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The Spiritual Reformer.

Common Sense in Religion.

An Inspirational Discourse by MRS. E. L. WATSON. Delivered in Metropolitan Temple, San Francisco, 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 prophecies 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 mind.

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 ceremonial of existing religions, 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, 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 unveiled; 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 performed on the part of the mind.

How is it with the so-called revealed religions? Not one-third of the human race accepts 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 interpretation of priests, scribes, and of no scripture 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 absurdities it embodies; the larger draft it makes upon mere faith and credulity, the more reverence men have seemed to bestow upon it. These so-called revealed religions not only have been no revelation of spiritual truths which might not otherwise be made known to men, but they have stood in the way of revelations that were intended for all mankind, and have been voiced by nature herself.

We believe in a revealed religion, and an infallible rule by which men may arrive at truth. We believe in an Universal Presence, which may make itself felt. Revealed truth is not hidden in one corner of the earth, nor contained in one or several books, and not subject to the caprice of one or any number of men. The only infallible revelation of which we have any knowledge is that contained in the works of nature. The only infallible record is that made by the action of immutable law, and the only God deserving man's veneration, the offerer of a better life, is the presence of a pure spirit.

is that Universal Spirit, manifest in the works of nature, the revelation of whose will depends upon no human mouthpiece nor human invention, whose works cannot be destroyed, and to whose laws all life is subject forevermore.

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. 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 cling 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 eyes 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.

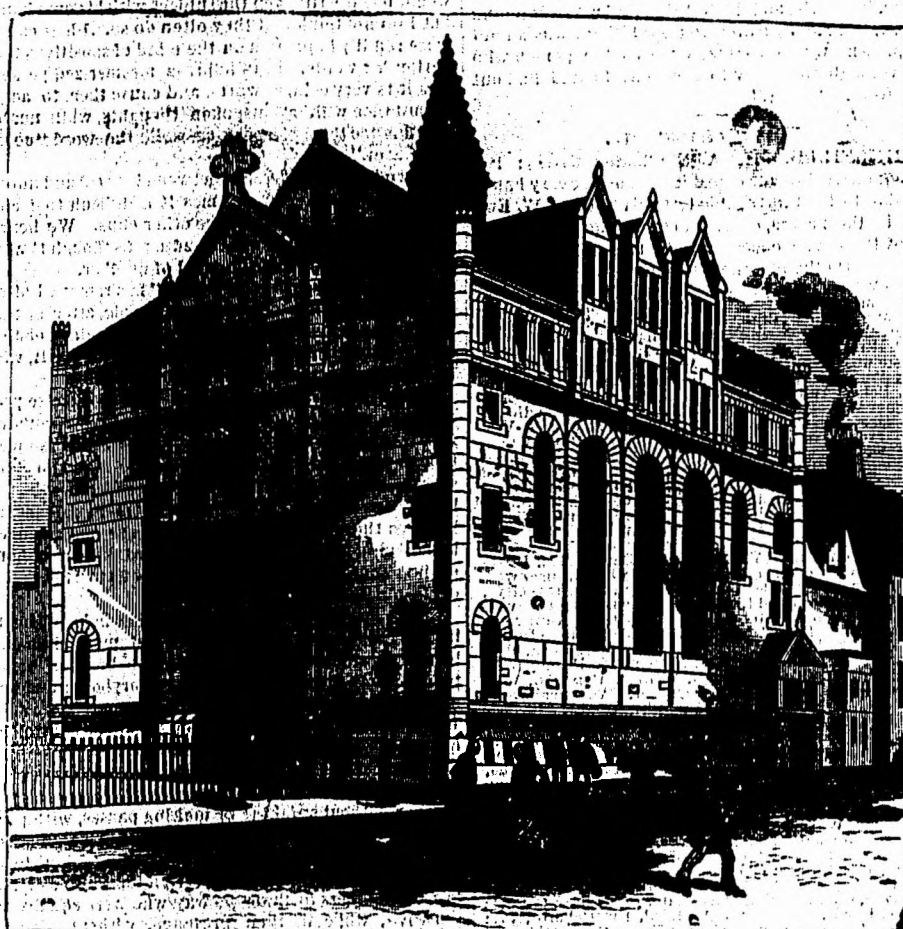
Now, compare the mysteries of the old faiths, with the clear, sweet and pure revelations which science has made to the human mind. In the last quarter of a century, in the last fifty years. Compare that state of the mind, for instance, that dwells perpetually upon the putrefaction hanging upon the cross 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 plan of salvation by which innocence bears the burden that belongs to the guilty, with that which beholds the law of justice universal in its action, unerring in its expression.

