writes Nov. 23d : "Knowing your deep interest in the reports of the unfoldment of all worthy media, I trust you will bear with me in so soon addressing you and your readers again. I have never witnessed more per-fect manifestations of healing by laying on of hands, under direct spirit control, than are given through the mediumship of Mrs. Mary W. Wingate, of Melvin Vil-lage, N. H. She treats acute disease, like diphtheria, and all kinds of fevers, rheumatism and its effects, with the most wonderful results. Her control pur-ports to be a distinguished German physician and sur-geon, and he gives redundant proof of his identity. Cancers have been removed and healed with hardly a scar remaining. A short time ago a young gentleman who had been afflicted with fits every day for eight vers was brought to her, and from the first treatment-by the laying on of hands he was healed of them, hav-ing had no recurrence of them since. I could recount very many wonderful eures through her powers, but I forbear. I fell that an instrument in the hands of a higher power that was capable in so many ways of al-leviating the ills of suffering humanity, ought to be known to the public." your readers again. I have never witnessed more per-

Massachusetts.

BOSTON .- A correspondent writes. Nov. 27th, that the Twenty-First Anniversary of the Thanksgiving of the North-street Union Mission, 144 Hanover street, was opened by reading the Scriptures, and prayer by Rev. Philip Davies, Missionary. The Governor's Proc-lamation was then read. A bout one hundred children present sang and recited. A number of friends took part in the exercises – Messrs. Campbell, Williams, Dixon and Hobbs, and several ladies. A bountiful collation was then served out to the children ; meals were also given to a number of poor men, and food given to several families to carry home. In the even-ing the members and friends of the Mission met after taking supper. Services commenced at 7½ o'clock. The Missionary gave an account of the history of the Mission and his experience during the time of its ex-istence. Then followed speaking, addresses and sing-ing by friends, the whole making a very enjoyable oc-casion. the North-street Union Mission, 144 Hanover street,

PRINCETON.-Ezra H. Heywood writes, Nov. 28th: " In the autumn of 1874 Mrs. M. Saunders, clairvoy-ant, 92 Orange street. Worcester, Mass., said to me : in about three years strenuous efforts will be made by enemies of progress to imprison you, and they will probably succeed in doing so." Exactly three years htter, Nov. 2d, 1877, the Constock raid on me began. I think it is due Mrs. Saunders that this notable verifi-cation of her prophecy be given to the public."

New York.

PORT HENRY.-Henry K. Joiner writes in high terms of praise concerning the clairvoyant powers of Mrs. A. E. Reed, of Hartford, Ct. His wife, he testifles, was restored, to health through the aid given her by the professional services of Mrs. Reed, after the pa-tient had been given over by several regular physi-

POTSDAM.-S. C. Crane writes, in the course of a business letter : "Brittan, Newton, Wetherbee, Cook and a score of others are a power behind our throne which no sordid place-seeker can overthrow. Our suc-cess is in proportion to our fidelity in the work in which we are engaged. Truth comes in wavelets, and the plants that are in a condition to receive, receive it, and those that are not must wait for it until they are. Whatever is, is right, and a necessity under the condi-tions that cause the 'whatever.' Let the friction con-tinue; it is mental and physical friction that makes us call we are on chell be?

"Partly's page but passed Source rolling And every every some blassing brings, Happel the lewer that through them all Its separat thankfulfares still sings, A design heart is all men need, Vieweeful spirit, calm and sitt Vet over active this bereat Which can the minimum at splift for c

For tastes on earth of Sabbeth peace. thim ses of truth your eyes can see that thread mourner, means for a -A Sabbith morning waits for they, The pretude of a day of rest To fast for all eteraty, Ay here proger the spirit shall itall, And all florate work in harmony

Golden Wedding,

To the Life sof the Bant of of Light

A number of the friends of Mr. and Mrs. De-S. Barnard of the First Society of Spiritualists, knowing that the fiftieth anniversary of their wedding day was ab at to occur, gave them a hap-be surprise in a cisle present. The friends gath-

S. Barmard of the Citis' Society of Spiritualists, invoking that the difficth anniversary of their, wedding day was about to occur, gave them a happy surprise in a cash present. The friends gathered in goodly numbers on Monday the 2th of November, at their residence, No. 7t Horatio street, when the presentation took place. Of the family present were Mr. and Mrs. Barnard and their two marrieddau ghters and two grand-daughters; these comprise all the immediate relatives except a grandom, who was absent. Quite a number of well-known Spiritualists were in attendance. In the course of the evening Mrs. Van Horn recited "A Royal Princes," by Christina G. Rosetti ; and also Mark Twain's response to the tost, "The Bables," at a dimer recently given to, Gen. Graff in Chicago. Mr. and Mrs. Barnard friends, looked as though they are colorating their friends, looked as though they are colorating their friends, looked as though they are gale and and their twenty-liftic number were different work of married life. As the eldest grand-daughter, Miss Mitchell, a year glage of about elements. The Barrard life are grandparents, a beam of exponse happiness emircled their course of married life. As the vold relating their friends, looked as though they were colorating their strengther were area stood by her grandparents, a beam of exponse happiness emircled their course rowful, Darling," after which Mr. J. A. Corino in a few remarks made the presentation. Mr. Barrard in feedball, so a twelve of look, they are develve their show her became acquainted with his wife. Hey was in the habit of calling at No. 1 New street, and he most her presentation. The which he habit of calling at No. 1 New street, and he met this halv, who was visiting there, fifty-ene years also at twelve of looks and they were married, she promised to be a helpmest, which hes *barl* indeed been in all the prace of the she had been form and the grand at the part of the she had been form and the presentation. The provise help there tha helpmest, when help because a

as evidenced by the present gamering, or asser-mention one circumstance that had embarrassed the process what in business atlairs. When he mention one circumstance that had embarraissed, him somewhat in business affairs. When he became a Spiritualist, his partner in business turned attainst him and injured him; but one day this partner was taken sick and passed over, and it was not many months before his spirit came back to Mr. Barnard and begged his pardon for what had been done. We have met here to-night, said Mr. B., to celebrate our golden wedding. This is the last one we shall celebrate on this side of the shining river, but over there we shall have another, and 1 take celebrate on this side of the shining river, but over there we shall have another, and I take this opportunity to invite you all to attend. After the presentation greetings were ex-changed and dancing participated in.

HERBERICS. New York, Nov. 24, 1879.

The miser is the great original chest protector .- Yonkers Gazette.

A CARLENDER OF THE

in spite of the "hard times" over here manages to keep the ship he commattle well ander con-trol. He is a marvel in many ways. Mg. E. W. Wallis, Mr. T. M. Brown and Nis daughter, Mr. Hovle, Mr. Wright, Mr. Johnson and Mr. Westgarth, among the best known of and Mr. Westgarth, among the best known of and Mr. Westgarth, among the best known of spicit and advantage to their auditors and the ranse. And, in spite of the severement to say ingenerous animalversions concerning "Pro-fessionalism" that one of our journals continu-ally indulges in, our speakers find full employ-ment, and meet with cordial welcome and re-spect while our mediums, such as Mr. C. E. Williams, Mr. Firman, Mr. Herne, David Du-guid, Miss Word, Mrs. Mellon, and many others, ind it next to impossible to meet all the calls

gum, area wood, area menon, and many others, a find it next to impossible to meet all the calls made upon them. The worthy and much respected President of the B. N. A. S. has lately published an extreme-ly cloquent and able work, called "The Coming Era," which has been most favorably noticed by the trans. When the Cables are writed the press. All that Mr. Calder says or writes is filled with a genial kindness that at once en-chains attention and commands respect. Spiritualism in our various centres of pro-

vincial action is making most satisfactory progress. The palm, though, must satisfia tory pro-gress. The palm, though, must still be con-coded to Newerstleson-Tyne. The hall of the "Spiritual Evidence Society" is packed to re-pletion, numbers being turned away for lack of room. The scances held under the Society are pietion, numbers being further away for have of room. "The scances held under the Society are attended by large numbers of inquirers. Late-iky a children's class has been established, and a "Mutual Improvement Clube" has been formed by the young men in the Society, Mr. Richard Mould, son of the president, being its active and earnest scretary. A Bayaar was recently held for the purpose of raising funds toward build-ing a new hall, and over size where thus ob-tained, and in all respects this Society sets an example to the rest of the country. There are many warm-hearted and energetic Spiritualists in the town, though, who are unconnected with the Society, and by conducting scances and holding occasional public meetings do their part in promoting the general cause. Manchester is growing more active, and in the adjoining townships of Talford and Pendleton regular meeting shavebeen recently established. Liverpool still maintains its labors, but owing the towned cause, the found wing

Liverpool still maintains its labors, but owing a purely local causes, the friends are not rowned with the success of former years.

crowned with the success of former years. The-Yorkshire towns are at last putting out a little more energy than has been manifested for some time past. A "District Committee"-has been recently formed, and it will no doubt stimulate the work.

The writer pays periodical visits to Glaszow, the commercial incropolis of Scotland, and ev-erv time he visits notices a perceptible improveary time he visits mount and quality of the work done. The Spiritual Association has rented a large hall, capable of scating-sight hundred per-sons, for the winter course of bectures, and has retained the services of all our first-class speak-

retained the services of all our first-class speak-ers to minister to the congregation. Edinburgh, also, contains many earnest in-quirers, and not a few confirmed Spiritualists: while in various other towns of Scotland our cause has taken root, and is surely if slowly growing toward better fruit. The group of towns in our midland counties, Birmingham, Walsall, Leicester, Derby, Loboro', Nottingham, Belper and Sheffield are all doing a fair share of work, and as the "Midland District Committee" renders them useful aid in finding speakers, the work is kept moving in spite of

Committee ' renders them useful and in inform speakers, the work is kept moving in spite of many obstacles that are in the path. Commercially things are just a shade better. The iron and coal markets are tirmer than has been the case for these five years. Doubtless other industries will soon feel the improvement The iron and coal markets are firmer than has been the case for these five years. Doubtless other industries will soon feel the improvement also r competent judges begin to cautiously as-sure us that we are upon the eve of a revival in

Town, South Africa. So much for another echo! I could continue in the same strain-Intervi lana?

"Defining Spiritualism to be a belief in or thowled what a conscious converse with our departed loved ones, and other spiritual intelligences higher and lower, peopling the invisible realms, Lagain official that I met hundreds of Spiritualists in India, I found soveral copies of my "Seers of the Ages" in the hands of Hindus. Peary Chand Mittra introduced me to a Hindu who had written or compiled a small book in the native language upon the merits and proofs of Spiritualism. I have a copy of it. If Madam Blavatsky has neither found nor met with any Suiritualists in India, it is her misfortune. I have and so often as she denies shall Taffirm. May it not be barely possible that a "Theosophist "---whatever that may be--with unparalleled pretensions, would not be just the one to find and mingle with the Spiritualists of India? But why add words? Madam Blavatsky yields in my favor the whole point in controversy near the close of her Echoes. She says

"But in one sense we are perfectly warrant-¹⁰ But in one sense we are perfectly warrant-ed to apply the name of Spiritualists to the Hindus. Opposed as they are to *physical* phe-nomena is produced by the *bhats*, or unsatisfied souls of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the con-tinued interest in themselves of a departed father of mother. In the subjective phenomena brought on hower, in visions of clairvovance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice."

And yet Mr. O'Grady says-" No Hindu is a Spiritualist." The above quotation from Madam Blavatsky shows O'Grady's statement to be unqualifiedly fulse.

These uncertain, indefinite "Echoes from India " remind me of these lines referring originally to the mythic Eden and the fall of man :

¹¹ He wormed in and he wormed out ; And still he left us all in doubt As to whether the snake that made the track Was going East or coming back."

A CALL TO AUSTRALIA

The last steamer from Australia brought me an excellent letter from Dunedin, N. Z., one from Sydney, and four from Melbourne, Two of these-the one from Mr. Terry, editor of the Harbinger of Light, and the other from the Secshoice is congregational singing. SAN FRANCISCO MEDIUMS.

There was quite an excitement in our Mediums' Conference last Sunday touching materialization, and the genuineness of Mrs, Crindle's mediumship. I took no part in the non-angelic milie. Such sparring scenes seemed singularly inappropriate at a Sunday meeting. The San Francisco newspapers of Monday made merry over it. Just as there are unprincipled clergymen in the country, so are there impostors and fraudulent mediums; and these not only implicate to some extent, but they injure every and all genuine mediums. This fact is keenly felt by our true and faithful mediums.

Among the really worthy mediums in San Francisco is Mrs. Dr. Morton-formerly Mrs. Littlejohn, of Boston. She is a trance, impressional and medical medium, giving the best of satisfaction. Both Dr. Morton and Mrs. Dr. Morton occupy a high social position in the city. By the way, Selden J. Finney in controlling these mediums gives an entirely different impression of his departure to the other life from that given by Bro. Hudson Tuttle. Who is right? Mrs. Ada Foye, holding Sunday evening nieet ings in Charter Oak Hall, gives excellent tests of spirit presence and spirit communion. So long as mortals doubt a future existence, so long will tests and phenomena be demanded.

San Francisco, Cal., Nov. 15th, 1879.

The Modern Bethesda; or, The Giff of Healing Restored.

(Published by the Newton Publishing Co., New York,) This book is a history of the successful exercise of the healing power, "by the laying on of hands," through Dr. J. R. Newton, who for more than twenty years has literally "gone about doing good"—healing thousands of suf-ferers and giving relief to many more. The record of his wonderful work contained in this volume scame to be the result of a long line of record of his wonderful work contained in this volume seems to be the result of a long line of healthy, noble, devout, strong-willed ancestry. Dr. Newton's history is a fine illustration of heredity, as well as the effect of pre-natal influ-ences. He is a direct descendant of the John Rogers who was so bravely stanch in his op-position to the Church of Rome that he suffered hered when the reliance with being

position to the Church of Rome that he suffered martyrdom for his religious principles, being burned at the stake in the presence of his wife and children in the sixteenth century. His father is described as a man of moral worth and sound health, dying at the age of ninety years. His mother was a woman of high moral worth and intellectual capacity, possessing indonita-ble energy and will-power. From both parents, but especially from his mother, he inherited the gifts that have made his presence a healing blessing to suffering humanity. This biogra-phy, like the ancestral history of most famous men and women who are benefactors of their pace, is a happy illustration of what can be acmen and women who are benefactors of their race, is a happy illustration of what can be ac-complished by an intelligent observance of moral and physical laws, and should be a useful example to mothers and fathers who desire to transmit to their offspring qualities and gifts, the exercise of which will make the world the bet'r for their having lived by their useful and honeficent lives beneficent lives.

Kausas. LEAVENWORTH .- A correspondent forwards the

subjoined, as contained in the *Times* of that city for Nov. 21st, with a requst that it be put before our readers :

"The following resolutions were adopted unani-nously by the Academy of Science, Leavenworth, Kan., lov, 20th :

Nov. 20th : Whereas, business engagements in another part of the country have made it impossible for Prof. W. E. Coleman, one of our most earnest and active members, to longer take part in our meetings; therefore, be it *Risolved.* That we, the members of the Leavenworth Academy of Science, hereby expression: sincere regret that circumstances have made it necessary for Mr. Coleman to sever his connection with this Society, and we hereby most cordially recommend him to scientific and Micrary persons nest, studious and industrious worker.¹

Maine.

NEWPORT .- William Sargent renewing subscription writes : " The dear old Banner is a great comfort to me, as I am deprived of spiritual meetings or scances of any kind. I do wish some good reliable test medium would come here and awaken the puble interest. The harvest I am persuaded is indeed ripe."

GUILFORD.-L. E. Howard, in renewing subscription to the Banner of Light, says : "I wish I could express to you its value to me as I read it each week. The new departure of having questions answered at your Free-Circle Room by Mr. W.7. Colville is a good one, for the answers are highly interesting and in-structive."

Ohio.

DAYTON .- Frank T. Ripley writes : "Among the messages contained in the Banner of Light for Nov 8th, 1 recognize fully that of JOHN HENRY WEAVER. sth, I recognize fully that of Journ HENRY WEAVER. I knew him well in Baltimore. It was precisely like him in tone, and just the way he used to talk. Also AGNES DAVIS HALL'S message is a good test to me. I have known Mrs. Hall many lyears, and heard her lecture many times. She-was always speaking a good word for mediums. You have in Miss Shelhamer a good, true medium, and may the blessed angels stand by her and you. I can be addressed here for the month-of December, care of W. H. Best."

Michigan.

ANN ARBOR.-Mrs. E. C. King forwards thirtyfive cents in aid of Banner of Light Free-Circle Meetings, and says : "I think I am repaid in reading the ings, and says: "I think I am repaid in reading the 'Questions and Answers' in each number of the Ban-ner. Although I have not been a subscriber long, I have had the pleasure of reading the paper a great deal, and shall continue to peruse it as long as I can get the means to take it, for I do not like borrowed read-ing as well."

Wisconsin.

WAUKESHA.-W. D. Holbrook writes : "I duly appreciate the article of Chas. R. Miller on materializations at Henry C. Gordon's, of Philadelphia, in a recent number of the *Danner of Light*, as I spent some three weeks with him last summer, and witnessed very near-ly the same phases, and tully recognized a number of my friends who had passed on. They were the most transcendently beautiful manifestations I ever beheld, and I saw them some five times in all."

Tennessee.

NASHVILLE.-Henry Bustard writes : "The Answers to Questions in the Spirit-Message column of the Banner of Light constitute a great improvement, and there is reason to believe that from this source, and the kindred spirit-communications, a great amount of good will come. The answer to the third question in the *Banner* of the 15th inst., on Philosophy, is the grandest conceivable."

He that pelts at every barking dog must pick up a great many stones.

Patience under difficulties is a sublime virtue.

INDIANS' RIGHTS.

A BOSTON AUDIENCE SPEAKS IN FANEUIL HALL.

A Demand that Wrongs be Righted Through the Courts - Addresses by Mayor Prince, Bright Eyes, Mr. Tibbles, the Rev. Joseph Cook. and Others-Leffers from President Scelyc and Bishop Huntington-Strong Resolutions Adopted.

