BOSTON SATURDAY

NOVEMBER 29, 1884.

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The Spiritual Bostrum.

Common Sense in Religion.

An Inspirational Discourse by MRS. E. L. WATSON, Delivered in Metropolitan Temple, San Fran

claco, Cal. [Reported for the Banner of Light by Geo. H. Hawes.].

It is a curious fact that what are called revealed religions, are involved in so much mystery that they give rise to endless controversy. and that to the most astute mind and most learned metaphysician the pretended revelations amount to a successful concealment of actual truth.

In order to preserve our reverence for our creeds as they exist to-day, reason must be ruled out and we must passively assent to the claims and propositions of the priesthood without questioning; for wherever frank and fearless inquiry has been made the sense of mystery has increased, or, on the other hand, a loss of reverence has been the result. Men must either put aside their reason in connection with their religion as it now exists, or else be reconciled to an irreligious attitude of mindi

We believe that a strictly religious sentiment is perfectly natural to man; that whatever may be his relations to creeds, however closely he may study nature, however divorced his mind may be from the ceremonials of existing religious, there is, after all, in the spiritual man a recognition of his higher relationships.

The popular idea has been that religion in no wise is concerned with or dependent upon the reason; and what is called revealed religion is, in fact, a revelation of nothing, but the projection of a profound mystery to the human mind. Take what is considered the revealed Word of God, and consider for a moment the amount of controversy, bitter dispute and mortal combat which has arisen from this claim of plenary inspiration, and straightway the mind is convinced that it is a false claim; for concerning what is revealed, there need be no further inquiry and there is no room for doubt. What is a revelation to you may not be a revelation to me, and if it is not a revelation to the universal mind, it has no right to stand in the way of any man's spiritual progress or check his inquiry.

As I have said, that which is revealed leaves no need for questioning or room for doubt; it is the truth standing unvelled; it possesses us; it is a conviction; it is a fact which we cannot reject even if we would. All our selfish interests may be swept by the board by our acceptance of it. Nevertheless it is accepted involuntarily and perforce on the part of the mind.

How is it with the so-called revealed religions? Not one third of the human race socepts the revealed religion as a revelation. It is something that in no respect appeals to the consciousness of nine tenths of the inhabitants of the globe, and yet it is claimed to be the Word of God to man. We know of no book (and there are many books sacred to men) or inspired writings that have this universal application in their bare state, without commentaries and the intervention of priestcraft. We know of no soripture or sacred books except those containing the principles of science, which can in any respect be called a revelation to universal man. The fact is, the more mysterious a religion the greater number of sheurdities it embodies, the larger draft it makes upon mere faith and oredulity, the more reverence men have seemed to bestow upon it. These so called revealed religions not only have been no revelation of, spirituali, truths which might not otherwise be made known to men, but they have stood in the way of revelations that were intended for all manking, and have been voiced by nature herself.

We believe in a revealed religion and an in-We believe in an Universal Presence which may make itself felt. Revealed truth is not truth flows in without the obstruction of an hidden in one corner of the earth, not contain intermediate form, without the refractions of in one or several books, and not subject to caused by an impuremedian standing between contribution of the capital books, and not subject to the capital of one or any number of men. The contributions of which we have any contributions of which we have any contributions of which we have any contributions of the capital first contained in the works of native. The only intellible record is that made, and the only intellible record is that made, which will be capital of immutable, law, and the only these reveals of polygons, their hold upon men's the capital man's presention the offerings of a contribution of a contribution. The offerings of a pure spirit, and we feel the program of thinks of thinks. The capital of thinks is a contribution of a contribution of the capital of t

is that Universal Spirit manufest in the works of hatture, the revelation of whose will depends upon no human monthpiece non human invention, whose works cannot be destroyed. and to whose laws all life is midject forever

The dim religious light is not simply in the softening of the sunbeams through stained glass in connection with our popular religion, but it has been a dim light, also, reflected through men's imagination, fear, credulity, ambition and avarice. I This dim light of the consciousness has not penetrated very far into the true mysteries of universal godliness.

Any religious faith, tenet or creed which shrinks from the most careful investigation and crucial test of the reasoning powers of man in its most luminous and powerful expression, or that shocks the natural: sensibilities of the human heart, that drops like a shadow over the human consciousness, that has a tendency to chill the natural affection, cannot be a true religion, nor founded upon any real basis of natural principles, and must, as man advances in intellect and spiritual perception, give way to something higher and better.

We say to those who are timidly shrinking from the evolution in religious ideas, who oling fondly and fearfully to their various ideas of religion, and feel that in letting go of the old landmarks they are losing something precious out of life, Fear not; for until you are ready for the change, the mind prepared for the higher, until the eye of faith can bear the strong light, it will not come; and when it does come, it will be for the better and not for the worse. It will be a period of hope-planting, a period of ripening of your spiritual thought rather than of decay. But the decay of the old is a prophecy

of the springing of the new.

I think that religion needs the light of reason as plants need the light of the sun; and that no religion that seeks darkness, that desires to cover up, fears questioning and inquiry, the advancement of truth, the discovery of scientific facts, can be based on a true foundation. A religion that we reverence because of our not understanding, rather than of understanding it, cannot be an influence for good; an exposure of religious frauds of any kind (and there have been a multitude of them;) is like bringing your plants up out of the cellar in the spring time, and placing them out there, under the

baptism of the sun and the dew; the more

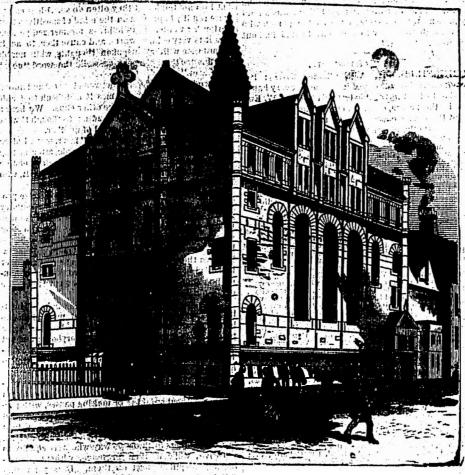
truth a man gets from any source, the larger must be his religious life. Now, compare the mysteries of the old faiths with the clear, sweet and pure revelations which science has made to the human mind in the last quarter of a century, in the last fifty years. Compare that state of the mind, for in stance, that dwells perpetually upon the putrefaction hanging upon the cross of Calvary, with that state of mind that contemplates the eternal stars, and compare that state of the consciousness which sees a meritorious act in that fair play in the examination of every other subplan of salvation by which innocence bears the ject; but the moment that you take up this

its action, unerring in its expression. Do you not see that where you have ignorantly feared that some light would destroy reverence, that if the old idea was taken away you would lose all support, that, on the contrary, the new idea inspires greater reverence, and gives you, instead of a broken reed, a living prin-

ciple on which to lean in all sacred confidence? Until your religious faith becomes a revelation of spiritual truth to me, I have no right to assent to it, and it can in no wise affect my life for good. Until your system of religion is in harmony with the reasoning faculties, it has no right and no claim to my reverence. Any idea which offends the pure heart of a child, any system of faith which involves injustice, cruelty, anywhere, any partiality on the part of God, narrow limitations in the expressions of his love, cannot be adapted to the universal needs of humanity. It is local, incomplete and inadequate to meet the demands of the universal

You have said there is one thing upon which I have no right to reason. We may use common sense upon every other subject in the world except that of religion; but the moment that an action is taken with reference to man's religious nature, we must dismiss everything except reverence, obedience and ready assent to this so-called revelation. Do you not see how weak and imbedile a religion is that stands upon's foundation like this? How inadequate it is to meet the necessities of the great social system, of human government and of our common human nature? out control tant evi

Any religion that fails to send beams of light and warmth and hope and love into every department of human life, is not a religion founded in nature. How weak, how foolish and childish are the so called revealed religious in the presence of the spirit of nature. What child's play are the so called miracles and wonderful workings of Jesus of Nazareth compared with the powers manifested by nature; compared with the discovery of modern solence; with the miracles which are every day wrought by the application of natural principles? The moment that you bring common sense into your religion you dismiss the necessity of all middle-men. You dismiss this opaque body between yourself, and God, and the light of his



FIRST SPIRITUAL TEMPLE, CORNER NEWBURY AND EXETER STREETS, BOSTON.

introduction of new ideas, of new discoveries | cell, shut up in a religious tomb, severed from in regard to natural principles, for here are claims not calculated to rest upon natural principles, and which require constant intervention of the Almighty, independent of natural law, in order to sustain itself before the

Bring common sense to bear, pon these reigions, and how quickly they depart. If you belong to the Orthodox faith, you know that the spirit with which you read the Bible is quite different from the spirit with which you peruse any other book. In taking up any other book you open the eyes of your reason, and your common sense constantly challenges every proposition; you examine the relations that these propositions sustain to your experience, and make comparisons between your present convictions and those that may be forced upon you by the suggestions which the book may contain; in other words, every faculty is free, and has burden that belongs, to the guilty, with that | book, which claims to be a revealed word, inwhich beholds the law of justice universal in stead of opening the eyes of reason and common sense you shut them as tightly as possible; the face even puts on a new expression-an expression of credulity and passive assent-and you begin to read in quite a different tone of voice from that which was employed in reading any other book. This dim religious light shines upon the page, quivers in your voice, trembles at your finger ends, and the book is not a challenge to your reason, not subject to the examination of common sense in passing through the crucible of intellectual inquiry; not at all ! But you embrace with the arms of faith, and assent to these monstrous absurdities as being the mysteries of godliness, and straightway this that is claimed to be a revelation is inwoven in your mind in that dim light which admits of no questioning, and common sense is ruled out forever. The result is that as intellectual beings we have grown in every other department of life. We have so applied the natural principles of science that we have almost rendered perfect many methods for saving the pain and labor of our human life. We have applied these natural principles in the creation of beautiful forms. We have revelled in nature's sacred temples, in her splendid harmonies, in her pure and sweet revelations until our whole being is rejoicing in the universality of her beneficence.

But as religious beings, with a few exceptions, we stand where we did a hundred years ago, before the telegraph, the railroad, the telephone, and all these inventions by which nature becomes our co-worker, our sweet minister forever.

Let us have more light upon every question of religious faith; let us examine what are called sacred books as we examine all others. let us read the so-called revelations in the light of common sense, and when an absurdity appears, when a story is told which would be a fable to us, which would be upon the face of it a mythological tale, though it is told in connection with spiritual truths, let us reject the absurdity and receive the truth; and not, as many do, say that if a portion of the Bible is not true it is all false.

In the study of the book of nature we make no irreparable mistakes. No man controls the elements in this respect; there is no danger of any socident by which this revelation from God shall be lost to the turnan mind "Behold. the stars shine on steadily, the rays of the sun descaped in everlasting benedictions the har-modifier outpour, the pages unroll, and the describility light the more beautiful is the sys-

all human sympathies, the skies shut from his vision, and all the universal ministrations of nature eschewed, poring over dead languages in which are entombed dead ideas-compare the state of this man's mind to the mind of a Humboldt, who, standing upon some height where the first rays of the sun are glanding, beholding the panorama of nature's scenes outstretching before him, feels the heart-throbs of universal matter and the infinitude after which his spirit yearns. Compare the reverence of one with the simple faith and sublime feelings of the other. Do we feel that in the presence of the monk there is more religion than in the presence of the scientist, the philosopher, the inquirer, the earnest investigator?

I answer you no! Just in so far as you loosen your hold upon the old moorings and leave authority and precedent behind, you receive the fresh revelations of the new-born day of spiritual life, and come into communion with the Spirit of Truth. Just so far as you permit common sense in your religious inquiries does your religion penetrate into your life and help to purify and uplift it; and just so far does it. commend itself to future generations.

The day will come when our creeds will be matters of curiosity to generations yet unborn, the same as the fossils of dead ages are to the scientist to-day. They will be examined with the same sympathy, with the same feelings of curious tenderness that now fill the spirit as we dwell upon these footprints of past ages.

Every day the light is dawning, and now when we are told a story of past times it is not recognized simply because it is old. The savage, who to-day offers human sacrifices, is older, in one sense of the word, than a member of the British Parliament or of the American Congress; the savage man, the primal being, is older than the babe born yesterday, and yet we see in the conformation of the babe's brain an inheritance of mighty intellectual evolutions we behold in the embryo consciousness possibilities that could not be discerned in the countenance of the first man.

So it is with our religions; in one sense the older they are the greater the chances for their untruth, their mysticisms and their want of common sense; the newer and fresher they are, the richer the inheritance of grand ideas. And that is why we say that the fresher revelations that come to us to-day of spirit-power, of universal beneficence and of deathless love from the unseen, partake more of truth and the infinite largeness of nature than the religions that have gone before; just as the last revolution of the planet has given us, it may be, a new member in the family of vegetable life, or in the animal kingdom an additional function, so in the last evolution of religious ideas have we clearer conceptions, and an additional page upon which are written the natural sciences upon which are impressed the eternal principles which we cannot improve upon and which we may apply to the every-day things of human

Let us no longer call that a revelation which is a perpetual mystery and source of bitter con-troversy. Let us not call that a revelation which is wrapped up in absurdities, steeped in cruelties, and recking with human sacrifices, but rather that which comes home to the human consciouspess as a reiteration of all facts that have preceded it. Let us call this a revelation. which is in truth a home thrust from the infinite life, the word of God spoken to cach consciousness, a conviction from which we cannot break away, since it is made the chain and form of principles that never perish. em stown to be the deeper and more unter Let us be as free in our examination of claims trained the investigation the value does use of a religious character as we are of claims of a religious characte

all mystery! all mantles of darkness and witchlike inpantations, and take hold of natural) principles as they present themselves for what they are worth to our human life. Let us not attempt to prop our apiritual faith by pretended miracles, or attempt to substantiate our facts by falsehoods. Let us not feel that by the exposure of any pretence or falsehood the truth will suffer. Truth can only suffer by being concealed, and every revelation is, in truth, a part of that system of inspiration by which men shall be brought nearer and nearer to the one perfect good. When your religion is contrary to the principles of nature it is not founded in fact. If your faith as a Modern Spiritualist cannot be substantiated by human experience, if it is not founded in eternal law, then has it no foundation in fact, then is its knell already sounded, its effect upon humanity pernicious.

We want a religion that rests upon natural facts, that is made more beautiful by every additional scientific fact. We want a religion: whose history cannot be written in a day, whose Scripture is not finished, whose revelstions will be universal to the needy and hungering heart of man. We want a religion whose ministers shall be pure, and who are not set apart in any sense from the great masses of mankind, but mingle with you in your daily life, are a part of yourselves. We want a sacrament, not of blood, but of human love; we want a self-consecration, not of isolation to the common brotherhood, but of consecration to a spiritual union such as the world has never seen. We want a religion which commends itself to common sense from every standpoint: which beholds in evil only a negative condition from which all life shall finally be evolved; a religion which appeals not only to man's emotional nature, but which will also bear the test of the sharpest intellect that ever burns starlike in the firmament of humanity. We want a religion that takes hold on the tenderest sympathies, and at the same time lays an adamantine foundation upon which must rest natural systems by which all humanity shall be drawn upward and onward to the truth which lives forevermore; a religion which needs no special priesthood for the propagation of its ideas, but for every asking each human heart finds a sacred vessel in which flows the silvery waters from the life eternal; a religion whose most sacred altars are found in the pure and happy home, and which must thrill through the general life of mankind; not dedicated to one day in the week, but claiming the whole year round as its divine arena in which it may enact noble dramas, viewed by the sweet and sympathetic eyes of ever present angels.

Her Monument.

She built it herself, and yet she did not know that she had a monument. She lived in it, but

she did not know that it existed.

Her monument was her home. It grew up quietly, as quietly as a flower grows, and no one knew—she did not know herself—how much she had done to tend and water and train it. Her husband had absolute trust in her. He earned as much thought in her expenditure as he put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expending. She had inherited that mysterious faculty which we call taste, and she cultivated it with fidelity. Every home she visited she studied, though always unconsciously, as though it was a present our out callery. studied, though always unconsciously, as though it were a museum or an art gallery; and from every visit she brought away some thought which came out of the alembic of her loving imagination fitted to its appropriate place in her own home. She was too genuine to be an imitator—for imitation is always of kin to falsehood—and she abhorred falsehood. She was patient with everything but a lie. So she never couled —and she abhorred falsehood. She was patient with everything but a lie. So she never copied in her own home or on her own person what she had seen elsewhere; yet everything she saw elsewhere entered into and helped to complete the perfect picture of life which she was always painting with deft fingers in everything, from the honeysuckle which she trained over the door to the bureau in the guest room, which her designing made a new work of art for every new designing made a new work of art for every new friend, if it were only by a new nosegay and a change of vases. Putting her own personality into her home, making every room and almost every article of furniture speak of her, she had the gift to draw out from every guest his personality, and make him at home, and so make him his truest and best self. Neither man nor at woman of the world could long resist the subtle influence of that home; the warmth of its truth and love thawed out the frozen proprieties from impersonated etiquette, and whatever circle of friends sat on the broad plazza in summer, it gathered around the open fire in winter, know for a time the rare joy of liberty—the liberty of perfect truth and perfect love. Her home was hospitable, because her heart was large; and any one was her friend to whom she could min-

But her heart was like the old Jewish temple estrangers only came into the court of the gentiles, friends into an inner court; her husband and her children found a court yet nearer her heart of hearts. So strangely was com-mingled in her the inclusiveness and the exclu-

siveness of love, its hospitality, and its reserve.

Ab, blessed home-builder i. There is nothing so sacred on earth as a home, and no priest on earth so divine as the wife and mother who makes it, and no gift so great as the gift which grafts this bud of heaven on the common stock of earth. "Her children shall rise up and call er blessed; her husband also, and he praiseth

has no delta. It discharges into the sea by a single unbroken estnary seven and a half miles across, in which a sounding line of 200 fathoms does not everywhere touch bottom, and a current rank of five to seven knots an hour. This enormous volume exceeds that of every other known at ream except the Amkion. A conservative estimate of the amount of water discharged by it. is 2,000,000 cubic feet per second. The Mississippi, when at flood height, carries down no more than 1,500,000 cubic feet, and sinks in the dry season to 228,000. Moreover, the Congo never runs low. It swells and sinks, as the rainy and dry seasons succeed each other, but within a relatively narrow range of oscillation. LE Unlike most other great rivers, the Congo

Compare the mind of the monk sitting in his. Spiritualists, so far as possible, to away with July, as generally understood to have been the case.

कार्याच्या है। विशेषां स्थाप

- Though shrill-voiced winds go bawling by,
 And sober skies look grim and murky,
 Men keep the feast of pumpkin ple,
 And slay the pompous bird of Turkey.
 The crop-haired saints of Plymputh Rock,
 Exiled the Mayflower's sacred wood in,
 At every other feast could mock,
 But they were human—loved their puddin';
 With sermon, prayer and paslmody they rendered
 thanks in meeting,
 Then homeward solemnly they trudged and rendered
 thanks by eating.

Far north of Massachusetts Bay, And westward ever wide and wider, Has spread the honor of the day, And flowed its hospitable cider.

And flowed its hospitable cider.
For all his roaming provigals
The fatted calf the father slaughters;
The smiling mother round her calis
Her lusty sons and ilsome daughters:
Love's beacon, lighted from old days, their homeward
steps is leading,
And some, whom life has swindled, are not loath to
find good feeding.

Happy whose hearth is spared by fate,
Whose calmer pulses do not tingle,
As, musing by his lonely grate,
He minds him of a dearer ingle
Around whose fires with glowing hearts
His blood and name were wont to cluster.
Ah! well, that kind of wound still smarts
Beneath the balm of many a justre!
Bhall we give thanks that strangers sit within our hallowed places,
Or praise that now the dust of death enshrouds the
dear, lost faces?

Gear, lost laces?

Go, buy a turkey for the poor,
And make an end of silly questions;
Thank God, for once, that you are sure
To 'scape Thanksgiving indigestions.
Though dark November knows no ruth
For flower or song the frolic May had,
Yet for the golden bopes of youth.
As for the memories of the grayhead,
For the long peace of all the dead, for the brief days
of all men living,
May even wandering, homeless hearts make glad
Thanksgiving!

— The New York Sun.

- The New York Sun.

Banner Correspondence.

Nevada.