Do you not see that where you have ignorant fear that some light would destroy reverence, that if the old ideas were 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 principle 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 heart.

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 imbecile a religion is that stands upon a 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?

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 religions 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 science; 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 miracles. You dismiss this opaque body between yourself and God, and the light of his truth flows in without the obstruction of an intermediate form, without the refracting caused by an impure medium standing between you and the source of truth. Revealed religion, dismisses the animal man, and in every sense excludes nature from the department of man's life. Do you not see in the history of these revealed religions their hold upon men's minds, how true it is that they fear their weakness, and they fear the progress of truth? That the



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(SEE FOURTH PAGE.)

introduction of new ideas, of new discoveries 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 world.

Bring common sense to bear upon these religions, 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 fair play in the examination of every other subject; but the moment that you take up this book, which claims to be a revealed word, instead 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 woven 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 mistake. No man controls the elements in this respect; there is no danger of any accident by which this revelation from God shall be lost to the human mind. Behold, the stars shine on steadily, the rays of the sun descend in everlasting benedictions, the harmonies outpour, the page unrolls, and the elements of the light, the more beautiful the system of nature is, the deeper and more universal the investigation, the farther does nature lead us, the more abundant do we become.

Compare the mind of the monk sitting in his cell, shut up in a religious tomb, severed from 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, beholding the panoramas 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 life.

Let us no longer call that a revelation which is a perpetual mystery and source of bitter controversy. Let us not call that a revelation which is wrapped up in absurdities, steeped in cruelties, and reeking with human sacrifices, but rather, that which comes home to the human consciousness 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 each consciousness, a conviction from which we cannot break away, since it is made, the chain and form of principles that never perish.

Let us be as free in our examination of claims of a religious character as we are of claims of a scientific nature. Let us examine with great care all pretences of a revelation; and let us as Spiritualists, so far as possible, get away with

all mystery, all mantles of darkness and witch-like incantations, 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 spiritual 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 revelations 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 adamant 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 the money; she expended it. And as she put as much thought in her expenditure as he put in his earning, each dollar was doubled in the expenditure. 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 were a museum or an art gallery; and from every visit she brought away some thought which came out of the alchemy 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 copied in her own home or on her own grounds 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 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 woman of the world could longer 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 piazza in summer, gathered around the open fire in winter, knew 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 minister.

But her heart was like the old Jewish temple—strangers 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 commingled in her the inclusiveness and the exclusiveness of love, its hospitality, and its reserve. Ah, blessed home-builder! 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 her blessed; her husband also, and he praiseth her.

Unlike most other great rivers, the Congo has no delta. It discharges into the sea by a single unbroken estuary seven and a half miles across, in which a sounding line of 200 fathoms does not everywhere touch bottom, and a current of five to seven knots an hour. This enormous volume exceeds that of every other known stream except the Amazon. 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.

The Mass. Historical Society says that the Declaration of Independence was not signed on the Fourth of July, as generally understood to have been the case.

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 15. The Necessity for a Good Memory; 16. The Garden of  
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 22. The Golden Calf; 23. The Tables of the Law; 24. The  
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**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 Lyceum 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 séance in Washington, D. C., on Sunday, 16th inst., was a marked feature at the capital. The attendance at the Masonic 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 audience 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 preached 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 séance. 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, 1883, 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 Clyde, O., speaks in highest terms of praise concerning a discourse on "Our World, 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—re-marking "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 FREETHINKER'S** MAGAZINE comes to us greatly improved in contents. "The Coming Religious Demands," by Samuel P. Putnam, and "Spiritualism," by W. F. McCormick, are especially noteworthy. In the latter the writer says, "I make no attempt to prove Spiritualism to be true; I assume that it is true." All scientists 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, N. Y.

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 Rev. 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 crown 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 "mansions," to six feet of earth, even if covered with "daisies," seems anything but desirable, and the inconsistency of presuming such an event possible leads to the criticism.

**Frank T. Ripley**, who is now in Skowhegan, Me., is desirous of making engagements to lecture and give tests in the States of Vermont and New Hampshire. 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 above-named States to secure his services. His mediumship is undoubted.

The annual report of Hon. George B. Loring, Commissioner of the Department of Agriculture, presents a mass 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.

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

Dr. C. C. Deane has removed from No. 30 to 77 Westchester Square, Boston.

There is a rumor that "certain" people, to be found in the city, are constantly in the habit of bewitching and cursing others. They are said to have bewitched the horses of their enemies, and to have caused the death of their enemies' children.

