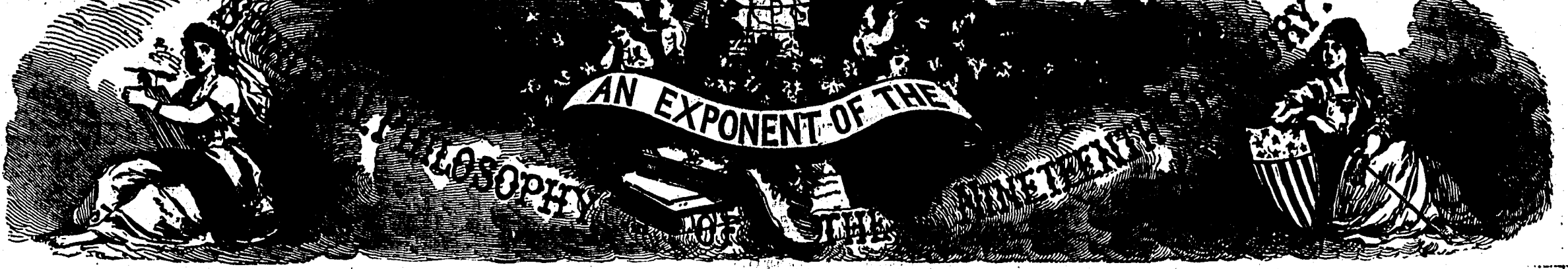


BANNER OF LIGHT.



VOL. LVI.

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The Spiritual Rostrum.

The Spiritual Vineyard and the Laborers Therein.

A Discourse delivered through the Mediumship of
W. J. COLVILLE,
In Berkeley Hall, Boston, on the Occasion of the
Re-opening Service, Sunday Morning,
Oct. 5th, 1884.

[Reported for the Banner of Light.]

It is with feelings too deep for utterance we greet our friends this morning. After an absence of fifteen or sixteen months from this city and country, you have gathered to welcome back into your midst one who in times past you have always treated with the utmost kindness and consideration, and to whose inspired utterances you have always paid the closest and most sympathetic attention. Friends who are united in spiritual bonds can never realize anything of that bitterness and hopelessness of separation which falls so heavily and darkly across the pathway of such as have no means of recognizing friends and appreciating their nearness other than such as are purely physical. Therefore, to-day we do not come before you again after a material absence of a year and a quarter as though we had enjoyed no communion with each other since June, 1883, when we bade you farewell for a while, and told you the time might soon or late arrive, as the higher powers dictated and as your needs demanded, when it would again be our privilege and joy to address you as in the days gone by.

When, in November, 1878, we first began our ministrations in this city, and when, in September, 1879, we first spoke in this hall, the gatherings of friends were indeed large and pleasant, and we shall ever treasure in our inmost hearts the memory of your sympathy and esteem. To-day we meet together on a somewhat different occasion to either of those pleasant ones in the past. Then we were, comparatively speaking, strangers to you, and you had not become thoroughly acquainted with our principles and work. To-day we meet as friends who have labored together for several years; we have in many instances been necessary to each other in the conflict of life, and our union, as our friendship, has become the sturdy plant, while it was then but the young and tender sapling, full of promise and of vigor, but yet undeveloped, and as yet untested and untried by the storms of winter and the heats of summer.

Spiritual success can never be correctly measured by any signs of an external character. Spiritual truth is like unto the leaven which is hid in three measures of meal until the whole is leavened—it is like the seed which, buried deeply in the ground, must germinate and thrive in occult ways before the blade of grass or promise of flower and fruitage can appear. There may be much active work when the seed is being sown; there may be no sign whatever of activity or growth while the seed is in process of germination in the bosom of the dark and silent earth; but where the eye of man fails to detect vitality or progress, there oftentimes nature is striving with intense earnestness to bring to perfection the germs of life which seemingly sleep and die in her veiled mysterious bosom. But do they die? Never, except in seeming; the outer casing must be broken, the shell must be removed; the covering of the germ must perish, but not the germ itself. By the death of the encasing shrine the life is liberated, and only through such release can it unfold itself from within, gather a form around its centre, and appear in due time above the ground clothed upon with a brighter, stronger body than that which seemed death, in reality transformation and release, took form.

When in that celebrated letter of Paul to the Corinthians, he says the seed must die to bring forth fruit, he draws a simile of the progress of the spirit from the transformations of material grain. "The spirit seems to die when robbed of its external shrine, your beloved ones seem to leave you when the breath leaves the body, and the funeral procession escorts the decaying tenement of dust to its resting place: in churchyard or in cemetery. But the poet speaks of fact and not of fancy when in his magnificent

and soulful lay he sings in memory of friends departed, "There is no death, what seems so is transition." As no soul can die, as no life can perish, so no thought, no work, can ever come to naught. If any, judging at any time by purely superficial signs, imagine they behold evidences of declension or decadence in spiritual work because of a change in the outward aspect of affairs, they see not clearly as the angels see, or they would shout for joy and sing for gladness of heart over the victories of truth, instead of bemoaning its losses and defeats.

Since our return to America and to Boston, we have been eagerly questioned concerning the progress of spiritual work beyond the sea, and while we shall not anticipate our evening lecture by entering into details this morning, we cannot refrain from touching briefly upon a few of the most salient points of interest which struck us in the course of our career abroad, as we know you are all anxious to hear something of the favorable report we are able to make of the successful character of our own immediate work, and of the great awakening of liberal thought and feeling in the United Kingdom and on the continent of Europe, which causes the public to give cordial welcome to any who come freighted with messages from the spirit-world to humanity. To us the present moment is one of unprecedented interest. The present critical aspect of affairs all over the world is plainly indicative of the nearness of some great and important change in the spiritual as well as in the social condition of mankind. Never was there a time in the annals of modern history when there was so much seeming discord, and yet so deep-seated a harmony among the various races and classes of mankind, as now; for free thought and free speech, never possible hitherto as to-day, must of necessity lead to controversies and differences of opinion hitherto undreamed of. The mind of man, just redeemed from the thralldom of ancient bondage, naturally inquires into the why and wherefore of all things; and this free inquiry develops that positive and assertive individualism which so many persons pit against communism and cooperation as though the two were eternally antagonistic, whereas while unity and uniformity will never be synonymous or necessary to each other, the time is now fast approaching when every individual will learn to regard himself not as a solitary unit, stranded alone in the universe to occupy some position of isolated freedom, but as an essential, vital and active part of one stupendous whole, which is none other than the "grand man" spoken of by Swedenborg, or the "Christ" alluded to by Paul when speaking of the many members necessary to form the one body. He declares the comely and uncomely, the seen and the unseen, the honorable and dishonored, to be alike necessary to the perfect fulness of the stature of Christ. To the Hebrews, Moses has always appeared as a teacher especially commissioned from on high to instruct and elevate mankind. To the Christian, Jesus has always appeared as in a peculiar sense the son of God and light of men. To the Chinaman, Confucius has been the model of human existence; to the Parsee, Zoroaster; to the Hindu, Gautama Buddha; to the Mohammedan, Mahomet; and to all the minor sects and divisions of mankind the especial personages who have enlightened the original company, from which the present wider organizations have proceeded.