WILLOW CREEK .- W. L. T. writes: "Musing by my cabin fire all alone a few evenings since, in this wild, outlandish place, far up among the Humboldt Mountains, quite unexpectedly there was a rap at the door. Upon opening it I was handed a bundle of papers from the distant post-office, amongst them the BANNER OF LIGHT. It would be difficult for any one not situated as I am to understand the value of such a messenger to me. I need hardly say I read almost every word of it, and before I opened another paper, and I know of no paper of the kind that better pays for reading; clear and clean in its typography, pure in its teachings, free from envy and personal controversy, always full of information calculated to elevate humanity. Long may the BANNER, and its noble and judicious editor, survive to aid and bless the cause of the Spiritual Philosophy. In saying this much touching the BANNER, I merely express what must be conceded as the truth, and voice the sentiments of its

After reading the BANNER I fell to musing on the mysterious power of language, whether written or spoken. I had been moody and blue, but now I was cheerful and hopeful. What made the difference? I had received no money, and had met no friends. had received nothing but a piece of paper, with a few printed words on it, yet what a change had been produced in my feelings. This had been brought about by the various combinations of only twenty-six simple little letters, thought I; so simple that the merest child can easily learn them in a very short time. But simple as they are, it must be conceded that they are one of the greatest inventions known to any age of the world. Separately considered these letters are nothing, but united in proper order they are almost omnip-

Science informs us that no sound once produced ever ceases to reverberate through the corridors of We think it has ceased only because our ears are not acute enough to hear it. They are attuned to receive only certain pitches of sound. All above and below these to us, in our normal conditions, are as if they did not exist. The music of the spheres, talked of by the divine youth of Samos, is not a fiction, but a scientific reality, but our dull ears cannot catch the celestial strains. If our senses were acute enough we might yet be able to hear the words of the divine man of Nazareth, as he taught his disciples lessons of wisdom and faith in God from the lilies that grew hard by the Mount of Olives. All are yet floating round about in our atmosphere, and might be heard if only we had ears to hear. We might listen to Shakspeare, rare Ben Johnson, Beaumont and Fletcher, and other choice favorite haunt of the old 'Mermald' tavern. Science tells us these strains have never ceased: that the air. a faithful chronicler, renders language more durable than either books or manuscript, brass or marble. So when we sometimes talk about ideas being in the air speech. We are really giving utterance to a scientific fact. What emphasis this idea of the eternal existence of words gives to them! It is a sublime, terrible, vet pleasing idea. If my truthful words, my sincere words, my kind words are there, I may listen to them as I would to the sweetest music. Angels and spirits have been listening to them. But what of my unkind words? They are there too, and are still ringing round the universe, and every spirit that comes into our atmosphere can hear them. Thus while living, as well as when dead (so called), we speak. When I think of this I wish I could recall every unkind word I over uttered to or of a human being; every untruth I ever told. Is not this atmospheric chamber of imagery and sublime sounding-gallery of voices a part, at least, of the book of life whose records we have some day to face?

Phrenologists tell us that a man's character is written in the exterior configuration of his head-nay, more, that probably it is written on his thumb-nail. and had we but senses fine enough we could read it there. So, no doubt, his character is in every sentence he utters, every action he performs. Words ought not to be the mere dress of thought, which may be varied at pleasure, but the living embodiment of our thought; then the twain become one flesh and one life, not merely articulated together like a piece of mechanism, but grown together, like body and soul: Try, for instance, to express any of Shakspeare's thoughts in words other than he has given them; you not only mutilate the words, you kill the thought. The moment you make the experiment the thought files, like a disembodied soul, out of your power, and utterly refuses to be incarnated in any other body. Thought, therefore, ought to be truly incarnate in honest words. To some men language is a tyrant; it dominates them, is not their servant. But to this great and truthful poetic soulit was a faithful servant, as soft and limpld as water at the fountain, like clay in the hands of the potter. Words obey most men from convenience; they obeyed him from necessity.

What connection there is between the reading of the BANNER sent to me, and these musings, it might puzzle any one to find out. All I know is that the penning of them was the result of my receiving my old friend. If I remain here this winter I shall endeavor, if possible, to gather together the few scattered inhabitants of these wild regions, and have a scance. Who knows what may come of it?"

New York.

NEW YORK CITY. A correspondent writes: "An article in a recent humber of the BANNER OF LIGHT, signed, R. A. Bracket, impels, me to write, a taw lines for a purit triend, who, while, in this, life, received at various, times, a small pittunes, from the hands of cold, hard hearted surpairy seekers—investi included. Here is the story, Hany years ago there lived in Northern New York an old state.

that fortune tellers were complete humbugs. I took a team, and rode twenty out miles; then took cars thirty miles, stopped at a hotel over night; hired a horse and cutter next morning, and rode nine miles more, which found most the fortune-teller's' home.

FROM CO.

I did not tell her one single word concerning my business, past, present, or intended future; nor in any way convey to her mind thoughts that were passing through my own; but she told me incidents of my whole life, even some that happened to me on the opposite side of this earth; and gave me a test that has transpired in this manner. She said to me, 'I see that you are to lose a friend before long, and you are going to get some property by that death.' The thought occurred to me that this was the same old story told by all fortune-tellers. She started suddenly, and said, ' l see that a lady friend (whom she had previously described accurately.) will lose one about the same time. Now comes the mystery. I returned to my place of business by retracing my covered footprints, and with head and heart full kept my secret. In less than one month I received a letter by mall stating that my grandfather was dead, and also that the young lady's father was buried in the same, cometery the same afternoon as was my grandfather. None of these par-ties had ever been within three hundred miles of the fortune teller's lonely cabin.

I attended a séance in New York a short time since, at Mrs. Sawyer's, and little 'Maudie,' a truth telling spirit, called me by name, and said there was an old lady present who recognized me as the person who came through the snow to see what I could find out about fortune telling."

Massachusetts.

SPRINGFIELD.-H. A. Budington writes: "A growing interest in our cause is visible on every hand, traceable to the remarkable tests given by E. W. Emerson in the names, descriptions and incidents in the lives of those who once dwelt in this section, at our meetings. On the 16th the following:

lives of those who once dwelt in this section, at our meetings. On the 16th the following:

Philip Wilcox, W. D. Post, Lieut, William A. Ashley, 10th Regiment (says be was shot at the battle of the Wilderness), Mrs. Hannah Bilss, Thomas Wason, Samuel Davis (formerly connected with the Springfield Republican), Daniel Hitchcook, Elizabeth Wilcox, Mary M. Wallace (says she was the wife of A. B. Wallace, of the Springfield Republican), Daniel Hitchcook, Elizabeth Wilcox, Mary M. Wallace (says she was the wife of A. B. Wallace, of the Springfield firm of Forbes & Wallace), Mary Andrews, John H. Andrews, Batty Lewis, Homer Wilcox, Lizato Ostrander Bilss (says she died at sea on her way to California), Sophronia White, John Vinton, Harvey Woodburn, Joshua B. Vinton, Peter Valentine, Frank Southworth, John Woodruff, John Henry, Sarah Washburn, Joseph Fairfield, Helen Bexton, Seth Bilss (Springfield and Holyoke), Stephen Hitchcock, Gad Hitchcock, Pamelia Hitchcock, Estus Hitchcock, Chius B. Tyler, Herbert Royce, Liu Chapin, William Merrian, Sarah Merriam, Augustu-H. Longley, Stephen Longley, Arthur Torrey, George Kibbe, Mrs. George Brewer Collus (said she died at Yonkers, N. Y.), Mrs. Mary Broon, Mrs. Laura Batennan Barker (said she died of apoplexy, combined with heart disease, and was the wife of J. F. Barker of this city), Sarah Hart Slovens (said her companion was George Stevens of Sheffield. Conn.), Aaron Sexton. Mary Bilss, Aunt Nancy Hilss, Grap Laglo, and 'Old Olescola' (these Indian spirits came to Mrs. Dr. Oliver Bilss), Sliney Cook, Betsey Wallace, Mrs. Mary Clark Pinney (said her husband was Oliver Pinney), William Pynchon, William Bargent, Longmeadow; Brockley Shaw and Celinda Shaw Kinght and Franklin Knigh

MATFIELD.-James H. Young forwards to this office (and C. E. Allen, Miss Ada Young, David Allen, Mrs. M. E. Allen, Mrs. Hattle Young, Miss M. J. Meadon and Miss Julia A. Allen certify to the correctness of the account) a description of a séance held at his rooms on the evening of Oct. 30th : Mr. Young states that eight persons were present, and immediately on sitting down the invisibles began giving their signals, telling who and how many were present. They then lifted the table in the air, inverted it, and rapped with its feet upon the celling. Replacing the table, they invited Miss M. to take a seat on it, saving they would raise it up so she could make her mark on the wall; she did so, but at first they could only rock the table to and Iro, and raise one end at a time. " I said they would break the legs off the table, (a light pine one made by myself for their use,) when it ceased rocking and Miss M. took her seat. Immediately the table turned over and was laid (top down) upon our knees, and Miss M. was again invited to take a seat within. She did so, and the table rose up with her above our heads and descended gradually and easily to its position on our knees. I gave her a pencil, when again it arose, and she made her mark on the ceiling, descending as before, when she was carried over the heads of those sitting at my left and rolled out of the table upon a bed near by."

Our correspondent states that in succession each one by spirit invitation took a and phenomena of a kindred nature in greater or lesser degree occurred.

"It would." he says. "be impossible to describe the different motions of the table in its many journeys back and forth over our heads. Suffice it to say that we are not, after all, using much if any of a figure of no one of the party ever before witnessed such table movements, or such manifestation of spirit-power, and they continued it for a full hour. This was not a dark circle; a common wick lamp was burning all the even-

After the table phenomena two of the party were controlled by Indian friends, and strange writing was executed through my hand."

Ohio.

CLEVELAND .- A correspondent places us in possession of the following resolutions of sympathy and condolence which were recently adopted by the Children's Progressive Lyceum of that city in memory of

dren's Progressive Lyceum of that city in memory of the inte Mrs. Harriet J. Eddy;

While believing there is no death, but recognizing the change called death as the passing to spirit-life—to a higher condition—yet we cannot at times siways regard its approach as that of a friend or a welcome visitor, and therefore it is with sorrow this Lyceum learns of the departure to the realm of spirits of our former friend and co-worker, Mrs. Harriet J. Eddy, the first Guardian elected by the Children's Progressive Lyceum of this city; therefore be it Resolved, That we as a Lyceum, in recognition of her past faithful services and her steadfast devotion to the cause of Spiritualism, show our respect to her memory by tendering our condelence to those of the household who now mourns their said loss; and while sympathizing with those mourners letwassure them that the services rendered by our first Guardian to the upbuilding of this Lyceum and her love shown to the little ones in the past are still remembered by may the gratitude, and we would respectfully and fraternally point them in their bereavement to the calm and beautiful trust she maintained to the last in the truth of Spirituslism, and further hope that they, in their great sorrow, may realize with the Arison Onethat' Death is but a kind and welcome messenger, who comes with noiseless tread to unlook life's flower-encircled door and show us those we love: "

Be it curther resolved that a copy of these resolutions be sent the Herald and Leader of this city, the Banner or Light of Boston, and the Refligio-Philosophical Journal of Chicago.

Citalles L. WATSON, Conductor.

Thomas Lees, John Madden.

Pennsylvania.

PITTBBURGH.-John Grayburn writes respecting a seance held by ten persons, many of whom were strangers to each other, with a private medium, on the vening of the 28th ult. What might be termed a cabinet consisted simply of (a light curtain about four by six feet, suspended within eighteen inches of the wall. Mr. G. says: "A few seconds after the medium took her place, two little hands appeared at the opening, and immediately after, two others at the top, and still two others at the opening at the side, all six being seen at the same time. A little spirit known as Frank talked continuously while this was going on. He is a dear, bright, winsome little fellow, ave years old, full of wit and quick in repartee, and as joyons as a bird. dear, bright, winsome little fellow, five years old, full for the other room, but immediately returned to him, of wit and quick in repartee, and as joyons as a bird. and placing her mand beneath his coat, near the small then the control made an invocation and exhorted all of the back, produced it once more to live pure lives in order that we may look back with it. My subject at Weymouth did not get his knowledge, pleasure and forward with hope of a happy future in only the only and both the conversation between the speciety of the pure and good. While talking, she in more and Irishman by mind reading from the mind of appeared in materialized form at the side of the out-appeared in materialized form at the side of the out-taint and when through she invited all in come up and see Ser, which they did, when she addressed each by name, using the medium's voice. After she disap-peared a number of libras came before the direkta in Here is the story: Many years ago there lived in Northern New York an old sady, who was known as a Fortune Teller. A few of the inglist of indicated least of the community difficulties steathing byight an interview with left and were recognized at he divine the same before the circumstance of its masse, using the medium's voice. After she disappeared with left and were recognized to the same with left and were recognized to the same with left and were recognized to the same with left and were recognized to by desired. There were considered by desired with left and were recognized to by desired with left and were recognized to by desired with left and were recognized by desired with left and were recognized by desired with left and were recognized to be desired with left and were recognized to be desired as a fair which they caused here to derive a left with all could see both spirit and medium, standing side by alde. There was a fair

light during the entire evening, there being an open grate with fire in the room."

South Carolina.

CHARLESTON,-In the course of a business letter John Cunningham says: "All advanced Spiritualists appreciate (and only they can) the fine and practical spirit-lectures through Mrs. Richmond and Mr. Col-

Prof. Cadwell's Reply to a Correspondent.

It is much less trouble generally to ask than answer questions; and I have been too busy of late with a new patent to attend to all the letters received relating to mental phenomena. You say in your letter that you can transmit your thoughts, or seem to, to spirits, and receive impressions so direct from them as to be able to hold intercourse by thought alone. And you ask among other questions, if I can transmit my thoughts to my meameric subjects, and cause them to speak or write the words I think of. If so, it would be reason able to suppose that a spiritual meamerist, or the con trolling spirit; may do the same with a medium. I do not doubt that, under favorable conditions, a spirit may be able to impress a very sensitive person to write entire sentences in the precise language that the spirit would use if writing on the subject with his own hand; but I do not think that they often do so. Ideas can be more readily impressed on the mind of sensitives than particular words. I can impress mesmerized persons that it is very cold, or warm, and cause them to act in accordance with my unspoken thoughts, while unable to influence them to speak or write the word "cold'

There is a vast difference between the real and unreal or imaginary, although at times it is difficult to decide where the one begins and the other ends. We hear great deal said about mind-reading, as though it were an easy matter to read the mind of another.

"Oh! he got that from my mind," is a remark I often hear from the lips of skeptical people, after sitting with a trance medium: a hundred times asimprobable as that the medium was entranced by a spirit, who knew of the facts narrated during the sitting.

It is a difficult thing to determine the precise pro cesses by which the inhabitants of that unseen country hold intercourse with mortals. There are those who take everything for granted that any so-called medium says or does, while at the same time ridiculing the be lief of church members in events no more unreasonable than those they relate. There is as much danger in believing too much as too little. To take care of honest investigators, is as much our duty as to "take care of our mediums."

Not as large a proportion of people can be mesmerized as many suppose. Probably not more than one in six or seven, notwithstanding the boast of some persons that they can mesmerize everybody; and not more than one of every hundred of my mesmeric subjects has been sufficiently susceptible to be controlled

by thought alone to act intelligently. Judging from my past experience, spirits can control mortals mentally far better than one mortal can another without speaking or making passes, with possibly rare exceptions. I know that I have affected mesmeric subjects at a distance of many miles, by a slight effort of the mind; and tried ten times as hard to control others in the same way who were equally as sensitive, while in their presence, without producing a perceptible effect on them. It may be difficult to do to-day that which was easy of accomplishment yesterday with a mesmeric subject. I often get discouraged, for at times when I would do the most to convince a skeptical audience, I meet with the poorest results; and at times when there is no occasion for a test, a hundred could be given readily.

It is difficult to tell where the control of the meamerist ends and that of a disembodied spirit begins. It is also hard to tell where the inherent powers of the subject begin or end. You may frame a theory that seems to cover every case for a month of experimenting with mesmerism, and meet with something the next hour that demolishes the theory at once. Of course there are certain rules for mesmerizing, and for putting people into the psychological state, and for clairvoyance, etc., that can be followed as you would a river; but there are forever new experiences arising, as varied as the scenery along the river banks, sometimes grand and beautiful, at other times rough and sterile.

I could fill a volume of interesting experiences with those I have mesmerized. I remember that which may be a good answer to one of your questions.

While giving a course of lectures in Lincoln Hall, Weymouth, Mass., several years ago, I found an excellent subject who was sufficiently sensitive to be moved by thoughts unexpressed in words, and with whom I gave a number of tests of mind-reading, or of the action of mind on mind. On the following evening, trying to do the same, I failed entirely. About that time a stranger to me who was in the hall re-quested that my subject be sent to his office in Boston to see if he could describe it. To my great relief, he dld so minutely. The response was a sneering remark from the gentleman that the subject knew all that bafore, followed by a request that he should state where the gas was burning; for as there was only one burner in the office, a man might go into it a hundred times and not notice so unimportant a thing. As a watchman was employed to light the gas at six o'clock every night, it offered a very good object for testing the honesty or ability of the subject. In reply, he stated that there was no gas burning from the gas jet, which he said was over the front edge of the safe. When questioned concerning the watchman, he described him as a negro, who at that moment was sitting on the lower step at the outer door talking with an Irishman; and he repeated their conversation. On the following evening that gentleman came to me and said that every word about the negro and gas was correct, which fact he had learned during the day from the watchman This is only one case among many in which, to those mesmerized, time and space seem to be annihilated. Past, present and future to them become one eternal now. Out beyond the narrow limit of our unaided mortal senses, eternity remains unchanged and undimmed by age. On the shining shores of the immortal land none grow old. There the latent powers we now possess will become developed as surely as the bud unfolds into a beautiful flower here.

I have in mind now another experience that may answer one more question: While lecturing in Chelses, Mass., I was invited to the residence of Mr. Charles Hovey, then editor of the Mystic Press, a weekly paper of that city. The Rev. Mr. Green, pastor of the Unitarian church, was present, as Mrs. Hovey asked me if I would mesmerize her hired girl, whom I had never seen. After she had been called into the sittingroom, I said to her that she had lost that blue ribbon bow from off her bosom. As she appeared to be a good mesmeric subject, I was confident that by speaking, together with the action of my mind, I could mesmerize and impress her that she had lost it. She passed at once into the semi-conscious state, and seemed worried at the loss. I uppinned the ribbon, and gaye it to Mr. Green, at his request, that he might secrete it in the adjoining room for her to find. He was absent for a minute or two, and, after returning to his seat, I requested the girl, who was about eighteen years of age, to go and find it. The chances were not as one to a hundred that she would.

She started for the other room, healtabed at the door for a moment, and turning round, walked directly to Mr. Green, put; her; hand down; inside his west; and pulled out the ribbon. He hid it again, and she started

negro and Erishman by mind reading from the mind of the gentleman, as are knew nothing of what was transporting at the time in Boston. This missipped question is, pld the hired girl of Mrs. Honey obtain her knowledge of the location of the ribben from Heaping of Mrs. Green? But for the other, incident we might believe that she did. The licenities of theming more evidently quickened by the additional life-force of magnetism, transmitted to the Drain of the subject. No new rectains a subject of the read of the selfices while haything respired the reach of their life selfices while in the normal state. A little extra magnetism was all sufficient to bring them in resport with that hidden from mortal sight. hidden from mortal sight.

Few realize how slight s change may be necessary to enable us to see God's great army of the immortals, or silently converse with them. I think I know that it is possible for spiritual beings who are as tangible to themselves as we are to one another, to be standing by my side as cognizant of my unuttered thoughts as any mortal can be of my spoken words. I doubt not the cor respondent whose queries I am considering may be able to converse at times, by thought alone, with spirits; and the time may not be far distant when they will be able to convey intelligent communications from one sensi tive mind to another, but never, in my opinion, to do

away with telegraph or telephone. Although it is an easy thing sometimes to present ests similar to those related, it would be a very difficult matter to cause a mesmerized person to write with pencil on paper my silent thoughts in the same words I should use myself. Ideas can be impressed on a sensitive brain far more easily than the proper words necessary to express them. It would require great concentration of vital force to transmit and an exceedingly-sensitive .. brain-aura to receive the impressions of words distinctly. The process would be slow and tedfolis. I often get impressions from some unseen intelligence, and write to strangers concerning things of -which -I -know nothing; and get answers in return saying that my communication was precisely what was needed. One man recently wrote me that it was worth more than one hundred dollars to him. I do not often get impressions of words, but of ideas, and clothe them in my own language generally; sometimes, however, I get a short sentence in words, as if some one had whispered in my ear, or rather into an inner consciousness. I occasionally find, a subject that I can cause to write words and sentences by thought alone: but such are seldom found, and only at rare intervals in a proper condition for that class of experiments. A person may be able to find a secreted article in the room, of which an assembled company are thinking, while unable to speak one word they all wished him to.