The experiment of holding a public meeting in Fancull Hall on Tuesday, Dec. 2d, in aid of the Ponca Indian cause, was a hazardous one so far as the expectation of a large audience was concerned. The result was more than even those most interested and most sanguine could have hoped for. All the seats in the galleries were occupied by men and women, and a large portion of the standing-room upon the floor was also occupied by men who had left their various places of business to give volume to the voice of Fancuil Hall in its demand that the Indian wrongs shall be speedily righted. All classes of citizens were represented. The merchant, the clergyman, the lawyer, the clerk and the laborer mingled together, and united in the expression of indignation at the treatment of the Indian race as it was shown to them, and of approval of the measures which have been inaugurated for relief.

of indignation at the treatment of the Indian race as it was shown to them, and of approval of the measures which have been inaugurated for relief. Mayor Prince presided, and in califug the meeting to order made a brief address, in which he set out in a plain and straightforward manner the present condi-tion of the Poncas and the calint they have upon the government and the courts. The corrected the notion which many people have—that all'indians are savages in war-paint and feathers, and with tomahawks in their hands, anxious to get somebody's scalp. A very large number are civilized, he said, and the Poncas are more civilized than most of the Indians. Their lands, which they had received from the United States and had a title to, were ceded afterwards to the Sloux, by mistake, and the Sloux being a large and powerful tribe, and the Poncas a small and weak tribe, the gov-ernment removed the latter, inder their protest and at the point of the bayonet, to the Indian Territory, where large numbers of them had ded. Some of the survivors returned. Soldlers were sent to drive them back. Standing Bear refused to obey the soldlers, and was arrested. Thereupon a writ of *Aubras cornis* was issued by the district court, and, upon the trial of the court. But the judge, to his honor and credit be it, stad : "The Indian is a human being, and, as a human being he has a right to come into way court." (Ap-plause.) His judgment settled that the soldlers could not carry of Standing Bear. Now, we want to ask the United States to say wheth-many state to the fudde, built shand, and this will cost money, which is needed. It is claimed by the oppo-ments of the fuddment, but and the will and pleasure of the government; that he has no rights or more, which is needed. It is claimed by the oppo-ments of the fuddment, but mather how much he may spind upon them, no matter how many buildings he may erect, he cam he driven off and dispossessed of his possession whenever the government sees fit to order so. Now if this be true, and the

LETTER FROM PRESIDENT SEELYE.

LETTER FROM PRESIDENT SEELVE. (Mr. William II. Lincoln was introduced to read two letters which he had received. The first was from Julius II. Scelye, President of Amherst College, and before reading it Mr. Lincoln said that Mr. Seelye was in the House of Representatives when the law was passed authorizing the removal of the Ponces, and with his own hands he inserted the clause providing that the removal'should not take place without the con-sent of the Indians themselves. Notwithstanding this, the Ponces were removed by the soldlers against their consent. In his letter Mr. Seelye says: "I carnestly sympathize with the movement made in behalf of these Indians who have been so cruelly wronged by the government. It is very lamentable that the government, having wronged these poor men as it has, should undertake to block the way to secure them their rights by such misrepresentations as have been given. We shall have no successful solution of the Indian problem until we treat the Indian not only as a fellow-man, but as a fellow-elitzen, whose rights to be assured to him by the fourteenth amedment to the Constitution. Wishing you all success, and regret-ting my inability to attend the meeting, I am, etc." LETTER FROM BISHOP HUNTINGTON.

LETTER FROM BISHOP HUNTINGTON. Mr. Lincoln also read the following letter from Bishop Huntington:

SYRACUSE, Dec. 1st, 1879.

BANN Indian Burcau, and his wife was driven into the Insame Asylum and he died himself of a broken heart. Sena-for Hartan, in an evil hour, took the portfolio of the Secretary of the Interior, and undertook to right some wrongs and to stop some of the corruptions there, and senator Hartan stands in Iowa a ruined man. He was elected United States Senator when he was President of a College, a man of unimpechable character, who had the love of all the people of Iowa, and who con-tinued to have it up to that time. When he went in there and undertook to stop this theying, he was set upon by these men, and he has been a ruined man every since. And so when I undertook to argue the cause of the Ponce Indians, I did n't do it with my cyces blind-folded : I knew what was before me. But the matter is more serious than ever I expected It to be. Out in Nebraska. Idis was published the other day: "Mr. Thbles is charged with seeking to sow dissalfs-faction among the Sloux, and in an interview in the Omaha *heo* occurs the following: "Tibbles says he has been indians from the Poncas to Spotted Tail to spread the news of Judge Dundy's decision in the Ponca case. Misguided philanthropists who have been extending material ald to Tibbles should know of his villanous schemes of spreading disaffection among the Indians whom the government is using its best endeavors to keep on their reservations.' The gentleman interview-ed points out the danger to the stock raising interest of the Northwest from Tibbles's machination." More tact of tha being published in the paper in Sorthey have no confidence in the paper or its editor, but in the telegraphie summary which the Scretary of the interior sent out of fils annual report occurs this. Mr. Schurz says: "I have been informed on good authority that emissaries have been sent among the Sloux in southern Dakota, who are now contented and have made a hopeful beginning in doing useful work for themselves, for the purpose of 'teaching them their rights

SPEECH OF BRIGHT EYES.

most of it. Tam ready to die for it. [Loud applause.] SPEECH OF DRIGHT EYPES. Bright Eyes was then presented, and was received with loud applause. She said : I am only an Indian whose educational advantages have been but limited, and who owe what little education I have to the mis-stonaries and a few noble women in New Jersey, who took care of us there for two years. I cannot use clever words as those men can who have learning at their command, and who use it to continue the op-pression of a little handful of helpless people who are uterly at the mercy of one man or set of men in the government. I have lived all my life with my people. I am one of them. I have suffered with them. I know them and what they want, because I am one of them, and this is my only apolegy for presuming to answer such powerful men who can use such clever words as to make the wrong seem the right, to those who do not know. I am a human beling and have a right to be heard as well as they. They are themselves living un-der the protection of the law and reaching all the ad-vantages to be derived from it. Why should they de-site to refuse it to their fellow-belongs? They acknowledge that many thousand Indians in the States of Michigan and Wisconsin are efficients. If so, what great harm, danger or trouble have they brought on themselves or others since they have been such that they would refuse the remainder the protection of the law? I thas been the desire of my father's life to clucate here the men the desire of my father's life to clucate here the men the desire of my father's life to clucate here the men the desire of my father's life to clucate here the men the desire of my father's life to clucate

It has been the desire of my father's life io cducate bis children and give them all the advantages which the wilte copies are able to give theirs.
In an exil moment, against the advice of my mother and some of his malan friends, but lent several thousand present little children. Now, he cause be cannot sue, or be a party to a suit, or have a lawyer appear for him, he cannot cellect a dollar of that money, and the white mea will not pay him because the hav cannot sue, or be a party to a suit, or have a lawyer appear for him, he cannot cellect a dollar of the laddles in Elizabeth offered to cducate me. "It I could collect by law the moter white white mea will not pay him because the hav cannot sum series are used for children—as safe enclosures for the weak and defenceless." Does he call them safe enclosures because in them the Indians are powerless to help themselves which robked? I know that laudtret of the safet was a powerless as the base dones and he knows the white man who has the horse now. He asked the agent to help him get the base, Two Kows, one of the most the white man who has the horse, and he knows, the white man who has the horse now. He asked the agent to safe the agent was appowerless as inclusion or any thing white white white man who has the horse now. He asked the agent to be the white man who has the horse now. He asked the agent to be the agent to safe the base of the white white the ast the exert of the mean 1 ever have, whither white or the safe theose recease to work his farm with, they were stolen from him. (Why don't the indian become civile, white white and fourd several of their horse should. The base as the agent was a stolen from him. (Why don't the indian several of the safe was stolen from him. (Why don't we have made a trenty of price with the total states the could collect money coungit together to buy new you and several of the they were stolen from him. (Why don't the print horse how. When the means they are powered to thow any and trent way the white white

this demand the platform and the pulpit are united, the parlor and the press, the lawyers and literary men. Fanculi Hall asks to-day simply for the maintenance of the Constitution. [Applause.] She demands the execution of our supreme law in general, and of the fourteenth amendment in particular. She dees so face to face with absolutely unreportable outrages not only upon Poncas but upon the Indians in general, for the consciences of pollitelans at Washington are dead on this whole theme. Mr. Schurz, in a letter which I have in my pocket, but cannot quote, admits that he has sympathy with any honest effort to fix the legal status of the Indian, and yet we feel that he does not answer Judge Dunity; he does not answer the claims made on the basis of the fourteenth amendment, that the Indi-an is a person.

an is a person. • Mr. Barstow has lately told the nation that the Cher-

Judge Dundy; he does not answer the etains made on the basis of the fourteenth amendment, that the Indi-an is a person. * Mr. Barstow has lately fold the nation that the Cher-okces carried up a case to the Supreme Court once, but did not succeed. We all remember how Gen. Plekens and Gen. Scott first drove the Cherokees out of Geor-gia, and how they appealed to the Supreme Court, and how that great tribunal decided that an Indian cannot maintain a case before the federal courts. Mr. Barstow throws that precedent in the face of this movement, and he seems, in doing so, to forget that anything has happened since its, when Gen. Scott drov, the Chero-kees out of Georgia. (Laughter and applanse). We have had an entargement of our Constitution since then. It would be just as perfinent to quote to those who now stand in Fanculi Hall some out-won enact-ment of King George as to tell us an Indian has not more rights now than he had when this case of the Cherokees was tried. In the first place tharles Sum-mer and his coadjutors had enough to do with the draw-ing of the fourteenth amendment to make its language very broad. Of course 1 cannot quete tharles Sum-mer's opinion here as deciding the case of standing lear, but if any man is to be consulted as to what the intention of the framers of the fourteenth amendment, and was, Charles Summer is that man. (Applause.) He over and over asserted that the Indians are included under the provisions of this amendment. He was urged by philanthropists in all paris of the country to see to it that Congress should so widen the language of this great constitutional amendment as to cover the case of the red men. That Charles Summer made no mistake in this particular is evidenced by the Revised Statutes themselves, which provide, as you have just heard in the speech of this ducated Indian andden, that all persons shall have the same right in every state and the red men. That charles Summer made no mistake in this particular is evidenced by the Revised Statutes. This is the fundam

although not effizens, and as such must not he de-prived of life, liberty or property, without due process of law. Franceil Hall has been accustomed to be beard in times past when she has made herself the defender of the Constitution. We claim in Boston to know what we are about on this theme, as we did in the cause of slavery. We hope that we are not sentimental or ex-travagant. We have taken great pains to understand this question legally. It is four or five months since 1 met on the banks of the Missouri this Indian maiden and invited her and her philanthropie protector to Bos-ton. It seemed to me that here we could obtain before the nation a hearing on the cause of the 250,000 aborig-ines in our country. The West is full of enterprise. She has inmense enthusians, and I am not here to crift-clue her, for she is really the strength of the land in things moral as well as in things political. But she has been irritated by Indian wars ; she has been facerated by conflict with wild tribes ; she is not or popeal as we are on this coast. She is much in the condition in which we were when we had Indians on our borders threatening us with fires and with scalp wounds. It is very hard to get a hearing beyond the Missispipi on the Indian question. Indeed, we must criticise some officers of the army themselves for preaching a blood-officers of the army themselves for preaching a blood-officers on the general that indians on the dead Indian. Shame on the general that indigenent

the initial indication indicates in preaching a blood-billeers of the army themselves for preaching a blood-thirsty and utterly unconstitutional doctrine when they say that the only good Indian is the deal fudian. Shame on the general that Indirsed that judgment ! Fancuil Hall reverses it and says that the only good Indian is the Indian under law—when he is under the protection of the fourteenth amendment, and is tried as a person under his obligation to our fundamental enactments. [Lond applause.] Here you are efficient of you and take you yonder to swoop up ten thousand of you and take you yonder beyond Cambridge on a reservation. You cannot get mar-ried except through an agent. You cannot get mar-ried except through his interference. If the people from the North sweep down upon you and stack your horses or ruln your crop, you absolutely have no re-drees. You cannot give testimony in the courts. You are in danger of losing your reservation, and add to the forfil-ty of your acres, but when you have done your best they may be taken from you by some interpretation of a fax freaty. You have in your bargain with the gov-ernment a reversionary clause that does not let you sleep hights. Besides you have rations from the gor-ernment. You need not work at all. There is no ne-cessity of labor latid on any man, woman or child. Why, I undertake to say that society made up of while men-under such conditions would undergo a fearful strain. It would be demonilized almost inevitaby. The chreumstances under which we keep these indi-ans as wards are calculated to hanstring the strong-est have an unseries that were ever given by God to any people. I wonder that so much manhod has been matiniahed under the less site of rations and under the

est nerves and muscles that were ever given by God to any people. I wonder that so much mathood has been maintained under the system of rations and under the irresponsible power of the Indian agents. Now we want to get law in place of this irresponsibility. We want to erect the fourieenth amendment into a bul-wark against all the greed and fraud of these Indian traderships. About seven millions are appropriated every year, and I think not more than three get through to the Indians. Where do the other four go? Ask the traderships, ask the agents. It is certain that there is money at stake in these enterprises, and that, as Carl Schurz himself once said, "It is as hard with our pres-ent arrangements to catch an Indian agent as it is to eapture a bird with a hoop." I hope he has not been hooped. [Laughter and applause.] Abut, athough 1 believe in Carl Schurz in general, I believe his con-sected with this great theme. Now, even in the mes-sage of the President were at that ha Alaska murders' occur, and the President goes on to say that he be-lieves there is no law by which such things can be pre-vented in Alaska. He hinks it would be wise for Con-gress at least to institute some government for that terrifory. any people. I wonder that so much manhood has been gress at least to institute some government for that ferritory, Fancial fiall has been accustomed to meet here de-Functiff Itall has been accustomed to meet here de-cade after decade, and to use herself as a whet-stone to sharpen these edgeless consciences at Washington. [Laughter and applause.] I hope that to-day there will be in our action enough grace and grit to sharpen Uarl Schurz hinsself. Loud applause and laughter.] Our friends will leave us soon, and address New York and Washington. We send with them all the glorious mem-ories of Boston. Come bither, Hancock and Adams, Andrew and Summer, and join hands with Standing Bear and with this Indian in the defence of the Consil-tution in its ambication to the red-men of the land. tution in its application to the red men of the land. Come hitter, Longfellow, and give us as the key-note your own words : vn words : Ye whose hearts are fresh and shiple, Who have tath in God and nature, Who believe that in all ages Every human heart is bunan, That in even swage bosons There are longings, yearnings, strivings For the goed they comprehend not : That the feeble hands and helpless, Groupg thally in the darkness Listen to this shiple story. Listen to this simple story, To this song of Hiawatha,

TRUTH SHALL LIVE.

Great God ! we thank thee thou hast given To man an instinct of thy heaven. And each succeeding age of time Unfolds more light of truth divine. Let not our preconcrited ideas B set new light by useless fear-Let not our prejudice and pride Thy gracious teachings east aside. But as we live this earth-bound life. And gather knowledge from its Of dual Nature - Good and Sin Striving a victory to win, So may our spirit forms arise In brightness—when the body dies, Content with humble trust in thee, That death a larger life will be.

Howe'er opposed to ancient thought. Or what in youth we have been taught. Nerve honest hearts -true courage give - . . . To raise the banner. "Truth shall live." ROBERT JNO, CREASY. St. Kilda, Melbourne, Australia, 1859.

HINDU SPIRITUALISM.

big rearrent and tamous friend, Mad. H. P. Blavalsky; allirms very positively that "no Hindu is a Spiritualist," and yet surrenders the claim *in-toto* by the following frank admis-sion:

" In one sense we are perfectly warranted to apply the name of Spiritualists to the Hindus," Opposed as they are to physical phenomena as produced by the blods, or unsatisfied sonts of the departed, and to the possession by them of mediumistic persons, they still accept with joy those consoling evidences of the con-tinued interest in themselves of a departed father or mother. In the subjective phenomena of dreams, in visions of elairvoyance or trance, brought on by the powers of holy men, they welcome the spirits of their beloved ones, and often receive from them important directions and advice."

This being true, Dr. Peebles was certainly

justified in saying that India is full of native Spiritualists. Certainly they are Spiritualists who not only believe in charvoyance, trance and dreams, but delight to communicate with the departed and receive "important directions and advice," As for objecting to obsession by low spirits, certainly enlightened Spiritualists everywhere object to that, and it is no ground for distinction between American and Hindu Spiritualists. India-has time out of mind been the seat and head of spiritual religion and spiritual philoso-ply, and has ever been familiar with the mar-velous and Mesmeric nature of Pneumatology. India is therefore capable of giving us much profoundly interesting knowledge, and I shall look with great interest to the fortheoming let-ters of Mad, Blavatsky. But I cannot conceed her claims of a Hindu superiority which would require the stronger and more scientific Ameri-can mind to sit as a passive pupil at the feet of Hindu antiquity and Hindu speenlation of Hindu antiquity and Hindu speculation, plunged, as it ever has been, in a vague mystieism which is antagonistic to all scientific accuracy, utility and reliability.

That India is a rich mine of knowledge in Pheumatology I have no doubt, and that Mad. B. may send from thence rich contributions to occult science is not to be doubted ; but India has so signally failed to give us, with all its chaotic wealth of spiritual experience and spiritual marvels, anything either philosophically scientille or ethically satisfactory in Spiritualism, that we shall probably look in vain to India for any explanation of spiritual facts, or for any science to guide the culture and use of our spiritual powers for their noblest results in human progress.

Occidental civilization, is vastly superior to Oriental, either in useful arts or useful sciences, and the Indian race will advance in prosperity and enlightenment only by following the lead of the dominant nations of Europe and America. American Spiritualism will not be lifted to any higher plane of ethics or philosophy by the holy men and devotees of the "sacred groves covered with pagodas," who were (says Mad. B.), as to "the majority, unmitigated frauds." Nor

-shall we learn the best possible utilization of our faculties which connect with the supernal

light. So it is with the unbeliever and the believer in spirit communications. Tam truly, E. N. Cook,? The company recognized the name as that of a prominext statesman who died a few years ago. To such a company what more could spirits or angels say, for all the preaching in Christendom does not reveal a greater DR. WALLERHYDE, , truth? Pendlation, Oregon.

Kinstolk, friends and lovers salute a man who has been long away, and returns safe from afar. In like manner his good works receive him who has done good, and has gone from this world to the other, as kinsmen receive a friend on his return.- Diptuomapo-

SPIRITUALIST MEETINGS.

BRODMLLYN, N. Y. Society of Sparifusities incerts at the Brookien Institute, concern Washington and Concern Strets, Smider. Electures at 3 P. M. and 75 P. M. Mr.-Chaties R. Mieter, President: Bentandin L. French, Vice President: Fred Rasam, Societary i Nathaniel B. Bertes, Frasmer, Chatten's Progressive Lycenum meets at 105 V. W. Jacob David, Conductori W. C. Bowen, Assistant Conductor, Mr., C. E. smith, Guaudian, Mrs. Hattle Dickense, A sistant Granifun, Mr. Biole Revers, Musi-cal Director, Mr., C. E. Smith, Secretary and Treasmer, *The Brooking Systems Conference meets at Excited* Hall, *ass Fuldowskie at Standard Conference meets at Excited* Hall, *ass Fuldowskie at Saturd Conference meets at Excited* Ballows, Sciences, Saturd Conference meets at Excited Hall, *ass Fuldowskie at Saturd Conference meets at Excited* Ballows, Chauman,

dhum, **CHICAGO, ILL**. The First Society of Spiritualista, holds regulat meetings in the Lind Unitarian Church, cor-ner of Latin and Montes street, every Sunday at 195 A, M, and 75 p. M. Dr. Louir Bachneid, Pre identi A, B, Tuttle, Vice President: MIss Nettie Bushneid, Treasaret; Collins Fater, Societary. Eaton, Secto fary,

Eaton, See (eta), **CLEVELAND, OILLO,** Spiritualists' and LiParal-sists' Simulary Science, The Children's Prestressive Lyceum meets regularly every similar at E_2 , E_3 , E_4 , E_4 , E_4 , arrestical structure that hes Collier, Conductory Mrs. P. T., Rich, Grandhary Marken, Googe Benchet, Severary, The pathe-lic and conductive the structure of the several structure of the several structure of the several structure of the several of E_3 , E_4 , E_5 ,

CEDAR RAPIDS, ION & Sodety of Spinitalist-

PHILA DELPHILA, **PA.** The Keysteine Association of Splittinalists meets every Sunday at k_2/k_3 at k_3 (i.e. Hall, $2k_2$ North Ninth street, Splittinut) sty of Philadelphia The First Association of Splittinut) sty of Philadelphia

The First Association of Spirituatists of Philadelphin holds meeting, every smaller at $0 \le x$, what $7 \le y$. I, at Hall Sto Spiring Garden street, H., B., Champen, Presi-dent, M.S., Dr. Samiel Maxwell, Yrice President; J., H., Jones, Treastiter; J., P., Lanulag, Scretary, ..., **ROCHESTER, N. Y.**, Spiritual meetings are held in the Academy of Mirsk. No, 40 States there, every Smaller at 10^{4} A, M, and 7^{4} , r. M. My, Netthe Peace beet, permanent speaker, Meetings trees. Stringers (Jelling the erry are conflatly furthed to attend.