But while the names of chosen men and women mighty in word and deed, notable for their virtue, their mediumship or their erudition, are naturally dear to the hearts and minds of their followers or disciples, can you not trace in the liberalizing thought and action of to-day a return to that grand old foundation of religion, the rock of truth itself, which has so long been disfigured and largely hidden by the excrescences and noxious growths which have surrounded it? Can you not read between the lines of modern philosophical reasoning and scientific research, and witness how surely and yet how gradually essential truths are coming to the front, how useless verbiage is being relegated to the domain of obsolete curiosities and effete relics of a less enlightened age? Can you not see how, at the Concord School of Philosophy here in New England, at the Unitarian Conference at Saratoga, as well as at the more conservative Church Congress in England, the evidences of immortality are demanded, and modern inspiration is no longer scoffed? Can you not trace the leaven of the higher and larger truth working in Congregational Unions and Presbyterian Synods? And while the time may not have come for the nominally Orthodox bodies to cast aside their creeds, and pronounce them obsolete, while many cases of persecution for opinion's sake are still brought prominently before public notice through the daily papers here and abroad, can any one who has a discerning eye or understanding mind, even without prophetic vision, fail to behold in the attitude of the thinking world at large to-day a determination to be free to an extent to which freedom was impossible even fifty or twenty-five years ago? Our experiences across the sea have brought prominently before us the great need of a new and positive set of spiritual affirmations in place of the waning and receding dogmas of the old church organizations. In England there is as much Unitarianism and as much skepticism at Oxford and Cambridge as there ever can be at present in Harvard, noted for its advanced thought and fearless rejection of the old dogma. In France the Roman Catholic church still exists; beautiful cathedrals and churches abound, and on great occasions are thronged by worshippers and sight-seers. Where the ceremonies are very impressive and the music particularly fine a crowd will always be in attendance; but the church of Rome has

entirely lost the hold it once had upon the populace of France. The complaint arises everywhere that the people are indifferent to religion, and yet the French nation is not satisfied with agnosticism, infidelity or doubt. The French heart, warm, eager, affectionate and impetuous, longs for a religion which can satisfy the feelings while it does not offend the intellect, and there as in England the overtures of the spirits are warmly met by a very large circle of influential minds who have struggled bravely for many years to stem the tide of disbelief in all things spiritual, but whose noble endeavors have often seemed discouraging because of the inability of the popular mind to pass at once from the thralldom of superstition, the darkness of doubt and the hopelessness of denial, into the clear shining of that resplendent truth which in its native refulgence can but dazzle and blind the eyes of unaccustomed gazers upon its splendor, until such time as tempered and shadowed rays of brilliance from celestial spheres have reached them, through intermediate and lower agencies, lifting them gradually from the plane on which they now stand to the summit of those glorious hills of vision from which, directing their eyes skyward instead of downward to the dust, they can hear the intense refulgence of the spiritual beam, and shrink no more from its all-perfect radiance than the eagle with royal eyes turned upward shrinks from the surpassing glory of the orb of day in its meridian strength.

Liberalism does not consist, as is often supposed, in what is vulgarly called radicalism, though radicalism itself is truly liberal and at the same time essentially conservative. A radical is one who goes to the root of the matter, and, discovering foundations, reveals them and endeavors to build wisely upon rock, avoiding the sand upon which so many rear their houses thoughtlessly and in the dark. Our iconoclast friends, as a rule, are not radical as yet, but they are harbingers of radicals. They have not yet found the root, *radix*, from which the word radical is derived. Had they found it they would not need to be dying away as they are to discover it.

The work of the iconoclast is a valuable and necessary one, and far be it from us, at any time, to underrate or oppose it; but iconoclasm can never be an end, it can only be a means toward the end. Who would think his time well spent in clearing ground, uprooting tares, and plowing earth, if nothing were to be sown in the prepared and disencumbered soil? The plowman may not know much or think much about the seeds and the coming harvest, but the intelligence which directs operations and provides the plow must ever have an eye to future crops; and as it is with the material harvest, so with the spiritual: the supreme, directing powers see and govern where the eye of man cannot pierce the mystery of the future. The power which never can err works through the lightning and the storm, through the fearful desolations wrought by famine, cholera and war, as well as through the medium of hours of peace and seasons of plenty. But while it is easy enough to trace, as all the ancients did, the beauties of the world and all the joys of life to beneficent and benevolent sources, to find the hand of Eternal Goodness in sickness, pestilence and strife, is not so easy; and it will be long, no doubt, as men count length of time, before man on earth will see, as angels see in heaven, that all things are ordered by a Supreme Beneficence, and that the seemingly harsh, inexorable, unfeeling laws of nature are all expressions of an Infinite Father's love and wisdom which can know no abatement in time or in eternity.

We all allow that we have to "suffer many things and many times; we know that, try to ward off difficulties, dangers and disease as we may, there is a something which makes people call their fate or destiny, which hurries them on into the very clutches of the destroyer, and that at times when they have exhausted their utmost store of knowledge and precaution, they have doubtless many of you felt how restless are the iron bonds of fate; and yet there are not many things you can overcome to-day that you could not master in your childhood, or even this time last year? You have grown through the discipline and trial of the days that are past, even as the oak has grown by the storms of a century beating against it. Your heads may have been uncovered to the heats of summer and the snows of winter; you may have wondered why you had to suffer when you could not see the reason, or foretell the good that should spring forth because of the bitter tears you shed and the heavy griefs which pressed with almost insupportable weight upon your bruised and quivering spirits; and yet the be-reavements, the trials, the losses of your career have helped to round you out and make you so much wiser and stronger than you were. Some there may be even here who are now under the heaviest pressure of life's burden, who cannot see any light, any way of escape, any prospective good; and while they may repine but little, their hearts may be very sore to them.

It may be impossible to afford them any comfort of a substantial character by the recital of the experiences of others or by dissertations on the usefulness of trial. Their present grievous lot, and the very despair which is its sharpest sting, may be, and doubtless is, the very discipline they need to teach them the special lessons they require to learn. They may feel themselves a portion of the waste material of the universe; they may think themselves unprofitable trees, reserved only to be cut down; they may have listened, with aching hearts but hesitating minds to that utterance of despair which cloaks itself under the guise of a scientific exposition of the doctrine of the survival of the fittest, forgetting altogether that inferentially

if not plainly, material science itself teaches the immortality of every soul, because it refuses to give credence to the dogma of destruction. If it denies creation, it equally denies annihilation; if it declares that nothing was ever made, it equally asserts that nothing can ever be lost, and if in the universe somewhere eternal atoms must exist, uncreated, self-existent, immortal; if these essential states of being in its ultimate analysis have known no birth, and are essentially indestructible, then these primaries or atoms, never having been discovered by any one, constituting no part of the external universe which may be rightly called material, eluding one and all of the five bodily senses, revealed only to the intellect and soul of man by intuitive reasoning and mental research, admitted to exist though not understood by physicists or amenable to physical research, how shall he be presumptuous enough to say that each one is not an original *psyche*, an essential atom of consensual spiritual life, whose movements are regulated by an unerring and all-potent will, governing the universe from its centre or most interior state and reaching out to the circumference of being with its stupendous life? till at length science itself, declaring its inability to try the soul in the crucible, or account for the origin of life in material ways, shall bow reverently before the presence of the Deity, and in every spark of life and molecule of matter trace some expression of that eternal consciousness who, without beginning or end of life, is God, *Jehovah*, *Adonai*, he who is the life itself, who never began and never can end, the self-existent, the all-holy?

To this position the scientists and philosophers of the age are rapidly advancing. So purely personal, limited and unsatisfactory have been all definitions of God on paper, that atheism has been for a time the natural reaction from superstition and idolatry; but Theodore Parker and other truly great men and careful students of human nature, aided by long and intimate association with various types of mind, have declared that to them many avowed atheists were, after all, the best and most devout of theists; that is, that while many persons have refused to worship blindly at the shrine of any personal deity, because that deity was not as perfect as their highest conception of perfection, having cast aside traditional beliefs and ordinances, have preferred to follow the light within to the dictum of any man or synod; and by so doing have advanced nearer the true recognition of the one only true God than they could have done by stifling their convictions and bowing outwardly before a shrine which to them contained nothing save a fetish or an unreality. Every person who recognizes an obligation to the law of conscience, every one who bends before an inner light and acknowledges the inward luminary as the supreme guide and counsellor, bows before the true and only God. He might tell you he believed in no God; he might even scoff at intellectual theism and utterly deride intuition and every phase of spiritual communion, but all the while his intellect failed to perceive the spirit, the inmost springs of his nature would be building up and fruitfully all the other-wise waste and barren desert of his life.