I do not know as I have answered all the corre spondent's questions as precisely as if I had more time, but I have done so to the best of my ability under existing circumstances. As to my terms for legturing for spiritual societies, with mesmeric experiments. I usually receive one-half the receipts; and shall be ready by the 1st of December to make engagements of three to six nights each in New England or New York State, or further west.

Respectfully, J., W, CADWELL.

Meriden, Ct., Nov. 16th, 1884.

The Reviewer.

THREE VISITS TO AMERICA. By Emily Faithfull. 12mo, cloth, pp. 400. New York: Fowler & Wells Co., 753 Broadway.
To see ourselves as others see us may not always be

a pleasant, but, in most cases, it is a profitable occupa ion. The volume before us is from the pen of one of the most observing and intelligent women of our times. Its contents consist of contributions made to various English and American periodicals during her tours in this country, together with many fresh records not before published, The mission which Miss Faithful assumed many years since need not here be detailed. Twenty years ago, deeply impressed by the sad condition of tens of thousands of English women, who, unmarried and poor, were unable to find suitable em-ployment, she established a Fund for the purpose of supplying means by which they could be assisted to some profitable industry and thereby support themselves. In the prosecution of her plan she was remarkably successful, and contributed; largely toward

loosening the bars of a conventionality that had confronted all women desirous of earning their subsist ence. To carry her plan to still greater perfection she came to this country with an earnest desire to study our society, our women, and our industries, that she might learn something of that which would be of as-sistance to her in her special work. Coming as she did, more as a learner than a critic, the statements herein made are free from every trace of pedantry and egotism. "She speaks candidly and frankly, awarding cordial approval wherever she has found matters to her liking, and as decidedly expressing dissent or reproof, yet always in kindly terms, regarding matters she deems it expedient to censure." Her first landing on American soil was in the autumn of 1872, and though she had anticipated a kind reception her anticipations fell far short of the reality, "I was introduced," sne says, "into New York soci-

ety in the pleasantest fashion; not at stiff crowded receptions, but at genial family dinners, where the radiators and reflectors were in full force, and absorbents conspicuous by their absence." In investigating the industries of New York that employed women, her er publishers greatly interested her, being gratified on being told by Mr. Houghton of the Riverside Press, Cambridge, that a visit to her own office; that of the Victoria Press in London, and seeing women compos itors there employed, led him to employ them in his establishment. Incidentally in this connection she mentions that the original document of the Declaration of Independence was printed by a lady, one Mary Catherine Goddard. From New York the author went to Washington. There she made herself familiar with the life of the people, attended one of the earliest receptions of President Grant, was an observer of the ways of both Houses of Congress, and acquainted herself with the employments of women in the governmental departments. She alludes to having spent some pleasant hours with Charles Sumner, whom she styles "a genial, courtly gentleman, head and shoulders above most of his fellows in intellectual grace and culture, and one of the finest statesmen America has produced." Journeying to Chicago, she describes our railroad travel, and manifests a disposition to "make fun!" of our cookery and the American methods of eating, quoting the remark of a waiter to her: "What people want here is a good square meal; they are not particular about what they eat, if only they have a lot of things placed in front of them."

While at the West, Miss Faithfull visited its educa tional, industrial and philanthropic institutions, and was the welcome guest of those most interested in their support, obtaining therefrom much valuable information respecting ways and means for the advancement and elevation of women, very interesting details of which she gives her readers. Returning East, she visits and studies Vassar College; with which she is much pleased; makes a stop in Philadelphia, with her customary round of research; meets Walt Whitman and notes down the opinions he expressed of New York, Boston, Washington and the West, and at length eaches Boston with "Its east wind, culture and English look."

Our space will not permit us to extend this notice to the chapters that follow. They cover all the States and Canada, and in a very pleasing, chatty and famillar manner furnish us a vast amount of entertainment and instruction, all told in the spirit of kindly goodwill manifested by the writer when at the close of her introduction, she says: "I sincerely trust that no com-ments in these pages, upon political matters or social customs, will prove offensive to a country which extended to me such generous hospitality, and for which I entertain a profound and affectionate respect." It is not a !! book of travel. written to create a sen-

It is not a! book of travel," written to create a sent ston for the public and a fortune for its author; but a book of human study, written to create a sent appeared, and soon a large luminorisball of high was look of human study, written to large in the people, and to furnish the author and her readers, with a knowledge wherewith they can help on the grand progressive movements of the age in which they are not of which burst forth the head and solly they consideration of all desired in the thoughth consideration of all desired in the high of the sent of the Hamilton of the Hamilton

of our resident test mediums: Mrs. Athladine Smith, who spoke acceptably to a Tair audience last Sunday morning. No evening service. Mrs. S. is the settled speaker for the West Side Society, which meets every Sunday at S. R. in Thompson's Hall, 500 Fearlstreet. Moses Hull speaks here Sunday, Nov. 30th.

The Children's Propressive Lyceum.—As predicted in my last, the popular and long continued (twelve years) semi-monthly sociable has been abandoned; thus one of our props hast been removed; to the detriment I believe, of our Lyceum. At present we lack enthusiam, but probably, as: Christmas approaches, we shall regain our wonled zeal. Mrs. Nellie Heywood, our popular Assistant Conductor; does much to sustain the interest of the scholars, by teaching them, in the fifteen minutes allotted her at each session, new songs from "The Melodies of Life." Mrs. H. is without out doubt the: most efficient musician we have ever had in our Lyceum, and would, if health permitted, do much more to maintain; the interest in this direction, which I regard as the very life of the Lyceum.

"The First Spiritual Temple," now just completed in Boston, so costly and elegant; is attracting much attention from the Spiritualists of Cleveland and vicinity, as possibly it does throughout the country. It is the first time, I believe, our beautiful philosophy has had appropriate surroundings, at least on such a gandscale; and 1-hope; and looke, for grand results. Do not forget the children.) May the united wisdom of spirits and mortals govern the enterprise so generously, started and liberally donated by Marcellus S. Ayer to "The Working Union of Progressive Spiritualists of Boston." May it prove an honor-to-the cause; a blessing to Spiritualists, and a source of much happiness to the donor. Your for success, Nov. 19th.

Spiritual Phenomena.

[From the Winsted (Conn.) Press,] The Berry Sisters The Blisses-J.

William Fletcher. will

Editor Winsted Press: You have been printing letters about Spiritualism of late, and I trust you will find room for me to relate a little of my experience at the Spiritualist camp meeting at Onset Bay, Mass., this summer. One evening early in July I was one of a party of over twenty in a seance held at the cottage of the Berry sisters. The circle was formed three rows deep in front of the cabinet: A dim light was burning in the room. As soon as the circle was arranged, and the light adjusted, manifestations commenced—forms appeared, and were recognized by various persons in the and were recognized by various persons in the circle. After several forms had come from the

and were recognized by various persons in the circle. After several forms had come from the cabinet, and been recognized by their friends! I was called up to the cabinet. The curtains parted, and there I saw standing before me, full size from head to foot, my husband, Aaron Keyes, who passed over to the spirit-world April 3d, 1873. He called me his wife, and we had several moments of conversation about personal affairs. He then retired into the cabinet, and the curtains closed between us.

Later in the evening a young lady came out of the cabinet dressed in white. She looked very life-like. I was sitting in the circle, to which I had returned after the interview with Mr. Keyes. The spirit crossed the open space in front of the cabinet, came up to me, took me by the hand and led me up to the cabinet and gave the name "Mary" two or three times, but I said, "I'd on't recognize the name." Then she said: "Why, Aunt Mary, have you forgotten me? I grew up in the spirit-life." I then recognized the name very readily. This was my sister's child. She passed to spirit-life from Fitchburg thirty years ago, when she was nine years old. She talked to me about family matters, and remained out of the cabinet perhaps flye minutes.

nine years old. She talked to me about family matters, and remained out of the cabinet perhaps five minutes.

The next circle I attended was at the Bliss cottage, the medium being Mrs. Bliss. The cabinet, light and arrangement of sitters were similar to the Berry Sisters'. I was soon called up to the cabinet by the raps. The curtains parted, and I stood face to face again with my husband, whom I recognized at once. He walked out of the cabinet, drew my arm in his, led me around in front of the sitters and introduced me to them as his wife. He talked with me some, and was present in materialized form about five minutes.

The same week I went again to the same

with me some, and was present in materialized form about five minutes.

The same week I went again to the same place. Mr. Keyes came again, parted the ourtains, and called from inside the cabinet for me. I left the circle and went up to the cabinet. He put his arm around me, and called me his wife, saying, "You are mine, now and forever. I love, you more than ever. I never knew you in this life. You were a good wife to me." I said, "Aaron, don't you want me to introduce you to my friends here?" He said, "Yes." Then I called Mrs. Howes, the lady with whom I boarded during my stay at Onset, and she came up to us. Mr. Keyes took her hand and said, "How do you do, Mrs. Howes? I am your friend." Mrs. Howes said, "I know you are, and I am your wife's friend. I am glad to meet you." Then he came out, we walked around together, arm in arm, inside the circle, and I introduced him to the sitters as my husband in the spirit-life. I then put my arms around him and said impulsively, "Oh! dear Aaron, won't you take me back with you to spirit-life?" "Not yet," he said, "not yet." He stepped back away from me toward the cabinet, as he said these words, and sank down instantly into the floor, as it seemed, before us all. The last I saw of the materialization was a little dark spot on the carpet, and that disappeared almost before I had time to look at it." The last I saw of the materialization was a little dark spot on the carpet, and that disappeared almost before I had time to look at it." The last I was called up again to the cabinet, by Mr. Keyes and I said to him, "Now, Aaron, I am going away. I shall not see you again." It know it, dear wife," he said: "Take good care of yourself." Then I asked him if he saw Lizzle and Daniel, our two children now living in this life. His answer

he said. "Take good oare of yourself." Then I asked him if he saw Lizzle and Daniel, our two children now living in this life, His answer was." Yes, I see them, but take good care of yourself." He kissed me good by, the curtains closed before him, and I saw him no more. I witnessed enough during my stay at Onset this summer to fill the Press with most wonderful accounts of spirit-return, but, the relation of one thing more will suffice for the present. I attended a lecture at the hall in Onset, given by J. William Fletcher. At the close of his lectures he always gives tests from the platform. by J. William Fletcher. At the close of his lectures he, always, gives tests from the platform,
tures he, always, gives tests from the platform,
on this occasion he said. "There's aman comes,
in holding a key in his hand, and his two childrem are with him." Then he said again. "I
don't understand it. He stands here with a key
in his hand, holding a key."; Then the name
in full of my husband was spelled out, and also
the names of the two children who were with
him, Charlie and Cashie!" I said; "I recognize
them as those of my husband and children." Mr. them as those of my husband and children." Mr. Fitcher then added,: "He wants me to tell you this is the happiest moment of his life.".

MARY A. KEYES.

Norfolk, Conn.

Spirit-Materialization by a Non-Pro-

vicence for Soon? I

ressional. To the Editor of the Haliner of Light: 10. and lave 23 an

A business man residing in Boston, well known for his good, judgment in investigating men and things. has recently had some remarkable apirit-materialization tions in the presence of himself and son only. [His) son is not a Spiritualist, and cannot, be induced to all tend scances or spiritualistic meetings, but the father, himself has for years been satisfied that Spiritualism is a truth; and his experience with his son has settled form materialization with him beyond controvers, or the legisle in the writer notion since that while

alone in a room with his son a hary vapory stong

1881 William ide Mallemande of Liters. MY DEFENSE.

BY CHARLES De GREENALL, Thou hast spoken well, and thy language fine Had almost deafened these ears of mine; But I took my soul and I searched with care And found the Truth still abiding there; The torrent of words that o'erwhelmed my heart

Had failed the Truth and myself to part. "For this thou didst say that the angels shine In bright abodes near the Lord divine, And their only work is to chant his praise, And please themselves through unnumbered days, With never a thought for their own below, Who wander here through a world of woe

Wouldst thou dare to state that from angel-hearts, When ent'ring heaven, all their love departs? When a mother enters heaven's portals wide Is love for her offspring cast aside? Will never a thought in her angel-breast. Of orphaned babes, mar that holy rest?

Wouldst thou dare to place on an angel's role Her part to play as a solfish soul? Is our future home but a bed of ease, Where each and all have but self to please? Away with the thoughts of so low a heaven ! Can such selfish rest to souls be given?

I would rather think that the love on earth Is purified in a second birth; And that holy love will more joy impart Than selfish rest to an angel-heart; And that angel-love can our hearts impress, And angel-prayers can our spirits bless.

For this I can say, that the angels come From apirit lands to each earthly home: I have seen their forms and have heard the voice That makes me glad and my heart rejoice; I have felt dear hands with a fond caress Remove earth-cares and my spirit bless.

Can spirits soar to some far-off sphere And leave all ties that have bound them here? Ah i no, for the love that doth brighter burn To earthly homes bids the soul return. To care for its loved and to show the way To homes of peace and an endless day. Cincinnati. O.

Objections to Compulsory Vaccination f dent ge Laws.

The speeches of P. A. Taylor and C. H. Hopwood in the English House of Commons during the present year on the laws relating to compulsory vaccination, have been published in pamphlet form, and give the public clearly and comprehensively the facts, and arguments on which the rapidly extending movement against those laws is based. At the outset Mr. Taylor remarks that, whether we regard the question as one of individual right against medical tyranny, or a question of national health-it being generally admitted that, there is the possibility of the accumulated corruptions of our ancestors being transmitted to future generations-or whether we consider the extreme suffering and wrong to which individual protestors are now subjected, there are ample grounds for asserting the importance of the subject. In support of this position he cites the. opinions of eminent statesmen of the last generation, among others George Canning and Sir Robert Peel, who fifty or sixty years ago declared that whatever might be their opinion of the value of vaccination; nothing should induce them to make it compulsory, such an act being considered by them entirely contrary to the spirit of liberty and of individual freedom; the present Premier of England has also publicly stated that he regards the compulsory and penal provisions of the Vaccination Acts with mistrust and misgiving.

Mr. Taylor proceeded to give as explicitly and as briefly as possible his objections to the laws, the repeal or modification of which he advocated. In the first place he objected to them because in their execution an absolute invasion is made of the sacred right of parents, the right of individual liberty, at the bidding of medical supervision.

[This, we may parenthetically add, is equally applicable to all State laws how existing, or petitioned for in America, for what is termed "the better regulation of medical practice."] In Mr. Taylor's opinion there is not another law on the statute-books of England which is of so tyrannous and crushing a nature as that which compels vaccination.

In the second place he objected, quite irrespective of its alleged usefulness, because, ex hypothesi, on the very ground on which it is defended, it is proved to be uncalled for. No one will say, remarked Mr. Taylor, that the State has a right to interfere with the medical treatment of particular children for the sake of their own health. The only plausible ground for intervention is the safety of the community. It is said that an unvaccinated child is a source of danger to the public. How can it be so, he asks, when all the community are protected by vaccination? Everybody can be protected who desires to be, and when, therefore, you call this unvaccinated child a centre of danger and disease to the whole communitythe whole protected community—it is an insult to the common sense of all mankind.

Another and very foroible objection to compulsion, one which Mr. Taylor says he should hold even if he believed in vaccination, is that the enforcement of a particular medical system even if it were the best ever invented. would be sure to create many opponents. He claimed it to be the duty of those who really believe in vaccination, who helieve in pure lymph, in good administration, in careful oper-ation, and so forth—to bring to the homes of the poor all these things freely, and not make those for whom what they esteem to be a great blessing is in waiting, antagonistic to its acceptance by a compulsion which under no circumstances can be justifiable.

Another potent objection he presented was that such laws are nothing more nor less than a most flagrant illustration of class legislation. a most hagrant illustration of class legislation.
It is a flagrant case of oppression of the poor.
The wealthy and those well to do do not suffer, from these laws. At the worst, they have to pay a fine, which is nothing to them, and in nine cases out of the or, in ninety-nine cases out of a hundred, the courtly medical man does not trouble his client with more than a simple remonstrance. That is not the case with the poor. They cannot afford to pay the fine. They are sent to prison. are sent to prison. Indit bearda not screening the

"If I could compress ! [said Mr. Taylor with great emphasis] "into a few sentences the matter contained in the 'numberiess letters, I, have received, in remonstrained and complaint and indignation, some of them accompanied with the hideous photographs of their mutilated infants dying from the infliction, I think I sertions about individual liberty must notice allowed.

A Colorgyman, after the finding of the property of the should have the most powerful argument I could pro-

To the Editor of the Bannar of Light.

To the Editor of the Bannar of Light.

It is now elaimed that vaccination has been placed on a selentific foundation by the discoveries of Pasteur for the abolition of splenic fever in sheep, and of rables in dogs; and that as Jenner has extinguished the horrors of malipox epidemics by means of vaccination, so it is confidently hoped by medical men that Pasteur will put an end, to splenic fever and rables by means of his attenuated virus inoculations. The major premise in this case is assumed, not proved. Smallpox, so far from being exterminated as is presumptuously claimed, is rife to day in its most virulent form, in London, where, during the past few months, two chousand vaccinated pattents have been received in the smallpox hospitals; also in Birmingham, Liverpool and other English towns, where vaccination has been in vogue for eighty years, and where for thirty-two years of that period it has been rigorously endeated medical nonconformists—men of blameless character—many of whom have had children injured or killed by vaccination—are summoned as oriminals before the various tribinals in England avery week and

From this city, Nov. 12th, at the residence of Mr. P. B. Briggs aged 74 years.

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On Wednerday, Nov. 12th, at 12th, over. the remains of his peakers. Mrs. Fannle Davise of wit To the Editor of the Banner of Light ; killed by vaccination—are summoned as criminals before the various tribunals in England every week, and thousands of intelligent parents and good citizens, who regard vaccination with agony of fear, are being driven into active rebellion against these cruel laws. In several large towns, as Leicester, Bingley, Keighley and Dewebury, the machinery of coercion has completely broken down, and the Vaccination Laws, in the words of the Times, are "practically a dead letter." The Poor-Law Guardians of the town of Dewsbury have, during the past few weeks, defiantly refused to appoint a vaccination officer as required by law, and decline to encourage vaccination (which they believe to be an unmitigated imposture) in the slightest degree. They prefer to spend the local taxes in promoting public health by the more rational and effective

method of municipal and personal hygiene. As a result, smallpox has no abiding-place in these populous unvaccinated communities. In Leicester, a city of one hundred and thirty thousand inhabitants. where the vaccinations (in spite of unrelenting coercion) are considerably less than one-third of the registered births, the cases of smallpox are of the rarest occurrence (none at all during the past twelve months), and these upon investigation have always been found imported from London or other well-vaccinated centres. Their smallpox hospital, built to accommodate patients during the vaccination regime of ten years ago, is untenanted. In Keighley, Yorkshire, a town of thirty-five thousand inhabitants, vaccination has been repudiated for years, the repudiation being due to sad experiences of its mischievous effects; and the official reports showthat out of each hundred births only twelve are vaccinated, while infantile mortality has greatly diminished amongst these unvaccinated

centres The failure of vaccination either to arrest or mitigate smallpox is confirmed by the Metropolitan Smallpox Hospital reports of the prevailing epidemic, as, with very few exceptions, all the attacked, on medical examination, show distinct vaccine cleatrices. The dangers attending the operation can no longer be concealed, and are proved by the steady augmentation of all inoculable affections, such as skin-disease, scrofula, blood poisoning, phiegmon and vaccino-syphilis; the last loathsome malady, according to the Registrar-General's returns, Nos. 433 and 392, has increased fourfold per million of births since the Vaccination Laws came into operation in 1853. The recent medical vaccination census (Dr. MaKuna's Transactions) show that out of three hundred and eighty four physicians, medical officers of health and public vaccinators, who gave evidence to the Exeter Hall Committee, two hundred and forty-two testify to having met with diseases communicated by vaccination, and thirty-three of these certify to fatal cases of vaccination within their own experience. Yours faithfully,

WILLIAM TEBB. 7 Albert Road, Regent's Park, London, Nov. 4th, 1884.