SUTTON, N. H. Sochety holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Sec-retary.

retary, SPRINGFIELD, MASS. The Free Keington-Society (Splittmalists and Liberalists) holds, meeting every Sunday, at 25 and 79, 7, 9, 9, 8, 11 at, President, S. C. Changey Vice President, Miss. J. H. Cook, Miss. E. M. Lyman, Miss W. X. P. Chark, Undential Committee: W. H. Jordaff, Treasurer, F. C. Colorn, Collector, Sacher holds a contentence and scatter every Sunday at 25

Sortety holds, a contenence and source every SubJay at 2 p, M_{s} at What Witth Haillon Kidly street, above Mason, Also meetings for becittes in the evening. The Children's Progressive Lycenn meets in the same half at $d_{0,X}$ M_{s}

Prognessive Lyceon meets in the same halt at do A, M.
 NANTA BARBARA, CAL. Spiritual Meetings are held every Sunday at Came's Halt. Children's Progressive Lyceon meets every Sunday at same halt at 1% P. M. Prown; Assistant Conductor, Mrs. Mary A, Ashley: Guardian, Mrs. Mary F. Hunt; secretary, Mr. Geo, Childs: Musical Director, Mrs. Finna Scarvers, SALEM, MAS, Conference of hertics every Sunday at Pratt's Halt, Conference of hertics every Sunday at Pratt's Halt, corner of Essiva and Liberty Streets, at at and 7 P. M. J. Weeting's are held every Sunday at Meeting and evening, John Gage, President; Mrs. Then Michael D. W. Mien, Corresponding Secretary, Children's Progressive Lyceum meets at 12°, P. M. Dr. D. W. Allen, Constluction (Corresponding Secretary, Children's Progressive Lyceum meets at 12°, P. M. Dr. D. W. Allen, Constluction, Starker, Constluction, Cons

WORCENSTER, MASS. Moltings are hold at St theory is Hall, bo Main street, every Sunday at 2 and 7) P. N.

BANNER OF LIGHT.

З

Huntlagton: SYRACUSE, Dec. 1st, 1879. My Dear Str-Your letter of invitation moves my heart. I sincerely wish I could be with you at your meeting on Tuesday. Immediate engagements forbid it. Once more Faneuil Hall opens its doors and sends out its voice for an oppressed people. It is as it ought to be. That voice has utered the cry of liberty for the white man and the black man. It will utter it now, in tones a cloquent and effectual as ever, for the red man, who is as terribily wronged, and is as fairly enti-tled to all-the rights and Immunities of a citizen of the Republic as either of his enfranchised brothers. Once more the spirit of the capital of New England is roused. I thank God, against an injustice and an inhumanity that are enormous, inexcusable, infamous. Speak clearly and boldly, I pray you; and every better senti-ment of the nation, repentance, rightcous indignation, honor, equity, pity, will speak through you. Your own words at the Merchants' Exchange were all true. Un-less we bless ourselves by making haste to do right, by giving the indian a brother's place at our side, the Al-inghtly will not long delay to curse us for working h-ionity to ynaschusets home, and that I had an opportu-nity to preside at his first. Massachusetts meeting in Springfield last August. The cause has grown since ther, as good causes are up to grow on that soil. Let it grow till its grand end is accomplished ! How glad I should be to show you and other Boston friends ive Indians that we have here-four young men-and a womant The men were taken a year and aliafago, hardardans that we have here four the soil. Let it grow till its grand end is accomplished ! How glad I should be to show you and other Boston friends ive Indians that we have here four out hat soil. Let it grow till its grand end is accomplished ! How glad I should be to show you and other Boston friends ive Indians that we have here of earn cir-fization and the faith of Christ, and so be fitted to be-come civilize

now possess in an eminent degree, or a Christian vir-tue which they do not consistently practice from day

the which they do not consistently practice from way to day. One of them has lately been out to the Indian Terri-tory, under the direction of the government, to gather native boys and girls and bring them on to the schools in Carlisle and Hampton. Could your assembly see these youths and hear them speak and pray after eight-een months of instruction, hone of you could ever doubt that Indians are worthy to share our citizenship, and to be advanced to every privilege of the national family in the name of the Father of all the families of the earth. Very cordially yours, (Signed) F. D. HUNTINGTON. W. H. Lincoln, Esq., Boston.

the earth. Very cordially y (Signed) W. H. Lincoln, Esq., Boston.

W. H. Láncolu, Esq., Boston. REMARKS OF THE REV. HENRY F. DOND. The Rev. Henry F. Bond was next introduced. He said he was formerly an Indian agent, and had been intimate with the Colorado tribes of Utes, now mak-ing so much trouble for the government, although he was born to Boston. To join the Indian agents offered more hope of damaging one's reputation, if not his character than of reforming the agents. Mr. Bond sketched the history of the Indian problem from 1812; when the British government charged upon our gov-ernment that it was enslaving the all rights, to the time when, a few years ago, the Chief Justice of the United States declared the Indians that at will. In 1872 the United States passed a law to the effect that United States' declared the Indians tenants at will. In 1872 the United States passed a law to the effect that tribes could not be recognized by the government hor treated with as tribes. Yet since this time the Utes had made three concessions to the United States. Four times in sixteen years the Utes had been crowded back. It was now whispered to them that they were to be removed to the Indian Territory, and this meant death to them. Were they to blame for resisting? Ho complimented Mr. Schurz for attempting to treat with the Utes instead of following the advice of the Colora-do people and killing them. SPEECH OF MR. TIMELES.

SPEECH OF MR. TIBBLES.

He spoke as follows: So much time has been occu-pled that I can only ask you to listen to me six or seven minutes. I do this to-day because it may be that I stand here speaking for my own life, and therefore I ask you to listen. There is no man in all the history of this government who has ever assalled the corruptions of the Indian time who has ever assalled the corruptions this government who has ever assalled the corruptions of the Indian ring, who has ever survived with his reputation. George Manypenny, over twenty-five years ago, went out to Nebraska and stayed there two or three weeks with Iron Eye, the father of Bright Eyes, who will speak to you, and he informed himself there of what was needed by the Indians, and went back to Washington and recommended it; and he was driven away and ruined. E. P. Smith, a Commissioner of In-dian Affairs, undertook to fight the corruptions in the

ADDRESS OF THE REV. JOSEPH COOK.

When the poet Longfellow first saw the young wo man who has just addressed you he lassoed her right hand in both of his hands, looked into her face, and after an appreciable interval, said, "This is Minucha after an appreciable interval, said, "This is Minneha-ha." The great poet who thus endorsed this move-ment on behalf of the Poncas, sat a few moments ago in yonder historic gallery. His presence here is an in-spiration, a benediction. Boston and the nation may well follow where that pillar of fire leads. [Applause.] There is extraordinary unanimity of feeling in this city, among all classes, in support of this movement to carry up the suit of Standing Bear to the Supreme Court. In

[Applause.] THE RESOLUTIONS.

The following resolutions were read by the Mayor, and adopted with a rousing, unanimous "ay," the hall at this time containing about one thousand people :

at this time containing about one thousand people : Whereas, great and inexensable wrongs have been com-mitted by the national government and its agents upon peneful titles of indians in removing them against their will and consent from the lands they occupied to a steky and malarious etimate; and whereas the petitions and re-monstrances of the chieles of these tribes have been totally disregarded; and whereas this action on the part of the gov-ernment has produced great distress and suffering and death among these tribes, and has led to wars in which both white people and the indians have suffered severe losses; and in the assertion of their just rights and privileges it is hereby.

the infinite order strengting in its fundametes to the gov-erminent. Resolved, That the only solution of the Indian problem is to recognize the ludian as if fellow effizien and to accord to him the fights that are declared by the fourtienth amend-ment to the Constitution of the United States. Resolved, That while we beartly commend the Indian policy suggested by the Secretary of the Interior to educate the Indians, to convery to them in fee, individually, titles to their farms, and thereafter to treat them like other inhabit-ants of the United States under the laws of the land, we carnestly arge and declare that immediate measures should be taken to secure to them their legal-fights and specially to restore to the promess their former homes and property as indemnification for the wrong which the Secretary of the Interior says has been done them.

If all the Catholic children are to be taken from the public schools of Boston, the city will have school-houses to sell, and it can also reduce the enormous ex-pense of the school system. We wonder if the Cathole will have anything to say about it .- Roston

from such as the "Pandit Dya Nand, the most learned man in India, a Brahman of high caste, Nov. 130, 1859, Cot. S. S. Brown, of Hummgton, Vi., al-and one who had for seven long years under- Fer an couldy submitted viscals.

Still, as to pneumatology, India is a vast and sublime "curiosity shop," and it has a few profound thinkers and many learned men. - ť í Mad. B. will use her opportunities rightly she will be a very interesting contributor to modern pheumatology. J. R. BUCHANAN. A Livingston Place, New York.

Henry Slade in Oregon.

to the Editor of the Banner of Light:

Your correspondent had the pleasure of intimate acmaintanceship with Dr. Siade during his stay in Portand, and will say that he seems to be in perfect health, there being not the slightest indication of his ever having been paralyzed. He is ever *en rapport* with his spiritual guides, enjoying their society and the phenomena which they are able to produce in his presence.

The lessons given at private -sittings seem too sa-. ered to be ruthlessly thrown out to an *incredutous* publie gaze, but the incidents of one scance 1 may here record :

As a natural sequence of the Doctor's presence, many immates of the hotel where he was stopping were at tracted by the noise from his rooms, and, to gratify curiosity, they sent a messenger to ascertain on what conditions the Doctor would allow six of them to come in. When fold that they could come and have a sitting for ten dollars, they rushed in "pell mell," as if to have a game of chess, with the Orthodox Satan to make the first move.

Soon after they were seated the manifestations commenced, riveting their attention; and then between two slates, firmly held together, the following communication was written :

" My Friends—Our object in coming to you is to con-vince you that the soul of man can never die, and can

vince you that the sour of man can be a structure and come again to earth. Some are so foolish as to say, 'This is not true,' and will close their eyes to all facts. This does not hinder others from knowing and believing. If a blind man says the sun does not shine, it will not hinder those with open eyes from enjoying the sun-

Passed to Spirit-Life:

learned man in India, a Brahman of high caste, and one who had for seven long years undersign of the usual and dreary probations of Yozzi man that dared the most added Spinuality of the usual and dreary probations of Yozzi man that dared the most added Spinuality of the transfer of the speak what he belt tible the truth, in was more that dared the speak what he belt tible the truth, in was more the most added Spinuality of the truth of the truth of the the truth of the the spinuality of the speak what he belt tible the truth of the trut

From Somerville, Mass., Oct. 25th, IdiaGod D. Chamfler,

From Somerville, Mass., Oct. 23th, Ichabed D., Chamiler, aged 5) years 7 months and 20 days. The way a believer in Splithualism, ver bonged to know more of its beautiful teachings. A great unferrer, yet pa-tiently he bore his sufferings to the end, The have barged the mortal and potenticle bright robes of humoritality, and have already given evidence of continued life. The beaves a wile, one and damphter, and although they miss his dear torm, they know he is with them stift. May they ever res-vices at the house, conducted by 1, P. Greenleat, Final services in the Vintatian Church, at Duybary, by the writer, From Wilford N. H. Now 10, how how no short 27.

From Millord, N. H., New, 15th, James Pearson, aged 75

From Millord, N. H., New, Dilh, Jonnes Pearson, aged 75 years. Ondof the first to perceive the ''dawning light, '' he hes-calue an earnest worker in the case so dear to him. For many years a regulator the *hanner of Eight*, and a triend to mediums. He was for a long time an invalid, and well knew that for him there was no rest until he reached the everyfreen shere. He knew the dear ones gone helore wais-ed his coming and longed to go. He leaves a wite and daughter, who know that their loss is his great gain. May the angels watch over them tenderly until they too shall job the humorital band. Functual surfaces were in accord-ance with his request, and many friends gathered to testify those who knew him best gave evidence that '' Father Tear-son' had not lived in vain. Mus. N. J. With 18.

From Newburyport, Mass., Nov. 27th, Mr. Daniel W. ireen, aged 13 years 6 months and 27 days.

Green, aged Byers 6 months and 27 days. Green, aged Byers 6 months and 27 days. The passing away of fire, Green, has awakened in the be-soms of many the deepest leedings of regist, as well as sym-pathy for the beyraved family. Hunself and his loved com-pandion (who has been a public modium for years chave done much for the cause so thear to bin in the techsing hours of his carth-life. He was for a long time Conductor of the All-dren's Progressive Lyceum of Newburyper. He leaves this slife the river a companion, two sons, three daughters and three bothers, mest of whom are cheered by the faith so priceless to him, and know that every link in the chain of souris affection will again be requirited. In accordance with his expressed wish, that some advocate of his faith should one rise at his function writer, assisted by a fine quar-teries, Messers, John Ricker and J. C. Reed, Mrs. Thomas Tyler and Miss Annie Ricker the members of which feel-sential there pieces selected by the dath they be all high rendered they have been selected by the dath should one rise at his function between the members of which feel-sential to a very large assembly of relatives and triends the study to rest, with the knowledge that the study first it he study to rest, with the knowledge that the study life of his rath street, *Boston*. The study of the study life of his rath was even then illuminating bi-resurvegies of spirit, a the erist street, *Boston*.

Coliticary Notices not exceeding theaty lines published griduitously. When they exceed this number, itoenty cents for each additional line is required, puyable in ad-rance. Aline of against up a accernges ten words. Poetry innantesible in this department.]

OF LIGHT. BANNER

Parker Memorial Hall. 🛸

W. J. Colville gave the opening address of his present engagement at this place corner Berkeley and Appleton streets, Boyon,) on the afternoon of Sunday, Dec. 7(he John Wetherbee, B₅p₀ occupying the place as presiding officer: of George A. Bacon, the regular Chairman, who was gemporarily absent. The services were introduced with a song entitled, "We Give you Joyous Greeting,", from, "The Spiritual Harp," by the quartette under direction of Miss Nellie M. King. An invocation by Mr. Colville's guides way then followed by the visal selection "When my Feet have Grown too Weary"--music by Robert Cooper- of which the solo was sustained by Miss Fannie Dolheare, the quartette joining in the chorus. Mr. Wetherisee announced the willingness of Mr. Colville's control to speak from any subject desired by the audience ; but after a brief interval it was voted by the people of choosing the theme for the proposed address. This preliminary being satisfactorily arranged Mr. Colville was controlled by an intelligence "ceeded to deliver a disc, disc the burden of enses in spirit-life, Abterring to his address delivered last season in this hall through Mrs. delivered list season in this hall through Mrs. -C quale, V. Richmond, at the functual exercises of the late Dr. Henry F: Gaphner, of Boston, the Controlling Intélligence stated that he pro-proved to continue it on the present occasion, and by remarks in the same vein of thought. Since his advent into spirit-life he had learned that the deutizens of that sphere of existence were divided into innumerable societies repre-senting states of freeling and development, and drawn together by the same law of spiritual at-traction which (though only in circumscribed traction which though only in circumscribed measure) operated on earth. Today he per-ceived that in the spirit spheres there was a great conflict impending between those who were the agents of liberalizing tendencies which were the agents of the sharp (redeficies which were sought to be singly gurated and advanced among men, and whose power was showered in mighty waves of inspiration at the present hour upon those who on earth were striving to strike down all that made toward the mental, moral down all that made toward the mental, moral or physical bondage of the race; and those who, still clinging to their olden creedal traditions and failing to develop unward therefrom, were brought by this condition into intimate and powerful relationship to this planet, and were ready at all times to ways releatless war for the re-stabilishment on earth of the fast failing the residulishment on earth of the fast failing power of exclosinstical despotism. He would not proclaim the one class to be the agents of good and the other the champions of evil, in any theological sense, but judging by the re-sults they sought to accomplish on earth the first flight be truthfully characterized as the Power of Light, and the other the Power of Declarity Light.