We must never measure a person's religion or endeavor to gauge his spirituality by hearing him recite a creed, or run off a set of meaningless negations. It is the life that honors God and benefits mankind. The Eternal Spirit cannot take pleasure in sycophantic adoration; to him the praises of the lip unechoed by the heart must be but worse than mockery, and whenever a day of judgment dawns for any soul at the bar of infinite justice, where all must some day be tried, sincerity will alone admit a spirit into heaven, while insincerity alone will doom a soul to hell.

Having made use of these two popular theological terms used so constantly to designate localities in other worlds, allow us to plainly state a few of our own articles of faith in this our opening address, that you may know exactly where we really stand with reference to the great questions which now, more than ever before, are demanding a practical and final settlement at the hands of all who claim to be in any sense the spiritual teachers and guides of society. Before giving you a few of the more salient points of our belief, allow us to offer a remark on faith, for the purpose of making more lucid the affirmations which follow. Faith is a word with many meanings, one which many people are giving up because it has been misapplied; but should we give up works or practices because of their liability to misapplication, we should scarcely have left to us a single expressive word or necessary custom in any land or language. Faith unquestionably, in its highest meaning, signifies honor, probity, fidelity, and we are quite willing to concede as much as this, that faith of this highest order is the only eternally essential faith; but beside this, and practically inseparable from it, there is a secondary faith, which may rightfully be termed belief, which is necessary to the following out of the highest course of action. It may be said with truth that it is not belief but practice which is wanted; but how shall we have a sound practice without a sound theory? Is it likely that intelligent and conscientious people will follow the right unless they believe that what is right is right? Take a simple illustration; very commonplace but quite expressive of the truth we wish to convey. When you leave this hall, it may be that in order to reach some desired location it is necessary that you should travel in an easterly direction. Now supposing you believed that your course lay westward, would it not be necessary for something or for some one to convert you, turn you round or change your belief, in order to persuade you to travel to instead of from your des-

tination? If you have business at the City Hall to-morrow, and believe that it lies out toward Roxbury, you will never get there until you see your error and therefore change your course. It is exactly so with every moral fact; every question in ethics hinges upon correct or erroneous premises. There could be no false systems in the world if no one believed that right was wrong and wrong was right; therefore an enlightened theory of religion is essential to an ennobling practice, because theory leads to practice. The practice, which is the fruit, is the important consideration; grapes do not spring from thorns or figs from thistles; good trees do not bring forth evil fruit, neither do corrupt trees bring forth good fruit; by their fruits we can alone correctly judge of the goodness of their roots. We all know that good fruit is the result of a sound root, and therefore invariably conclude, when we see good results, that they have proceeded from a sound and healthy source.

It is extremely interesting to note the singular corroboration which all essential moral principles are receiving to-day at the hands of persons who place little or no reliance upon records or traditions. No man of note at the present time is more conspicuous in the scientific world than Prof. Tyndall, author of the celebrated Belfast address which created so much comment and sensation some years ago. This gentleman, one of the best and ripest specimens of the negative agnostic school of modern thought, tells a boy that it is absolutely necessary that he should keep the eighth commandment of the decalogue, saying to the youth, "You must not steal, because if you are dishonest you imperil every interest of society; the social order cannot be maintained; society cannot exist if people steal." Prof. Tyndall may not and we believe does not acknowledge any responsibility to the Creator, or the binding nature of the Sinaitic law. He would never think of saying, I believe there are ample evidences that the pentateuch is not a forgery, and that God really gave the law from Sinai's peak to Moses. Did he adopt the Orthodox rabbinical position, even though abstractly right, he would be doing far less for the cause of morality to-day than though he stood just where he stands, on the impregnable fortress of the self-evident, rectitude and essential excellence of a moral prohibition. Thou shalt not steal, because society would be destroyed were theft allowed, is a testimony to the veracity and excellence of an old command that no theologian can match, should he exhaust his profoundest arguments and bring to bear the results of his deepest learning upon the question of what constitutes morality.

Now in this age of freedom, liberty for a while may in some quarters degenerate into license; and this very lowering of the moral tone, this very forsaking the ancient standards, will lead to a return to them if they are correct, and an appreciation of them if they are true, to an extent impossible under the old régime. Steal, covet, blaspheme, curse, swear, murder, lie, if you will; go through the whole category of vices if you are so disposed; wallow in the deepest mire of impurity if nothing else will content you, and what will be the result? When you pick yourself up again and endeavor to retrace your steps, you will be a wiser, if a sadder person. You will know the truth of truth, and the rectitude of right, as you never knew it before you wandered from the father's house, or left the peaceful fold. The very sorrows of sinners, the very miseries which come upon nations and individuals alike when they transgress a law of being, display the wisdom and the love of God, transfiguring our thoughts of punishment or pain on earth and beyond the grave, till even the lurid light which streams from the cavernous depths of Dante's Inferno and Swedenborg's hell, appears to the clear-seeing spirit as the only and indispensable way whereby rebellious souls are rescued from the love of evil, and prepared eventually to enjoy those celestial realms, in which no spirit could enjoy repose until it had been rid of the desire to wander, and had learned the painful lessons which, in many instances, humiliation and distress alone can teach.

Look not, therefore, with pessimistic eyes upon the wickedness, disease and sorrow of the world, but rather see in the conflicts of to-day and in the pestilence which now is scourging Europe, as it has aforetime scourged Asia and Africa, fresh evidences of that Almighty Power which in the pessimist's plaint as well as in the optimist's hymn is paying the way for the dawning day of freedom when the three great watchwords of the French Republic, inscribed upon the portals of every public edifice throughout France: *Liberté, Egalité, Fraternité*, (Liberty, Equality, Fraternity,) shall have a meaning in the lives of all, which to-day can only be dimly outlined, as the spirit having the gift of prescience looks beyond the chaos of the hour to the blessed Sabbath of the earth, when rest from labor, pain and strife shall not only be complete, but in whose joyful calm rest shall mean naught else than freedom from distress, while work, which is inseparable from life, will be the restorer's joy, and restful will be the joyer's work.

You are invited to this hall Sunday after Sunday, and week-day after week-day, as occasion may demand, not to accept as final any statement you may hear made upon this platform. Those who occupy the lecturer's desk will never seek to influence your thought or bias your judgment, as though they formed part of an authoritative council whose province it is to legislate for others' consciences. Some there are who feel to-day as they have felt in the past, that they get good by coming here. The varied exercises in which they take a part are to them means of spiritual development

THE VACCINATION INQUIRY contains its usual number and variety of able articles in advocacy of the repeal of compulsory vaccination laws, and (sets forth) the daily experience in proof that blood-poisoning, called by whomever, name it may be, is an evil, and what is done against its will of the subject, a crime. Dr. Allen, Louisville, and Dr. ...

Pearls.

And quoted odes, and jewels five words long,
That, on the stretched fore-finger of all time,
Sparkle forever.

Oh! friends,
The days are short, the way before us long.
—(Longfellow.)

Amotions clarify the soul.—Quarles.

If any ask me what would satisfy
To make life easy, thus I would reply:
As much as keeps out hunger, thirst and cold.
—(Dryden.)

When God makes the world too hot for his people to
hold, they will let it go.—William S. Powell.

We seek in prayers and penances
To do the martyr's part,
Remembering not the promises
Are to the pure in heart. —(Alice Cary.)

All the clouds are angel faces, and their voices speak
harmoniously of the everlasting.—Lydia Maria Child.

Oh! Faith, if thou art strong, thine opposite
Is mighty also; and the dull fool's sneer
Hath oftentimes shot chill palsy through the arm
Just lifted to achieve its crowning deed,
And made the firm-based heart, that would have
quailed
The rack or fagot, shudder like a leaf
Wrinkled with frost and loose upon its stem.
—(Louvell.)