New Publications.

THE MOUNTAIN ANTHEM. The Beatitudes in Rhythmic Echoes. By William C. Richards. Illustrated by Miss L. B. Humphrey. FROM GREENLAND'S ICY MOUNTAINS. By Bishop Heber, with Illustrations from designs by Thomas Guilfoye and E. H. Garrett.

The above are the latest additions to Lee & Shepard's series of cleuant small quartos, with silk fringed and tasselled covers, superbly adorned with appropriate colored lithographs. The contents are in keeping with their exteriors; the text in the highest style of typographic, and the illustrations unexcelled in the engravers' art. They are intended for holiday gifts, and as such are exceedingly desirable.

STORIES IN RHYME FOR HOLIDAY TIME. By Edward Jewitt Wheeler. Illustrated by Walter Satteriee. Royal 4to, cloth, illuminated, pp. 102. New York; Funk & Wagnalls.

Twenty-nine spirited engravings illustrate the contents of this volume, consisting of stories abounding with frolicsome fancies in verses of melodious measure and of elevated tone and purity of style. The author, who is well known to the readers of our young folks monthlies, has produced a book that will be eagerly sought for during the coming holidays.

PERSEVERANCE ISLAND: Nor, The Robinson Ornsoe of the Nineteenth Century. By Douglass Frazar, 12mo, cloth, pp. 373. Illustrated. Boston: Lee & Shepard.

De Foe's book and the Slabads and Munchausens of

the past pale into insignificance before the marvelous adventures and inventions of which Necessity was the maternal parent and the author the godfather, as re corded in this volume. One, must not stop to question how this or that was done with the material at hand. or to search out the reasonable in that which is palpably wholly unreasonable—he must read right on, and having reached its end he will lay aside the book with his imagination wrought up to its highest altitude. All interested in the old Crusoe and his man Friday will

PRETTY LUCY MERWYN. By Mary Lakeman. 12mo, cloth, pp. 279. Boston: Lee & Shepard: A pleasing story for, girls, vold of sensation, but bright, pure and winsome. The lesson it teaches of going into the highways and byways alone will exert a good influence. Everyone will admire the kind-hearted, full souled heroine who seeks to make the world better for having lived in it.

FLAXIE GROWING UP. By Sophie May. 16mo, cloth, pp. 202. Boston: Lee & Shepard. The last volume of the "Flaxle Frizzle Stories," and well suited to the tastes and requirements of the little

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The blography of a child brought up under and

thoroughly imbued with the doctrines of evangelical religion, merce to research the doctrines of the control of

Southe And Compasses, or, Building the House By Oliver Optio. 18mo, cloth, pp. 314.

Boston: Lee & Shepard.

The third of the "Beauty of the County of the C The third of the "Boat Builder Series." the same

characters appearing in this as in the previous stories. As usual with all its author willes it has many attrac tions for young readers, and will be enthusiastically welcomed by all who read the books that have preceded it from his prolific peni.

Some United States coins of rare value are found in a catalogue issued by a Philadelphia collector. 'A silver dollar, of 1804 is yalued at six hundred dollars' a Carolina elephant, copper is tare at one hundred and fifty dollars. A brass coin atruck about 1616, said to be the first coin ever issued in America and one of the three existing is worth one hundred dollarso On one side are two ships, and on the other the agure of a wild boar surrounded by the words "Island Sommer."

Pasteur and Jenner. Passed to Spirit-Life: From this city, Nov. 10th, Mrs. Ellpha O. Briggs, wife of

From the residence of her daughter, Mrs. Calden, of Athens, Me., Nov. 3d, Mrs. Sarab, wife of Jacob Jewell, aged 78 years.

78 years.

Mrs. Jewell was brought up under strict Calvinistic ideas, and in early life was for a time connected with a so-called Orthodox church; but soon she imbibed more liberal principles, and subsequently, through the surrounding influences that were brought to bear upon her mind, became a zealous Spiritualist. He was endowed with mediumistic powers, which were semetines employed for the good of others. She has been a constant and interested reader of the BANTEROF LIGHT for years. The subscriber, who was called to conduct the spiritual part of her funeral services on the 6th inst., and is her senlor in age by more than one year, has in the past, and recently, too, witnessed in her as deep an interest in spiritual matters and vidences of immortality as any one in his remembrance in or out of the church during an experience of more than fifty years.

Cornettle, Mes., Nov. 12th, 1884. SAMUEL WOODMAN.

From her home in Walworth, Wayne Co., N. Y., Nov. 0th, 1884, Mrs. Mary Armstrong Carmon, aged 87 years 8

10th, 1884, Mrs. Mary Armstrong Carmon, aged 87 years 8 months and 10 days.

A Spiritualist for nearly forly years, she felt the inconsistency of asking aid of the churches to bury her. For years her expressed wish had been that a woman who could voice the thoughts of the angels should officiate at her burlal; also that those who hore her body to its rest should be of the same faith. The services were performed by the writer, who was also, by the aid of her guides, able to sing twice, both music and words being improvisations. The tenderest of care was given for many years by a daughter, who is left, with several other children, to feel that though blessings may be many times duplicated, we can have a good and tender mother but once.

MRS. CORNELIA GARDNER.

118 Jones street, Rochester, N. Y.

From their home in East Medway, Sept. 30th, Phineas N. Spencer, aged 84 years; and Oct. 9th, Fanny A. Spencer,

aged, 80 years.
They were firm Spiritualists, and requested that J. Frank Baxter should join in celebrating their birth into spirit-life. It being the first Spiritualist funeral in this place, many came to hear, and, by his words of comfort and sweet song, they were led to exclaim, "It is well." Those remaining in the home-circle can never forget her dear motherly love and words full of oheer and encouragement. Soon we meet again.

**East Medway, Mass., Nov. 10th, 1884.

From her home in Cavendish, Vt., Oct. 24th, Emma S. Lawrence, wife of James E. Green, aged 27 years 1 month and 11 days.

From early childhood she evinced a strong mediumistic nature, which in later years became a source of deep enjoyment—cheering the dark hours of physical suffering and lighting the narrow bridge of death—even at the last. Hemaining friends rest assured of her spirit presence.

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HENRY KIDDLE, Chairman.

HENRY KIDDLE, Chairman.

HENRY J. NEWTON, Corresponding Secretary.

J. F., JEANERET, Secretary.

The Secular Press Bureau has been reorganized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

J. F. JEANERET, Secretary,

137 West 33th street, New York City.

The Wisconsin State Association of Spiritualists Will hold its next Meeting in St. Andrew's Hall, 406 Grand Avenue, Milwaukee, on the 5th, 6th and 7th of December, 1884. Speakers I Prof. A. B. French, of this: John E. Remsburg, of Kansas; Wm. M. Lockwood, of Ripon, Wis. The Oress Concert Troupe, who gave such universal satisfaction at our last meeting, will furnish the music for this, All Liberals and Free Tinkers are invited. The Unicago and N. W., Ohicago, Mil. and St. Paul, Lake Shore, Wis. Central, and Mil. and Northern Ralipads, will return for one-fitth fare all persons paying full fare to the meeting. Programme: Friday evening, lecture by J. E. Remsburg: Saturday Asternoon, lecture by J. E. Remsburg; subject, "Superstition": Saturday ovening, lecture by J. E. Remsburg: Saturday afternoon, lecture by J. E. Remsburg; subject, "Prehistoric America": Sunday, 194 A. M., lecture by J. E. Remsburg; Subject, "False Olaims": Sunday, 2½ F. M., lecture by Prof. Wm. M. Lockwood, subject, "Spiritualism of Science": Sunday evening, lecture by Prof. A. B. French, subject, "Spiritualism Compared with Materialism." Each session to be preceded by a conference of one hour, to be interspread with music by the Oross Concert Troupe.

A few will be entertained free, Board and lodging at Col-The Wisconsin State Association of Spiritualists

Troupe.
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perusal.
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"Natural and Supernatural."

In a summer Sunday discourse in the Nahant Chapel, having the above quoted words as its theme, the venerable Dr. Mark Hopkins, formerly President of Williams College, remarked that if man would act wisely he must know the future. He laid down the proposition that it is absolutely essential, as science claims, that what these test mediums do. He says a medithere should be an uniformity of operation um has only to "cram up" on the personal hiswithin the system of creation, or experience would have no value for us; take away the uni- into. He knows that nothing is given beyond formity of nature and there would be no science. Unless we could know, from what has press print concerning everybody who dies. been, what is to be within the system, there whether illustrious or obscure. He calls the would be no such thing as education; no basis test mediums "these clumsy tricksters, who of expectation in regard to what is to come. chew on several old obituaries, and spit them But such a system rests on impersonal force. out at the audience." What he would inquire after is the value of uniformity within a system thus resting back, as the ground of expectation of the continuance of the system. In other words, on what gar volubility; to learn how to observe before grounds can we base expectation in regard to a system resting on a force that is impersonal? How are we to believe in the continuance of the system?

The Doctor remarked in regard to the inquiry, that this uniformity did not always exist, so far as we know anything about it. The men of science agree that the matter composing this system was once diffused in space; that the matter of which the sun is composed was not aggregated; that the matter of which the earth is composed was not aggregated. Therefore this uniformity did not once exist; hence it is not necessary. He further remarked that we are obliged to believe some things by a law of belief, but that this uniformity is not secured by any such law. There is no necessity of believing that the sun will rise to-morrow: neither is it necessary that any future event, so far as we know, should take place. There is no law of belief in respect to these. The contrary, in fact, is very readily believed; as we see that numbers are ready to believe in the approaching end of the world. Man is so constituted that he very readily believes that this order of things may come to an end.

Now, such a system, resting on impersonal force, fails to meet our nature as dependents. It is in consequence of our dependence on the agencies and forces that are around us that we have a need of sympathy, an instinct of prayer. The most abandoned and evil men, when thrown into positions of peril, instinctively pray. But in such a system there is no sympathy for us, no response to prayer. The moon and | newed home pleasures be better described? We the stars know nothing of our grief as we stand by the grave of a loved one; the breeze passes on, and all nature is moving in its course and does not know anything about us or our sor-

Nor has such a system any correspondence with man's moral nature. Under such a system all things come alike to all. There is no moral discrimination in the laws of nature. There is no moral end, so far as we can see, Such a system, which is supposed to prevent and perpetuate all the iniquity that is found in this world, and all the inheritance of wrongs there are in this world, with no final restitution of all things, is a system that, he asserted, ought not to exist permanently, whether in accordance with the law of nature or our expectation. And there are indications in nature that this system will not always go on; that na-ture's forces are but in stable equilibrium. There are forces shough in nature, and at work, to put an end to this condition of things.

We are certainly constituted with an expec-tation, said Dr. Hopkins, and we must be in-order to be fitted for a position here; We are constituted with an expectation that things will go us, but that expectation a not constitutely have be symptome. Back of such a view must the a system of affection, a system of love, a sys-

tem of moral government. This condition of affairs makes all things subordinate to a moral government; it makes the system moral, and this means the whole nature of man. It also reveals a stable ground of uniformity, that is, character. There is a basis of uniformity in the expectation of all things continuing as they are; and there is a basis of uniformity in the character of the Primal Cause from whom all things proceed.

That is the basis of our expectation in regard to what is to come; that this system shall come to an end, and that there shall come in a system of moral order. This rests on a greater, more firm, and more certain basis of uniformity and ground of expectation than any uniformity of nature. In the light of another system to which this is preparatory all becomes clear. That which is the highest system possible is the true system. There is a moral order where there is no transgression. That is the only basis of stability, and nothing will ever be stable until it is right.

A Dreadfully Poor Stick.

Says the wonderful editor of the Rutland (Vt.) Herald and Globe, "A more disgusting and dismal imposition never in modern times wrapped its thick fog of illusion and delusion around the human mind, than this same Modern Spiritism. Its prophets are inspired idiots or babbling cheats; its rank and file are as a rule the respectable dupes of their own ignorance, enthusiasm, credulity, superstition, or temperamental incapacity to analyze and weigh evidence-people whose wishes are always 'father to their thoughts." This blurt of perfect nonsense closes the editor's very silly article. It is next to impossible to reply to what really has no meaning; as the member of the Maine Legislature said, to "kick against nothing"; More than that, we would much rather laugh than kick, only there is absolutely less than nothing to laugh at. Think of any one who can write and print such drivel by the column, talking in contempt of "inspired idiots," and of the "dupes" of "ignorance," "enthusiasm," 'temperamental incapacity," and such. It is more than evident that he has literally obeyed the poet's injunction to look into his heart and And what is it, after all, that this benighted

editor is so mad about, as well as ignorant, and "idiotically inspired"? What is it that moves him thus to unpack his memory of such a mess of foul and meaningless words, having as much application to any particular subject as a little dog's bark has to the face of the moon? Nothing, absolutely nothing, so far as we have been able to discover. His sole personal grievance, if he has one, about which he would amuse the public in his neighborhood in such a mock-bilious as well as mock-heroic way, is the "test mediums" who have visited Rutland for its better enlightenment. That is all. Who would suppose that any person who fancied himself possessed of such a mighty mind, so superior to "ignorance, enthusiasm, credulity, superstition and temperamental incapacity to analyze and weigh evidence," could be so thrown off his balance as to make a public exhibition of himself in this proudly asinine manner? How must every "test medium" that ever visited Rutland laugh in pity and scorn together at such a demonstration of puerility.

He says that any chucklehead, with an ironclad cheek and abnormal impudence, can do tory of the citizens of a town he proposes to go what the prolix obituarians of the Vermont

A word or two of friendly advice to him: We advise him to know something on his subject before he begins to talk about it with such vuldenouncing those who at least are quite as capable of observing as himself; to get some willing teacher to train him in the art of reflection, before flinging his mud at those with whom reflection is the habit of their lives; to suspect his own ability to distinguish the false from the true, when he is so ready to show that he cannot tell the difference between delicate humor and the coarsest insolence; and to make a special study of a vocabulary that is clean, to begin with, and reasonably culled of ruffianly elements and rowdy phrases that characterize only the one who uses them.

Thanksgiving.

This good old word has become endeared to us all by the varied associations which cluster about its name. Its memories are those of joy and gladness. Festivity crowns it with its welcome garlands. All its suggestions are those of pleasure and comfort. In the two hundred and more years during which it has been seasoning and accumulating all kinds of delightful fireside traditions, it has grown into the heart of the community as a social institution. It is wholly unlike Christmas, which is a foreign importation; Thanksgiving is indigenous to the soil. We associate it with reunited circles about the home firesides and family tables; with abundance of good cheer, cordial greetings, the revival of pleasant memories, and those sentiments which endear life to us in passing through it. What more can be said of a family festival, or in what language shall resay all that can be said when we describe it as the day of grateful hearts and warm domestic feelings.

Be it ours, as professing Spiritualists, to show how it is possible to elevate and refine these sentiments and feelings, sacred as they are to us already, until they attain to the rank of true spirituality, and are transmuted into those higher and larger experiences which are allied with the conscious life of the soul. Then what has so long been a quatom becomes all at once a sacrament, and the plain and homely exchanges of fraternity and friendship are changed into the sincerest and closest expressions of the spirit. The gathering in the old homes; the restored circles at the fireside; the rows of happy faces around the tables heavily laden with good cheer; the glad revival of old associations; the review together of the past as it is once more made to pass out from its shadows before the sight—these all are again made parts of the inner life, and our only life, and it is enriched with a restoration of what is gone, to the best qualities of what is freak and new. But some one may sak how this is to be done by what althemy it is possible to convert the homeliest associations, little fiving symbols, having a present spiritual meaning.

The answer is simple; the secret is all con-

tained in the single word, Love. Love is charity, kindness, sympathy, sacrifice, forgiveness. If we were all of us to try to celebrate this approaching Thanksgiving in the spirit of Love, what a new occasion would it not forever be to us; what an event it would remain in the unwritten history of our lives; what an illumination would be poured over our conceptions and thoughts; what a thoroughly new world, in fact, would it not become to us. Why not make the experiment, then? It must be either from lack of the spirit of love itself or from lack of faith. In either case, it behooves us to look promptly and well to our unfortunate condition. It is a pitiful one indeed, if we have not yet reached that stage where we are willing to follow the highest spiritual guidance and accept the truest spiritual inspiration. Love is the key that unlocks and reveals all the precious secrets of the higher life. And if at this appointed time of Thanksgiving we possess grateful hearts, we are filled with that love which both receives and distributes the bounties of heaven in the spirit of gratitude. Now are we invited to give thanks through our actions, and in no way more effectually than by scattering blessings among those less favored, the suffering, the sad, and the poor.

Talmage on Suicide. There is not much sense in noticing what the 'Rev. Dr." Talmage of Brooklyn has to say on any topic. He is a pulpit crank who performs his regular Sunday gyrations to his accustomed audience for a stated sum per annum. The reflective and the moral part of his performances is nil; yet he forces himself on the attention occasionally by the very extravagance of his nonsense; and he does it not by what he says so much as by saying what he does on subjects about which others have reflected long and seriously. Recently he spouted on the subject of suicide. He declared that in every case of suicide that ever has been or ever will be recorded, the perpetrator was either demented, and hence not responsible, or else an infidel. And the great Talmage drew himself up to his full ghastly height and with outstretched arms challenged the universe, challenged the ages for a single exception. That is the way in which Talmage appears great to his followers: by spreading himself. He would think the turkey great who spread herself by trying to set on the hundred eggs which the mischievous boy had placed under her. The force of the Talmage assertion and challenge lies in nothing but its Talmagian properties.

His notion is, that if a nominal Christian commits suicide he thereby ceases to be a Christian. because he has broken a moral law. He is himself demented to the extent of supposing that a matter like suicide can be judged by a certain fixed rule; and that rule he would fix himself. Whereas the truth about it is that every case of suicide must be judged by the evidence furnished by itself. No two cases are alike. The Louisville Commercial puts it neatly, and at the same time humorously, thus: If Dr. Talmage were presiding over these cases of felo de se, it would be curious to observe what ruling he would make where the suicide had lingered and repented, and the suicide who had perished offhand, arrived for consideration. The one might claim that he repented before he died, and that would of course pardon him. The other might say that he died before he had time to repent; owing to his superior strength, he wounded himself more deeply than his neighbor, and if he had not died so suddenly he would have repented. Dr. Talmage is asked if he would be willing to allow the presumption of his intended repentance thus raised; if he would allow that a doubt existed, or if he would destroy an immortal soul upon an accident of that character. It is a poser, and is enough to show up the folly of the assumed Talmage rule in the matter. There obviously can be no rule about it. Mgr. Capel, the distinguished Roman Catholic preacher, spoke on this subject of suicide in New York gince Dr. Talmage did. What he had to gav was this, which is religious indeed, as well as gangihla .

"Self-control is the most difficult of all things "Self-control is the most difficult of all things on earth. No amount of learning will make a man morally strong. Look at the black list of crime for the past six months, and see how many men of intelligence and education are numbered among the criminals. Whichever way we look at suicide, whether it be from family or business sorrows or irregular, affections, we find one fact prominent—we need moral strength. Moral weakness is natural with ourselves, and we need religion to help us. We can strengthen ourselves by contact with God."

This is at least intelligent, and appeals to the common sense of everybody. By the side of it, the Talmage utterances are wind blowing chaff. Suicide is sinful, as many other acts are sinful. That it entails eternal damnation, as the lurid pantomimist Talmage declares, is about as much to be believed as the propriety of making Talmage an angel to carry good tidings would be by those who hear or read him.