Barlaness.
Knowledge which was at all valuable to any jone in earth-life depended upon the receiver's being able to comprehend it? hence the information which was nost valuable must reach its?
dence from those syberes which were more in-sativity data from those syberes which were more in-sativity data for any comprehension was above capable of any ing to his understanding evolutions, the matury data is charge which estables of large the systematic standard spirit spheres? and in the to its under standing even tragmentary ideas congeniting the inethable spheriders, the subline verifies of sphilt existence, while his attention was mainly devoted to the the subline inethality and the anti-barrier

while his attention was mainly devoted to the defence and advancement of the anti-slavery characterized in the spirit-inal phonomena also. In this connection he re-ferred to his eldest, dan date, Mrs. Nosworthy, who was able in degree to give expression to the fhoughts of spirit intelligences before the world, thirdight the mediumistic gift of impressional writing. The speke of his experiments while on the earth plane t of his triend. William Lloyd Garrison whose special mission in spirit-life was now to work, for the emancipation of woman, the introduction of the female clement into all posi-tics of trust and honey all through the eivilized world, while Mr. Thompson, though in deep sym-gathy with this work, had it as his own specially is endeavor to set, free all those who by rea-son of false education, hereditary tendencies or set of false characted, hereditary tendencies or other causes, log been brought under the bondage of sense rather than attained as they should to the freedom of the soul. He said though the lives of M_2 , Carrison and higself on earth were treached (swets of rison and misser on earth weight int continue as conflicts with the strongly in-treached (swets of error-conflicts necessitated by the anarchife state of affairs in an order of society which long established in erroneous con-ditions began to feel within itself the operations on joins again to be within itself the operations of a force where impose was to awaken its bet-ter elements and send it a step forward in the pathway of progressive unfoldment-they were now working under more harmonious cir-journstances, and poward the production of even grander results than they had ever before achieved. achieven. The powers of light and darkness were at work everywhere, increasintly and continuously, and working upon every form of societary organization, every isolated individual alike, throughout the broad range of the world, even though these societies and individuals were totally ig-norant thereof; this action applied to the men-tal and spiritual as well as to the material: The The second provide the properties of the propert cial object or spirit under inspection was at once apparent to this wonderful power with whose existence he had thus become practically acquainted. It was instinct, but more than in-stinct : reason, but more than reason : it was the sense of the soul, the fountain from whence the ability to perceive all things upon earth pro-ceeded. In that land it was perceivable by the newly risen spirit that not only the life of action but also the life of sentiment and aspiration on tained through mediumistic persons with whom that soul found itself in harmony, but the other part of the dual life one portion in the world of spirits, which we cognize by our personal expe-riences in dream and vision, and the other by our every-day experiences in the material fields of time.) goes ever onward on the spiritual side. Beferring to the present controversy concernminer in possible to emphasize the chains and to impress the tenets of that church anew, and upon the rising generation. This element was met by a corresponding band of spirits who on earth were reformers, and who were determined at all-hazards to advance the cause of mental and organized a Spiritualist Association.

physical freedom in this nation. The coming struggle, of which the occurrences of to-day were but the opening scenes, would be one on the mental and spiritual plane—one of words and ideas rather than of bloodshed, although physi-cal force might be incidentally introduced as an accessory to the grand result. The Catholic Church could not hope to win, in the face of the gradually increasing sum of popular intelligence, but she would not eventually lose by the con-flict anything that was of real value. She might lose far political power, or the rigid dominion over her followers which she now exercised—the artificial appeals to the senses might be east aside, but everything that was good within her aside, but everything that was good within her would be absorbed as fundamental elements in the New Church of the Future : the reverence for women she inculented, the fellowship and communion of saints which she portrayed, the central truths which, she has brought down central truths which she has brought down along the pathway of the ages would all remain, and remain also under conditions much better fitted for their unrestricted operation. The speaker however predicted in Europe a period of bloody warfare, incident to the falling

fancient dynasties and the uprising of new republics.

republics. No pope, prelate or preacher, no religious leader, would the coming church, now fore-shadowed in spirit-life, and about to be estab-lished on earth, require or acknowledge. Its Sabbath would be each day of human life, its Sabbath would be each day of human file, its temple everywhere, where man communes with his fellow, its preachers those who were en-lightened for any special service by guides fur-nished by the world of spirits. In the spirit-world the gaments of the soul fashioned themselves in accordance with the growing demands of the spiritual nature. In that had no views such a to you because the

that land no voices spoke to you, because the language of the soul had abrogated the necessity for cumbrons speech ; if you wished to converse with a friend your thought made itself appa-rent to his conception ; if he were distant from you, the twain could be brought into surprisyou, the twain count be bindgit into surpris-ingly immediate nearness by the meré exercise of a desire for such juxtaposition. Societary and friendly relationships did not there depend upon organic life, but upon spiritual sympathy and adoutability.

From his standpoint he contended that all re-forms originated in the spirit-world—all reform-ers were acting in obedience to the impressions produced upon them by different orders of thought in spirit-life; hence there existed a kinship between Spiritualism and every meas-ure looking to an amelioration of human condiin parallel lines; the soul revolved in its orbit in parametimest, the sour revolved in its orbit, like a planet, each revolution bringing new thoughts and an added advance toward the ul-timate perfection of its powers; these revolu-tions were not necessarily confined to the spirit-world, but could be experienced by a return to carth either by close and continued life-contact as unidas with electron university actions. as guides with chosen mediumistic persons, or by the spirit itself taking on once more a physical body on earth, or by a life discharged on some other planet. In either case the soul returned to the sphere whence it came so much the richer for the experiences it had won. Thus Theo-dore Parker, who had been an instructor in spirit-life, was now alternating that experience with those -incident to a condition of pupilage which he had for his (P, s) own good voluntari-

Speaking of the disturbed conditions and Speaking of the disturbed conditions and heated discussions concerning earthly media to-day, the Controlling Intelligence was of opin-ion that in the end good would result, since many would be led by aroused curiosity to in-quire into Spiritualism and its claims who else had remained ignorant entirely regarding them. Ite uriged the use of the greatest charity to ward mediums, even such as would be exerted to-ward the deeds and thoughts of sensitive chil-dren; the best conditions should be made to surround them, them a correspondingly harmo-nious state might be looked for on their part. In addition to those spirits who were working in the diarkness of their own conceits to hamper the spiritual movement on earth, there were those also in spirit-life who did not believe it possible for any spirit to return to earth, and who, like some of their brethren on this planet, ascribed the whole matter to the action of dia-batication in induced.

who, like some of their brethren on this planet, ascribed the whole matter to the action of dia-bolical intelligences. These also were produc-ing marked results at the present time, but the future would bring better conditions in the spirit-world as well as on the earth plane. There was yet to be a new dawning of spir-itual power not that new or more startling phenomena would be introduced, but that those manifestations which were already mere-ity of exhibition before the skeptical world; the spiritual would transcend the material in the minds of Spiritualists, and under the benign influence of this new resurrection, the interior influence of this new resurrection, the interior consciousness of men would rise to "meet the Lord in the air "--that is, rise up out of the do-minion of the senses, to meet the Lord, which was Truth, in the air, which signified the spiritual atmosphere. In spirit-life every individual existence was possessed of his or her own-and a welcome-occupation, one in harmony with the demands of the interior nature: everything was brought to bear by loving helpers to assist the unfortu-nate, to enlighten the iznorant, to purify the undeveloped, and to make of each individual soul at last a divine temple, consecrated to Truth as it is in the celestial sphere! At the conclusion of the address Mr, Col-ville's guides satisfactorily answered several questions bearing on the remarks just made; after which the meeting terminated, an inspira-tional poem on "The Banner of Light," a song by the choir and a benediction composing its closing services.

DECEMBER 13, 1879.

Decease of Sergeant Cox.

The transition from earthly scenes of Edward William Cox, D.L. and sergeant-at-law, at the age of seventy years, is reported from London. Sergeant Cox was called to the bar at the Middle Temple in 1843, and in 1868 he assumed the coif. In 1868 he was appointed recorder of Plymouth. Since 1870 he has been a magistrate, a deputy lieutenant, and a deputy-assistant judge for Middlesex. He frequently presided over the central criminal court at Old Bailey. He was for years the editor of the Law Times, and wrote many books on law, two of which, "A Treatise on the Law of Joint Stock Companies," and "A Treatise on the Law of Registration and Elections," have gone through numerous editions. He also prepared divers volumes of cases and reports on criminal law and a digest. "Of late years," says the Boston Adverliser in speaking of his decease, "Sergeant Cox, chiefly through the influence of his close personal friend, William Crookes, F. R. S., had become much interested in Spiritualism. He was a firm believer, and stood by the celebrated medium, D. D. Home, in all his troubles. In Mr. Home's 'Lights and Shadows of Spiritualism' there is a long letter on the subject by Sergeant Cox. He also published, in 1874, two volumes, entitled 'What am I ?' which contained his ideas of mental philosophy and of psychology."

Since the above was put in type we have received the following note from our London agent; Mr. Fletcher, touching the deceased philosopher, and his démise :

It is with great regret that I write to inform your numerous readers of the sudden death of Edward E. Cox, Esq., Sergeant-at-Law, and President of Psychological Society of Great Britain, of which he was the founder. He had attended a concert on the evening of the 24th, and on returning home was attacked with heart

and on returning home was attacked with heart disease, and died in a few moments. Sergeant Cox was the author of many books, some of which have gained considerable popu-larity both sides of the watergas well as being connected with several large weekly publica-tions. He was an eminently successful man in all his undertakings. If not an outspoken Spirit-ualist, he has always devoted much time and money to the investigation of the subject, and I have always found him a most courteous gentle-man, and interested observer of the phenomena have always found him a most contribute gentle-man, and interested observer of the phenomena. He has now "passed the portal," and entered into the reality of that other life, leaving be-hind him a spotless name and a noble record. J. WM. FLETCHER.

London, Nov. 25th, 1879.

Farewell to Mrs. Shepard.

On the evening of Tuesday, Dec. 2d, the pleasant parlors of Dr. Samuel Grover (at No. 162 Concord street, Boston,) were filled with an assemblage of representative Spiritualists of this city, convened to express a parting wish for the success of Mrs. R. Shepard, of Minnesota-who had on the previous Sabbath concluded her engagement with the Parker Memorial Society of Spiritualists-in the new fields of labor to which she was about to depart. George A. Bacon, Chairman of the Parker Memorial Spiritualist Committee, presided, (who in behalf of that organization wished Mrs. S. "God-speed," and handed her a check for \$100-his remarks being very feelingly replied to by the lady herself,) and appropriate words were spoken by W. J. Colville, John Wetherbee, Mrs. S. N. White and Dr. Grover, the host-the extreme lateness of the hour precluding the Chairman from calling upon other well-known speakers who were present. Mr. Holmes (also of the Committee) rendered an original poem ; Charles W. Sullivan sang several superior melodies, Miss Belle Bacon acting as accompanist, and Mr. Thornton gave a fine instrumental selection. A collation and a brief season of social converse and good wishes for the lady about to take her departure closed the harmonious and pleasant session.

Among the brightest of the numbers on the evening's programme was the effective reading of "The Legend of the Mice at Play," by Miss Belle Bacon. This young lady, by her clear enunciation, her correct facial expressions, and her keen sympathy with the matter she is treat-

TO ROOM PERCHASERS. o Perita Cenere d'Elecia la generat Presidente etre (a) an interface and on the constraint for the form of the form of the second secon Termet ich

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SPECIAL NOTICES.

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Banner of Light.

EOSTON, SATURDAY, DECEMBER 13, 1879.

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and shire wantiche (Y de cymiz the Body at lâstig) (" And he fais on the feedbare upon the heat feelings the heater to a company did inspire This well-for group of an arrorated to be one is a filler save, whilst the cylid-mattion of perfect health. Deg. 2d, after a long and painful illness, Mrs. which is also feel of the normalins or at the seas - Frances Hutchinson [Marshall, aged fifty years: shore, is a releasely some faint cublem of the permanent of the soul when teither disense readers of the Bonner of Light as an excellent bodie be elefted in spiritual frame. Youth, in medium for spiritual communications, and it its next irregues do's and founding overft on of " energies, is a model truth full en blem stille [The] and her work continued that it has been ordered Immentals, Sold the old Greeks are always yound Withdrauger filth was we believe this of the conditions 5 a redsemied spirit in the life to everyl. We have more experimenting over deto easily We just a first to most the month over description in the two waves and a supervision of particular with a That to most the world's degine with Bationale' Agains-A. Rejoinder to Fred-matrix is destined to be obtained as deter, that real partick by Cooks?" The ressay cannot fail of ponpoetty is destined to be other consider. Our real youth is beyond the stars," "And then the writer contex on to the there which all the time. and everywhere engages, the attention of Spiritualists. His Jursua to becomes more free, as points applied themselves. if his thought refused nov houser to be hampeis, of hy therestraints of old theology and its ascontraniments. "The evidence is not small." he says, "that, in a life free from the limitations of sense, the sense of gally content of material theory of a sense of the sen astilly within by the Independent of the vetered matter. Our Lord Seems to have possessed the power of passing through material obstructions withbent a neut gar a breake. Through closed doors and dense walls he passed with the ease of Cal, forwards us money for three subscribers, thought. Through angry crowds, whose every for which we return thanks, and says, "We eye was fixed upon him, he slipped away invisi- , expect Dr. Peebles to lecture for us soon, and to My." He asks if this was "miracle." And he an-7 progressing in Sacramento. Truth will live, swers his own inquiry by saving that it may and must prevail." have been "only an anticipation of the natural second fit, at sectorer matter. Angelies intelligeneral second to have the sing supremeny force material tor. is ; assuming them and dropping them at will. All the Biblical hints of the life natural to spiritual being look to this asone of, its conditions. They suggest the query perusal, whether wind, after all, is not the only substance. E.E.A. and matter the shadow. This is at least less improbable than the glum faith of materialism. London, much to the regret of her friends. Her Trilling as this is, as a matter of speculation only, it is fraught with magnificent probabilities, as it respects the range of activity and the usefulness and the joy of redeemed spirits. The prerogatives of spiritual being seem to be those of royalty over the material universe. Move- the extension of the circulation of the Banner ment, with the spring and speed of thought, is travels. Man's dominion over this earth, in toil cago. and sweat and blood, is but a faint symbol of l his easy and luxurious empire beyond its con- First Society of Spiritualists, of Philadelphia, stines. The probability amounts well-nigh to Certainty, that the immortal life involves on in- and her work for the cause in that city, which tensified consciousness of personal identity. And if of our own identity, then of that of departed , friends as well. How much more intently an _ Sho F. H. G. Morse, Corresponding Secretary

seen with the hastiest attention. The ministers have to talk of these things obcasionally, to satisfy the increasing longings of those who want to help of little else.";

The Music Hall again Disgraged:

Several Boston daily papers last week contained an advertisement to theremeet that a perset, bearing the name of " Miss Louise Bishop," would, "hy special request of a large number of These structures in the first leading der gymen and prominent professional estation of a new state of the second second second second second second prominent protessional protection of the second se wonderful, amusing, entertaining and instructhe exhibitions, exposing all the incomprehensible spirit tests and manifestations of the most noted mediums," in Music Hall, on Saturday evening, Dec. (the The polyertisement also give the names of alleged mediums she would Hiltate, hit was stred that this fast alone was subclicit evidence of imposture, as there are no su lo mediums as "Mrs." Emma Hands " and in attendance to give to the speaker the option "The statement zers in regard to the endersenant of priminent Bestonians, quoted above, by deligent inequity we could gain in evidence diving the name of George Thompson, who prowhatever that such was, the fact. On the const concluded to deliver a discourse the burden of trary, these respectable people disclaim any which was the detailing of his further experiknowledge of the affair whatever. This new and estor in the field phobaldy pather one from the fiving Bishop Second a similar nature in Music Hall several years ago, in which "leading desitymen and projoinent professional men." did a tually lend, their hamos for the purpose of patting down Spinipalism in order to raise finals for the relengelise of the Old South Clauch," and for which indiscretion they linve over since been ashamed. According to the W, the Losabury adventoriess in Music Hall. 'NEW ENGLAND NEWS COMPANY, of Saturday evening may possibly have been this same Bishop." At any safe, she chains to be all sisters indaw of said Irving Bishop, who made a spiritual sensation in the West about four vertical \mathbb{Z} . There is another brack pars has the "sensation" or garlest in Boston at about that there.

The very small attendance on her performance during the evening in question must have plainly demonstrated to her that the Boston public cenerally will not paste allowin put faithin may exhibition brought out, under the somewhat celebrated 2 minus of History, whether the operator logaring it disports in mathematican duticoutlif, is fieldly astenishing that therefore stable bounds vehicules of mention of poor low lasapply of plantial at as for he projection paralises. the provied so fa future ingo which is so fully The Theory of the second deconstrated by and through the spiritual the second deconstrated by and through the spiritual the second deconstrated by and through the spiritual the terminant of the principal deconstrates to such as the transmission of the terminant of the second deconstrates at the second deconstrates to the second deconstrates at the second deconstrates to such as the transmission of the terminant of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the terminant of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the transmission of the second deconstrates to such as the terminant of the second deconstrates to such as the terminant of the second deconstrates to such as the terminant of the second deconstrates to such as the terminant of the second deconstrates to such as the terminant of the second deconstrates to such as the terminant of terminant of the second deconstrates to such as the terminant of termi demonstrated by and through the spiritual.

Roliday Rooks.

- You A Catal man could be publicated as of Coulds. W Right will be an treacted and and int, and the public is come still invite a root all and exame star of we not the relation of the algorithm in the factor of the prostory where will be constitute algorithm. y this New in Product a well-in the Vickers' of the new faith and philosophy, and the records of Ps late + ills overles and developments. To call'Illoral pers assuched fished publications as we'ether a dit to le la fe die, for the opportuniticy are few for finding solvide and tich a col-

x2 On our third face will be found an estempet report of the Pones Indian meeting in . Besting The case of this wronned people is propressing toward a just solution, evidently, Senate Hear day introduced and the Senate has condition to inquire why the Poneas cannot In replace to the constant we get truth f and g to the get out of a constant in the statest replaced to the first second to the outplace the outplace out to and. If necessary, to present a bill offers full of which the gravitation of the first second to the gravitation of the first second of the gravitation of the first second of the case of the second of the second of the case of the second of the sec at botthern Cheyenne Indians. The Poneas and

Base and the first state of the state of the

treaty Indians in general are now in a fair way. of being admitted to the public courts as plain-Alt.

Ex "Passed to spirit-life, from Jamaica Plain, Mrs. M. will be remembered by some of the washed of that her health might be restored. otherwise.

 $\Sigma \delta^{-1} We$ shall print next week an article from the gen of A: E. Newton, Esq.; entitled ""Spirtinuing the profound interest now existing in the questions to the elucidation of which these two gifted gentlemen have from differing stand-

Ro Read the views of Prof. S. B. Briftan delability page concerning Dr. Eugene Crowell's new book "Tur Spinn-Wohne," We shall print a neview of the volume from our own Standpoint of observation at an early day. Those wishin, to read the work itself, will find it cuside at the Banner of Light-Bookstore, No. . 9 Montgomery Place, Boston.

Bh" Mrs. L. G. Waterhouse, of Sacramento,

a continuie with us for some time. The cause is \$3. We have just received a new supply of

that remarkable book, "History and Origin of All Things," by L. M. Arnold, Poughkeepsie, N. Y. Price 52,00, postage free. Nodeep thinker can well afford to let it pass without a careful

E為 * A correspondent writes us from England: The Countess of Caithness has finally left future home will be in Italy and France." She is a devoted Spirifualist, and we wish her sucss wherever she may be.

Ed Dr. William Wiggin-whose efforts for of Light have on many occasions called forth among its possibilities. The most distant of the our earnest thanks-has returned from Grand fixed stars may not be beyond the limit of its | Rapids, Mich., to his former location in Chi-

> E-5 We have received from the officials of the Pa., a document relating to Mrs. L. E. Watson we shall print next week.

Orthodox preacher's hearers regard confessions of the Worcester Society of Spiritualists, forlike these than the clanking chains with which wards us a report of its recent election of offiiron-clad Calvinism threatens them, may be cers, etc., which will appear in our next issue,

Almonte I tenyett.	
Mrs. Flora B. Cabell, Washington, D.C.	10,0
Mrs. E. Bruce	10,0
Wm. Luther	.5,0
H, Brady, Benson, Minn	
Nelson Cross, New York City	
	10.0

An Accurate and Reliable Guide.