Every spirit makes its house, and we can give a
shrewd guess from the house to the inhabitant.—Emerson.

Banner Correspondence.

Pennsylvania.

PITTSBURGH.—J. H. McElroy informs us that
Washington, Pa., has been the scene of great accessions
to the ranks of believers in Spiritualism, and the state
of affairs has been so marked that a reporter of the
Times (Pittsburgh) undertook to ascertain some of the
facts in relation to it, the result of his inquiries being
given in the Times of Oct. 13th. From what the
reporter says, it appears that Spiritualism is rapidly de-
populating the churches. A Methodist minister of
that place told the reporter that he viewed with great
alarm the threatened disintegration of churches
founded by the sturdy Scotch-Irish fathers of many
years ago. He said men and women who were in
youth consecrated upon the altars of the Presbyterian,
Episcopalian and Methodist churches, are deserting the
old faith, captivated by what he termed "the pro-
tections and wonders of spiritualistic mediums."

The clergyman, who, by the way, is an old resident of
Washington, further said that many of the most intelli-
gent and influential persons are Spiritualists, men-
tioning Mr. A. B. Caldwell, one of the wealthiest men
in Washington, and occupying the finest residence,
Boyd Crumrine, Esq., a well-known attorney, Mr. Samuel
Hazel, a banker, Mr. J. Lockhart and Mr. John
A. Willis. Mr. Willis, a son-in-law of the late Dr. Le-
moine, some time ago read a paper on Spiritualism in
a society of ministers and others known as "The
Fortnightly" of Washington, Pa. "He is said to have
taken very heterodox views and made quite an elaborate
presentation of them."

In the report of the Times several instances are
given of individuals who have attended spirit-sessions
totally ignorant of the subject, and have left them
firmly convinced that there was more of truth in it
than the press and the pulpit are disposed to admit;
and these were determined to further investigate, and
by telling their friends what they had seen and heard,
induce them to do so.

Arkansas.

HOT SPRINGS.—Mrs. Jennie A. Smith writes,
Oct. 11th: "Hot Springs has just been favored with a
visit from that noble worker, Mr. G. W. Kates, editor
of *Light for Thinkers*, of Atlanta, Ga., and the fine
test medium, Mrs. E. S. Silverston. Mr. Kates deliv-
ered two lectures here, which were well received and
highly complimented as profound and masterly efforts
by the intelligent thinkers present. Mrs. Silverston
followed him with psychometric readings that were
simply wonderful to the audience, and will form sub-
ject for conversation for many days to come."

They have both made a deep and favorable im-
pression here, the effects of which we think will be lasting.
Spiritualism is so generally misunderstood in this part
of the country that this visit of Bro. Kates and Sister
Silverston is a matter for rejoicing among the follow-
ers of the cause, as a means of presenting it in its true
light before a people who can be reached in no other
way.

We feel that these pioneer laborers for the cause of
truth are doing a grand and noble work for humanity,
the magnitude of which cannot be readily estimated,
and a fervent "God-speed" from friends here follows
them on their way. It is a matter of general regret
that previous engagements precluded a longer stay
here, as we feel Hot Springs is a field rich in possi-
bilities to a good test medium and faithful worker; and
the hope is expressed that we may have another visit
sometime in the near future from the same good
friends, or others as earnest and true to the cause as
Bro. Kates and Sister Silverston."

New York.

SARATOGA SPRINGS.—A correspondent writes:
"That your readers may form some estimate of the
ease, rapidity and general correctness with which Dr.
Mills clairvoyantly sees and describes, before a pro-
miscuous audience, individual spirits, I would state
that on a recent evening, at the close of a lecture by
Mrs. Morse-Baker, among others were Benjamin, a
friend of the lecturer; Edwin Forrest, the tragedian,
who stood by the side of President Horn, the latter
having had business associations with him; Caroline
J. Jewett; J. B. Fonda; two men giving the names of
Smith and Jenner, recognized as father-in-law and
son-in-law; the Allen family, comprising five persons,
including Alonzo Allen, who died a short time since.
Two weeks before the same persons, with the excep-
tion of Alonzo, then alive, came, and Alonzo's brother
having been out of town on that day. The brother re-
marked on Sunday night that he had brought Alonzo
with him. One spirit sent this message to an attend-
ant, 'Father, I shall soon be so I can give you some
good points.' Martha and Lotta, friends of Mrs. Pi-
per, came together. The Smith family, comprising
Walter, Samuel, Robert and Mrs. Thomas, were recog-
nized. Thomas Carpenter, a Corinth blacksmith;
Henry Barton; two brothers of George B. Burrows;
Dr. Colby, and the father and mother of C. S. Bates;
three spirits, two giving the name of Waterbury, and
the other of Van Dorn; Mrs. Judge Marvin and Car-
rie Ellsworth."

Oregon.

CLACKAMAS.—Marvin Phillips writes concerning
a grove meeting held Sept. 25th at New Era: "Dr.
Benjamin and lady held a dark séance with fair suc-
cess. A bell was rung, and musical instruments, four
at a time, were played upon over the heads of the cir-
cle. On Saturday, after an invocation, a lecture was
given by Bro. Colby, of Florida, who happened along
just in time to be of great service to the meeting. On
Sunday he spoke twice, in the forenoon answering
questions on various subjects, in the afternoon lectur-
ing on psychology. We had the best of inspirational
music by Mrs. Lily Hunter, of Portland. The meet-
ing lasted four days, and was a success."

Georgia.

GAINESVILLE.—A correspondent furnishes us
with an account of a "medium" incident connected
with the sickness and decease of Mr. A. V. Smith last
August. It appears that Mr. Smith's family had an
old time clock, made entirely of wood, that kept good

time with its soft and muffled chiming for twenty-five
years up to about six years ago, when it stopped, and no
amount of fixing could induce its pendulum to resume
work. It was thought to have passed its day of use-
fulness, and was set by, to be handed down to poster-
ity as an heirloom, and a more elaborate timepiece took
its place. Time went by; the dust of years accumu-
lated on the face and wheels of the old clock, and it
stood as it had for six years, as dumb as on the day it
mysteriously stopped.

Several months ago Mr. Smith was taken ill, and
was confined to his bed with a fatal disease. About
the middle of August, at midnight, the family were
dumfounded upon hearing the long-forgotten clock
peal forth the hour of 12. The clock did not tick, but
stood as before. Precisely twelve days afterward, and
on the twelfth hour of that day, Mr. Smith died.

Vermont.

CANAAN.—Geo. W. Hartshorn writes under a re-
cent date, declaring that his experiences while at Lake
Pleasant Camp at the materializing séances of Mrs.
Sawyer, the Eddys and Mrs. Stoddard-Gray, were
very convincing. He also had satisfactory messages
written for him by spirit-friends at Mrs. Gray's (his
wife being one among the writers thereof) and Mrs.
Carrie E. S. Twining's.

Miss Rosamond Dale Owen and Her Ancestry.

Alluding to the appearance in Glasgow as a
public lecturer of Miss Rosamond Dale Owen,
a writer (James Robertson) in the *Medium and Daybreak*
says that in her great grandfather—
"douce, honest David Dale"—Glasgow never
had a worthier citizen, a man of mark in every
way; a commercial genius, yet, withal, a most
devout man. It is said the villagers of New
Lanark, down to the days of his grandson, Rob-
ert Dale Owen, were wont to speak of "guide
David Dale" as the best man the sun ever
shone upon. He died in 1806, his death being
mourned as a public calamity, every shop in
Glasgow being closed on the occasion.

Robert Owen, however, is most likely to be
the name, remarks this writer, which will live
longest in the memory of the people. As yet
he has not gathered his true fame; his quality
being of too rare and high a type to gain rapid
recognition. "This brave, heroic soul spent
himself in the service of humanity. He sought
to make some nook of God's creation a little
better, more fruitful, more worthy of God; to
make some human hearts a little wiser, hap-
pier, more manful, more blessed! What to him
seemed truth he followed at all hazards. The
world's scorn he felt, yet did not get discour-
aged. He had an eye to see that beyond and
behind all there were possibilities in human
nature which failed to get expression through
the ill conditions that hemmed him in."