THE SPIRIT MESSAGE DEPARTMENT this week, in addition to an invocation, presents the answers of Miss Shellamer's controls to queries concerning "thought-reading," etc. what effect, if any, regarding atmospheric conditions, is to follow the increased use of electricity on the earth-plane; the power of birdcharming by serpents, etc.; under the same general heading CAPT. M. J. FORTIER, late of New Orleans, returns thanks to those who expressed so much practical kindness to his family after he was taken from the body; ELLEN RANNEY of Boston desires to comfort and encourage her daughter Maris with the assurance of her active presence; DR. JABEZ Holmes wishes to come into personal communication with friends in the State of Rhode Island, and announces his intention of experimenting until he "shall succeed in coming so clearly" by materialization, through a Providence medium, that his friends may recognize him thoroughly; HARRIETTA GIBSON manifests, with the hope of being able thereby to reestablish the old lines of magnetic association between her brother Harry (whom she supposes to be in Brooklyn) and herself; WILLIE W. EVERETT wishes to send love to his friends in West Medway, Mass.; he refers to his death as a soldler, at the hands of Indians, and gratefully acknowledges his indebtedness to the Indians of the spirit-country who have aided him to return; and MRS. JANE SHIELD, who gives the concluding message this week wishes her friends in Loveland, O., to know that she is satisfied with her new home, and that she holds them all in loving remembrance.

Mr. G. T. Albro, the able manager of the Berry Sisters, materialising seamen, informs the public-as will be seen by his advertisement alsewhere—that he intends to devote a portion of his time for a brief, period to the development of mediums - giving private sittings only.

The First Spiritual Temple of Boston.

We have called attention from time: to time to the progress made on the Spiritual Temple, now nearing completion. We have been fortunate in securing a very fine engraving of the edifice the past week, which appeared in Frank Leslie's elegantly illustrated newspaper, and take pleasure in placing it before our readers.

As before stated, the edifice is situated on the corner of Newbury and Exeter streets, on ground purchased by Mr. Marcellus S. Ayer, of Boston, a wealthy wholesale grocer, who has been an avowed believer in Spiritualism for eighteen years, and for four years its active exponent. The magnificent structure, comparing favorably with any in this or other cities, is rapidly approaching completion, and as it is in the heart of the most fashionable portion of the city, on the new-made land, called the Back Bay, in the close vicinity of the Hotel Vendome, Trinity and the new Old South churches, it is attracting wide attention.

The architecture of the First Spiritual Temple is of the order called Romanesque. The front is on Exeter street, and is eighty-two feet in width, while the length resting on Newbury street is one hundred and eight feet. The walls are sixty-two feet high from the sidewalk to the main cornice; but above the latter extends the roof, with its gables and dormers crowned with a turret which rises to the height of one hundred and twenty feet, and presents a very imposing appearance. The exterior of the building is wholly of stone, of two colors, the Braggville granite, of a dark red, forming the body, while all the structural or decorative features, and the piers, arches, belts and cornices, are of the light-gray Long Meadow stone. The harmony between the two colors is perfect. A belt of the most elaborate and ornate carving runs entirely around the building at the top of the first story, and abounds in various other portions of it, which gives an added and genuine satisfaction to the beholder. All of, the stone used in the construction of the building is from the quarries of Messrs. Norcross Bros., the general contractors for the undertaking, while the carving and other exterior decoration of the structure have been done under the direction of Messrs. Evans & Toombs. The architects of the building, Messrs. Hartwell & Richardson of Devonshire street, under whose per sonal supervision the whole work of construction has been, and is being, carried on, were given the greatest latitude by Mr. Ayer when he employed them, he and those associated with him in the purposes of the enterprise having concluded that it was best to place no restrictions upon them which should interfere with their efforts to design and construct a building that should be substantial, convenient, amply fitted for its purposes and attractive in appearance. The result, thus far, is a building carefully planned and thoroughly constructed in all its parts. Not only the street fronts but the wall upon the passage at the rear of the building is also composed wholly of stone. The exterior of the structure is now substantially completed.

Entering the building by the chief entrance on Exeter street, one passes under a broad and lofty arch of elaborately carved stone-work. Above this arch and entwined with foliage is the inscription: " First Spirttual Temple," and occupying the spandrel of the arch are two circular stone panels: On the one on the right-hand side is carved the emblem of the world on a cross, signifying a "Crucified or Growing World;" on the northern sphere of the globe is carved the word 'Science," and on the southern is the word "Religion." On the left side of the arch is carved a dove in flight, carrying in its beak a triangle, on the sides of which are the words, "Liberty," "Justice," "Fraternity." The apex of the turnet over the main entrance is crowned by a heavy Rosy Cross, emblemtic of the Life to Come," or " Soul of Life." In the centre of the Cross is the circular rose, emblematic of "Wisdom and Discretion." Over the Exeter street entrance on a circular panel, is the globe, on which is the "Insignet of Hermes," or "Solomon's Shield." The outer vestibule is beyond the archway, in which two broad flights of steps lead to the right and the left up to the great auditorium, which, with its gallery, organ-loft or platform, and lobbles, occupies the main story of the structure. It will be capable of seating fifteen hundred people. It has a sloping floor, slightly curving from side to side, and will be fitted with opera chairs. It will be a most attractive and cheerful hall of assembly, with its great stained glass windows, its numerous and pleasing decorations, and? generally light and airy appearance, wherein elegance and utility are united.

Over the audience-room are seven large lecture halls. a kitchen, janitor's quarters and tollet-rooms; and still above this story is a great ventilating chamber, with a floor or deck of copper, and the open screens of the end gables, and the centre turret of the building, through which the wind and rain may sweep harmlessly. Into this upper chamber are gathered the air-ducts from all parts of the house. The whole building is to be warmed by steam, the radiators being placed beneath the basement-floor." In the stone-work of the basement walls are narrow slits to supply fresh air, which being warmed in the spaces below, is then carried by pipes to various parts of the house. Four huge trusses resting on piers, and projecting inward from the sidewalls, support everything above the large auditorium. There is a stairway in each corner of the edifice. From the Newbury street entrance the basement or lower story of the building is reached. Here is a hall to be used for a Lyceum or Conservatory for Children, and a large room to be occupied as a library and readingroom, a tollet-room, a ticket-office, and an office for the officers of the Association, who are composed of the following gentlemen: MARCELLUS S. AVER, Pres Ident: FREDERICK W. GREGORY, Vice President: Er-MORE C. AVER, Treasurer; J. COMMODORE STREET.

The Sunday services will consist of a lecture in the large auditorium in the morning, Lyceum in the afternoon in the basement hall, and a second lecture in the evening, again in the main hall. During the week there will be meetings and lectures in the smaller halls of the upper story every evening. All the services are to be free, as well as the library of books on Spiritualism: also the reading room. The best talent among the Spiritualists will be engaged for the lectures. It is understood that Mr. Ayer has already donated it to the Working Union of Progressive Spiritualists of Boston.

The control of the building will be placed in the hands of a Board of Trustees, to be held in trust for all time for spiritual progression and research, without dogma or creed, and free from personal individualities, but to be held for progression in spiritual light and truth. . The corner stone of the Temple was laid on Wednes

lay, April 9th, of the present year, Mr. Marcellus S. Ayer placing the stone in position, while the assemblage joined in singing "Nearer, My God, to Thee," Dr. J. Commodore Street, acting master of ceremonies The work on the Temple has steadily progressed and the building will be complete for occupancy in

about two months. We notice that in the published accounts regarding this Temple, both in the daily press, and in Frank Leslie's Illustrated Newspaper, the idea is conveyed that this is the first building which has been distinctively in possession of the Spiritualists as a place of meeting, etc. But the contrary is true, since a one time, we are informed, a building was owned in Maine, and there are now several in various parts of the. West-to say nothing of Timothy Brown's Free

Hall (dedicated to Spiritualism) in Georgetown, N. Y. an account of the erection of which, together with fine picture of the structure, appeared in the BANNER OF LIGHT for Saturday, Jan/18th, 1879. Speaking of this new ornament to our city the Bos-

ton correspondent of the San Francisco Call (of Nov. 18th) remarks: "The Spiritualists here will indeed have great reason to feel proud of their new Temple, have great reason to feel proud of their new Temple, and the donor gives an express of the faith which is in him." And alluding to the BANNER, the same writer, says! "Their newspaper is one of the most ably southered papers in the country always clean readable and otherwise interesting. They like Spirituallistic are on the increase. If anything in managers and influence, and comprise some of the nice respectable people of Boston."

SF. As this is Thentrariting weak we advise our rescers to toke the spiritual of their shours at well as the physical.

Slate-Writing in London.

In an article relating his experience at atances held by Mr. Eglinton in October last. Mr. W. P. Adshead in Light of recent date gives the following account of an instance of independent slate-writing:

"I had said that if my first wife were present I should be very much pleased if she could communicate with me. Mr. Egilnton cleaned a state, laid upon it a small piece of pencil, and was about to cover it with another slate, when he said, 'I will also place a piece of colored crayon on the slate.' He did so, and laying another slate upon the top, held the corners with his right hand, asking me to hold with 'my left' hand the other corners... All hands were then joined, Mr. Eglinton's left hand resting (on my right hand, the slates meanwhile being in full view in broad daylight. In about a minute the writing commenced; we distinctly heard both pencils at work; "IThe operation lasted about thirty five seconds; and when finished three raps were given, and Mr. Eglinton removed the top slate.

Judging from the time occupied, I expected to find five or six lines of writing, but when Mr. Eglinton removed the top slate there was exposed to view a most remarkable production, and one which, I am bold to say, human skill, however perfect its methods, in the same time and with the same means, would be utterly unable to imitate. On the bottom slate were found thirty-three lines in two distinct styles of writing; but the fact that gives to this manifestation its special character is that two messages were written at the same time in opposite directions, the messages appearing on the slate in alternate lines. One was a message from my first wife, signed "Sarah," the name being unknown to Mr. Eglinton, and occupied seventeen lines; the other was a message from a spirit who. Mr. Eglinton informed us, frequently communicated, and was signed 'J. B.'''.

Accompanying the above account in Lightis an engraved reproduction of the messages as they appear on the slate. A copy in ordinary typography is given below, showing the peculiar arrangement of these remarkable specimens of slate-writing:

How glad should I not feel subset of compensate squeet age of the good guide of the medium to send one of the medium to send the send the medium to send the send the medium to send the sen old of the components of the c

Therapeutic Sarcognomy.

Works of so grand and profound a character, overturning the old landmarks of the scientists, are seldom received with any favor at first, especially in the medical profession; but Dr. Buchanan's new work has been received with unstinted commendation by two of the leading medical journals of the city of New York.

The American Homeopath, edited by Prof. Winterburn, says in its last issue:

"It is with very great pleasure that we give space in this number to the initial article of a series from the pen of the venerable Prof. Buchanar. A personal acquaintance and devoted friendship of nearly twenty years gives us a right to speak with emphasis as to his marvelous ability, originality and comprehensive knowledge. For many years, it has been our earnest wish that the experiments and experiences of fifty. years in the study of physiology and its cognates might be made available to the medical profession. Prof. Buchanan's work in this direction is unique, but when fairly understood will be found beautifully complete and comprehensive. His discoveries in physiology are among the most important of the century, and will place his reputation on a firm foundation as one of the master minds in the world's history. His work on Sarcognomy is just being published, and will soon be followed by one on Anthropology," only 150 planting

The Eclectic Medical Advocate for November. edited by Dr. J. F. House (126 Fifth Avenue. New York), says :

"In this work, just issued by Prof. Buchanan, we have the rich results of half a century of original thought, investigation and discovery. Upon the paychie functions of the brain Prof. Buchanan is the highest living authority, being the only investigator of nature who has done anything important for that neglected realm of science, to which the world was introduced by the genius of Gall and Spurzheim. This work is really a complete exposition of the

great mystery, the united operation and structural plan of soul, brain and body, and is presminently remarkable in its marvelous novelty, for it introduces us to a new world of science. Its leading philosophi-cal idea is that life belongs to the soul and not to the body, for all vital action ceases at the departure of the soul. Its purpose is to show the exact seats and operation of the vital principle in the dervous system and the peculiar vitality that is manifested in each region of the body. This is illustrated by maps of the head and of the entire person, showing the mental and physiological action of the brain in every part, and the physiological forces that may be reached at every portion of the surface of the body."

After describing clearly the character and practical utility of the work, the editor concludes: n sal of the flat gold de

"For lack of time and space we are unable to give this work the consideration it merits, but we would say emphatically that every physician who desires to as meet with more than the average success in the practice of medicine should procure and study this valuable working the secur.

and the state of the straight of the state o

Last Sunday's Herald portrays what it calls "Boston's Open Invitation to the Dread Disease"—Cholera: Several pages of that pager are filled with the most dire descriptions of the filth its sensational reporter alleges to have encountered during a late nottimal visit to Boston's purliens. His descriptions of what he saw in various localities are illustrated with the very coarsest class of engravings. All which gives the impression abroad that this city is vary unhealthy, when in reality it is cracity the reverse, as every unprejudiced person is well aware. Buch sensational stuff is inworthy of a respectable journal, as it oreaces needless anxiety in the community of the latest

Attention is called an activation of the page of the p

NOVEMBER 29, 1884 I I I GHT.

The Shawmut Children's Lyceum.

Bro. Hatch, the Conductor, in accordance with general custom, has issued cards to the public inviting friends of the Lyceum to contribute whatever sums they may feel disposed to hand in, so that the little ones may not only have a good time on Christmas Day, but receive such suitable presents as the officers of the Lycoum may be able to provide. Bro. Hatch's motto-". Remember the Children"-is an excellent one, and should be heeded.

J. W. Fletcher's lecture and test scance

in Washington, D. C., on Sunday, 16th inst., was a marked feature at the capital. The attendance at the Masonio Temple was large, the audience comprising many of the best citizens of the city, among whom was a prominent clergyman, who came, he said, to hear the lecture on "The Mediums of the Past." For an hour Mr. Fletcher held the attention of the audi- the bodies in most cases being those of foreigners. ence by the choice rhetoric which fell from his lips, says The Republican. The speaker indulged in considerable sarcasm in referring to the Orthodox form of religion as presched by theologians, and said that if the devil was killed and the fires of hell put out ministers of religion would not be able to get up a revival. He referred to Christ and Joan d'Arc, Maid of Orleans, as mediums, and said that, in regard to Christ, Spiritualists do not believe that he was or is a god, or that men will be saved by his death; but his pure life was believed in, and its teachings were spiritual teachings. He referred briefly to the lives of Wendell Phillips and R. G. Ingersoll. He said there must be a live devil, because Joseph Cook said so, and Cook must know, He predicted the ultimate downfall of Orthodoxy, and the subsequent universal belief in Spiritualism. At the close of the lecture Mr. Fletcher gave a descriptive test scance. He passed into the clairvoyant state, and described certain persons whose spirits he said were visible to him in the hall. Among these were George Miller, who said he had come to Mary Miller to tell her that Eddie was happy: W. S. Williams, of the Patent Office, who desired to be remembered to his fellow clerks; John Quincy Hathaway, who informed his son present of the sickness which caused his death in another city; Father Mayhew, who said he desired to thank some of those present for their kind attentions at his funeral, and Clark Mills. the sculptor, who informed the audience that he died Jan. 12th, 1888, and that no tombstone had as yet been placed over his remains. Nearly all the descriptions given were recognized by different persons present.

The Enterprise, of Ulyde, O., speaks in highest terms of praise concerning a discourse on "Our Worlds, or the Narrowness of Life," delivered at Terry's Opera Hall on Friday evening (Nov. 14th), by A. B. French, Esq., for the benefit of the Free Reading Room in that place—remarking "That the old adage, "A prophet is not without honor save in his own country,' will not apply to Mr. French; for he always draws better audiences than any other lecturer who has made his advent here." The burden of the lecture was that each has his, her or its own individual world, each governed by its own environments; and though each is a world in itself, still all are intimately bound together to make the whole.

THE FREETHINKERS' MAGAZINE comes to us greatly improved in contents. "The Coming Religious Demands," by Samuel P. Putnam, and "Spiritualism," by W. F. McCormick, are specially noteworthy. In the latter the writer says. "I make no attempt to prove Spiritualism to be true; I assume that it is true. All solentists agree that the theory which admits of the explanation of the greatest number of facts, if not true, is nearest to the truth." He then gives reasons, founded on the known laws of science, why we do not see spirits, and in what manner, strictly in conformity with those same laws, they render their bodies visible to us, and employ their vocal organs to speak to us. H. L. Green, editor and publisher, Salamanca,

On our third page will, be found a letter upon the subject of vaccination and its outcome, from the pen of that uncompromising foe of the disease-breeding process, William Tebb, Esq.; also a rescript of an important public mention of the same practice. Both are worthy the reader's attention. In this connection we would state that The Vaccination Inquirer (magazine for November, published by E. W. Allen,) records that the London Society has determined to organize a department for the protection and defense of subscribers under prosecution for refusal to vaccinate, and gives facts in illustration of the necessity for such action.

The Truthseeker (London), edited by Revi John Page Hopps, publishes a criticism in its November issue on an elegiac tribute to Joseph Livesey, published in the Christian World, one verse of which alludes to him as wearing a "victor's grown in mansions bright and splendid," and the last expresses the hope that he may "rest beneath the daisies, till the angel's trump shall sound." To be consigned, after being the happy tenant of such "mansious," to six feet of earth, even if covered with "daisles," seems, anything but desirable, and the inconsistency of presuming such an event possible leads to the criticism.

Frank T. Ripley, who is now in Skowle-gan, Me., is desirous of making engagements to lecture and give tests in the States of Vermont and New Hampahire He has lectured a year and a half in Maine, which is guaranty that his lectures were acceptable in that locality; therefore we recommend our friends in the abovenamed States to secure his services. His mediumship is undoubted.

The annual report of Hone George B. Loring, Commissioner of the Department of Agriculture, presents a mais of statistics as to the agricultural products of our country during the past year, and gives the gratifying information that the crops of the year, taken as a whole, are unprecedentedly large. Their value, taking the prices of home markets, he estimates at not less than \$4,000,000,000 1

We have received, and shall print hext week, an interesting continuation of "Echoes from England," written for our columns from London by J. J. Morse, our European agent, and Special Correspondent.

80 C. C. Store Burney Boston

Cont in the contract of the co

ALL SORTS OF PARAGRAPHS.

THE TOMB AND THE ROSE. The Tomb said to the Rose;
"With the dew that o'er thee flows
What dost thou, Love's own Flower?"
The Rose said to the Tomb;
"What dost thou with those whose doom
Is thy yawning guif each hour?"

The Rose said: "Sombre Grave,
Heaven's tears, transmuted, gave
A perfume sweet and rare."
The Tomb said: "Tender Flower,
Each soul that feels my power
Becomes an angel fair."—Victor Hugo. The next Legislature in Massachusetts, it is an-

nounced, will be petitioned to tax church property, as well as to repeal the statute by which testimony is liable to be discredited on account of theological disbe-The large crematory recently established by a joint

stock company at Coburg is growing in favor. During the present year there have been fifty-four cremations, It is mooted about town that Western Spiritualists

have in contemplation the publication in Chicago of a

first class purely spiritual paper - one which will be deservedly creditable to the cause. The semi-centennial jubilee of Queen Victoria's acnession, to the throne of England occurs in 1887, and the court and official circles are already discussing plans for a great national and colonial celebration of

the event. REPORTERS ON THE DAY OF JUDGMENT.—A Presbyterian doctor of divinity once said to me at a general assembly, "You newspaper men must have queer views of things. You are always looking on and never taking part. Your knowledge and habits of thought must be very circumferential and superficial. I suppose, now, your idea of the day of judgment is that you will have a table off at one side and report the proceedings for the morning paper."—Cor. The St. Paul Pioneer-Press.

THANKSGIVING. Let joy be unconfined Leave porkers far behind, Let Grundys eat the rind i We greet the power of mind. -[DIGBY

The Russians are very fond of promenading through their sultes of apartments, and ample space is left for this purpose. The winter being so long, every concelvable means is used to shed around the charms of warmer climates : trellises, along which various creepers are trained, are introduced; pretty baskets of plants (tulips, haycinths and camelias in full bloom, while winter is still raging outside), the constant warm temperature indoor being favorable to their cultiva-

Compulsory education is an equal sharing of the na-tional stock of acquired knowledge. Compulsory vaccination is a distribution of the na-tional stock of acquired diseases.