Blind guides indeed are worse than none. newly risenspin matrix and aspiration on but also the life of sentiment and aspiration on earth, made its characteristic impression upon the spirit. The direct connection of the en-franchised soul with the earth being severed by the decrase of the body, the communion with earthly objects or loved ones must then be at-trained through mediumistic persons with whom trained through mediumistic persons with whom ANDREWS' BAZAR PATTERNS, and to every subscriber of the coming volume, beginning with the December number, the publisher gives as a CHRISTMAS PRESENT a gigantic supplethe relative value of public and parochial schools, and the questions which led out from it on every side, the speaker affirmed that the dis-cussion had its spring in a band of spirits in spirit-life who were through earth-life identified with the Catholic Church, and who, from their pwn standpoint in the new existence, were deter-mined if possible to emphasize the claims and to purpose the to explasize the claims and to for a sample copy to W. R. Andrews, Tribune for a sample copy to W. R. Andrews, Tribune

ED The friends in Toronto, Ort., have just

ing, gives every prophecy of a brilliant future success as an elocutionist. . .

Dr. J. R. Newton's New Book.

In another column will be found an article copied from the Washington Alpha, wherein its editor bears witness to the power of healing possessed and exercised in her case by Dr. J. R. Newton, and refers to the MODERN BETHESDAas it richly deserves. Those who wish to peruse this really entertaining and at the same time valuable work will find it on sale by Colby & Rich, at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

1997 The Second Annual Convention of the New England Anti-Tax League meets in Science Hall, 718 Washington street, Sunday and Monday, Dec. 14th and 15th, three sessions daily. The case of John Brown Smith, imprisoned in Northampton jail now nearly nine months for refusing to pay a poll tax, will be especially considered.

257 Z. Ober writes, Dec. 3d, from Ogden, Ia .: Wendell Phillips's and Parker Pillsbury's remarks, as printed in the Banner of Light, are about right about my brother Reuben II. Ober's liberality. Thank you for inserting them in your paper."

10 A letter from Mr. Abbot Walker, of Salem, Mass., endorsing the mediumship of Mrs. J. R. Pickering (who is at the present time in this city), will appear in our next issue.

W. J. Colville's Meetings.

W. J. Colville has recently been filling engagements in Worcester, Salem, Needham and other places, in all of which the utterances of his spirit guides have made a favorable impression on the large and intelligent audiences who have been in attendance.

Last Sunday morning, in Berkeley Hall, in this city, Mr. Colville's spirit guides, in a discourse on "The Coming Religion," argued that no so-called exposures of Spiritualism affected in the least the real hold which the cause has gained over the feelings and intellect of humanity, as every phase of spiritual manifestation has been more perfectly witnessed in the privacy of honorable homes than ever at any public miscellaneous scance. Spiritualism is a religion because its philosophy contains ample food for the spiritual and moral as well as for the intellectual portion of man's nature. In future days we may expect a scientific religion to blend into perfect unison all that is good and permanent in existing theologies-the growing intelligence of humanity demanding a system of ethics in harmony with ascertained facts that shall be able to carry the spirit through the noble performance of every practical duty into a fairer world beyond this earthly sphere.

Want of space forbids any lengthened notice of the services or lecture at this time.

services or lecture at this time. Next Sunday, at 10:30 A. M., the leading feature in the service at this hall will be an inspirational dis-course on "The Day of Judgment." The entertainment at Berkeley Hall on Thursday, Dec. 4th, was a success. The next entertainment will take place on Friday, Dec. 26th. Last Sunday evening at Kennedy Hall, Warren street, Mr. Colville's guides delivered an interesting lecture on "Materializations." Next Sunday, at 7:30 P. M., they will discourse on "The Lord's Prayer and its Spiritual Meaning."

DECEMBER 13, 1879.

London (Eng.) Spiritual Notes.

(From Our Special Correspondent.]

Looking around Steinway Hall the other night I saw among the many "newspaper" people one of the editors of the largest London daily. The next morning the National Press Agency received the following paragraph, which was printed in all the provincial papers :

printed in all the provincial papers: "I went to see Mr. Fletcher, the Spiritualist lectur-er, at Steinway Hall last night. A large and effective, attentive one; the singing very good and effective. After the address the lecturer said he would give some tests, and of these eventually he offered several. To my amazement, the description and message, as well as the hittial letter of the name of one of the spirits, were recognized by a colonel of the English army, whom I have known for many years; and whose verae-ity is as unimpeachable as his character is revered. I never was more startled in my life."

The above paragraph tells its own story, and shows how marvelous the powers are.

It is thought that London will derive great benefit from the electric light, as it has been too dark to read without a light after two P. M. for many days. The entrance of the-British Museum looks like fairy land, and its startling brilliancy contrasts vividly with the dull heavy fog that seems to envelope all Londón like a shroud. I see a sketch of Edison and his portrait in the November number of the University Magazine. He is quite as much respected this side of the water as in his native land.

Mrs. Georgina Weldon, whose indomitable energy and great personal charms have made her one of the best known women in London, gave a grand benefit concert at St. James Hall. She had a chorus of one hundred voices, and a large and efficient orchestra : she conducted herself. assisted by Sir Julius Benedict. Artistically the concert was a very great success; but owing to the bad weather, and lack of proper management, the audience was a small one. She now starts on a long "starring tour" through the Provinces, advertised as the "Woman of the People," and she will tell people in her charming way how much they have to fear from the "Mad Doctors."

London is very full of mediums now. There has never been a time when there were so many or so much to be done. The announcement that Harry Bastian was coming to London was received with much pleasure by his many friends. He is sure of success here. Mrs. Louie Lowe, the American medium, has returned from Paris, where she had great success, but is in very poor health, and is to sail for America next week, intending to settle in San Francisco. Although her health is so very uncertain, her manifestations are very satisfactory, and given under conditions that preclude the possibility of fraud.

Mr. George Topp read a most interesting paper at the National Association of Spiritualists the other night; the rooms were completely, filled by an earnest and attentive audience. The subject of the paper was "Philosophical Spiritualism," and was followed by a pleasant discussion. These meetings are every day in-- creasing in interest, and the Association may be said to have surely entered upon smooth sailing.

Mrs. Charles Dickens, wife of the celebrated author, has just died; she was about seventy years of age.

A "Grand Announcement" is made at Langham Hall. There is to be a concert, followed by materializations; Mr. Firman, from Paris, being the medium. It is hoped the effort will be a success. FIDELITY. Nov. 23d.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The First Society of Spiritualists hold meetings at this place on Sunday after-noons, at 27 o clock. The public conduity invited, George A. Bacon, Manager.

PAINE MEMORIAL RALL.-Children's Progressrenni No. 1 holds its sessions every Sunday morning s hall, Appleton street, commencing at 10% o'clock, blic cordially invited. D. N. Ford, Conductor, **AMORY HALL**, - Children's Progressive Lycenin No. meets in this hall, corner West and Washington streets, very Sunday at 10¹/₂ A, M, J, B, Hatch, Conductor,

BERKELEY HALL, Service every Sunday at 10%

Blanche Webber, Graele Fairbanks, Esther Ottinger, Allee Bond, Bessle Pratt, Gertle Pratt, Maude Davis, Alberto Felton, George Felton and Mande Mertfam. Songs by Helen M. Dill, May Waters, Jennie Smith, Nellie Thomas and Hattle L. Rice. Calisthenles, led by Mr. Ford, Notlees, singing, and closing with the Target March. Wit, D. Rockwood, Cor. Sec. Children's Progressive Lyceum No. 1, Boston, Dec. 7th, 1879.

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ENTERTAINMENT .- On the evening of Tuesday, Dec.

2d, Children's Progressive Lyceum No. 2, of Boston J. B. Hatch, Conductor, gave a well-attended and high-J. B. Hatch, Conductor, gave a well-attended and high-ly creditable entertainment at Amory Hall, the exer-clases whereof comprised: Readings by Hattie Wilson; duet by Misses Messer and Lambert; readings by Miss S. Maria Adams and Lizzle J. Thompson who were enthusiastically encored); song by Miss Fannie Doi-beare; dialogne by Misses Lambert and Latz; duet by Miss S. M. Adams and Orrin Howlett; recitation by Albert (Rand; song by Miss Cora Hastings; Farce, "Using the Weed"; a duet by Misses Doibeare and Hastings; song by Hattle Davison, and dancing.

Hastings, song by Hattle Davison, and dancing. PYTHAN HALL had a hrge attendance last Sunday morning, it being the occasion of our regular "monthly relinion and love feast." The opening exercise con-sisted of singing by the choir and congregation, and invocation by Dr. Court. /Then came the partaking of fruit furnished for the occasion, which is the distinct-ive feature of our "love feast." Remarks were made by Drs. Court and Wheeloek, Messrs. Crooker, Sander-son and Plummer. Several individual requests were then made, for us to remember especially in our sit-tings for the sick. (which is a special feature of all our morning meetings.) Dr. A. H. Richardson gave testi-mony in regard to the benefit received in this way by an acquaintance of his, and spoke in high terms of the good done by our little meeting. The conference in the afternoon was opened by Mrs. Dr. Waterhouse, with a short address upon "The Beauty and Reality of Spiritualism and Mediumship," followed by Mess. Abloot Walker, Taylor, Wheeloek, Plummer, Came, and others. Subject for next Sunday afternoon, "Soulism," opened by Mr. Rhoades. F. W. JONES.

EVENING STAR HALL-CHARLESTOWN DISTRICT.-Sunday, Dec. 7th, a very interesting meeting was held in this hall in the afternoon at the usual hour. Mrs. M. C. Bagley occupied the plåtform as speaker and test medium. A large audience was present. Some twenty-ave different spirits were described and names given by the medium, most of which were recognized as cor-

rect. Next Sunday, Dec. 14th, Mrs. A. L. Pennell, test me-dium, and others, will give tests and speak in this hall C. B. M. at 3 P. M. -----

Movements of Lecturers and Mediums

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.] Giles B. Stebbins spoke recently in Bloomington, 111.

in Indianapolis, and in Springfield, O., one Sunday in each place. He will be at his home in Detroit, Mich., for a week, and then leave for Washington, D. C.

-Bishop A. Beals spoke at Patch Grove, Wis., Sunday, Dec. 7th. He will speak there again on the 14th. C. B. Lynn closed a very successful engagement in Troy, N. Y., on Nov. 30th. During December he will speak in Springfield, Mass. Address 83 Charles street. Mrs. A. E. Cunningham was in Peabody, Mass., Sunday, Dec. 7th. She would be pleased to make other engagements. Address her No. 6 Bond street, Lynn, Mass

Capt. H. H. Brown spoke most acceptably at two public meetings in Greenfield, Mass,, last week, and those who heard him, we are informed, are all anxious to hear him again.

Prof. William Denton commenced, on the evening of Dec. 3d, a course of six geological lectures in Tallmadge Hall, Washington, D. C.

Lottle Fowler is now located at 10 Davis street, Boston.

Since arriving in Michigan J. Madison Allen has been occupied in Pokagon, Dowagiac, Decatur, Bangor, South Haven, and is now in Battle Creek, where he is to speak during December. He-anticipates speaking in Sturgis during January, and will make further engagements for the winter and spring months, Would like to engage for week-evenings in vicinity of Sunday appointments.

Christmas Entertainment.

To the Editor of the Banner of Light: Our New York Progressive Lyceum is flourishing. "By a series of Pound Parties" we have provided the funds for the usual purchase of presents for our chil-dren, and by way of combining business, profit and pleasure we have planned an enfertainment for Christ-mas night. The talent of various members will be con-densed into a dramatic entertainment, under the skill-ful guidance and experience of Mrs. Robinson. The children will rejoice in the distribution of the fruit from their Christmas tree; whilst their seniors have had the hours from ten to three allotted to them for wanderlags through the mazy dance, or otherwise enjoying them-selves in social harmony. We carnestly call on the Spiritualists of New York to ald us by their presence, and especially by the purchase of tickets for the enter-talnment at fifty cents each. "CHARLES DAWNARN, Conductor, P. S.—The entertainment will be at Trenords Hall, Broadway, near 32d street. C. D. To the Editor of the Banner of Light:

C. D.

E.3. In order, to prevent, any misunderstanding in regard to the present reduced price of the Bunner of Light, we inform our patrons that it is \$3,00 per year, instead of \$3,15, as formerly. As we prepay the postage we actually receive but \$2,85 from each yearly subscriber.

BANNER OF LIGHT.

For RELEVING THRONT THOUSELS, "Bears's Branchial Tracks " have a world-wide reputa-tion, and as they contain nothing that will in-jure the system, they can be used without fear of bad results.

Stomach Gas, all vanish before Hop Bitters.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first, and fifteen cents for every subsequent in-serion. SPECIAL NOTICES. – Forty cents per line, Minion, each insertion.

BUSINESS CARDS. - Thirty cents per line, Agate, each fisserilou.

Payments in all cases in advance.

45° For all advertisements printed on the 5th page, 20 cents per line for each insertion.

#3" Electrotypes or Cuts will not be inserted.

49 Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

The Wonderful Healer and Clairvoyant I—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mrs. C. M. Monnison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. Au.9.

THE MAGNETIC HEALER, Dr. J. E. BRIGGS, Is also a Practical Physician. Office 126 West Elev-enthst., between5th and 6th ave., New York City. Ja.4.

Special Notice.

DR. F. L. H. WILLIS will be at the Quincy House, in Brattle-st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M., till further notice.

J. V. Manstield, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Terms, S3 and four 3-cent stamps. REGISTER YOUR LETTERS. 0.4.

MRS. LENZBERG, Business and Test Medium, 88 4th avenue, New York. Hours 9 to 5. O.25.8w*

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS. J. J. MORSE, the well-known English lecturer, will ac J. J. MORSE, the well-known English between, will act as our agent, and receive subscriptions for the **Banner of Light** at fitteen shiftings per year. Parties desting to so subscribe can address Mr. Morse at his residence. Ein Treo Perrace, Utoxyter Read, Derby, England, Mr. Morse also keeps for sale the **Spirituni and Reformatory Works** published by us, Congy & Rich,

LONDON (ENG.) AGENCY. J. WM. FLETCHER, No. 22 Gordon street, Gordon Square is our Special Agent for the sale of the Branner of Light, and also the Spiritum, Liberal, and Reforma-tory Works published by Colby & Rich, The *barner* will be on sale at Stehnway Hall, Lower Seymour street, every sunday.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, N. 81 Russell Street, Melbourne, Anstrala, has for sale the works on Spirituatism. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOM DEPOT. ALBERT MORTON, II O'Farrell street, keeps for sale the Spiritual and Reformatory Works published by Colby & Rich.

PACIFIC AGENCY, SAN FRANCISCO. The Banner of Light, and all the publications of Coby & Rich, also all other standard spit insafts, t. theraf and Re-form Works. Catalogues and Circulars mailed free, Ad-dress HERMAN SNOW, P. O. Box 117, San Francisco, Cat.

MRS. M. J. REGAN, 650 North 5th street, St. Louis, Mo., Reess constantly for sale the BANNER OF LIGHT, and a supply of the Npirituni and Reformatory Works pablished by Cobby & Rich.

TROY, N. Y., AGENCY, Parties destring any of the Spiritual and Reformatory Workspublished by Coby & Rich will be accommodated by W. II, VOSBURGH, at Rand's Hall, corner of Congress and Third streets, on Sunday, or at No. 49 Jacob street, Troy, N. Y. through the week. Mr. V. will produce any work destred.

CLEVELAND, O., BOOK DEPOT.

ANDREWS' BAZAR, HOLIDAY BOOKS!

The Great Popular Fashion and Family Journal of the Day.

Bad Dreams, Disturbed Sleep, Indigestion, SENDS GREETING TO ITS

300,000 READERS,

PROMISTAGE for the vessel issue more simplendous and the confidting list of attractions than any which has more strict its own phenomenal and barDant post. If the the BEST ILLUSTRATED EXSTRATE AND ALLUSTRATE IS A superscription standard authority on all matters of DRESS, and contains the largest amount of Interesting indextal bulks and superscription of the face of the earth. The volume for 1800 will contain

More about Fushion than the Fashion Papers,

More Stories than the Story Papers. More Valuable Hints to Housekeepers than

any Housekeeper's Guide,

. More Pictures than the Picture Papers,

More Scientific News Than the Science

Papers,

More Fanny Things than the Fanny. Papers, 18

In short, every deputiment that can gaide, justified of annuse, will be beingfed of good things.

AP Notwithstanding its in revelously low price,

ONE DOLLAR PER ANNUM,

All yearly subscribers, renewal sand new subscribers all ke will be presented, Egs. with

Fifty Cents' worth of Andrews' Bazar Patterns.

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The World's Sixteen Cruci-

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wed by an original poem.

REENSEDY HALL,—The Roxbury Society hold their meetings in this bail, Warren street, every Sunday at 75 y. M. W. J. Colvillo lectures and answers questions under influence of his spirit guides.

FAGLACY OF INS SPITT GUBDES. FAGLAC HALL.—Spiritual Meetings for tests and speak-ing by well-known speakers and mediums, are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 105 Å N, and 25 and 7,5 r. M. Excellent quartetto sing-ng provided.

ng provident: **HALT...**—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall. 78 Tremont street. Services every Sunday morning and flernoon. Good meetinns and speakers always present.

EVENING STAR HALL.-Meetings are held in this nil, No. 7 City Square, Charlestown District, every Sun-

NO. 157 TREMONT STREET.—The Spiritualist La-dies' Aid Society necess every Thursday afternoon and even-ing at this place, up one flight. Business meeting at 4 octock, Mrs. John Woods, President; Miss M. L. Barrett, Secretary ~~~~~

AMONY HALL-Our Lyceum held its session this morning as usual. Although our ranks are by no means full, yet we are steadily increasing in numbers, and

full, yet we are steadily increasing in numbers, and full, yet we are steadily increasing in numbers, and trust ere long to be able to show as good a front as our friends may wish for us. If strict attention to the re-quirements of the angel-world can accomplish anything we shall most certainly conquer. In connection with our Lyceum we have organized a Developing Circle, comprising members of the Association only. The first scance was held last evening, which was fully attended, and we believe much good will come of it. The excretes to day were opened with an overture by the orchestra, succeeded by singing by the choir, Silver Chain recitals and Bauner March; together with recita-tions and vocal and instrumental music by the following pupils : Ida Brown, Gracie Burroughs, Dalsey Baxter, Arthur Rand, Albert Rand, Hattle Davison, Kittle May Bosquet and Nettie Latz; remarks by Mrs. Wilson and Mr. Rand 3 Wing Movements; Target March; the ser-vices closing with slighig. The Lyceum has just issued a very neat Christmas card, asking its friends to join with the members thereof in making a "merry Christ-mas" for the children. We trust that all will respond to this the first appeal of this school. J. B. HATCH, Conductor Children's Progressivo Lyceum No. 2, Dec. 7th, 1879.

Dec. 7th, 1879.

AIMEE, a melodrama founded on olden "fairy lore," was performed at Union's Opera House, (in Paine Memorial) Wednesday evening, Dec. 3d, by a number of morial) Wednesday evening, Dec. 3a, by a minuber of misses belonging to Children's Progressive Lyceum No. 1. The piece was in five acts, was written by D. N. Ford, Conductor of the schöol, and was well re-ceived by the audience. The churacters were sus-tained by Jennie Bicknell, May Waters, Helen M. Dill, Nellie Thomas, Hattie L. Rice, Annie George, Emily Kerr, Jennie Smith, Annie Clarke, Alice Bond, Minnie Day and George Conway. The nuisle by the orchestra, led by Porf, Alonzo Bond, and the singing of Misses Hattie L. Rice and Minnie O'Connor, added greatly to the interest of the occasion.