The first above mentioned was a strict Presby-
terian, and that term in Scotland designated a
rigid follower of the most rigid of religious
creeds. Robert Owen passed to the other ex-
treme in belief, and was notably a freethinker,
though it is pleasant for Spiritualists to know
that, after all his tolls and wanderings, light
came to him in spiritual things. In those last
years of his life he was taught the source of
much of his inspiration for a purified humanity.

The father of Rosamond, Robert Dale Owen,
needs no introduction to our readers, for he is
known by them as having contributed to the
literature of Spiritualism some of its most val-
uable volumes. "Footfalls on the Boundaries of
Another World" has riveted the attention of
thousands, and gained, as Mr. Robertson says,
toleration for our subject from minds who
would otherwise have treated it with scorn.
Clear and searching, every weak point cleared
up, and the facts presented in the most master-
ly light, "The Debatable Land" is the most
useful book we have for crowds of thinkers, and
its circulation has helped much the progress of
our cause.

Miss Owen gave two lectures in Glasgow to
highly intelligent and appreciative audiences.
Very appropriately she chose for the subject
of the first, "Robert Owen, and His Experi-
ences at New Harmony." That of the second
was, "Man's Spiritual Possibilities," of which
the *Pfaffshire Advertiser* said: "The lecturer
entered upon her subject in a clear, argumen-
tative strain, which kept her hearers riveted in
close attention till the close." Her efforts have
been, wherever she has spoken, creditable to
herself as an advocate of a liberal and progress-
ive religion, and to those of her ancestry who
have preceded her as the champions of truth.

Psychical Research.

The formation of an American Society for
Psychical Research, modeled after the London
organization having a like name, is one of the
interesting collateral results of the recent meet-
ing of the Association for the Advancement of
Science in Philadelphia. Whoever the pro-
gress effected by this new society in its select-
ed sphere of investigation, it will certainly not
lack for material to work on. Prof. W. F. Bar-
rett of the Royal College of Science, Dublin,
who came to this country as the representative
of the British society, has put the claims of the
new movement on the ground that certain ob-
scure phenomena demand to be investigated by
organized bodies of men, the science, instead of
being left to the control of chance. The Eng-
lish society was formed only year before last.
The President is Prof. Henry Sidgwick, who
fills the chair of Moral Philosophy at Cam-
bridge, and among its four hundred members
are Lord Rayleigh, Lord Tennyson, Mr. Rus-
kin, and Prof. Balfour Stewart. Some in-
stances which Prof. Barrett gave from his expe-
rience, in describing the scope of such societies,
are interesting:

"One of the first cases of hypnosis which I saw
was that of a child at 3. This child, when
sent into another room, could decipher a card
selected by some person and kept vividly in the mind.
On one occasion I formed a mental picture of a store
in London, and described it in detail, telling minutely
of the different objects which it contained."

"Among the most remarkable phenomena ob-
served by the London society are those called
taste and pain transference. In these the per-
cipient, it is alleged, can, without any sensible
communication, experience tastes and pains
felt in the brain of the agent:

"We procured a few dozen different articles of great
taste and little smell, such as mustard, salt, pepper,
cloves and sugar. These we wrapped in little envel-
opes and took into the room where the percipient was.
Previously we had saturated the apartment with the
odor of fluid onions; so that the percipient would be
unable to detect in the air the slightest trace of the
articles. When we took a pinch of sugar, salt, pep-
per, or whatever we happened to select, and put it on
our tongues, the percipient instantly felt the same
taste as we did, and announced it. The taste of cay-
enne pepper was no lasting to her sense that it was
long time before it ceased to burn her tongue, although
she had not touched it."

The London society divides its work into
half-a-dozen departments, each under its own
committee. They include hypnosis, mesmer-
ism, trance and clairvoyance; Spiritualism; al-
leged apparitions; the examination of persons to
ascertain whether they possess any power of per-
ception beyond the ordinary faculties; sensibility of
the recognized sensory organs; and so on. It
may excite a smile to find disturbances in so-
called haunted houses gravely put down as
among the objects of this society's investiga-
tion. But, after all, if the purpose of such a
body is to separate illusion and deception from
fact and to investigate without prejudice, it
must not begin by impatiently setting aside
any large class of phenomena claiming to be
supernatural, on the ground that they are the
fruit of gross ignorance and superstition; but
must, instead, explain or expose them by its
own original investigations.—N. F. Burt

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Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPRIT B. BRITTON.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

The Evolution of Religion.

In a recent discourse in the Plymouth Church pulpit, Mr. Beecher touched upon, rather than discussed, the leading points of this subject, in order to set forth to his hearers the true doctrine in regard to what is most desirable of personal attainment in this world. Though more free from ecclesiastical domination than most men in the pulpit, Mr. Beecher nevertheless is unable to wholly extricate himself from the influences of early associations and his theological education. He seems to us more like a giant struggling to be free, yet unwilling to break his chains. But all will finally come right with him through the process of growth. He will rapidly come to care less and less for what he still has a lingering respect for, and will then shine out resplendent with the spiritual power with which he is endowed. He rightly assumed that all grace, as all power also, is centered in Love; that it is only through love, which is the closest conjunction of our souls with the great Divine Soul, that we become conscious of the depth and height and wondrous capacity of our being; that through love we are made capable of realizing more and more that we are indeed the sons of God.

This doctrine is not merely beautiful—it is profound. It embraces every possibility of the soul's life here and hereafter. For love is life itself, and without it there is no life whatever. All life is love in its varied manifestations. If it be an evil love, then it is merely the perversion, through ignorance, of a pure and holy love. Through the evil will come the needed discipline. "The whole earth is God's church," said Mr. Beecher: "all mankind are under divine tuition, by one or another instrumentalities. All are on the march. Matter is marching; vegetation is marching; all animal life, to the lowest kind, is working on, working up." He admitted that, "in the church itself, the most select [exclusive] would be a better word" home of the Christian soul, we have only begun, as it were, in the higher stages; another step in evolution."

In reply to the taunt usually offered those who advance the doctrine of evolution as a satisfying one to their views, he delivered himself manfully and bravely of the following eloquent passage: "Men look back and say: 'Ha! ha! you pretend to be the descendants of apes and monkeys.' I care not; whatever may be found out either by probability or certainty, in the past, forgetting the things that lie behind, I press forward toward the prize of my high calling in Christ Jesus. I am not, at my stage, either a monkey or an ape, whatever my ancestors far back may have been. I do not care if they swung by their tails in the woods, or hung by the branches. That does not concern me. I am far on the march beyond that, on toward God, and have symptoms of God in me, and the hope of eternal life through the all-conquering power of divine love. Whatever may have been the origin of the human race, that is the destiny; and those who by faith and patience go on unfolding, shall bear the precious fruit in heaven. Those that will not unfold, but drop by the way, are the waste of creation."

Love is the theme, always and only Love; for that is the all-pervading life, our substance, our existence, and our essence. "God is Love." How little we think of it; how much less we know it; how absolute is our ignorance of its reality. If, then, God is Love, in what other way are we to seek and find conjunction with Him except by cultivating the spirit of love? The understanding is clouded even at its clearest. The reason is at best but a methodical arrangement of what is already apprehended and known; refusing all aid from the intuitions, those flashes of divinity within the human spirit. Imagina-

tion is at most but the auroral light of unseen realities, ever stretching further and further away in the distance. Nothing but instinct and intuition within this being of ours is divine, is really of and from God. If we heeded it more, instead of referring all things to what we call judgment, we should go astray much more rarely than we do. If we regarded conscience itself as the inborn sensitiveness of the soul, instead of a formal court for the hearing of disputed causes, or a pair of balances in which to weigh exterior far more than interior things, our lives would instinctively harmonize with the depth and centre of our being, and we should find existence a divine evolution and growth rather than a perpetual conflict and stormy confusion. All this can be remedied by simply seeking the heart of the Creator in the spirit of love.