The greatest whispering gallery in the world is that of the Grand Canon, Colorado River. A train of cars crossing the bridge at the Needles can be plainly heard, on a quiet day, at Cottonwood Island, a distauce of eighty-four miles. The fife and drum at Fort Mojave is distinctly heard at Bull's Head, a distance of eighty-four miles. The report of the sunrise gun at the same place can be heard at Eldorado Cañon, a distance of ninety-six miles.

They use hay in Dakota to generate steam. Coal is scarce and high. It is said to be more economical, and a good, steady heat is secured.

Fanny B. Ward, in the New York Sun, predicts ere long a terrible revolution in Mexico. She says: "Uneasy lies the head that wears the crown, and he who attempts to sit upon the mountain throne of the Mon tezumas may well feel that the volcano of Popocate pet is beneath him!"

NOVEMBER IN A NUTSHELL. No warmth, no cheerfulness, no healthy ease, No comfortable feel in any member, No shade, no shine, no butterfiles, no bees, No fruits, no flowers, no leaves, no birds, November!

The stone fit for the wall will not lie long in the

There has been so much unpleasantness at Lake Pleasant Camp-Meetings for the past three years that a split among the campers has been the result—and it is currently reported that the seceders are looking for a sultable grove and contiguous lake. There is a lake located in Webster, Mass., with one exception the largest in the State, which in point of beauty and ploturesqueness is second to none. Its name we learn is as follows: "Chargoggagoggmanchaugagoggagungamang, meaning 'The boundary fishing-place.' said by a correspondent to cover thirteen hundred acres.

According to the Land Office report there have been 400,000 farms taken up by settlers the past year.

"Now," said the photographer, taking hold of the cloth, over the instrument, "are you all ready?" "Yes," replied the customer. "Well, just keep your eye on that sign," he said, pointing to a legend on the wall which read: "Positively no credit," "and look pleasant."—Now York Sun.

German scientists say that the electric light is not only healthier than other modes of illumination, in leaving the atmosphere purer, but that it increases the power of vision in some respects, especially in distinguishing colors... Red, green, blue and yellow and made much more distinct than by daylight.

"Do you understand how to fix up my hair?" asked a lady of a newly-hired colored servant. "Yes, main, I kin fix it up in ten minutes." "You will never do for me! What would I do with myself all the rest of the day?!'-Texas Siftings.

A man at Warsaw, N. Y., is reported to be dying from paralysis, caused by wearing extremely tight boots three years ago, since which time pains in his feet and legs have never beased: 1976, 300

THE NINETY AND NINE There are ninety and nine that live and die
In want and hunger and cold,
That one may revel in luxury
And be lapped in its sliken fold:
The one owns city, homes and lands,
And the ninety and nine have empty hands.

The average of man's life is said to have increased five per cent. in the last thirty years, and woman's eight per cent. This is due to civilization, and especially to improved sanitary methods.

Prof. Russbaum recommends a few drops oil of cloves to be dropped in the towel or apparatus used for the administration of chioroform in cases where the chioroform is disagreeable.—Med. Rev.

"Lady Medicals" is the phrase employed by some of the English journals to describe women doctors.

Call as modern indroveneries passed and

The scene has changed by Galilee,
And altered is old Palestine;
And altered is old Palestine;
Jerusalem ere long will be
A little station where you dine;
And how the multitude that fed
Upon the sermon on the Mount,
The Associated Press ascents. The Associated Press account L

The United States Circuit Court in California has decided that a person of the Mongolian race born in this country and subject to its jurisdiction is an Amercan oldizon lan ding describ qualitus

The dost of stopping a train of cars is said to be from slxty, to forty cents. When the train is stopped by another train these prices become somewhat in flated. Courfer Journal.

A medigyal-minded Brooklyn elergyman waked up recently long enough to declare, as he rubbed his blinking eyes: "The elernal glory of heaven would be incomplete without a background of infinite wee to set it in reliet."

The first woman over admitted to membership in the state success of the state state

"Who made you?" said the Mayor of Birplingham, Alf to g nine year old girl, a witness before his court. "God," was the reply. "What did he make you of?" Bawdust, 7 said the little one emphatically. She was

"Shadows."

To the Editor of the Banner of Light;

Many people know me under the above nom de plume, though Spiritualists know me better by my real name. I have been writing a book, which is in press, nearly ready for issue. The title of it is "Shadows." Some have asked me why the name, and if it is of a shadowy character. To the latter I say, No, but on the contrary cheerfully spiritual. I copy from its preface the following colloquy, which will answer the first question:

"Mr. Shadows was seated at his writing-table, when his friend, Mr. Boulder Scratches, entered the room, and seeing the situation, said: 'Well, Shadows, what are you at, now?' 'I have a book inside of me,' said Shadows, 'or the matter of one, and I have made up my mind to make it manifest in the form.' 'On what subject?' said Scratches; 'or I need not ask that question, but what is the special point in Spiritualism to be treated, or what is its title? 'I do not know myself, yet,' said Shadows: 'there is time enough for that. Scratches said: 'When I write anything I begin with a title.' 'I never do,' said Shadows; 'but now you have spoken of it, a name would help me some; I wish I had a fitting one for my train of thought.' Why don't you name it after yourself—'Shadows'? Your name and Spiritualism seem to be suggestive of each

'Come like shadows, so depart.' Boratches quoted this line from Macbeth rather slowly and gravely, and it struck Shadows favorably, and he said: 'Mr. Scratches, I think I will; or your name— Shadows, or Scratches—but as you may wish to use your name yourself sometime, I will call my book Shadows."

John Wetherdee,

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

Hon. Warren Chase closes his present course of lectures in Worcester, Nov. 30th. He speaks in Norwich, Ct., Dec. 7th and 14th; in Haverhill, Dec. 21st and 28th, and returns to Worcester for the four Sundays of Jan-uary. He is not yet engaged after January, but will remain in New England till spring.

Mrs. S. L. Mecracken, who speaks in semi-trance condition, announces that she will, during the winter of '84-5, make engagements to lecture in fillnois, Wisconsin or Michigan, if 'desired'. Address her at No. 512 West Madison street, Chicago, 1ll.

Dr. L. K. Coonley is located at 205 Harrison Avenue, Boston, and solicits calls to lecture, hold scances and attend funerals, etc. Dr. C. was one of the earliest among the workers in the cause of spiritual development. He announces that he would rather labor for small pay than allow his medial powers to remain unused.

Edgar W. Emerson, of Manchester, N. H., has been engaged by the Spiritualists of Providence, R. I., for the four Sundays in December.

A. B. French is filling engagements for the Lyceum Bureau at various places in Ohlo and Michigan this month. Dec. 1st to 18th he lectures in Illinois and Wisconsin, attending the State Convention at Milwaukee on the 6th and 7th. The last half of December he will be in New England, where several engagements have been made for him. It is expected he will lecture in Boston the last of the month.

W. J. Colville desires engagements to lecture out of Boston on Tuesday or Thursday evenings of any week. Mr. Rudolph King would be glad to accompany him, and furnish music. For terms (strictly moderate) and all particulars address at 804 Shawmut Avenue, Boston.

Mr. Rudolph King would be glad to accompany him and furnish music. For terms (strictly moderate) and all particulars address at 189 59 habawant Avenue, Boston.

Prof. Buchanan's Lecture

Last sunday evening, at Berkeley Hall, was considered the most brilliant of the sories by his audience, whose profound attention and frequent applatus manifested their appreciation. It was upon a new view of Divine Love on as the law of life. He showed by a critically possible, or impracticable to estarbly humanity-cally prospile, or impracticable to estarbly humanity-cally prospile, or impracticable to estarbly humanity-cally thand been ignored. He potrayed the terrific contrast between the creeds and deeds of Christeniom, which gives to' education only about six per cent, of the amount is given to have a mount in the strict of the interior of the ille into which it leads and its operation on the human constitution as an elevative will be proved the law of Divine Love in a new law of the order of the contrast between the creed and the proving of Divine Love in a new law of the order of the contrast between the creed and the proving of Divine Love in a new law of the contrast between the creeds and the proving of Divine Love in a new law of the contrast between the creeds and the proving of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast between the creed and the law of Divine Love in a new law of the contrast law of the contrast law of the contrast law of the law of the contrast law of the contrast law of the law of the law o

of limited circulation, and of little or no iniu-ence among the higher and better informed be-lievers of Spiritualism...: You say you "would like to take one of the best papers advocating that philosophy." Then you should subscribe for the BANNER OF LIGHT, as you will find it liberal, able and gentlemanly.—Boston Investi-

"Experience may be a dear teacher," remarked a clergyman as the contribution box was returned to him empty, "but the members of this particular flock who have experienced religion have accomplished it at a very trifling cost. The choir will sing the seventy-ninth hymn, omitting the first, third and fifth verses, in order to save unnecessary wear on the organ."

STYLISH button, lace and congress boots for young gentlemen, at T. E. Moseley & Co's., 469 Washington street.

The veteran Spiritualist and eloquent speaker,
ALLEN PUTNAM, Esq., will answercalls to lecture,
solemnize marriages, or attend funerals, wherever his
services are required. Address him 46 Clarendon

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FACTS. A Monthly Magazine. (Published in Boston, Single copies 10 cents.

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THE ROSTRUM. Published at Vineland, N. J. A Forinightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.

THE OLIVE BRANCH: Utics, N. Y. A monthly. Price 10 cents.

10 cents.
THE HEBALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10

cents.

THE BHAKEH MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Bingle copies, 50 cents. ents. LIGHT FOR THIMERS. Published weekly in Atlanta, Gs. Single copies, 5 cents.

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Ohicago, Ill. Price 5 cents per copy. \$2,80 per year.

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Each line in Agaic type, twenty cents for the first and every insertion on the fifth or eighth page and afteen cents for each subsequent in sertion on the seventh page.

Special Rotices forty cents per line, Minion, oach insertion. appears notices forly come per line, minon, each insertion.

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Payments in all cases in advance.

AT lavertisements to be renewed at continued rates must be left at our Office before if H. on Saturday, a wook in advance of the date where on they are to appear.

SPECIAL NOTICES.

Dr. P. E. H. Willis may be addressed No. 417 Sümner Avenue, Brooklyn, N. Y., until Feb. 1st. Due notice will be given of his days at the Quincy House the coming winter. N. 29.

Mrs. Anna Kimball is now located at 810 Shawmut Avenue, Boston, where are may be found by all desiring her services. 4w.N.15.

Mr. Albert Morten, at his store, 210 Stock-ton street San Francisco, Cal, is prepared to supply the demands of the public for appritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators. to investigators.

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Agritts our carnest desire that those who may recognize

son. All express as much of truth as they perceive—no more.

The content of the content of the content of the messages of their spirit-friends will verify them by informing us of the factior publication.

All ratural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the sitar of Spirituality their floral offerings.

We invite suitable written questions for answer at these scances from all parts of the country.

[Miss Sheihamer desires it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

**Electors of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

Lawis B. Wilson, Chairman.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelbamer.

Report of Public Séance held Nov. 7th, 1884. Invocation.

Ye loving angels from worlds of light, we invite your presence, we invoke your protection. We pray ye, go forth among the people of earth upon your good and holy mission, bearing the evidences of immortal life unto those who are in spiritual darkness, and dare not look with hope beyond the tomb, because they dread to know of futurity. Passing through the experiences of material life, souls may take upon themselves unpleasant conditions, may become clouded and warped and misled; but, oh! ye bright ones, assist such human beings to progress, to throw aside the cramping chains that bind them, to develop purity and nobility of soul, until they shall become worthy companions of such as ye, for humanity is in need of enlightenment. To this end, oh! our Father God, we ask that spirits may be given strength, and power, and opportunity to send forth through this, and like avenues, the tidings of great joy that life is eternal, that all souls are heirs of immortality, that love reigneth forever, and that human hearts are bound in one unbroken chain that will never be severed. Amen.

Questions and Answers.

Questions and Answers.

Controlling Spirit. — You may now present your queries, Mr. Chairman.

Ques.—Can the controlling spirit inform an inquirer what he understands by "thought-reading," "thought-transference," or "infusion"?

Ans.—By "thought-reading" we understand the power of one mind to read and fully comprehend the mental operations of another mind with which it comes in contact, both parties being in the mortal body. By "thought-transmission" or "infusion" we understand the power of one mind to transfer its thought into another mind, irrespective of distance, in a complete manner. A state of psychology is what we term a semi-trance condition produced by the will-power of a positive mind. This trance condition of a sensitive should reflect accurately whatever passes at the moment in the mind of the operator. Spiritual mediumship may be termed a psychological condition, inasmuch as the sensitive mind of a medium may be psychologized or operated upon by the superior will power of some attendant spirit. But when we appeak of psychology medium may be psychologized or operated upon by the superior will power of some attendant spirit. But when we speak of psychology or the psychological state, we usually infer that the operator is in the body. All persons emit certain emanations, part of which are of a physical character, and part of a spiritual nature. These emanations combined make up what we call the atmosphere or aura of an individual. In instances where the physical organism of a person is powerfully endowed, the emanations are principally of a physical character. Spirits understanding the law of mediumship can utilize these physical emanations by coming in contact with material life, and produce what are called physical manifestations of spirit-power. In such instances there is no analogy between mediumship and a psychological condition. Other individuals may be so constituted that their emanations are more from the brain, the spiritual nature, than more from the brain, the spiritual nature, than from the physical, and it is possible, under favorable conditions, for spirits to make use of the atmosphere of this spiritual nature by castthe atmosphere of this spiritual nature by casting upon it a reflection of the thought they wish to convey to mortals—and thus transmit it through mediumistic organisms. The process is similar to that of an operator casting a reflection upon a soreen in front of an audience. When a spirit comes in contact with a medium and subjects her mind, her brain-power, to his own, and foreibly sets aside the medium's individuality for the purpose of more powerfully expressing himself, then the psychologist orially expressing himself, then the psychologist mesmerizes his subject; this phase of mediumistic power would compare with that of the psychologist.

Q.—[By J. H.] By mechanical means a large

quantity of electricity is collected from the at-mosphere for illuminating and other purposes. Does the quantity thus consumed have a ten-dency to lessen the amount of thunder and lightning in the horizon, and are there other purposes to which electricity can be applied?

A.—The universe being a storehouse or reservoir for the electrical fluid, and this being constantly generated by the friction of marching worlds and by other processes of planetary operations, we cannot imagine for a moment operations, we cannot imagine for a moment that any mechanical means of drawing electricity from the atmosphere would possibly lessen the occurrence of thunder storms or lightning flashes. Undoubtedly, in the future, when man learns more of the operations of the electrical currents, and understands their laws, when these have been firmly established in his mind he will be able to apply this great vital. mind, he will be able to apply this great vital fluid to many uses such as he now little dreams

Of.

Q.—[By A. S. Byington, Lebanon, Ky.] A short time since my attention was drawn to a small bird, fluttering and apparently greatly suffering, about five feet above an old hollow tree-stump. I watched it until it disappeared in the stump, drawn there by some irresistible force. I hastened to learn the cause, and upon looking into the hollow within which the bird had disappeared, discovered a large black stake with the bird in its mouth. Relating the circumstance to an old farmer, he told me he had seen those snakes control sculrrels at a distance cumstance to an old farmer, he told me he had seen those snakes control squirrels at a distance of ten feet, and make them their prey. What is the nature of that power and control?

A.—It is attributable to the powerful emanations of a physical character emitted by the reptile, which emanations create an atmosphere around it. The bird, being a susceptible creature and coming within the atmosphere of the reptile, is overpowered by this strong magnetic atmosphere or emanation, and succumbs to it. atmosphere or emanation, and succumbs to it. It is usually observed in such instances that It is usually observed in such instances that the snake fixes its eyes upon the creature it desires to charm and destroy, therefore it would seem that a subtle power or force must be directed by an instinct or by some intelligent effort or process of the brain—implying that an intelligence is at work within the reptile, but just what this intelligence is and where it lies we cannot say; but that it exists to a certain extent this case proves. It is akin to the intelwe cannot say; but that it exists to a certain extent this case proves. It is akin to the intelligence manifested by the mesmerist when he desires to control his subject, and is worthy of deep thought and study on the part of the think-

Capt. M. J. Fortier.

ing mind.

I am not acquainted with you, Mr. Chairman, but I hope I am not intruding. [You are welcome.] Not a year has passed, sir, since I was forcibly sent out of the body; I say forcibly for I had no desire to go: I was not stricken with nor discount of the part of the body. for I had no desire to go: I was not stricken with any disease, and my wish was to remain with my family, who needed me... I was in the discharge of my duty when set upon by others and ejected from the body. I will briefly state that I was killed speaking as you, do here, at the Seventh Ward Polls, in New Orleans, last December. We had a rough time of it, but I was determined to do that which Light to be my work; and to be faithful to the authority that placed me in command; and so; sir, I was sent out, as I told you, from the mortal condi-

But I have not, I can assure you, been obliged to keep away from earthly life and its conditions, for I have been more interested in the welfare of my wife and children than in anything else, and from time to time have tried to come back and manifest to them. On learning that it was possible for spirits to make themselves known to earthly friends I endeavored to do so, but have not succeeded very well until to-day. In our section of the country we do not have the advantages of investigating spiritual phenomena that you have in the North, and therefore it is more difficult for spirits to make themselves known there. I am right glad to get here. I feel that I have made a success, won a victory, so to speak, and I feel gratified over it.

I send my love to my dear ones, and assure

gratified over it.

I send my love to my dear ones, and assure them that I am watching their interests and trying to assist them. I know they have had some hard times and rough experiences, but I hope to be able to benefit them after a little while. I wish to return my hearty thanks to those who manifested such a disposition of friendliness for their kindness toward my family after I was taken from the body. I witnessed it all and appreciate it. I send my most sincer thanks to those kindly hearts for all they have done in that direction.

have done in that direction.

I hope to come again and give something further; perhaps I can do so nearer my old home.
I would be very happy to accomplish such a purpose. You may call me Capt. M. J. Fortier.

Ellen Ranney.

My name is Ellen Ranney. I lived in Boston,

My name is Ellen Ranney. I lived in Boston, and I come to this place hoping to reach my daughter Maria, who lives in this city. She is a hard-working girl, and has passed through many troublous times. Sometimes she feels as though there was nothing worth living for, and I have tried to tell her she must cheer up, better days are coming after a while; that her mother is with her, giving her love, sympathy and kindly feeling. I have not been able to make my child realize my presence, for she knows nothing of these things. She feels that all is dark around her, and cannot understand why it is that she has to labor so hard, and have no little pleasant associations and conditions, such as she sees others have around her.

I, too, had a hard and bitter experience, but in looking it over I find it did me good after all. I don't think that I was made sour and disagreeable because the clouds were more plenty than the sunbeams in my life. I tried to be as cheerful under the circumstances as I could, and while I lived my child was happy. But I was stricken with a fatal disease, one that attacked my limbs, and gradually spread over all the body, and after painful suffering I was released, and sent to the spirit-world. Some years have passed since then. I was quite an ignorant creature when I arrived in that vast country. I felt as though I was out of place, but when good teachers came to me I was ready to learn, and so I feel now at home and happy.

try. I felt as though I was out of place, but when good teachers came to me I was ready to learn, and so I feel now at home and happy.

I want my girl to know she will find such a beautiful home too. By-and by the clouds will pass away, and she will look back at them as so many steps in a bright experience, for when the sunshine comes it will more than compensate for the shadows that have gone before it. I send my love, and her father sends his, too, from the spirit-world. We are happy together, and are trying our best to provide conditions that will make her life pleasant and full of sunshine. We think we will succeed after a while, but she must be patient, and wait, trying to be as cheerful as she can under the circumstances, do all the good in her power, and try to brighten the lives and bring a smile to the faces of those around her who are as unhappy as she feels to be.

I trust that the time will come when I will be able to give a private message to my dear one, and to others whom I once knew, so as to convince them of the fact that I can return and speak to them. I am trying to do this through some of the mediums in this city.

Dr. Jabez Holmes.