PAINE HALL .- With the glorious sunlight and the mild, springlike day, came the happy multitude to our Lyceum, made the more so by the thought of the gen-ial, heartfelt greetings to be met and the happifying influences that pervade the place. Mankind are not naturally perverse, and only need a rational and liber-al religious influence brought to bear upon them to en-tirely change the current of their lives. The children love the pure and good in religion; they know nothing of faiths or creeds, but do know of right and wrong, and while we confine our teachings within these pre-cepts, we make them happy, free and bright. This is what we are trying to do a tour Lyceum, and the con-tinued increase in the attendance of both children and adults is proof positive of the appreciation of our ef-forts. Lyceum, made the more so by the thought of the gen-

Construction

We feel very grateful to the kind friends who sustain We feel very grateful to the kind friends who sustain us, and the dear, kind *Banner of Light*, and though we do not often mention our thanks, hardly a day passes, and more particularly when preparing these notices, but I feel the great obligation we are under for its kindly support in the publishing our notices, &c. And if I may be allowed, i want thus publicly to thank our kind friend Horace Scaver for his attend-ance and words of encouragement at our Lycenn, and the very flattering notices that he gives us in his noble paper.

The exercises to-day were, overture, singing, re-sponses and Banner March; remarks, and reading of a letter of Franklin, by Horace Seaver; recitations by

.

Broadway, near 32d street.

THE SITUATION IN EUROPE. - A South-western daily has this graphic summing up of the "signs of the times" observable across the Atlantic :

times" observable across the Atlantic : "Russia is giving enormous orders, for implements of war, and is increasing the number of her cruisers. Germany is increasing the number of her cruisers. Germany is increasing her army, strengthening fortifi-cations and adding to her artillery. "France and Aus-tria are perfecting their military systems. Italy main-tains a considerable army. England is jealously watch-ing Russia's encreachments on Asia. All the great powers are standing with their hands in their hip-pockets, as it were, waiting for a chance to 'get the drop on 'one another. The Treaty of Berlin was only a truce."

R. Worthington will soon publish a charming volume for our little friends with the very happy title of " Lit-tle Rosebud's Menageric." It is of a nature to interest all manner of children, consisting of full-page engravings representing all kinds of animals in a wild or cap tive state, with descriptive letterpress on opposite page full of anecdote and description.

O'Brien is the kind of Catholic priest Cambridge likes better than Scully,-*Hoston Herald*.

Yes; and do you know why Father O'Brien is the right man in the right place? If you do n't, we can inform you. He was a Boston public school graduate. That's why he has so much common sense.

We see that Editor Seaver of the Investigator occa-sionally attends the Spiritualist Children's Lyceum in this city, which he thinks far superior to the Orthodox Sunday Schools.

They have just had a snow-storm in Geneva, which lasted seventy hours:

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These meetings occur at 7^t/₂ P. M. of the dates mentioned. The themes for consideration thus far decided on are as follows :

far decided on are as follows : Dec. 13th,, "The Border-Land and its Inhabit-ants," by Dr. Wm. Fishbough. Dec. 20th, "Christianity in Association, or Religion Made Practicable," by Mrs. Hope Whipple, New York City, Dec. 27th, "Our Conference—Its Work, Aims and Possibilities," by S. B. Nichols. Election of officers for 1880, personal experiences, etc. Thirty minutes are allowed the first speaker, followed by ten-minute addresses by members of Conference. S. B. NICHOLS, Chairman.

To Correspondents.

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MAP, 10. The Philosophy of Spirit-Intercourse: The Memory and Knowledge of Spirits.

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We will see the definition of the additional data which has haddest and best in marries of degree backs which is the degree the human maind cannot undertake to degree the human maind cannot the fight which comes and the second degree the degree

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in all vegetable substances. As coal is but de-composed vegetable matter consolidated, the oil is, of course, within the coal. Coal oil is a portion of the sap and vit dity of immense ferms and other forms of vegetable growth which to a and other forms of vegetable growth which to a prodizious size appeared upon the earth, thou-sands of years before the advent of man; but coal, even to day, may be found in the bogs of Ireland, to a small extent. As the vegetation of to-day still contains say and vitality of an oily nature, coal oil may still be discovered in the future in new coal-beds.

SPIRIT-MESSAGE DEPARTMENT.

Public Free-Circle Meetings

Public Free-Circle Meetings yiel eld at the BANNEL OF LIGHT OF LIGHT OF THE COMPACT Freemes street and Monty maty Flow, every TUENDAY VERTHESONN. The Half will be ejected at 2 belock, and fer-vers momence at 30 block presides, and the time the maty the conclusion of the strength of the case of absolute pressions. The public arc ever fully function of absolute in the the subscription of the strength of the strength of the the strength of the strength of the strength of the the strength of the strength of the strength of the the strength of the strength of the strength of the the strength of the strength of the strength of the the strength of the vertice to that beyond, whether for good regulations when a k the reader to rescription the strength of the these columns that does not complet with his or the trength.

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Messages given through the Medlumship of

 Tresages given through the Wedlumship of Miss M. Theresa Shelhamer.
 I take this opportunity, Mr. Chairman, of greeting you, and of greeting those who are assembled here in the name of the band which controls this circle, which extends greeting and you will receive the fruition of the hopes greeting love unto every soul on earth. When Lentered spirit-life, and found myself untranneeled by materiality, unconfined by the limitations of matter, I felt indeed rejoleed, my spirit scenared to spread itself adroad and fill the universe. I felt at time that I would not return to the physical life for any consideration earth could afferd; but I found myself returning earth could afford; but I found myself returning again and again, attaching myself to mediums upon earth, hecause there is such a great want in humanity, there is such a great need for those in humanity, there is such a great need for those who have ascended to terturn to direct and in-fluence those minds still in doubt and darkness; so I do return day by day, and at the solicitation of the band I have concluded to accept the posi-tion of Chairman of this Splitt Circle. I come today particularly to see a to hose most inter-ested in the *Bonner of Light* to my mundane co-workers and associates. I see a cloud of dark-ness threatening to roll up before us, but, sir, behind I do see a silver lining, a white hand guid-ing us all onward. This cloud which arises to the surface, which seens threatening to uprtal ideas, ball be dispersivel just, as surely as the sum shall succeed the storing day. A glorious band is associated here to carry out the work, so long ago inaugurated, a band that will see no epposition, that will sweep away every obstacle

so long ago inangurated, a band that will see no opposition, that will sweep away every obstacle that threatens to overwhelm. As for the Jesuit power. Mr. Chairman, that power is far away from the precincts of this Cipele-Room. I have a particular reason for coming as I do, and for speaking in this manner. As for Ignatius Loyola and Torquenada, they have no that the precincipal parts and the precincipal parts of the provide the precincipal parts of the parts of proports the form. Personality is deceptive, but individuality never. You may be outward by good be king, year may have encaging man-hers, a fash thing even on yher whatever may be year, induced encaging man-be year, induced encaging man-be year, induced encaging man-be here year and humble, or be he high and exatt-be year, induced encaging may be here your and humble, or be here your and be here year and humble, or be here here you and year be year, induced encaging may be here your and humble, or be here your and humble, or be here your and year loads are cast aside in the spiritual life. There year against deceive, your mind. If you wish hath to another, you cannot head hind, if you wish hath to another, you cannot head hind, and have here here here and inderstand year annot cleak that wish with a frown, be-stand to the mental condition. The individu-ality of the mind is, retained forevy, but the net cutter parsonality which is related to the mercial of the planet is cast aside and tinally filly enterown.

and to be no interested when here in rails were with an assumance. Anna Gerner, when on contract, and it has been a source of wonderment to some who still linger here as to what I am doing at the present time, whether I am still interested in business affairs on earth, or whether I am still interested in business affairs on earth, or whether I have so far passed beyond the material as to take no cognizance of what is going on. Well, to a certain degree I am interested in my own affairs, and in the affairs of my friends, but I understood and appreciated Spiritualian when here. I am glad to go forward as far as possible in my researches into new tracts which are spread out before need is not swifter than the speed of the advanced as swift as thought : the lightning in its speed is not swifter than the speed of the advanced spirit. That while we are in one locality we have but to think of a friend thousands of miles and not comment. I understood and appreciates. in my researches into new tracts which are in my researches into new tracts which are in my researches into new tracts which are spread out before mixed and advanced can travel as swift as thought : the lightning in its speed is not swifter than the speed of the advanced spirit': that while we are in one locality we have but to think of a friend thousands of miles mode of spirit travel. This my friends who understand things wonder how I can interest is in business affairs in the other life, if the mode of spirit travel. This my friends who understand things wonder how I can interest is in business affairs in the other life, if those whom I have left behind to comprehend those whom I have left behind to comprehend those whom I have left behind to comprehend those whom I have power to read the law spiritually. Though you and I, hushand, are divided bodily, spiritually we shall be remined in that land that though I in the those whom I have new to the soul. Take comfort, is always lonely without one whom there are no railroads, and so forth. Mr. Chair-man, the energies and forces brought into play through my business capacities on earth are not cramped and limited. I can find opportuni-ties to employ them now, as I did when here. It is a source of pleasure and gratification to me-to be able to say, indeed I am at work. I am in-vestigating, as I said before, each new truth as it spreads itself open before me. In return, I can speak along the line to those who are wait-ing in the material, to those who are anxious to receive, and who often do receive a telegraphic me in the material, to those who are anxious to receive, and who often do receive a telegraphic message from me, in spirit, but who do not know the personal identity of the influence, which is bot at all necessary. All that I care for is to demonstrate whatever I receive to the

understanding of those who linger behind. Four years have vanished, since I passed from earth, four years replete with instruction, four years that have wrought changes among them in Worcester, where I resided. Each change has

recognize that there is such a thing as time. I want to say that I have met my family, nearly all of them, on the other side : they went before me. But it is singular—this new life; I do n't understand it at all. It is pleasant and beau-tiful, and I had heard of such things before, but still I do n't know whether I am at home or not. My husband is with me. He net me when Phassed over, and my son Bennie did also. Through them I have been guided here. They tell me after I have spoken once in this way I shall feel better—that I shall see clearer, although I don't know how that can be. I have a son living in Boston whom I would like to reach, and I want to thank him for all he did reach; and I want to thank him for all he did for his poor old mother, and to say that I am in a beautiful world where everything is pleasant find sweet; that I have seen all I ever expected to see; but it troubles me that I have seen a great deal more than I ever expected to see. Please to say I send Charles my love. I see changes that are to take place for him, events "springing up that will be of great moment. I old a't see changes clearly when here. I do a't know why I should see ahead now; but I do all the same. These changes will be good for him, will make him hanny and contented, and give the same. These changes will be good for him, will make him happy and contented, and give him a brighter outlook for the future. I do want him to live just as pure and good as he can, so that when he comes over to this world he will meet with a grand reception. Tell him his mother will be the first to meet him at the gate. My name is Charlotte McAllister. My son's name is Charles McAllister; he lives down at the North End: Elived on Cooper street. Nov. 15. the Norva Nov. 18.

Mary.

The way is long and sometimes dreary, dear

the fair, and from those who are sut of it. Your thought is not attracted to the pole; this is finals. Their about does the split: come-par-feed by fair of a come-fair the state split: come-par-feed by fair of a come-fair the state split: come-par-feed by fair of a come-fair the split: come-par-the come fair the split: come-par-split the come fair the split: come-par-the come fair the split: come-par-split the split the split: come-par-the come fair the split: come-par-the come fair the split: come-par-the split the split the split the split: come-par-the split the ter, I neither know death, hor have 1 left its sting. Along the valley there were no shadows ; all was sunshine. Anna Gerber, wife of Charles. I passed onward at Spring Valley, N. J., in my forty sixth year. I stepped from earth, and left is id us belieft and service unit to be occupy unit

you have loved; but know that though I in the body have gone at the bidding of the Author of my being, my spirit, under bis laws, is still with you by night and by day. Farewell.

Martin Kipp.

Martin Kipp. I died at Sparta, N. C. I was thirteen years old. My mother's name was Isa-bel and my father's name was Moses, and I want to send them word through a stranger's lips, that though they saw me die, still I have life and that though they saw me die, still I have life and love for them. Dear mother and father, grieve no more for me. Let your hearts rejoice in the prospect of meeting your angel boy, who lives now in the beautiful thought of again see-ing you. Will this grieve you, or will it give you pleasure to hear from me? A kind lady brought me here to-night, that I might send words of love to you from my spirit home. I words of fore to you from my spirit home. I was young to be taken from you, but it is all for a good and wise purpose, says the lady. My darling mother and kind father, be content, and know that I still love you. I cannot say more, and even this is hard for me to express.

Margaret Duryce.

I was the widow of Joseph Duryee, and died at Illnea. New York, in my seventieth year, llow can I make my light shine so that mortals may understand that I am not dead? I have not forgotten one of you who tended me so kindly while I was lying on the couch waiting for the while I was lying on the couch waiting for the angel messenger to come and waft my spirit home. I am free now. Oh, how sweet and se-rene is my spiritual existence ! I would not come back and clothe myself in flesh if the power were mine, for I have passed through the valley, and there was no darkness : all was sun-shine and beauty. Investigate the divine phi-losophy that gives life, for in its knowledge you will be happy on earth and at peace in heaven.

MESSAGES TO BE PUBLISHED. -Henry Culvet: Franz Geisler: Rebecca Sparklyng; Clark-on Whitlow: John Gordon; Marka Howkand,

Verification of Lilie M. Dean's Message. To the Editor of the Banner of Light :

I saw your request for corroborative testinony of the spirit messages given at your pub-lic free circles through the mediumship of Miss Theresa Shelhamer. 1 have read several from Theresa Shelhamer. I have read several from those who were once well-known public char-acters, which seemed to be generally character-istic of them, without any particular test point, so I will not say more of them, but mention one not so publicly known Let me here say I am not personally ac-quainted with Miss Shelhamer, but I have heard several persons who have seen her under spirit

several persons who have seen her under spirit-control, and are good judges, say that at such times it is very interesting to note the remarkable changes of countenance and styles of ex-pression, as one spirit after another speaks through her lips, the medium presenting so de-eided a spiritual appearance as to leave no doubt of the genuineness of the manifestation.

The way is long and sometimes dreary, dear brother clouds overeast the sky, and you often feel that it is not all as bright and beautiful as you could wish. Then it is that you reach out toward the spirit-world, and ask for the guidance and assistance of those who have gone before. Let me say to you that we do come before. Let me say to you that we do come before. Let me say to you that we do come before. Let me say to you that we do come before. Let me say to you that we do come before. Let me say to you that we do come before. Let me shortly to greet you, to bring you peace and the blessing of the angels; to guide you in-the dark, and influence you to do all that is right and pure and good, so that in the hereafter your spirit shall shine bright and heantiful, and you will be one of those who are a light to the darkened mind. We bring you blessings at this hour, through the storm and through the clouds, knowing that every cloud every sorrow is but a prelude to the gloriom and through the clouds, knowing that every cloud every sorrow is but a prelude to the gloriom sunlight of the world beyond. We bring you peace and love from those who are about you, saying, Go on, dear brother, in your work i go on as you have ever done, ever striving, striving more earnestly still, to do what is right, to henetit your fellow-man, to lift pitable mansion, and as soon as we were in the street, I began to joke the doctor about his sym-bol, and asked him if he knew what it meant. He replied, "Yes, it is plain enough to me," and then went on to say that he was a chemist, and to test the power of some of his prepara-tions he would give a dose to a dog, and then kill and dissect it to ascertain what effect the potion had had on the animal. The explanation satisfied my envice satisfied my curiosity. The spirits evidently find Miss Shelhamer a good instrument through whom they can com-municate with mortals. A. S. HAYWARD. municate with mortals. Boston, Nov. 15th, 1879.

DECEMBER 13, 1879.

A true of the point is contain purpose, since material of the planet is cast aside and annual is the provided that is cast aside and annual provided that is cast aside and annual provided that is cast as the provided that is the provided that provided that provided that provide the provide the provided that provide the pro a) a solid light intermediate would fall of the solid light intermediate would fall be a solid light intermediate would be the solid light of t In a circle where if thereighty developed mean-um and a few harmenhous sitters sit regularly re-then the controlling intelligence who precides what the relate will be able to appeind a fitting stirit as a guardian for the obsessed individual, and this more powerful and evolved spirit will clack the place of the one who manifested in a divident way. disarder's way.

R - The writer was deeply interested in the ruly to the question injectant to vaccination a-ter weeks ago. What do you consider the prop-er merical for the treatment of small per pa-tients?

As the consider that with small-rox patients the only true method of treatment will be to place these where the disease may be drawn forth, dy veloped to maturity with the greatest celer-ty but so with the streatest celer-Hy; but provided you draw the discuss to matu-Ity but provided you draw the discuss to matu-tify very quickly, and do not for fify your patient with a body-guided magnetic aura, and a sup-edly of food from whence he may draw yital mag-netism, the discuse, of course, new overmaster his constitution, and 'remove him from this world entirely. When the manifestations of any discuss of this kind first show themselves, we would advise that the patient should be placed in a warm room (let the temperature be as warm as possible, in accordance with safety, and be very careful to admit a free circulation of warm ally four termit no drafts or cross-carrents. The Very careful to admit a free circulation of warm air, but germit no drafts or cross-carrents. Be-also careful that the same persons attend the patient throughout his illness. Do not allow dirst one person and then another to be about him. Do not change your physician; and he-very careful that those who naturally exercise a quieting influence upon the patient's mind he-kept closely with him. It is a wise plan to cover the body entirely with olive oil; it is well for the patient to be kept as well sustained as possible upon light, nourishing food.

-What is thought?

A.-This question has been answered in this place before. The reply has been published in one of the numbers of the *Bunner of Light*. If the questioner will refer to the **answer** which Ïf the questioner will refer to the answer which has gone out to the world in the columns of the *Banner of Light*, he will know our opinion, so far as we can express it in a reply to a question. We will repeat a portion of our answer, in sub-stance. Thought generates in some measure from the contact which exists between your's soul and your mind and external life. The purest desires which come to you, those which are unselfish and disinterested, come from your own soul, which is associated with angelic pow-ers. Those desires which merely relate to temhose desires which merely relate to temporal things come from the contact which exists between your mind, or reasoning powers, and the mentality of those who are around you. You receive impressions from those who are in

y nywill over secone a proficient astrologer. To say that astrology is not a true science be-To say that astrology is not a true science be-causgrable anery and impostute are sometimes. Science-ted with it, would be equivalent to says, fig that no science distring because charlatan-ise, has othertimes been passed set: instead of real sojentific knowled ge. Q. By A. S. Hayward, Boston. Please ex-plain the nucleus operand? of healing the sick other is the agency of magnetized paper. Is it is done exclusively through the immination of the

done exclusively through the imagination of the patient, or by a universal law of nature, such as St. Paul employed in making cures by magnet-

Sr. Fail opposed in making curve by magnet-jeed handkeredicts? A.-When you magnetize paper you inpart some of your physical vitality to the paper. You cannot take a piece of paper and press it be-tween the palms of your bands without making tween the palms of your bands without making that paper to an extent warm and damp, while before you took it in your hand the, paper was dry and cold. What has made it warm and damp? Something has exuded through the papers of your skin from your bely; thus you have imparted a portion of your physical virality to the paper which you have magnetized. When you intently *will* that the paper shall benefit a sick patient, you magnetize it in a mental as well as physical sense; thus your mental as well as your physical power is taken into the paper, and absorbed by it, and when placed upon the patient, soon the patient's body by its

seas at the North and South poles? and if so, what causes them? A.—The North pole has always attracted more attention than the South pole, but the North pole and the South pole are pretty much alike. Provided you could reach the poles, you would ind they are perfectly sterile, thoroughly bar-ren, some portion is land and some portion is water, the water is frozen over, the land with-out vegetation, without any form of animated life : but when the pole (that which now is the pole) shall be discovered, an alteration will pre-yiously have taken place in the condition of afpole, the poles having changed, and alteration will pite-viously have taken place in the condition of af-fairs, and that portion of the earth's surface which to-day is the pole, will then not be the pole, the poles having changed, and they will change in the future, but that portion of the earth which is a pole is always the most barren part. part.