Mr. Beecher would describe this most desirable state of love, to which humanity is tending by the sure forces of evolution, by saying that "he who loves, and whose actions are inspired by love, rises to such a level that he is intimate with God; not by the outward senses, certainly not as by any intellectual and philosophical evolution of it; but simply that he is in that atmospheric sympathy of the soul in which, as it were, the vibratory thought and feeling of God is answered by a return vibration in the soul of man." Few better descriptions of the state of love could be given. He then proceeds to consider the long scale along which the religious life may develop itself. Rightly and truly does he tell the church people with their orthodox and exclusiveness that there is a vast amount of our religious life begun and developed which scarcely is recognized by our orthodox standards. "The earliest of all religious impulses, he says, is that of the fear of punishment; not the fear of doing wrong, but the fear of doing wrong and being punished for it. This he justly denounces as "a religion of selfishness, self-seeking and self-protection." And he declares it to be "very base."

Then comes, he says, the religion of form, which usually is instituted to lead men out of the lower and superstitious dread. It is a religion made up of rules and symbols. Spiritual ideas are conveyed to the human spirit through material forms, and at last the spiritual idea is extinguished, and nothing but the form is dead. Next comes the religion of duty, far nobler, yet very imperfect; good, but not beautiful. "The rigid reign of conscience," says Mr. Beecher, "will never develop a full-orbed man." True; but if we regard conscience, as we said before, as the sensitiveness of the soul, then it becomes a very different reign within us; not so much a reign as a kind and gentle companionship. Mr. Beecher himself admits that "conscience, as an undertone, as a kind of central strength, is admirable." He would not be satisfied with a merely just and upright man, nor indeed would any of us; but a good man, for such an one many of us would even be willing to die. "Goodness," explains Mr. Beecher, "is something radiant, something warm, something far more than mere correctness."

Next comes the religion of intellect, of systematic and formal thought, which consists "in being sound in regard to the great truths." It is of course an admirable thing to be sound in the sense of having a comprehensive view of the philosophy of religion; "but," says Mr. Beecher, "where the emphasis of evidence is put upon orthodox, systematic correctness of belief, it has left out almost the very soul of religion itself. . . . The man that stands in his orthodoxy, the man that stands simply in his intellectual beliefs, does not represent the true Christian man any more than the armor represents the knight that should be within it." Finally comes, as the last stage of religious evolution, the religion of love, which the Christian religion is, if it is anything. Mr. Beecher declares that it begins and ends with the doctrine of Love. He says of it: "It is the keynote of character. It is that into which men are to be brought out of the dominion of selfishness. It is that atmosphere that holds in check pride, self-seeking and self-indulgence. It is the radiance of God himself in the soul." There is something higher than this, because it grows out of it. It is love "carried to such a degree as to produce luminousness of moral intuition"; enabling men to see "something outside of what is in them"; so that they come into "some sort of grand sympathy with things that are not visible, and are exterior to themselves."

This is indeed the highest, the noblest attainment of the spirit on earth. And that it is so may be known from the fact that it is a state or condition, rather than an acquisition. The soul breathes the purest of all atmospheres, which is that of love. In its very humility and trust it is exalted and great. Nothing that is external daunts it or disturbs its calmness. Without and within, all is tranquility and peace. Evil has departed; temptations have lost their power; the earthly passions are all burned out; there are no conflicts of whatever nature, for there are no longer any personal and selfish conceits; the powers of the being flow forth from its centre in unobstructed channels; the faculties enjoy the perpetual vigor of youth; there is neither fret nor friction in their activity; all discords are banished and gone; the world is powerless to tempt or to try; it is the reign of peace for the soul. And this is but the faintest and most shadowy description of the power of Love over the human spirit. It is indeed the spirit's life, its atmosphere, its sustenance, its inspiration. Religion can take us to no higher level than this on earth, and nothing less than this is true religion.

Questions concerning the power of protection possessed by the spirit-friends of materializing media; the aspect of individual sin from the standpoint of spirit-life; and the power of the invisibles to penetrate ponderable matter are considered in the MESSAGE DEPARTMENT the present week; DRACON STEPHEN WOODMAN speaks of the, to him, strange experience of finding a natural world very much like this one, at death, instead of the creedal New Jerusalem of his expectations; ARNOLD H. GOULD wishes to send his love to friends in Topsfield and Danvers, Mass.; MRS. T. A. SPRINGER of Augusta, Me., assures her friends of her purpose to continuously endeavor to do them good; JAMES S. FRANKLIN trusts that his return from spirit-life may attract the attention of his friends in Annapolis, Md., to the grand truth of Spiritualism; HANNAH WATKINS gives utterance to words of advice to her grandchildren in Boston; DR. HENRY EAS informs his friends in earth-life that his aspirations are as grand as ever, and he believes he shall yet be given power to outwork them; and JULIA FOWLER sends assurances of her undying sympathy to her sister Sarah, and asks her cooperation in the effort to develop her (S's) latent mediannistic powers.

The Hull-Britton Message.

In the BANNER OF LIGHT for Aug. 30th we published a spirit-message purporting to be from the late Prof. S. B. Britton, with accompanying remarks from Rev. Jos. D. Hull, and addenda from our own standpoint. We gave publicity thereto at the request of the gentleman sending it to this office, whom we knew to be an intelligent and honest Spiritualist, and were confident that he forwarded it in good faith. At the same time it will be remembered that our appended remarks certainly demonstrated (as a second reading of them will prove) that we neither accepted nor endorsed its positions. There is nothing in the words we then said which we now wish to modify.

Since the appearance of that message the public mind has become somewhat agitated over the question of its verity—as to whether it came from Dr. Britton at all, or not. Prof. Henry Kiddle, taking ground that the message was bona fide, trenchantly reviewed its positions in the *Spiritual Offering* (Oct. 7th), and later in the BANNER for Oct. 18th; and on the other hand, the editor of the *Offering*, in his issue for the 11th, takes ground that it is "an absolute forgery, perpetrated either by a mortal or spirit." We have received several messages, up to the present time, purporting to come from Prof. Britton, which either in part disavow its sentiments, or express a wish to deny its authenticity altogether. We do not feel that any desire to deceive the public or to misrepresent Prof. Britton existed either in the mind of the medium through whom the original message was delivered (written), or on the part of him who sent the manuscript to this office: Both are above suspicion of wrong intention in this direction.

We think such questions of spirit-identity should be examined in the light of calm and unbiased reason, and that ordinary earthly experience with ordinary mortals, and what has already been encountered in communicating with the spirit-world through mediums, should both be allowed representative voices in arriving at a conclusion. Taking both classes of experience into consideration, it is clear that, as no "miraculous" change is wrought by death, men in the spirit-world are very much like men in the material world—given to states of mind wherein at times things look dark and threatening regarding matters of interest to them on the mundane plane (all things regarding the eternal spiritual plane being cheerful forever), and at other times bright and promising. A spirit, passing to the spirit-world, does not by that means become elevated to a position of infinite insight, where necessarily he "sees the end from the beginning," though his vision is widened as to causes and their effects, to a greater degree than is that of the man yet on the mortal plane. If, then, any particular spirit, in some sad mood, (and Dr. Britton, like all intellectual men, was subject to these "glacial periods" of the soul, at intervals, while on earth), comes in contact with a medium, he will be apt to say many things sweepingly and in a degree which, were he in a different condition, would be much qualified—if, indeed, the expressions were given utterance to at all. Such being the case, and the spirit, in a quieter mood, being brought face to face with the report of his former utterances, he would naturally seek to explain that he really did not mean this and could not have said that—going through the whole chain of sentences, perhaps, with expressions of close criticism if not positive dissatisfaction.