## 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, Rose of Love?"  
The Rose said to the Tomb:  
"What dost thou with those whose doom  
Is thy yawning gulf each hour?"  
The Rose said: "Sombre Grave,  
Heaven's tears transmuting, 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 announced, 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 disbelief.

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, the bodies in most cases being those of foreigners.

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 accession, 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 talking of God and taking part. Your knowledge and habits of thought must be very circumstantial 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!  
We greet the power of mind.

The Russians are very fond of promenading through their suites of apartments, and ample space is left for this purpose. The winter being so long, every conceivable 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, hyacinths and camellias in full bloom, while winter is still raging outside), the constant warm temperature indoor being favorable to their cultivation.

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

The greatest whispering gallery in the world is that of the Grand Cañon, Colorado River. A train of cars crossing the bridge at the Needles can be plainly heard, on a quiet day, at Cottonwood Island, a distance of eighty-four miles. The life 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: "Unhappy lies the head that wears the crown, and he who attempts to sit upon the mountain throne of the Montezumas will find that the volcano of Popocatepetl 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 butterflies, no bees,  
No fruits, no flowers, no leaves, no birds,  
November!

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

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 suitable 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 picturesqueness is second to none. Its name we learn is as follows: "Chargogagagagmangachagagagagagmang, meaning 'The boundary fishing-place.'" It is 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 legend on the wall which read: "Positively no credit," and look pleasant."—*New 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, mam, 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 ceased.

**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 silken 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. Nussbaum recommends a few drops of oil of cloves to be dropped in the towel or apparatus used for the administration of chloroform in cases where the chloroform is disagreeable.

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

**MODERN IMPROVEMENTS.**  
The scene has changed by Galilee,  
And altered is old Palestine;  
Jerusalem are long will be  
A little station where you dine,  
And how the multitude that feed  
Upon the sermon on the Mount,  
Would fain be seated at the feast  
The Associated Press account.

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 American citizen.

The cost of keeping a train of cars is said to be from sixty to forty cents. When the train is stopped by another train these prices become somewhat inflated.

A medical-minded Brooklyn clergyman, who has been recently long enough to declare, as he rubbed his blinking eyes, "The eternal glory of heaven would be incomplete without a background of infernal world to set it in relief."

The first woman ever admitted to membership in the Massachusetts State Medical Society was Dr. Emma M. Clark.  
"Who made you?" said the Mayor of Birmingham, Ala., to a nine-year-old girl, a witness before his court.  
"God," was the reply. "What did he make you?"  
"Sawdust," said the little one emphatically. "She was allowed to testify."

## "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 other—

"Come like shadows, so depart,"  
Scratches 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 WETHEREDRE.

## 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 Norwicht, Ct., Dec. 7th and 14th; in Haverhill, Dec. 21st and 28th, and returns to Worcester for the four Sundays of January. He is also engaged for January, but will remain in New England till spring.

Mrs. S. L. Meersack, who speaks in semi-trance condition, announces that she will, during the winter of '84-5, make engagements to lecture in Illinois, Wisconsin or Michigan, if desired. Address her at No. 612 West Madison street, Chicago.

Dr. L. K. Conley is located at Harrison Avenue, Boston, and solicits calls to lecture, hold séances 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 medical 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 Ohio and Michigan this month. He is to lecture in Toledo, Ohio, on the 1st and 2nd, and in Detroit, Mich., on the 3rd and 4th. He is also engaged for 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.

**Prof. Buchanan's Lecture.**  
Last Sunday evening, at Berkeley Hall, was considered the most brilliant of the series by its audience, whose profound attention and frequent applause manifested their appreciation. It was upon a new view of Divine Love as the law of life. He showed by a critical review how far the command of Jesus was practically possible, or impracticable to earthly humanity; how entirely it had been trampled on by national churches, and how universally it had been ignored. He portrayed the terrible contrast between the creeds and deeds of Christendom, which gives to education only about six per cent. of the amount it gives to international homicide, and every year pays eighteen hundred millions of dollars for the destruction of human life. He showed the law of life as a new light by showing the nature of the life into which it leads and its operation on the human constitution as an elevating power, sustaining against and conquering disease, while it demonstrates its presence by the love that it wins, the perfect harmony in society, and the success in the highest sense which it gives to its disciples. The concluding lecture of the course, next Sunday evening, will be upon "The Scientific Basis of Religion."

"S. P. N." Brantree. All the spiritual papers that we know of, with one exception, are friendly to the National Liberal League, and this fact proves that the Spiritualists, as a class, are a liberal-minded people. The exception is a Western journal—an obscure, slangy paper of limited circulation, and of little or no influence among the higher and better informed believers of the spirit world. It is a pity that we should 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 Investigator.*

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