O.-What is it that attracts the magnetic needle to the pole? A.-The magnetic needle is not attracted to

A.—The magnetic needle is not attracted to the pole at all. The magnetic needle ceases to be attracted northward several degrees before you arrive at the pole; the cause is simply the magnetic current locating itself with intensest power just in this particular locality. If you pass this degree you will then discover that the

feat of death shall be swept away. "Each soul shall receive a tew baptism, a new desire togo forward and bean for itself, and shall welcome the angel of death as a friend that will bear him

colous awakening. The had more of these places. I or her on to a zlor I would that we would that, in the old county where I belong, circles of this 3 infl could be opened, that the light of truth wight go forth unto the people. Mr. Chairman, that is one grand object of, my return, day after day. I am in hopes, with the cassistance of other ascended souls, to open in the intuic nation these places-to see, in my rown country, them of this kind opened, and inown country, is insolutions kind opened, and in-vitations extended to the poor in the spiritual, and the needy in the material life. By-and-by Lexpect to see this accomplished. I expect to see men rising, who will open the way and fur-nish the needs by which spirits can return and send out light and knowledge to their friends in England and elsewhere. I think the day is not far distant when this will be at least breached

and mentioned among my old co-workers. While I am here, knowing my message will go so tar, I will say to my beloved darghter, I send her my here and my blessing ever; that I am chose by her side; that although my ministrations are nt present confined to this place, yet I frequently return and waft her new influences, new power to 20 on and to aspire for a nobler and a better life, ever and ever. George Thomp-son. Nov. 18.

Hannah C. Tuttle.....

To the Chairman il I do n't know what draws have imparted a portion of your physical vitality to the paper which you have magnetized. When sick patient, you magnetize it in a mental as sick patient, you magnetize it in a mental as well as physical sense; thus your mental as well as physical sense; thus your mental as well as pour physical power is taken into the paper, and absorbed by it, and when placed mon the patient, soon the patient's body by its warmth draws in this element out of the paper which you have imparted to it, the patient be-comes fed by your vitality, mental and physical, and, if you are a medium, is placed on comport with your spirit friends, who can oftentimes accomplish a curb. Provided the patient be-lieves the paper can do him good, it will effect a cure some, because the condition of faith, the willingness to receive, will be a favorable state for the spirits to work in, and will give of the mind of the sufferer as well. Q.— From Colorado. Are there open polar "To the Chairman :] I do n't know what draws rest to the mind of the sufferer as well. myself conspicious in any way, so if I do not do Q. — From Colorado. Are there open polar as well as you would like to have me, I trust you seas at the North and South poles? and if so, will excuse me, and attribute my coming to my

er knowledze which I cannot yet reach. That is why I have come, asking those dear to me to investigate and learn for themselves, to throw oil the old trainingly, the ideas which weigh them down, and keep them fettered by past no-tions, so that when they too reach the golden shore they will be able to advance further, and do better than I have done. I lived more than sixty years in the body, sir, and tried to do my duty. I do n't know that any one will say I did not do it. It seems to me now there were times

what is right, to benefit your fellow-man, to lift up your sister-woman, to guide the erring child onward. Do this more earnestly than you have ever done before, knowing the angels are about you, knowing no crown, no bright jewel is so re-splendent in the world of light as the knowledge and the truth that comes through angel ministrations, as the knowledge that those who have gone before bless and appreciate your labors. In material wealth there may be much lacking; appreciation through worldly minds may no come during this life : but what of that? Poy erty is more to be welcomed than riches, if it brings a contented mind and a clear record of soul. Remember that the highest lives are those who in the Great Hereafter can feel that they have done all they could; that they have done the best that was in their power; that they have thrown out the mantle of charity and good-will to the erring soul, knowing that every one is a brother and a sister, and that one Father and one God rules every life. Mary, to her brother, who is in the andience. Nov. 18.

This message was recognized by a "Thank you," from the audience.]

Jollikenniewit.

Jollikenniewit. To the Chairman.! The red man comes to the council chief; he be sent by the big chief he works through. The red man's words be few: his tonghe is silent, but his heart is at work, and he say. Chief, be up and doing. We bring work—spirit-work—from the chief; we bring young squaws to be developed and to go out and give the good tidings to the pale-faces. Me bring strength from me old chief in this council, and me glad he send me here, because me go on with bigger power to work. Before many moons have passed he will find a bigger work, a larger field of action here. When the councils meet he will be able to send out mag-netism and strength that will be carried out far and wide for the pale-faces. The band is at work doing all that it can for the good of every-body, and me wants him to be quiet and along body, and me wants him to be quiet and alone in the lodge, in the council-room, and me will come and bring great power and great strength. The young squaw and the old chief in the hunt-ing-grounds will come too, and he will find that he will grow and develop into a larger field. Me he will grow and develop into a larger field. Me not do very good here in the talk, because me be the red man of few words; but me heart is busy, me hands not idle. Me want to say little Kenney squaw send love. She twines her arms round her squaw marm's neck and brings a bless-ing, and she will be able to get strength to go out and come to the squaw medium and talk as the would like to so the fock. Me he folligen she would like to, so she feels. Me be Jollikenniewit. Nov. 18.

MESSAGES TO BE PUBLISHED.

Nor. 15. – William Schofielt, George W. Winslow; Spirit Violet, to Mrs. E. Page; Minule Tappan, Nor. 25. – Mary Kinsey; Martin L. Whitcher; Grace Sharland; Frank Jones; John Hatch; Celesté, to Henry LaCrob; Joseph Bradford; Fanny Burbank Felton; La-teba. Drc. 2. – Eliza Biake; Henry Blesse; Mary E. Gordon; Annie Foole; Rosle I., Collings; Lömader G. Russell; Abble Mason; Dolphus Skinner; Mattle Haven; John Lyon.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insort the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem ex-pedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Special Notice to Spiritualists of Ohio.

Special Notice to Spiritualists of Ohio. Brethren and Sisters, Friends of our Noble Gause: What are we doing to assist the spirit-world in their grand mission of love? Are we doing our part in this grand work of promulgating the most important truths, the most glo-rious gospel of love, purity and holiness that has ever been proclaimed on earth? Your careful consideration is carn-estly solicited to these questions, and your attendance asked at a business Conference to be held in Cleveland on Saturday, the 27th of December, to be continued from day termine. It is specially desirable that mediums, speakers, and that every Spiritual Society be well represented. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them. This is to be a Spiritualist Convention or Business Conference, and not a mass meeting to discuss all of the sime, theological or otherwise, of the day, neither will the time be occupied by long bectures or soft precisents. All who are willing to be publicly known as Spiritualists are contini-by invited to be present and participate in the busidess. The Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cate, let us Allance, 0., Nov. 2sth, 1579. The Noxt Onarierly Necular

The Next Quarterly Meeting

Alle ACXI Quarterly Meeting Of the Spiritualists of Western New York will be held in Temperance Hall, at Lockport, on Saturday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. Libble Watson and oth-ers are expected to address the meeting. All classes and sects are cordially invited to come. By order of the Committee.

A Three-Days' Meeting

Will be held by the Spiritualists and Liberals at Merrick Hall, in Quincy, 111., commencing on the 19th of December. A. J. Fishback will be present. Other speakers and me-diums are cordially invited. G. R. PHELPS.

BANNER OF LIGHT. '7 DECEMBER 13, 1879. New Pork Advertisements. Mcdiums in Boston. New Books. New Books. Adbertisements. THE GREAT THIRD EDITION. PARKER MEMORIAL HALL BALTIMORE ADVERTISEMENT. Dr.Main's Health Institute, SPIRITUAL REMEDIES. ТНЕ AT NO. 60 DOVER STREET, BOSTON. LICTURES THOSE desiring a Medical Diagnosis of Disease, will please enclose (1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medi-clues, with directions for treatment, extra. Oct. 18, -13w SARAH A. DANSKIN. MRS. SPENCE'S **Bible of Bibles:** Salvation. Prayer. Physician of the "New School," **Positive** and Negative Powders. Pupil of Dr. Benjamin Rush. BCY the Positives for any and admanner of disessos except Paralists, Deafness, Amaurosis, Typhold and Typhus Pevers. Buy the Negatives for Paralysis, Deaf-ness, Amauroers, Typhold and Typhus Pevers, Buy a box of Positive and Negative (half and half) for Chills and Perev. DR. H. B. STORER. Methods of Spirit Influences, Office 29 Indiana Place, Boston. My specialty is the preparation of *New Organic Remotes the other of the Corns of all Senses* and debility. Sent heading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose #2 for medicine duty. Nocharge for consultation. Nov. 30. Office 58 North Charles Street, BALTIMORE, MD. TWENTY-SEVEN DURING fifteen years past Mus. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hop-less have been permanently cured through her instrumentality. Bhe is clairandient and clairvoyant. Reads the interfor condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a selentific skill which has been greatly enhanced by his fifty years' experience in the world of spirits. Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention. (d) Points (here \$1.00 a box, or sly hoves for \$5.0), Malled, postpaid, for \$1.00 a box, or sly hoves for \$5.0), Such money at my risk and expense by Registered Letter or by Money Order. Pamphiets mailed free, Agents wanted, Sold by Druggity, Address Prof. Payton Spence, 13 East 16th street, New York City, Sold Langer of Light Office, Oct. 1, Sold also at the Remer of Light Office. "Divine Revelations:" The Nature of Death. CONTAINING BY J. M. PEEBLES, M. D. MISS NELLIE CHAPMAN. The lectures contained in this fittle volume were inspect-tionally prepared and delivered in the city of Berton 6 at the close of 1855. As there have been many calls for the in-for preservation and reference, they are now given in the present form to the public. If will be seen at a glance that their alm is to present the advance thought of Spiritualism in its religious aspects. They were delivered under the in-spirational hullmence of spirits. 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THE SPIEIT-WORLD. THE PEOPLE-NATIAL OF THE STATE-

PHILOSOPHY OF LIFE. VIEVES OF DEPENDENCES AND A LODGER'S LODGE

A Margana A SA p . . . o Phone De

The spinnal public is indebted to Tropyr. Chernell, M.D., et a Interesting and valuable idea at as tells permanent literature. His Souther work, cearing the fitters thate Identity of Publicle Christianity and Modern' Split a bottle of a repoled in two of the shall and a set one thousand pareses in the conservation, and should be on place by outs is a eliminary of events brint ratisf, but in-(fight) solution they have found in the fight time where the structure of the instance of the relation software solutions of the first order for the date of the art the sec

They are shown as the dark of the period of Dr. Or predict best we do at The Spirit Worlds, 16, (1,1) , Not is and Philipple', the hist for $\eta \in \mathbb{N}^{d}$. Authors declars the time Late: The analysis to the application of grant layowhed rep. The Deerwatten of to the spin of classify at a lay here the a loss of attended to the condition of the conand of them the flow own of defend the band flowal resthing in arrenter of the position stars inan du gift off og tin fjal, a tijt offensaklere tie Mener futstind in the look av månde detred The sectors (Belgerit' Dille Official Octory) Hope The set of the part of the Ower, for the press of Britshild whether the Other Week are called a press.
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and the construction of and the following states of the source of the so ति संस्थिति । स्थिति । स्थिति । सिन्दु स्थिति । स्थिति । ति स्थिति । सिन्दु स्थिति । सिन्दु स्थिति । सिन्दु सिन्दु स्थित । द्वित्य हिम्दु सिन्दु सिन्दु स्थिति । सन्द्री । सन्द्री स्थित स्थान ।

tions to dismits and humanity in its humdane section (Say have had a radimentary existence on the earth of some thery lanet, $\langle T^{ij} \rangle d\alpha_i$ ons and the dress for her a polarity of a product of the land good. The word without quality attendees not determine (the negationarie ter or status of the intelligence, to which it may be applied. Inc. tanting entertained the idea that there are two poperal dasses of alemany, delestial and terre a triald and to the latter he attributed all the mischief perpetrated ongeanthe? So rates had his good and evil demonse. When the men of the golden age died, according to lleshed they meane demons, and the change/was viewed as ans"honorable promotion." Plato savs, "When good men die they attain honor and become demons." And it is the testinony of Philo that "souls and demons are different, names for the same thing.". In treating of the propess of death and the spirit's entrance upon its higher life in the Spheres, Mr. Owen elserves that spirits just bern into the other world, even when they retain their consciousness during the transition, cannot at once pass through solid walls pand he recommends the opening of a door or window soon after the suspension of vital motion, that the spirit may leave the scene if a superior atfraction shall so determine. If is said that in the second birth, like the first, the spirit emerges from the darkness in a state of audity, but is at once appropriately clothed by ministering spirits. At its birth the spirit is generally unonscious or then becomes so, and this period of Suspended consciousness is most protracted in the experience of spirits whose affections and attractions are chiefly of an earthly nature. It is confidently maintained that the Spirit-World is not merely a state of conscious being, under conditions all unlike the present ; but it is affirmed to be a most substantial world, to have objective form, and to sustain positive relations to both time and space. It is represent-ed to consist of an indefinite "series of spiritual belts or zones," the first being five hundred and fifty miles from the surface of our planet. and the others extending away into space, and becoming more sublimated in proportion to their distances from the earth. The breadth of these zones or circles of the Spirit-World is not determined ; but the spirits are very definite in respect to their relative distances. We are informed that the first and second spheres are separated by an intervening space of one hundred miles, and that beyond the second the others are only fifty miles apart, at least as far as the eighteenth circle in these concentric heavens. We are left to judge of the space occupied by the several spiritual spheres or heavens from the following statement;

three the isated miles from the Earth," opp. 22/22 That we are as near forty different heavens "

remote of all foreign countries. They have yet of heat and cold are recognized by sensorial distance are heither of so little account nor so earth. In the first sphere above us, in numerifar away as to render diplomatic relations un-1 cal order, they have snow and ice, and the peodesirable and the commerce of ideas in possible. The wear furst but the extremes of temperature There are many such people among Christians," between the equatorial and polar regions diand they would do well to remember that St. minish as we proceed from the terrestrial cen-Paul says he knew a man who way? (aught up the of the system. Storms are also less freto the third fearch," where he "heard and quent and violent, with an ever-increasing ten-speakable, words which it is not lowful for a dency to an equilibration of the elements as we man to utten." By the opening of his interior ascend to the higher or superior realms of the tors he was intromated to the spiritual state. represented to that Leaven and ver in gaing there he to ver traveled so much as a single fur-Jong. At was flat necessary to transport his orgatherf Dustourdergo the change called death; or to so much as put off his sandals to enable. him to enter that heavenly state, all became present to his consciousness as the New Jerusafem in bridal tobes came down out of heaven to John the Revelater.

In visiting the different spheres the spirits? organic medium of sonsation appears to be headily adjusted, so as-in a greater or less degive to be any the individual powers of percepother to the spin ine forms, phases, qualities and respects of heling as they exist in the particular spheres which may be opened to his inspection. The things which more where challen geobservation are so tangible, the elements and their inditations are so real, and the sensations awakened in the elserver are all so natural. that he finds it difficult to realize that he has been quarglated to unother world. Time, distate and temperature, atmospherie and eleetro-magnetic corrects, barometrical and metecrolezical changes are represented as subject to the cognition of the spirit, more especially when in returning to the earth it comes within the vir le of our atmosphere.

Dis Gowell's instructors processed that the sphere in closest provinity for he earth, though the first or lowest in the one of the interales of the Schilt-World'is, superior for the secfor 18 leight the order of progression." The task of growth a norm visiter beyond the limits afotion goes out highly wild grade chiefly counand the Indan Willis, while pleasant, realm The and see one de ingaintive happiness, and (1) A substantial and a substantial states in the preparate snew a substantial state of the preparation of the preparation of the substantial states and the substantial states and the substantial states are substantial states and the substantial states are substantial states and the substantial states are subst are substantial states are substates are substantial states are substates is therefore, known to then, as the "Indian spirit-life would seem to by penal couples where (people) while perverted minds, inverted, affect there, so that down and alms, and abandoned lives must under gother; dintal discipline which The first of the state of the function of the function of the state of the state of the set of the printiples of explored levels start in a away the growing of a constraint of the lefter is the start of the lefter is the start of the lefter is the detail builts. If the data did notice, careford matching of the universal start of the universal details of the universal

being the dial was due that the merid of the anti-to-the due to the rest of the rest ways of The anh dottant off earth and the Spirit-World

were on T is planes, and the humates of these institutions are often injuriously influenced by them. For this prison Insane persons should not be herded in asylams, but should be kept apart from each other. and correlated by people of found minds, and exemplary nor als, so that the atmosphere in which they exst should be favorable to their recovery, and not retard it, as under the present asylum system." Page 34. The individual consciousness and memory are the recording and accusing angels in whose presence every offender, against the divine laws of harmony stands convicted. But sincere repentable removes the stains of guilt ; the acquisition of knowledge saves from the consequences of misdimention; and by degrees the memory ceases to recall the offences which slarkened the earlier life of the soul. Progress is the common law of the Spirit-Weifel. Forgetting, that which is he- | the forms and phenomena submitted to his inhind, the pirit-obedient to that law-looks upward, and-goes forward. In every pure and noble astiration, in every effort to advance in the right way, it is aided by the influence of ministering angels who view the objects of their charge with a feeling of more than mortal indulgence and tenderness. Pertinent to this particular phase of the subject is the following passage from the Author's thirty-ninth page : cloud spirits, from their more clevated positions, do not view our miscleeds altogether as they are viewed by the world. They perceive in a clearer light not only the actuating causes, but the more remote preinitial conditions and influences that originally determined our tendencies and inclinations, they perceive the unfavorable circumstances and temptations that surround us, and the weakness of our natures; and in a pitying and compassionate spirit allow for our foilles. and to a certain extent even for our vices; and while recording in their memory our good intentions and deeds, they constantly strive to forget the wrongs we have committed. While sometimes they are compelled to mourn over our infsconduct, they rejolee and are made happy by our good actions. They view all our acts with sympathetic eyes, in the light of charity and Dr. Crowell's revelations from the Spirit-World indicate that national characteristics and distinctions are not speedily obliterated in the life to come. It is represented that the spheres are subdivided among the nations: that beyond the "Indian Heaven" there are American, English, French, German, Italian and othér Heavens. Thesé severally sustain special relations to the particular portions of the earth's surface occupied by those nations respectively. All this is distinctly stated; but the spirits leave us to conjecture how this arrangement of the national heavens may have been modified, if at all, by the changes which, from time to time, diplomacy, war, and the laws of national development and disintegration, have made in the map of Europe. Totall spirits the superior heavens, or those above the planes they respectively occupy, are as invisible as those spheres are to mortals; but the great objects of the natural world are within the range of their vision. The same astral system that is presented for our contemplation is revealed to the spirit, wherever he

it, the forthelis heaven should be between two and may be in the grand scale that embraces the to be found among the whole population of the there was a Jesus to consciously illustrate the docprogressive series of the ascending heavens. It other world. Frem all this the conclusion is inis said that the sun and moon appear to rise and – evitable, that spirits, not less than mortal men, as we are to Europe may surprise those persons set for them very much as they do from our must differ in their views, and we must seek who conceive of the Spirit-World as the most 'own point of observation. The yarying degrees the great harmony of the divine economy, "not to learn that the superior states of human ex- perception in the other spheres as they are on, nature and individual experience. quent and violent, with an ever-increasing tendency to an equilibration of the elements as we Spirit-World.