You have a strange assembly here, Mr. Chairman—I mean on the spirit side—for as I look around me I see all classes of people; some seem to be unfortunate and lowly, and rather as though they were brought here to be pupils than instructors, and others are grand and glorious in aspect, and shed around them a brilliant light that illuminates the tired faces of the weak ones, and seems to give them newer. the weak ones, and seems to give them power. I feel strangely impressed in coming into such I feel strangely impressed in coming into such a company—somewhat as though I was treading upon holy ground, or at least was approaching a sanctuary of holiness. When I was invited to try and make myself known through this agency, I felt deeply grateful for the privilege. The months have been merging into years since I departed from the body, and probably many of my old associates have ceased to think of me as frequently as they did when I labored and walked among them. That is natural, and I do not object to it; but I would be pleased to recall myself to their minds and give them friendly greeting. I wish them to understand that I live, and that I can return and look over their interests, interview their private lives,

their interests, interview their private lives, and make myself generally familiar with them, so as to feel like one of their number, and not

so as to feel like one of their number, and not as a stranger or an alien.

I desire to come into personal communication with friends of mine in the State of Rhode Island. I have experimented with a medium in the city of Providence, whose especial forte seems to be to allow returning spirits to show themselves in temporary form to their disader. themselves in temporary form to their friends. I have so far succeeded in manifesting as to feel personally gratified, and I intend to continue experimenting until I shall succeed in coming so clearly that when my friends are attracted to an investigation of this subject they will be able to identify and recognize me. I think this is as good a work as I can be specially engaged

In.

I am also interested in the affairs which belonged to my profession when in the body. Because I have laid aside the corporeal form is no reason why I should have lain down all interest in those concerns which were of vital importance to me here. All the study and labor of my life, all my experiences, are not lost to me, but have become a part of my spiritual overabut have become a part of my spiritual organism, and of course must be enduring, and I can profit by them, and thus go forward in the future constantly learning, and gradually sending out an influence that I hope will be healing in its nature and uplifting generally to those whom

To my friends I send greeting and personal affection, and I hope to meet them on the material side of life in a way that they will recog-pize me. If I do not succeed in some manner, nize me. If I do not succeed in some manner, I know I shall meet them when they, too, pass through the process of death and arrive in the spiritual world.

I was pretty generally known in the town of Bristol, R. I., where my homestead is situated, on Hope street. If any of my old neighbors or friends learn of my return, they may be assured I give them my hearty greeting and warm regards. Dr. Jabez Holmes.

Harrietta Gibson.

to sometime manifest myself in this way. I then took a greater interest in this portion of the world, and I feel now as though I really belonged to it, while the old life and the old country how all the same than the same all the same all

longed to it, while the old life and the old country have almost departed from me.

My brother was in New York about three years ago; then he went to Brooklyn, and I think he is there to day, but am not sure, because some magnetic condition has recently come between us, so that I do not locate him as well as I did formerly. I was told if I came here that peculiar magnetic positive influence would be broken, or rather I would gain power over it so as to reëstablish the old lines of association. That is one reason why I avail myself over it so as to reëstablish the old lines of asso-ciation. That is one reason why I avail myself of this way of coming; another is, I hope my brother will see my message, and know that the dear sister whom he mourned so grievous-ly in times past is not dead, nor has she been asleep, but has been watching over and accom-panying him all these years, and taken a great interest in his life and known of his experi-ences. Where he has failed to accomplish what he wished, and when he has been disappointed and sad, she has tried to cheer and urge him on to new endeavors; and now she brings her love

and sad, she has tried to cheer and urge him on to new endeavors; and now she brings her love and sympathy, and a tender blessing.

I have a hope, and it seems as though it would be fulfilled, that he will see my message, become interested in Spiritualism and wish to learn more of me and my spiritual life. Father and mother would send their love did they know I was here, but they are more attracted to old scenes and associations in the Mother Country, and so are not with me at this time. We are happy in our new-found life, and can enjoy all the advantages which we were deprived of in the advantages which we were deprived of in the mortal sphere.

Willie W. Everett.

I feel much older than I did when in the body, for I think I have been ripening through experience, that is, to an extent. Of course I do n't know when we shall become fully ripened, even in the spiritual life. It is six years, or perhaps between six and seven, somewhere in that vicinity, since I went out of the body—forcibly—as the first spirit said of his experience in that line in that line.

in that line.

I was a member of Company H, U.S. Third Cavalry. Perhaps I may say I was attending to my duty when I went out, or what seemed to be my duty, then: it do n't appear so now, however. I will not dwell upon that further than to say that I was sent out at Fort Robinson. Nebraska, by the red-skins.

Well, after that I felt very bitterly against the Indians, and wouldn't have objected to exterminating a few of them, if I had had the chance. But some time has passed since then, and time is a great healer of all old scores, and generally a softener of harsh feelings; and as I have learned of this spirit-return and of Spiritualism generally, I have tried to manifest myself, and have been assisted by some of those same red skins whom I deliked, so I feel a little more tender toward them. After coming in same red skins whom I disliked, so I feel a little more tender toward them. After coming in contact with some of them on the spirit-side, learning of their wrongs and all they have had to contend with, I feel as though they were not as much to blame for their opposition and for their raids as I at first thought.

I feel a little confused in coming here, because

I feel a little confused in coming here, because somehow the old scenes and conditions arise before me, but I want to send my love to my friends in this State. I have friends, and those whom I think very much of, in West Medway, and I think perhaps it will do no harm to recall myself to their recollection, and tell them I am glad to come and give them my love. I have, as I said, been round to different places where spirits communicate, and also to those places where they appear in material form. I have watched proceedings there, and have become very much interested. It has been a grand study to me, and I have more than once—just for—well, not exactly for fun, but for grand study to me, and I have more than once

—just for—well, not exactly for fun, but for
amusement and instruction combined, made
up a face and part of a form, and represented
myself to those who were present. Of course I
was not recognized, because my friends were
not by, but it did me a world of good, by way of
experience, and has been fitting me to undertake a work which opens before me, which I
intend to enter upon in the near future.

I send my love to any of the eld comrades of
our "Literary Association" who may hear of my,
return. I have followed them in their fortunes
to an extent, that is, those I could come into
sympathy with, and I have seen the varied experiences which have come to their lives. I am
interested in them all, and always try to do
them a good turn when I can.

I believe I have said all that I wish at this
time. I do hope my dear friends will understand that I bring them my love, and am anxious to come to them in private. I considered
myself a young man when I was here, hardly,
fitted to enter upon the duties and experiences
of eternal life, but now that I come back to

fitted to enter upon the duties and experiences of eternal life, but now that I come back to make my report I can say I am glad I went out from the body when I did. Willie W. Everett.

Mrs. Jane Shield.

ed much while the disease was upon me. ed much while the disease was upon me. I think some one called it pneumonia. It seemed to tear my vitals, it oppressed my breath, and the release from the body was a welcome one, especially so when I opened my eyes in what seemed to be at first darkness, but which suddenly appeared to be a brilliant light, and I saw my dear husband standing before me, ready to give me welcome; then I felt that I had reached home. Therefore the release was indeed a glorious one. rious one.

come to send my love to my friends, and to tell them that both Edward and I are trying to tell them that both Edward and I are trying to come to their homes and give them some evidence of the power of the spirit to return. I am not acquainted with this line of work as yet, but I am daily learning, and I trust that we will be able to accomplish something in the violnity of our own home that will prove a grand success for the cause of truth. If any of my friends wish to hear from me, and can open a way for me to come, I will be most happy to do it in the coming time. I send them my love, and tell them all things are pleasant with me. I am satisfied with my new home. I have good companionship—dear friends are with me—and we pass the hours in good work and in social we pass the hours in good work and in social communion. I lived in Loveland, Ohio. I am Mrs. Jane Shield.

MESSAGES TO BE PUBLISHED. Nov. 11.—Anna L. Huntoon; James Fairbanks; John Parker, Jr.; Aunt Abbie Miner; Hattle Plaisted; Corne-lius Flanagan. 14.—Joseph F. Johnson; Sarah Hackett; Mark F. on; Mabel Clough; John Chandler; Mrs. Sarah M.

rhompson. Nov. 18.—William S. Arnold; Mrs. Nancy Nelson White-v; J. S. Harrison; Robert H. Ludlow; Mary Elizabeth Hanson; George Graham; Susan Charter. Verifications of Spirit-Messages.

MRS. SARAH MILLER. In the BANNER OF LIGHT of Sept. 27th there is communication from Mrs. SARAH MILLER, who died in Chicago, Ill., nearly three years ago. I had an aunt by marriage of that name, from whom I believe it to

Given by "Benefice," through the Organism of the Banner of Light Medium.

NUMBER ONE.

Earnest Spiritualists who have given much thought and study to the investigation of spiritual truths, such as wise, large-hearted and advanced spirits have to teach, will have learned that the spiritual world, though a distinct part of the universe, and occupying a definite point in space, yet belongs and is closely alliad to this mundane sphere; that it becomes the abode of those who are divested of the mortal flesh, and unable to longer retain their hold upon materiality; and that all classes of intelligences, from the purest and sweetest souls to the most degraded and corrupt beings, people this spirit-world.

As returning spirits have for the last thirty years taught and demonstrated to mortals, the mere process of death, working in the physical structure of man, and releasing him from the environments of matter, does not necessarily work a change in his nature, nor does it revolutionize the essential characteristics of his being.

Pre-natal conditions, the laws of association, surrounding circumstances, the power of training, the force of habit, and the general conditions of his earthly experience, have all contributed in molding his character and stamping his individuality. The discipline and the career of the body have stamped their impress upon the man, making him what he appears at the close of his mortal life.

It would be strange indeed should the transition to another sphere of existence work such a change in him as to cause all the effects of his past career to become as naught, or to be blotted out forever-and it would be equally remarkable should he who has lived a reckless and an ignoble life, become suddenly purified and exalted in character and attainment merely because he had stepped from the body.

Therefore let it be distinctly understood, what has so often been repeated to you before, that man finds himself to be the same individual after the decease of the body that he was before. Was he gentle, philanthropic and benevolent in disposition, honest and noble in charactor, and studious in mental proclivity, he will prove the same in the upper world. Was he unjust and harsh in dealing with his fellows, did he seize upon dishonest schemes in business transactions, was he neglectful of mental and moral training, then will he find himself occupying the same plane that he maintained before passing from the body; and yet, although a man begins life there precisely where he left it off here, it by no means follows that he has fallen into a narrow rut from which there is no escape. On the contrary, death opens a very wide avenue to the passing spirit, and affords new opportunities and powers of which he may make use to rise to higher things. Thus, while one may be undeveloped in moral and intellectual attainments, he may come to realize and feel his condition of ignorance and desire to gain instruction that will lift him higher. In allowing this earnest desire to grow he calls around him pure-minded and enlightened intelligences who are glad to become his tutors and protectors, and who teach him how to become truly a man-one capable of expressing the grandest attributes of immortal selfhood.....

Spiritualists profess to believe that the deeds committed on earth leave their reflex upon the spirit, and by their effects produce happiness or pain, when reviewed in the clear light and understanding of the eternal condition; yet that they positively realize this great truth is an open question.

One of a band of spirits whose duty and mission have been largely found in ministering to spirits suffering pain and misery, I have been brought into contact with many souls whose keenestanguish was caught from remembrances of the wrong they had done on earth: deeds of unkindness, acts of oppression, words spoken harshly, but little thought of at the time they were expressed, have been recorded on the tablets of memory, and here in the spirit-world reannear to discomfort and confuse the soul: If the memory of little unkind acts brings an intense pain, what shall be said of those heavier deeds of oppression and of injustice that crowd and torture human beings with remorseless en-

When a disembodied soul awakens to the truth that it has deeply injured a fellow-being. has defrauded another of his rights, has done evil to others-the lash of remorse is like a scorpion's sting to his quickened nature. It is true that the more sensitive the spirit the greater his sufferings at the remembrance of wrongdoing; but let'the sensibilities of even the most hardened being become once aroused, and he daily grows more conscious of his offence and more anxious to atone for it.

To minister to such souls as these is the delicate mission of many cultured and intelligent spirits, and it is a work not to be lightly dismissed or regarded.

Moral sussion, gentle and persistent guidance are the weapons used by spirit warriors in their fight against evil. Error is the concomitant of ignorance, and none will do wrong who are wise and knowing. Undeveloped souls have risen, or are rising, to a comprehension of the best interests of life, through the painful experience outgrowing from their own past mistakes and misdemeanors, and wise spirits, instead of turning from them in disdain and indifference to their lowly condition, stoop to help them up to a higher comprehension of the laws of life, and to a pure atmosphere of being.

Education, then, is the magic wand wielded in the spiritual realm by those intelligences

ber, because I have been attracted to American American I have been attracted to American I have been

Thoughts from a Spirit's Standpoint. shown that they are not outside, with no hope of redemption, but gentle faces beam upon them, kindly voices speak words of admonition and love; and they are made to feel themselves human beings, capable of advancement; and worthy of self-elevation. Thus the power of love stirs within them; they recognize and reciprocate the tenderness of their would be helpers and guides, and they at once make an effort to follow the teachings presented to them. Then the scheme of instruction is entered upon. and these lowly ones become eager, earnest students, repaying their tutors with a dealer to learn, and to grow in spiritual power and knowledge.

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May 19.

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Banner of Bight.

BOSTON, SATURDAY, NOVEMBER 29, 1884.

Mr. Gladstone with the Spiritualists. A correspondent of London Light has had an interview with Mr. Eglinton, the medium, who recently met Mr. Gladstone at a séance held at the residence of a lady of distinction in Grosvenor Square, to which brief allusion was made in our last issue. In answer to questions, Mr. Eglinton said:

Mr. Gladstone informed me that there were Mr. Gladstone informed me that there were subtle forces with which "our puny minds" could not deal, and which he could not comprehend; he held the attitude, therefore, not of a scoffer, but of a student who had no reason to doubt the genuineness of my pretensions. His recent experiences in thought-reading were sufficient to show that there were forces in nature which were not generally recognized. We ture which were not generally recognized. We took our places round an oval table of the usual took our places round an oval table of the usual description. Lady X. sat next to me, on my right. On Lady X.'s right was Mrs. O., then Mr. Gladstone, and then the Marchioness of Z. Mrs. O. had provided two common school slates, and I had brought my now historic Brahmalocked double slate with oak frames. We had communications in reply to questions, the replies being written—sometimes very lengthy ones—on the hostess's own slates, both when held under the table and when laid upon the table in full view of all present, and also within the locked slates. in the locked slates.

We began by asking Mr. Gladstone to write a We began by asking Mr. Gladstone to write a question upon one of the school-slates. He did so, and the slate was held by me beneath the table, with the question upon the under side so that I could not see it, the other side being pressed closely against the under side of the table. Mr. Gladstone heard the writing, and his face was a study. His intense look of amazement would have been amusing to those who have had experience of such phenomena, and was intensified when the slate was brought up and the few words which had been written who have had experience of such phenomen, and was intensified when the slate was brought up and the few words which had been written were declared by him to be a pertinent reply to his question. The reply was, "In the year 1857;" and on the slate being turned over it was found that his question had been, "Which year do you remember to have been more dry than the present one?" After that Mr. Gladstone took the locked slate into a corner of the room and on the inside of it wrote a question which of course none of us saw. Then, locking the slate and retaining the key, the slate was handed to one of the ladies and myself, who both held it in the, sight of all. While in this position the writing was heard going on upon the closed surfaces, and upon the slate being opened it was found that the question asked was, "Is the Pope ill or well?" which had been answered in red pencil by the words, "He is ill in mind, not in body."

mind, not in body."

Of the subsequent experiments I can only say that they were perfectly successful; that some of the communications were written upon Mrs. O.'s own slates when held under the table; O's own slates when held under the table; that several messages were given, not only between these two slates, but also within the locked slate, in view of all present; and that some of the questions were put in Spanish, French and Greek, and satisfactorily answered in the same languages, although I know very little of French, and nothing at all of either Spanish or Greek. The written questions were in every case unknown to me; and pertinent answers were written between slates fully exposed to view upon, or held over, the table of a brilliantly-lighted drawing-room—the writing being distinctly heard while in the actual process. Mr. Gladstone had the fullest opportunity of observation, and I have no doubt whatever that his keen, penetrating eyes, as he carefully watched all that was passing, assured him that everything was genuine. From first to last he made a careful record of all the questions and all the replies.

After the scance, and while the ladies were otherwise engaged. Mr. Gladstone entered into

all the replies.

After the séance, and while the ladies were otherwise engaged, Mr. Gladstone entered into conversation with me on psychical subjects. I remarked upon the absurd attitude of the general public, and of many scientific men, in refusing to investigate what were but simple facts after all, when Mr. Gladstone replied in effect, "I have always thought that scientific men run too much in a groove. They do noble work in their own special lines of study and research, but they are too often indisposed to research, but they are too often indisposed to give any attention whatever to matters which seem to conflict with their established modes of thought. Indeed, they not unfrequently attempt to deny that into which they have never inquired, not sufficiently realizing the fact tha there may cossibly be forces in nature of which they know nothing." I have met princes and princesses, but, kind and condescending as they always were, I have never experienced keener pleasure than in the reflection that I have done something toward helping W. E. Gladstone to a better understanding of the possibility of communion with "friends who have gone be-

Spiritualist Meetings in Boston:

Banner of Light Circle-Room. No. 9 Rosworth Street-Every Tuestay and Friday atternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticaltural Hall.—Boston Spiritual Temple. Lectures Sundays at 10% A.M. and 7% F.M. Mrs. R. S. Lillie speaker for November. R. Holmes, President; W. A. Dunklee, Treasurer.

Welts Memorial Hall.—The Shawmut Spiritual Lycoum meets in this hall, 967 Washington street, every Sunday at 10% A.M. All friends of the young are invited to visitus. J. B. Hatch, Conductor.

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Paine Memorial Hall, Appleton Street, near Tremont.—Unidren's Progressive Lycoum No. 1. Ses-sions Sundays, at 164 o'clock. Benj. P. Weaver, Conduct-or. All are cordially invited. Seats free.

Borkeley Hall, 4 Borkeley Street, corner of Tremont.—Public service every Sunday at 10½ A.M. and 7½ P.M. Permanent tecturer, W. J. Colville. Organist, Rudolph King. The public cordially invited.

South End Spiritual Temple, No. 30 Worcester Square (in courection with Berkeley Hall Society).—Sunday, public service at 3 r.m. Monday, Ladies' Union, 2% r.m., public meeting, 8 r.m. Wednesday, concert and lecture, 8 r.m. Friday, lectures on health and healing, 3 r.m.

Wells Memorial Hall, 967 Washington Street.— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. Alonzo Danforth, Corresponding Secretary.

The Working Union of Progressive Spiritualists holds public services at 170 West Chester Park Sundays at 24 P. M., also Wednesday evening at 7½ P. Oclock. J. Commodore Street, Secretary, 5½ Beacon street. 1031 Washington Street.—Ladies' Ald Society meets every Friday at 2% and 7% P. M. Mrs. A. M. H. Tyler, Sec-

retary protem.

713 Washington Street.—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms at 10% A.M. and 7% P.M. Also on Tuesday evenings for discussion, public circles, social or other entertainments: on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admission free on Sundays and on Tuesday evenings: Thursday and Friday evenings only members and such as they may invite. John Orvis Secretary.

College Hall, 24 Essex Street.—Sundays, at 10% A.M., 2% and 7% r. M.
A.M., 2% and 7% r. M.
Harmony Hall, 34 Essex Street (ist flight),—Sundays, at 10% A.M., 2% (seats free) and 7% r. M.; Thursdays, at 3 r. M. Prescott Bobinson, Chairman.

Che Been.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at and 7½ F. M.

The Ladles' Harmonial Aid Society meets at Temple of Honor. Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Becretary, 129 Mariboro' street. Hadley Hall.—Meetings will be held in this hall, East omerville, during the fall and winter on Sunday evenings.

SHAWMUT LYCEUM, WELLS MEMORIAL HALL came together last Sunday morning to participate once more in the regular services of Lyceum work. After

more in the regular services of Lyceum work. After the usual singing and reading, Elmer Packard gave a select reading, followed by Allie Cummings, Georgie Wilbur, George Graham, Rosa Wilbur and Luin Morse, with recitations, a song by Eddle Hatch, and a vocal selection by Mr. and Mrs. Hatch, Jr.

Mrs. Morse, three years a member of Clevland Lyceum, read a letter from Miss Tillie Lees, in which she wished to be kindly remembered to the different members of this Lyceum, and to friends of Lyceum No. L. Hr. Thomas Lees sent a motio to this Lyceum, which embraced, the all-important Tacts connected with our Lyceum Root.