Therefore the mediums through whom the Professor has so openly disavowed, in whole or in part, the message in question, without doubt are giving honest expression to his views upon seeing the result of his utterances when clothed in cold type.

To this difficulty on the part of the mental state of the communicating spirit must be added as a factor in the problem that also of the medium's mind (involuntary it may be), and also of the sitters present when the message is delivered. Any calculation which leaves these out will fall of a true solution.

In conclusion, we deprecate heated discussion or personal recrimination in any direction, when dealing with spiritual matters. Whether Prof. Britton was or was not the inspiring source of the message furnished, we agree with Prof. Kiddle that the main point at issue is the truth or falsity of the positions assumed in that message. We have already taken ground against those positions, and shall continue to do so whenever in the future the reliability of the modern media and the honesty of their controls are called in question from any quarter.

The parties who for reasons best known to themselves are endeavoring to make capital against the BANNER by attributing to it sinister motives antagonistic to Spirit Prof. Britton, or the spiritual mediums whom it has done so much to defend, are informed that no further notice will be taken by us of their disingenuous assertions. Prof. Britton was an intimate friend of ours for years, and none more fully than he in his spirit-home can be sure that we would be the last to injure his memory.

L. L. Whitlock, Esq., editor of *Facts*, of which the semi-annual volume is announced in our columns, has had his attention called to the marked interest which has been paid to this publication by men of science and recognized authority in America, as well as in Europe. An especial interest has been created by the article describing some very remarkable experiments in independent state-writing with Dr. Henry Slade, and whose author is Dr. H. G. Petersen, of 81 Bowditch street, Boston. Alluding to the aforesaid article, Monsieur Camille Flammarion, the world-known astronomer and author in Paris, France, writes to the Doctor in the monthly *Revue de L'Astronomie*, July, 1884: "The communications, as contained in *Facts*, are particularly interesting. Have you made the experiments under such conditions that it was an absolute impossibility for the medium to commit any fraud?" etc., etc. C. C. Massey, Esq., Barrister-at-Law, London, England, translator of Zöllner's "Transcendental Physics," says in a letter to Dr. Petersen: "And also *Facts*, containing your profoundly interesting record of your experiments with Dr. Slade. Many and conclusive as are the proofs of his extraordinary phenomenal powers, I have seen none, not even those of Prof. Zöllner, which surpass in interest and cogency your wonderful and well-described experience of yours with him." The article is illustrated with five full-page fac-similes made by the photo-electrotype process, and of which the semi-annual volume contains sixteen in all. For sale at this office.

Mrs. Beale Huston has removed from 1008 Washington street, Boston, to No. 3 Byron Court, off School street, Edgewood Square.

Treatment of the Insane.

The treatment of the insane in hospitals is attracting attention throughout the civilized world, and from reports of investigators it is evident none too soon. From the *Herald* we learn that Dr. Tuke, the eminent English medical expert and author on insanity, with forty years' experience in Europe, has visited provincial asylums at Longue Point, near Montreal, and Beaufort, Quebec, containing three thousand patients supported by government, and gives a report of those institutions which is blood-curdling. The cruel and abominable treatment of all classes of insane in those vast establishments, he designates as a disgrace to modern civilization, and such as he has never seen equalled in any part of Europe.

Longue Point is under the direction of nuns, and Beaufort under private contractors. Both institutions are overcrowded, Longue Point having four hundred in excess of accommodations. The dark basements, as well as attics five stories high, are full of demented people, who, says Dr. Tuke, undergo the most horrible treatment, being strapped to chairs and benches, manacled with iron handcuffs, and every kind of instruments of torture on their limbs, such as were used in the days of the Inquisition. Instead of the outdoor industrial treatment, employed everywhere else on the American continent and in Europe, which has been proved to be so successful, the patients here are kept locked up together in large wards, without air or exercise. In some cells where refractory patients are confined, the only light is from an opening four inches high above the door. In the basement seventy men, and as many women, crowded together, were found in dark, low rooms, with the beds close together. Beaufort, where there are two thousand patients, is as bad in every respect as Longue Point. The attendance is not half sufficient, and except for private patients, whose friends can pay liberally, the institutions are described as fatal and demoralizing in the extreme.

The article from which we obtain the above information closes by saying that the exposure by Dr. Tuke has caused great excitement, and will lead to an immediate reform; and that it is well known there are large numbers confined who are not insane at all.

Psychometry.

Prof. Buchanan, the discoverer and teacher of this profound and useful science, has done but little for its diffusion since his lectures in Boston forty years ago, and his publication of the *Journal of Man and System of Anthropology*. Hence, although widely diffused in practice, it has not become as conspicuous in literature and in public opinion as so grand a science deserves to be. To give the science its proper status, he will prepare and publish, in a few months, a popular work in exposition of Psychometry and its practical utility.

Meantime he will give a course of instruction and organize a Psychometric Society in Boston. It was announced by Mr. Colville last Sunday that Prof. Buchanan would occupy Berkeley Hall during the five Sunday evenings of November, and would speak of "The Religion and Philosophy of the Future." The first lecture will speak of "Psychometry as the Pioneer of Religion and Philosophy." The course of instruction will commence on the 10th of November.

Clara Barton at Geneva.

Miss Clara Barton's reception and honors conferred at Geneva were of a very exalted kind. At one session of the Conference, writes a correspondent of the *Woman's Journal* (Antoinette Margot), one of the Italian delegates, proposed to the assemblage to vote by acclamation that "Miss Barton has deserved well of humanity." And thunders of applause broke out at this proposition. Emotion and enthusiasm were at the highest pitch. The clapping and stamping were renewed again and again as if they would never stop. The phrase employed, "bien merite de l'humanité," is the expression of the highest approbation, honor and esteem the French language can convey. It means that all humanity is under grateful obligations to her for the varied work she has accomplished, not in America only, but wherever she has gone.

The Hollis Street Church Society, of which the Rev. John Pierpont was for many years pastor, dedicated its new edifice with appropriate services, on Thursday evening of last week. It is situated on the corner of Newbury and Exeter streets, directly opposite the Spiritual Temple now in process of construction, in the centre of a territory rich in costly and magnificent religious edifices, public and private buildings of singular architectural beauty. The general style of architecture is Byzantine, though much of the detail reminds one forcibly of the Moorish style, while here and there is a suggestion of the Gothic. Interiorly it is beautiful and artistic. On the Newbury street side is a fine memorial window of stained glass, the gift of Mrs. Juliet Pierpont Morgan of London, Eng., daughter of John Pierpont, bearing the following inscription:

To the Glory of God,
 And in memory of
 The Rev. John Pierpont,
 Minister of this Church,
 Born, Litchfield, Conn., April 6th, 1785.
 Died, Medford, Mass., Aug. 27th, 1866.
 Erected
 By His Daughter,
 Juliet Pierpont Morgan,
 1894.

Facing this, on the opposite side of the church, is a window not yet completed, which is to be a memorial to Rev. Thomas Starr King, contributed by his old parishioners and personal friends.

James Freeman Clarke preached the dedicatory sermon, in the course of which he bestowed a fitting tribute to the memory of Mr. Pierpont, his old-time friend and co-laborer in the cause of a liberal and progressive faith.

Mr. Nimmo, of the Bureau of Statistics, in a recent report shows that the value of the products of the various industries of the United States is seven times the total value of our foreign commerce, nearly three times the total value of the foreign commerce of Great Britain and Ireland, and five times the total value of the foreign commerce of France, including in each case both imports and exports. The total value of the products of industry in the United States is also shown to be a little more than twice the total value of the exports of merchandise from all the countries of Europe. The United States is now the largest manufacturing country on the globe. The value of products of American manufactures consumed at home is five times the value of the manufactured products of Great Britain and Ireland exported to all other countries; and more than fourteen times the value of the exports of manufactured products from France to all other countries.