While discarding in terms the idea quage twenty-four) that the constanding forms and visible imagery of the spirit spheres are the proered shadows or pictures of human affections, ideas, thoughts, passions and conditions, it is still maintained that thought and will exert a certain generative power and developing enerzy, which results in speedily producing whatever is most wanted by the spirit. I quote from the sixty-tifth page of the author's work :

" It is only necessary to clearly conceive the varietie vegetation, the proportion of each variety desired, and the order of arrangement, and then to will, or earnestly wish for it, and within a day or two it makes its appearance, and within a week or ten days at the most, it attains its full growth and perfection; the trees, if fruit-bearing, abound in the fruit, and the flowering shrubs and wines in full bearing, and all presenting the appearance of having been in existence for a long period of thme. Similar means are followed by similar results whenever they are employed."

My limited space will neither admit further quotations nor a more particular analysis of the ontents of this interesting book. We must therefore conclude the present review with such general observations as follow in this conmeetion. At is the common objection to most of the books which have been published in the interest of Spiritualism that they are vague, and indefinite in their descriptions of the other world, and that they give us no details iff respect life in the spheres. This certainly can not be said in truth of the work under review. On the ontrary, it mainly consists of such descriptive details, and it answers show the standpoint of the spirit teachers - numberless questions which are on the tongues of all inquirers. It is this feature of the work, more than all others, that will cause it to be widely circulated and read.

We recognize the difficulty in so representing the elements, objects, scenes, aspects and occurrences of the invisible states as that the truth respecting them may be readily apprehended by the mind in its earthly relations. A state of being which according to St. Paul transcends | the laws and limits of no rtal speech and all human definitions, and the glory of which was never within the compass of the mind to conceive, is not likely to find adequate expression through such mortal instruments as are at our

the mind of the geologist. To the commonfurtcher the scenes of the abattion reveal nothing of vital chemistry and animal physiology. The hair-dresset may never discover the phre-hological indications of either the mfnd or morals of his patrons. The essential elements of these and other sciences must exist subject-ively they must here a place in the individual mind before their decognized in our system. There is another haw necognized in our system of morals other haw necognized in our system. The hair-dresser may never discover the phremorals of his patrons. The essential elements of mental philosophy which it is important to notice in this connection. At most it is only possible for an intelligent being-in this or any other world- to communicate the impressions on the material or spiritual sensorium made by spection. In attempting to represent the things we see, we describe surscless rather than the obfeets we look upged. We can only imperfectly reyeal the impressions photographed upon our senses, and the images that either remain in the memory or live in our inward consciousness These are never precisely the same in any two minds. Such sensorial transcripts and psychological pictures are endlessly diversified by whatever-in the infinite combinations of our faculties, affections, passions and relations-determines our separate individualities. These laws admitted to exist, it follows that a adoit from the other world can only make known the impressions to make may have derived from a longer or shorter residence in that world," Each may, under suitable circumstances, disclose the results of personal observation and experienceand nothing more. They could never, by a possibility, exactly agree, one with another. On the contrary, we have every reason to expect that such revelations will always differ as widely as the numberless phases of individual character and experience. If there are inconsistencies and at least apparent contradictions in these and other communications from the Spirit-World, the fact should be kept in mind that such differences among spirits are not greater than they are among earthly authors of accredited veracity. We may illustrate this subject by a reference to particular persons and their individual characteristics. Get a description of life in America from Prof. Henry W. Longfellow, Edwin Booth, Charles A. Dana, Gén. Benj. F. Butler, Mark Twain, Col. Robert G. Ingersoll, Prof. Felix Adler, August Belmont, Henry Ward Beecher, Madam Demorest, Mme. Christine Nilsson, Gen. 1 Daniel Pratf, George Francis Train, T. De-Witt Talmage, and Sitting Bull, and you will find so little in common in their representations, that were it possible to convince an inhabitant of another sphere that they were all writing about the same world, he would inevitably conclude that the respective authors of the several descriptions were wholly unreliable. These witnesses would be impeached before any tribunal in the land. Yet the persons here named certainly do not represent greater contrarieties of character, natural proclivities,

1

understood," in the endless diversities of human-

Dr. Crowell's invisible teachers are not ancient souls of pre-historic ages. They were not cra-, dled in Egypt. They,did not worship in Greeian temples. They were neither Jewish prophets nor Christian apostles; but men of our own time. They do not betray the empty ambition that aims to govern, by a subjugation of reason and conscience, "They neither claim infallibility nor insist on a literal record of their words; but their teachings are embodied in the comprehensive digest of which we have already given the reader some account. We meet with many things which our lighest reason does not now assimilate, but the writer is little disposed to dogmatize on these points. They often controvert the statements of other spirits and seers in a confident manner. Portions of the book remind 'us of Swedenborg's "Diary," and his 'Heaven and Hell." The moral tone of the whole is pure, and the humane spirit of its teachings above reproach; and this is emphatically true of everything that has come to us from the hands of the Author.

Let no one longer wait to hear the same report from different spirits of the world beyond. Two souls never lived on earth whose lines of life were all the same, nor shall they live in heaven.' Each bears a separate image, and is born to an experience and a destiny that is all its own? God's own stamp of Manhood is INDI-VIDUALITY!

> "No two men ever sapathe world Alike through outward eyes, nor ever heard Just the same music in the wild bird's hymn. Or the deep moaning of the wakeful sea. Were all men just alike, then there would be One stagnant ocean, one lethargle swamp Of fetid and corrupting life, and men, Tired of the sameness of the Universe, Unvarying and bermanent, grow like Ghastly and empty shells of heart and brain." S. B. BRITTAN.

50 West Eleventh street, New York City, { December, 1879.

Everett Hall Spiritual Conference. Brooklyn, N. Y., Saturday Evening, Dec. 6(h, 1879.)

The elements seem to be against us, for this evening the rain poured down in forrents, accompanied with thunder and lightning; but storm nor the war of elements can prevent our friends from gathering to our hall, and, for the hight, a very large andlence greeted our brother Deacon D. M. Cole, whose members listened with deep and carnest attention to his address. Bro?"O never speaks in our conference' meetings but what he has something to say which, in thought and expression, is different from any member of it. It is now something over two years, ago, that he happened In to our conference meeting and was invited to speak, He was then a member, a deacon and a licensed preacher of the Gethsemane BaptIst Church, and in this large

DECEMBER 13, 1879.

there was a Jesus to consciously illustrate the doc-trine. Some, seeking to degrade this symbol, tell us trium-plantly that it was the favorite symbol in sex-wor-ship—a species of worship which widely differed and wasfound in many pations. We are not to be scared by names. Let us see what sex-worship meant. From sexuality came life, nay, perpetual production of life; the cross, even in those early days, taught ceaseless life, immortality. This same idea attaches to the cross to-day, belonged to it in the Eryptian conception. When we read of sex-worship we can discover an old friend with a face so changed as to be almost unrecog-nizable, but the interior, the spiritual element, is the same.

nizable, but the interior, the spiritual element, is the same. So much for symbolism as fliustrating how "the same spirit" Paul speaks of produced diversity of manifestations. Turn we now to opinions formulated of spirit influence in words. It has been told you often that while there are many creeds there is only one re-gramme in the spiration after spiritual good, not com-prehended nor formulated—this is common to all reli-gions. The naked savage dancing before his idol, and David, king of Israel, dancing before the Ark, each en-deavored to express an intuition beyond their mental grasp. So with bernits, Trappists and Quakers having a similar adoration, express it by silence and passivi-ity. You have often heard it annonmeet that every one had a guardian angel, and some seem to think that spiritualists have a patent for the idea, yet Socrates had his attendant damon; so with Jesus, "Their an-gels do always behold the face of my Father which is in heaven." Older than his teaching, older than Moses, sheft we ge book to the brand of the Prenamid and heaven." Older than his teaching, older than Moses

had his attendant domon; so with Jesns, "Their angels do always behold the face of my Father which is in heaven." Older than his teaching, older than Moses, shall we go back to the land of the Pyramid and the Sphrax, of structures that scenn to mock at time, and ask of a history, misty and tremulous of outline because of ace, what it can reveal on this subject? Nay, we will go further back than that to that wonderful race, the Hindus--to sayings uttered before the first stone of a Pyramid was laid, back to an antiquity so old as to be almost mythical. We will ask the Vedas what they have to say on the matter. They teach that every one had two guardian angels who watched over him from bitth to death, one keep-ing record of good acts, the other of bad ones. Vedle tradition and spiritualistic speculation have each evolved the same idea. Not schorn with you hear our lecturers indulge in dei-faction of Law, by which they mostly mean nothing more than that Force always acts the same way under same conditions. This is as old as the Vedas. Another favorite theme with our lecturers is the impersonality of God. Hear what the Vedas say, as quoted by Mrs. Child in her able work on the "Progress of Religious ing without parts or passion, of infinite power, wisdom and goodness, the maker and preserver of all things. . . He knows what?' I wonder if those old sages ever had the puzzle that haunts us? We can argue that God is impersonal, all our intellect leads that way, but our human heart draws us just as strongly to belief in personality. We may almost demonstrate imper-sonality, and of course the same difficulty studies that what furthere sonality, and of course the same difficulty attends his speech. Most men's interances are very contradictory on this theme. Who has not attended a fumeral? how familiar is the declaration of Solomon, "The dust shall return to the earth as it was, but the souly shall return to God who gave it." In the book of Mrs. Child I found this old friend with a new face in the Vedas teaching that s

to God who gave it." In the book of Mrs Child I found this old friend with a new face in the Vedas teaching that souls glide through the universe assuming multi-farious forms there is our modern reincarnation) till they complete the great chele of destiny, and become the great soul acain, as they were at the beginning. The speaker-traced the history of various other sym-bols, notably that of the serpent, also the origin of the rite of bapitsm, and said Spiritualist do notbelleve in baptism, but they have the same thought that the tindu had, but living in a different age give a differ-ent reason for their intuition. They too argue the need of purity, physical and mental, as a condition prece-dent to incdimuship of a high order. Is anything im-pure to spirit? The teaching of Spiritualism to-day is but an expression of the same thought which made the Hindu haves in many times : so with the Egyptians and Jews-all are only different forms of the same thought, an old friend with a new face. There are many other filustrations: The harvest fes-tivals of the world expressing a blought in different forms ; the 'musle with or without words in all public eclebrations ; the saered bread and sail of the Bedouin, and the consectrated wafer of the church it in largue from these illustrations that there is proof that every religion is true, or is based upon a universal fact. All men worship, and there is no religion without this--rare not what are its ofting new in all this, but I argue from these illustrations that there is proof that every religion is the the saered and wrinkled face, I should hok beyond it to the loving, reverent spirit prompting the acts. Few of our lecturers have studied old opin-tom study and there such the write should write against any feeling of contempt for any one's religion. Like the old friend with the scarred and wrinkled face, I should bok beyond it to the loving, reverent spirit prompting the acts. Few of our lecturers have studied old opin-toms, it is their boast that they are inspired

"Of the distances, between the heavens above this the eighteenth, the records make no statement. This brings the seventh heaven within one thousand miles of the Earth; and provided the distances between the heavens above the eighteenth are the same as below

. . This is a 12no volume of some two landrest pages, from the press of Colloy & Rich, . The paper is clear, the types raphy attractive, and the book is elegantly bound.

AT STANDAR

COLUMN STATES

*11. Existle to the Corinthians, chapter xii: 24. Revelations, chapter xxi: 2.

baree changed physically and mentally. The friend of our youth has matured: we do not perhaps hear the rhuging laugh, his movements are not so brisk and rapid as they were long ago; we remember the eye was brighter once, the flow of thought more rapid and bril-liant; but we do not sigh for the old time, for we, too,

ess content.

Turning from consideration of the *ideal friend*; so Turning from consideration of the *ideal friend*, so rarely met with, to the acquantances of to-day, so com-monly called friends, we reach a class more nearly like that 1 think of when 1 speak of Old Friends with New Faces. We make the confounding of different things habitual'; hosts of facts are called truths, when they are not; hosts of mere memories are called rea-sonings: we say we investigate when we only look or listen, without even an effort to judge or compare; and we are apt to call any man or woman with whom we are somewhat intimate a friend, though they love us-not, nor we them. The most carless reader of history has not failed to observe habits and customs which arise in peoples far remote from each other in time or space, and with them disapiear, to return at long in-tervals; and a more careful analysis would show that even dissimilar practices are based on the same cen-tral idea, but differing in form, with the peculiarities of the race or individual. I had hoped to-night, if pos-sible, to trace the cycles in which though they are, if such there he, the law that controls this form of spirit-ual manifestations. Nothing defines the character and culture of a people as the symbolism current inberalists of the present day to sneer at symbolis; a piece of wood is a piece of wood, and nothing more, they say. Nothrarely met with, to the acquaintances of to-day, so com of the present day to sneer at symbols; a plece of wood is a plece of wood, and nothing more, they say. Noth-ing is inherently sarred, and nothing can be made so. The criticlesm would not be true, prohably, if the critic had added " to me," for 1 think, there are few who have not symbols they cherish-which speak to them,

had added "to me," for I think there are few who have not symbols they cherish—which speak to them, if to no one else. With a scorn, hale and contempt, people look upon the idols of the savage; but let us examine the symbol-ism known as idolatry, and find, if we can, how it arose, and what it meant. One may imagine a savage gazing at the stars, looking to the ever-receding hori-zon, and so gathering a conception of infinity—rejole-ing in the sunlight, noting the change in the scasons, and the cood they brought bim. He could not argue— he fait there was what we call God; he fait he must be strong and worships it, and that idol is only a sym-bol of the divine, which can help him if it pleases. At some future time I may take up the subject of sacrifice in its origin and conception. Passing from these to the gods of ancient Greece and Rome, more graceful because the people were more cultured, the same spiritual intuition is found underlying all. On from that time to this have we ho Idols? None per-haps which we can see, but we have them. The Chris-tha to-day who defines God, and leaves mothing in bis thought unstated, who worships *that* only, is an idola-ter worshiping the God *he* has made. What matters it whether the thing worshipe dow on the only, is san idola-ter worshiping the God *he* has made. What matters it

thought unstated, who worships that only, is an idola-ter worshiping the God hc has made. What matters it whether the thing worshiped be wood, or metal, or thought? The Splritualist, with his shadowy, dreamy idea of simple Being, vast, vague, formless, he alone is in no danger of being an idolater : but let him beware of being an iconoclast. The God you worship is the same as that the savage bowed before, and the differ-ence between you and him is only one of differing tem-perament and culture. What right have you to take away his God? The us look at other symbols. One-third of the peo-ple of this earth look to the cross as the most revered symbol of their faith. Crested with gens, it is worn by fair dames and maidens : it is believed to give sa-credness to oaths; it tells of hemoritality; around it cluster most precious memories. Borne in the battle-front with the motto "In he signo cinces," it to di the same story when horne before the long procession of eowled priests—the march of the army of the clurch militani; horne in sadder procession before the fu-neral cortege, it meant only the same thing. Five thousand years ago or more, had you been in Egypt, you might have seen what seemed like rude crosses borne in procession hefore a throng of kings, nobles, priests and common people. They did not symbolize a Jesus not yet horn on the earth four they told of im-mortality—of the presence of God with man. "God manifest in the flesh," said Jesus of Nazareth, was one of the ideas attached to the cross centuries before peculiarities of taste and habits of life, than are of the ideas attached to the cross centuries before

The solution of the second sec

Resolutions of the Brooklyn E. D. Spiritual Conference-Thanks to Mr. W.

J. Colville, and Recognition of his Services.

To the Editor of the Banner of "Light:

The Eastern District Spiritual Conference. which holds weekly meetings in Phonix Hall every Friday evening, have given, in the following resolutions, recognition and grateful appre-ciation to Mr. W. J. Colville for the services he has rendered to the cause of Spiritualism in Brooklyn. I send the resolutions, as directed by Conference, for publication in the Banner of Light.

the Conference, for publication in the Banner of Light. Whereas, Mr. W. J. Colville, while the regular speaker of the Brookin Spiritual Society, in April and May last, made generous contribution of his services, by lecturing on frequent occasions before the Conference, and by postical contributions, both of song and speech ; and Whereas, We had the pleasure in October last of listening to an address of supassing cloquence and power from the lips of the same inspired orator, therefore, Recover, That the thanks of the E. D. Spiritual Confer-cues are due and are hereby tendered to Mr. Colville for the very able and efficient services he has contributed to the cause of Spiritualism in Brooklyn; that, in addition to his public labors in Phenix Hall, our thanks are especially due to Bro. Colville for his kindness in accepting invitations of these partor lectures having done much good in arresting the attention of many who do not attend the public lectures; this prompt and inclise answers to questions furnishing the cylience that the medium gives forth thoughts more pro-found, and clothed in language more eloquent and aritistic than mortal lips can utter, unless those utterances are in-spired, as are young Colville, so both yobid intelligences, who are his instructors and guides. Recoffered, That it is destribute-out as frequent occasions as may be consistent with Mr. Colville for another lecture to his conventione; and this chapted in spired as possible in the chapted in Brookyn, and we will shift the meetings of the Conference to his conventione; and this down we consistent with Mr. Colville for another lecture at an early day. W. H. COFFIN, Secretary.

W. H. COFFIN, Secretary. Brooklyn, E. D., N. Y., Nov. 22d, 1879.

ET A fair will be given in Chicago, com-mencing Dec. 17th, and lasting three days, for the benefit of the First Society of Spiritualists, and the Ladies' Union, a benevolent association connected with the Society. Journ A. WILSON.

38 Odgen are., Chicago, Ill.

For General Debility and Prostration Hop Bitters will do wonders. Prove it by trial.