Would that a realization of the importance of educating the young in the facts of Spiritinglism might fill every liberal mind, and lead to vast appearance to the number of workers is our ranks. We await our time; it will strely come.

Me. Alonzo Danforth, Sec. S. S. L.

THE LADIES' AND SOCIETY WIII have an aprox sale

in its parlors, 1031 Washington street, Friday, Dec. 5th, afternoon and evening. Admission free. MBS. M. V. LINCOLN, Secretary.

PAINE HALL-Nov. 23d the regular session of the Lyceum opened with music by Barrows' Orchestra

PAINE HALL—Nov. 23d the regular session of the Lyseum opened with music by Barrows' Orchestra — A. L. Gardner, Cornet Soloist. "Instructor Lesson," Banner March, fifteen minutes conversation with the scholars by their teacher, etc., etc., followed.

Freddie Blevens was called to give the first recitation; it was entitled "Thankagving Dinner"; Georgie Onthank followed with "Entertaining Bister's Beaux"; Beulah Lynch, "Only One Pair of Stockings to Mend To-Night"; Emma Ireland, "My Grandchild Nell"; Julia Vaz, "Two Crossing Sweepers"; Mazy Howland, "The Spirit Hand"; Aaron Lowenthal, "The American Flag." The musical part of the programme was as follows: Flute Solo, Bertie Shackford; juvenile song, Lena Kempton; duct, Miss Jennie Smith and Miss May Waters.

Our good frienc, Mrs. Maggie Folsom Butler, was present, and introduced as a new member of the Lyccum." La Petite Louise Marguerite. "Shadows," in the last issue of the Banner of Ltoht, gave to its readers a description of this little musical prodigy, her mature voice and rare musical ability. Most Spiritualists accept the testimony of our best mediums, who say the spirit of the renowned prima donna, Parepa Rosa, aids, sy, controls Little Marguerite. She received a most cordial welcome and a hearty encore.

Mrs. Butler remarked: It was said by one of old, "Suffer little children to come unto me." When I was a child I used to go four miles to a Methodist Sunday-school, and used to think it a treat; but when I look back, and then into your fasces to-day, I thank God and the angel-world that I was permitted to live until this day of Progressive Lyceums. Children, when you are asked what Sunday-school you attend, say boldly, Progressive Lyceum No. 1. The Sabbath-schools are rapidly introducing exercises similar to yours, and some day they will fall into the ranks behind you. I am happy to introduce to you Little Marguerite. Her mother and uncle (all present) allow her to entertain no proud thought. We are all children of one Great Father and Mother; let none then s

SPIRITUALISTIC PHENOMENA ASSOCIATION .there was a large and intelligent audience at the Wells Memorial Hall to listen to the services on Sun-

Wells Memorial Hall to listen to the services on Sunday last. An invocation by Mr. David Brown was beautifully responded to by the guides of Mr. James R. Cocke, in a vocal and instrumental selection embodying the substance of the Lord's Prayer. Mr. Brown gave a fine address, and a number of delineations and tests. Mrs. A. L. Pennell made some earnest remarks in behalf of the cause of charitableness, and "Pratrie Flower," her control, gave a great many tests to anxious seekers for light from beyond.

Mr. Henry S. Cook made a few remarks on the aims and purposes of the Society, inviting cobjeration with all those interested in the work. Dr. M. V. Thomas gave many tests; he also invited any one feeling unwell to come forward, and he would, by the aid of his control, a German chemist, give the person medicine compounded from elements in the atmosphere. This was certainly novel to the audience, and there was some doubt noticed among them about a manifestation of such a nature being possible, but the doubt was changed as the lady who stood beside him to receive the treatment, and was a stranger to him, stated that she tasted plainly the medicine as being bitter. This statement was received with applause. Another speaker, a lady whose name I did not learn, interested the audience with some advanced ideas.

The meeting next Sunday will commence at 2:30 o'clock instead of 3, as heretofore. E. A. Conant.

HARMONY HALL, 34 ESSEX STREET.-Excellent meetings were held in this hall last Sunday, opened by Prof. Milleson, followed by Dr. Thomas with tests. Dr. Hamilton, Dr. Tripp and Mrs. Oliver gave interesting descriptions of spirits. At 2:30 r.m. Prof. Milleson delivered his third lecture on the teachings of Spirit Art, stating that arisen artists are anxious for orders to execute some advance works in Boston turough Mr. M.'s mediumship. Mrs. Leslie, Mrs. Ireland, Mrs. Laken, Jennie Rhind, Mrs. Lohnston, Mrs. Newell, Mrs. Novoure, took part in and added greatly to the interest of the exercises that followed. Excellent audlences and charming music. This ball will be open on Thanksgiving Day at 1 r. m. for the public. A very enjoyable time is expected. Prof. Milleson, followed by Dr. Thomas with tests.

SOCIETY OF THE PERFECT WAY - PAINE HALL. - George Chainey will lecture Sunday at 2:45 P. M., on subject to be announced elsewhere.

CHELSEA AND SOMERVILLE .- On Sunday last, No vember 23d, W. J. Colville addressed an enthusiastic audience at Temple of Honor, Chelsea. The hall was quite full, and the services extremely gratifying. Mr. Colville speaks there again, for the last time at present, on Sunway next, November 30th, at 7:30 P. Mr., and at Hadley Hall, Somerville, Sunday evening, Dec. 7th.

Boston Spiritual Temple.

Mrs. R. S. Lillie lectured before this 8 Sunday in Horticultural Hall. The morning service was introduced by that beautiful song, "The Isle of

was introduced by inst beautiful song, "Instale of the River of Time," by Mr. J. T. Lillie and Mrs. Wilson, and an invocation by Mrs. Lillie. Several questions for a subject were presented, that chosen for consideration being, "Mediumship; Its Imperfections, Trials and Demands,"

In speaking of the work of mediums as being poorly sustained, the speaker said it was not new, for it is said of Jesus, "He had not where to lay his head." It is not for them to receive the truuries of life. Upon entering the work there are preparatory steps that all have to take, and in doing so it had been with some that they had not where to lay their heads. The surrender to spirit control necessitates a withdrawal from the cares of this life in order to become susceptible to that control. All work is accomplished by devotion to and the exercise of the powers in the direction desired. If devoted to business, all efforts tend to that end. The organism of the person will indicate the path to be pursued. If for mediumship the indination will tend in that direction.

Some who feel that mediumship is their mission are so surrounded by social conditions that it is only by great exertion they are enabled to receive the development necessary. The conditions to effect this seem like two clouds approaching, the positive and the negative. When the electricity is freely discharged, the elements are equalized. The business man must have electric force to bring to his use all that he comes in contact with. Some see a successful busines man and say, how lucky he is! when really it has been the result of foresight, planning and effort. His very nature works to that end, and is the reason of his success. In medial development. I see the apirtual aud phy sleal elements in their efforts combinions in his own country." Can any good come out of Nazareth?" Such is the results in combination and harmony. It is for the new conditions that these trials have to be endured by some. Some have more favorable social surfix have a many good come out of Nazareth?"

read he is a jealous God, and his anger must be appeased. I am not one that believes in a God of anger or jealousy, but one of love. Spiritualists have a diversity of views of God. We were in our childhood taught of an infinite and eternal beling who made the earth, and then man, making everything perfect, but as soon as he set all he had made running, they got out of order, and could not be mended to be as good as before. He tried, with the aid of Noah, to patch his work up, but it soon became as bad as before, and he finally concinded to let it run until it run through.

Science has come to our relief, and gives a very different view of the intelligence of creation. Geology and astronomy are the open books, a true record from which to read and find out God. Spiritualism gives us some idea of the spiritual, for "God is spirit," and the two, Science and Spiritualism, go hand in-hand in this search. We have the Bible as it is, a history; take what there is good in it and pass the rest. There is a different view taken to-day by Orthodoxy from what it took a hundred years ago, and fifty years hence Orthodoxy will stand where we now do. Calvinism will disappear, as infant damnation and other dogmas have already.

Public prayer for the poor and the sick is a formality that never rises above the ears of the hearers. It is the earnesiness of prayer, whether expressed or not, that reaches an Intelligence that can and will respond. Prayer reaches out to the higher powers for assistance, as the child asks of its mother, and gets a response. Whatever you do with earnestness is prayer. The aspiration of the soul goes up and brings back the blessing, like the mist that rises and comes again in the shower to refresh the earth. Become as little childen; the work. I think that can receive, for his mind is the opposite of that of the child. In fact, the critic may spoil the best sentence ever composed. The critic is testing everything by touching it with his acids, and is more apt to deface by than to learn from the result. The

Berkeley Hall Meetings.

On Sunday last, Nov. 23d, the meetings at Berkeley Hall were fully as interesting and instructive as on previous occasions; the music was again very fine, and W. J. Colville's inspirational discourses and poems peculiarly forcible and cloquent. The lecture in the morning was on "The Perfect Way; or, The Finding of Christ." At the special request of many, iriends it was reported verbatim and will soon appear, in the Banner. The speaker said that the perfect did not signify to be almighty, for in the sense of almightiness man could never be perfect as the Father in heaven, but a flower's perfection is its perfect unfoldment as a flower, and as a flower only. To be perfect it is not expected to be anything other than a perfect flower, nor to have any perfection but that peculiar to its own species when fully unfolded. So with human life, each human spirit is to aim at perfection in the sense of perfect purity of intention, and perfection in execution to the utmost limit of the individual's power and opportunity. If God with infulte ability is infinitely perfect, man is perfect likewise, if with finite ability he is as perfect as his abilities and opportunities permit. After discoursing about an hour upon the finding of Christ, the expression of divine life and truth within, not outside of man himself, the orator closed by urging upon all the importance of never allowing an opportunity for usefulness to slip through that disastrous habit of procrastination which ruins so many lives. To do the duty of the hour, to take the one forward step which conscience urges must be taken now, is to tread in the perfect life. The poem was a fine one on "The Perfect Life" and "Destiny."

In the afternoon a powerful lecture on "The True Idea of Education" was delivered through the organism of Mr. Colville, presumably by spirit Henry A. Gardner, though the name was not given. The lecture abounded with practical advice and telling illustration, and was fully appreciated by all thinkers in the audience. The poem which ended the services was on "The Teachers and the Teaching of the Future," and was a seautiful exposition of the power of previous occasions; the music was again very fine and W. J. Colville's inspirational discourses and

The spacious parlors of 30 Worcester Square are now thrown open to the public as the South End Spiritual Many friends in the Highland District, as well as in the city proper, have expressed a desire that the gatherings held in those delightful rooms in days gone by should be resumed either there or elsewhere in the vicinity. The result is that these rooms have been leased, and appropriately fitted up to accommodate a large audience. The meetings will usually be addressed by W. J. Colville, under influence of his inspirers, as the rooms have been specialty fitted up.

be addressed by W. J. Colville, under influence of his inspirers, as the rooms have been specially fitted up to accommodate the Berkeley Hall Society with a place for the carrying on of week day work which cannot conveniently be arranged for in Berkeley Hall without involving a very great financial outlay.

As the Working Union of Progressive Spiritualists has engaged Berkeley Hall for Sunday afternoons, Mr. Colville will frequently be at liberty to speak in Worcester Square at 3 P. M., when his guides will endeavor to throw spiritual light upon the literature of the world, commonly called sacred, and answer questions on knotty points connected with spiritual life and its unfoldments.

On Mondays at 2:30 P. M., all ladies are invited to meet for benevolent work. Tea will be provided at a very small charge at 6 P. M., and during the evening Mr. Colville will hold his public weekly reception, during which vocal and instrumental music, reclitations and poems will be in order in addition to the answering by his inspirers through his organism of miscellaneous questions on interesting topics. On Wedesdays at 8 P. M., there will be musical and literary entertainments of a high order of merit, and on Fridays at 3 P. M., Mr. Colville will be inspired in the delivery of lectures and the answering of questions relative to Health and Healing. All seats are free to the public on Sundays and Mondays. On Wednesdays and Fridays there is a small charge for admission.

Special attention is called to the Wednesday evening meetings, which will be of peculiar interest to all who take delight in music, its history, and its spiritual import.

Society of the Perfect Way. Mrs. Anna Kimball occupied the rostrum at Paine

Hall last Sunday afternoon, Mr. Chainey having gone to Providence to fill an engagement. Mrs. Kimball is a comparative stranger to most of the Boston Spiritualists, but she had an attentive and sympathetic audience, who listened intently to her inspired utterances, many after the lecture going to her and expressing their great satisfaction with the thoughts expressed. She took from the audience the following subjects: "Is not Science Truth, or the True Method by Which Truth is Demonstrated?" "Morality"; "How Shail We be Able to Recognize the Predicted Messiah?" and "Theosophy," In reference to the first, she said that: Science is the expression of truth, and hence every fact is a part of science. Some people have great reverence for the discoveries of those scientists engaged in purely physical researches, but hold in contempt anything relating to the splittual side of nature. Such are not true scientists, A fact is always a legitimate part of science, whether that fact be found in the external or internal realm of nature.

In discussing the third question she said that man must become so highly developed in his spiritual nature that he will recognize the Messiah from his correspondence with the Christ-spirit within. When the soul is pure it will reflect purity without, and the image will be recognized. The coming of the Messiah to any man is the unfoldment of the divine ideal within the soul.

The last question gave tone and color to her entire to Providence to fill an engagement. Mrs. Kimball is

the soul.

The last question gave tone and color to her entire

The last question gave tone and color to her entire lecture, as she showed the relation of Theosophy to all the affairs of life. She expounded the alms and objects of that cause, and showed the means by which those ends were to be gained. Her remarks on this subject excited much interest and comment, and will undoubtedly influence many to seek further knowledge through the society now being organized.

At the close of the lecture interesting Psychometric readings were given by Mrs. Kimball and Miss Mary Jones. Mr. J. T. Lillie and Mrs. Wilson furnished excellent music.

Haverbill, Bing.

On the 16th of the present month (Bunday), Mr. R. B. Fairchild, of Stoneham, Jectured in Brittan Hall, to he Spiritualists of Bradford and Haverhill, delivering the Spiritualists of Bradford and Haverhill. delivering two very stirring addresses; particularly so was it the case; in the evening, his ambject; being "Sense and Soul."

Those wishing a first class lecturer can do no better than to secure his services.

Will JACK, M. D.

The leading hotel-keeper in Central Mexico is named Jesus Christ Gonzal.

POLITICS AND POWDER.

What it Costs to Run a Campaign Opinion of a Fireworks Maker.

(Rochester, N. Y., Democrat.)
"Five million dollars!"

"Yes, sir, five million dollars, of which two millions are spent for fireworks and three millions for uniforms, etc., every presidential cam-

Thus said Mr. James Palmer, the Rochester

Thus said Mr. James Palmer, the Rochester fireworks maker, to our reporter's inquiry.

"The average spent in off years for fireworks is over one million dollars."

"Do we import the bulk of our fireworks?"

"No, sir, we import nothing but fireorackers. We make the rest in this country. There are only ten fireworks establishments in America."

Upon invitation of Superintendent Frederick Fitz Fichner, the reporter inspected the Palmer establishment, not without some fear and trembling at first. When the superintendent said he had been blown up twice, the reporter furtively asked:

"Is not this business a little risky?"

"Yes, I suppose it would be so considered by outsiders, but I have encountered greater dangers than any I find here and don't feel concerned."

cerned."
"I don't quite catch your meaning?"
"Well, I have been in this business many years, and the constant though unconscious nervous strain has caused greater suffering than the explosions I have 'taken!' Many a day I would be very dizzy, and everything would get dark. At other times I could scarcely breathe from choking sensations. Then my appetite left me and I grew thin, weak and lifeless. I was drowsy by day and wakeful by night. My side pained me, my back ached, my limbs burned; I bloated fearfully and one leg got paralyzed. For ten months I suffered desperately, and two prominent physicians gave cerned."

got paralyzed. For ten months I suffered desperately, and two prominent physicians gave me up for a dead man, sure."

"You do n't look it now."

"No, that's so; but it was a fact, just the same. When I found out my trouble, I at once resorted to Warner's Safe Cure, and a dozen bottles put me in possession of the best health I ever expected to enjoy, and I was pronounced incurably sick with Bright's Disease. It is the most wonderful medicine in the world."

"Indeed. You are a fortunate man. Is there any falling off in the fireworks business this

any falling off in the fireworks business this year?" year?"
"Not at all. On the contrary, it grows more popular every year, and this year we have done an extraordinary business. The American people are getting quite as fond of display as the mercurial Frenchman, and they manifest it by rockets and volcanoes, political banners, campaign uniforms, etc. I reckon that \$10,000,000 won't cover the incidental political expenses of a presidential campaign."

Spiritualism in Boston.

There is considerable of it here—perhaps more than anywhere else. Its meetings are numerous, also its lecturers, books and papers, and apparently it is gaining or becoming more diffused, though it does not have as large public meetings as formerly. But of late it appears to have taken a new start in this city, and is making a great show in the erection of its new Spiritual Temple in the vicinity of the Paine Memorial. It is an elegant and magnificent edifice, great

ing agreat now in the erection of its new Spiritual Temple in the vicinity of the Paine Memorial. It is an elegant and magnificent edifice, great in size and grand in appearance, an ornament of the city, making more of a display than even a Christian church, and costing the round sum of \$250,000, showing, as it were, that Spiritualists lay up their treasures on earth as well as "over there."

If we are not mistaken, Theodore Parker predicted that Spiritualism would eventually become the prevailing religion in this country. A doubtful prophecy, perhaps; though, if it shou'd be fulfilled, Spiritualism, if it does not crystallize into a sect, may prove to be a much better religion than Christianity has been or is now. It is more liberal, is not a sect, has no creed, does not persecute, and assumes to be a philosophy founded in nature and science. If so, it must be Materialism (under a wrong name), and in "the fullness of time" it will be thus acknowledged.—Boston Investigator.

The Salamanca Convention.

To the Editor of the Banner of Light: All who attended the Salamanca Freethinkers' Con vention pronounced it one of the best they ever attend ed. And I am resolved that the one to be held the first week in December shall be as good, if not superior, And I desire through your columns to request all the Freethinkers of Western New York and Northwestern Pennsylvania to aid me in making the coming Con-

Freetbinkers of Western New York and Northwestern Pennsylvania to aid mein making the coming Convention a great success.

There is no town of its size in the State that has the railroad facilities that Salamanca has. Some seven lines of railroad enter this town from various directions, and all will grant reduced rates of fare.

The same fine choir of singers that furnished the excellent music at the Cassadaga Convention have been engaged for the Salamanca gathering. Good board can be obtained here for one dollar per day. A committee of our leading citizens have agreed to finely decorate the Opera House for the occasion.

The season tickets will be but fity cents, and all of the speakers have agreed to take the proceeds, after paying the other expenses, so that there will be no collections taken up and no money called for.

The speakers engaged are Judge R. S. McCormick, Charles Watts, J. H. Burnham, Geo. W. Taylor, Samuel P. Putnam and W. S. Bell. Geo. W

Brockton, Mass.

Sunday evening, Nov. 23d, our Society was addressed by Dr. H. P. Fairfield. His subject, "Spiritualism; Is it in Accordance with Human Reason, Nature and Revelation?" was finely treated, and was highly appreciated by the audience. The poem delivered by him at the close was alone worth coming a long distance to hear.

Our Society has leased Cunningham Hall, and will

occupy it next Sunday for the first time. It being easy of access we are in hopes to draw larger audiences and be better able to advance the cause of Spiritual

Why should people employ a minister to tell them what they ought to do and what they should abstain from doing, when they know all about it, ever so much better than he can tell them?—Boston Transcript.

GENTLEMEN will find a great variety of slippers-some elegant styles-at Moseley's, 469 Washington street.

Spiritualist Meetings in New York. The First Society of Spiritualists holds its meet-ngs every Sunday in Republican Hall, 55 West 33d street, dorning service 11 o'clock; evening, 7:45, Beatsfree, Pub-lo cordially invited.

Arcanum Hall, 57 West 25th street, comer 6th Avenue. The People's Spiritual Meeting fremoved from Frobleher Hall) every Sunday at 2% and 7% P. M. Frank W. Jones, Conductor.

The Lucdies' Aid Society meets every Wednesday afternoon at 3 o'clock, at 128 West 43d street.

Spiritualist Meetings in Brooklyn.

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