Mr. Whittier on Woman Suffrage.

The following letter from Mr. John G. Whittier was read at the Minnesota Woman Suffrage State Convention in Minneapolis:

DANVERS, MASS., Oct. 10th, 1884.
 MY DEAR FRIEND—Thy note, enclosing the call for the annual meeting of the Woman's Suffrage Association, has been received. My interest in the cause is unabated, and every movement in the cause has my hearty sympathy. The signs of its ultimate success are increasing in all sections of the country, and I find very little of the bitter opposition to it which existed a few years ago. The active and persistent hostility of a few women in our State has given our legislators, who are indifferent or afraid of compromising themselves with their party, an excuse for fighting against it hitherto. But there are many indications that the question will soon be submitted to the people for decision, and that the people will sustain it. With sincere wishes for the success of your efforts in Minnesota, my dear Mrs. Ripley, thy friend,
 JOHN G. WHITTIER.

Re-opening of the Banner Free Circle Meetings.

On the afternoon of Tuesday, Oct. 21st, the sessions usually held at the Banner of Light Circle Room, but which have been suspended for several weeks past on account of the serious illness of our medium, Miss Shelhamer, were resumed—the place of assembly being packed with eager listeners, and the exercises proving of interest to all. The following spirit intelligences made manifest their presence on that date: Frank Litchford, Red Wing, Marsha to her son, Rachel Harper, Jane Carter, Horace D. Kent.

Our thanks are hereby extended to Mr. W. H. Drake and Mr. C. M. Maxim for beautiful flowers supplied by them for the Free Circle table. We trust others will be impressed to follow their good example during the current season.

A Challenge to Mr. Charles Watts.

The New York *Truth Seeker* contains a somewhat lengthy letter from George Chalmey addressed to Mr. Watts, to the effect that he will meet him in Boston, at a time hereafter designated, in a four days' debate, to be conducted in the following order:

First night.—Charles Watts: Secularism; its Aims and Objects, and Superiority to Christianity and Spiritualism as a Philosophy to Satisfy all the Needs of Life.

Second night.—George Chalmey: Spiritualism; its Phenomena—their Rationality; its Religion and Superiority to Both Secularism and Christianity.

Third night.—Reply of Charles Watts to George Chalmey.

Fourth night.—Reply of George Chalmey to Charles Watts.

Hon. Thomas R. Hazard.

We are in receipt of a private letter from Bro. Hazard—who has devoted many years to the cause of Spiritualism, and who has especially ably defended the medial instruments of the spirit-world from the assaults of enemies in and out of our ranks—in which he states that when he left his home in South Portsmouth, R. I., on the 1st of August last for Santa Barbara, California, he hardly expected to stay on the earthly plane of life many days or weeks, but that at this time his health is about as good as before his late severe illness.

Mrs. Cora L. V. Richmond

Is now speaking regularly, and with pronounced success, before the First Society of Spiritualists of Chicago, Ill., which organization she has so effectively addressed for eight years past, exclusive of brief intervals of absence. Her permanent address is at 64 Union Park Place, that city.

Rational Proof of Man's Immortality.

We shall print in our next issue a full report of the address bearing the above title, which was delivered before the American Spiritualist Alliance at Republican Hall, New York, Sunday, Oct. 6th, by John Franklin Clark.

Reduction in Price.

It will be seen by the advertisement printed elsewhere that Mrs. Britten's great work—"NINETEENTH CENTURY MIRACLES"—in order to guarantee it an extensive circulation, has been greatly reduced in price.

A correspondent writing from Chicago, Mr. Lucian Prince, under date of Oct. 12th, states that Miss Mattie Lee Price, a young lady who is styled "the Second Georgia Wonder," was at that time astonishing public audiences in that city with exhibitions of remarkable physical strength. From what he says, and from reports in the press, we conclude that the exhibitions, like those of Miss Hurst, are simply manifestations of spirit power, the Misses Hurst and Price being mediums for the production of that class of phenomena. The invisible operators have a purpose in view, and that evidently is, by the means they employ, to attract the attention of those who cannot be led in any other way to consider the fact of spirit existence. A large number of those who witness these exhibitions will have their curiosity aroused that they will pursue their investigations until they ascertain the truth that underlies them.

The London Medium and Daybreak are gratified to see, still continues in the good work of demonstrating the grand fact of immortality, notwithstanding the great opposition it has met with from foes in and out of our ranks. Keep up good heart, friend Burns, for you are sure of full compensation hereafter, if not here, for all you have suffered. It is impossible for us all to think alike, but we can have charity for each other, and thus sow the seeds of peace.

Mrs. H. W. Oushman, well known in New England as the veteran medium for guitar sones in the light, has removed to No. 9 Lincoln street, Charlestown District, Boston, Mass. We are informed that she is still an invalid, having no use of her limbs, save the partial use of one hand. We trust that the kind-hearted who may read this paragraph may feel moved to assist her. Such can send their aid to her direct as above.

Animate of the National Soldiers' Home, Hampton, Va., who is poor and a pensioner, wishes books and papers such as would be interesting and instructive to Spiritualists. For his own reading and circulation among others. Those having papers, pamphlets or books of the kind mentioned, for which they have no further use, will confer a favor upon many by sending them to CHAS. H. HARRIS, as above.

Dr. J. C. Stone will be seen by his advertisement in this issue of the BANNER, his name being prominent in a manner above and below the fold of the paper.

New York Advertisements.

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THE OLD Stances for Full-Form Materialization, and Com-
munications from Spirit-friends. In answer to written
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8 o'clock, and on Sunday and Tuesday afternoon at 2 o'clock,
sharp, at their residence, 323 West 34th street, New York.
Oct. 25 - 26

WHEN you visit New York, do not fail to see

strict test conditions, at the parlor of
CARRIE M. SAWYER,
 Number 10 West 24th street. 8ances every evening, at 8
 o'clock, except Monday and Saturday. 4w—Oct. 4.

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 Seats secured in advance, personally or by letter.
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 "Incurables," "Magnesian" specialty. Remedies sent
 by express. Diagnoses by correspondence. 1st—Oct. 25.
 Circular.

MARGARET FOX KANE,
 ONE of the Original Fox Girls, resumes daily sittings as
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 Oct. 18.—2w

MRS. L. M. MARSH,
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MISS V. ROBERTS, Materializing Medium.
Séances Sunday, Tuesday and Friday evenings, 8
o'clock. No. 45 West 18th street, New York City.
Oct. 18.—4w.

ROBERT THAYER WILDE, the Natural
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New York City. 13w*—Aug. 2.

Practical Psychometry. Mrs. M. A. Gridley, 417 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delineations of character, \$2.00; prophetic readings, \$3.00; instruction upon personal development of mediumship, \$3.00; psychometric examinations of ore, \$5.00. Please enclose return postage. No names at all times, please.

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Sept. 12.-1876

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THE WATCHMAN.

WATCHMAN, Spirit Editor.
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April 7.

Light for Thinkers
A WEEKLY PAPER, published at Atlanta, Ga.,
 the interest of Spiritualism, at \$1.50 per annum.
 G. W. KATES, Editor.
 May 19. A. C. LADD, Publisher.

IN MEMORIAM: SAMUEL B. BRITTAN
 Proceedings of the American Spiritualist Alliance
 Jan. 21st, 1883.
 This little pamphlet contains the Memorial Services
 respect to Dr. S. B. Brittan.
 Paper. Price 5 cents.
 For sale by COLBY & RICH.

MEDIUMSHIP. A Chapter of Experience
By MRS. MARIA M. KING, author of the "Principles of Nature," "Real Life in the Spirit-Land," etc.
Paper, 10 cents.
For sale by COLBY & RICH.

Banner of Light.

ALL SORTS OF PARAGRAPHS.

AUTUMN REVERBY.
Sitting upon this old millstone, see
That noisy pirate of the air, the crow,
Circle above the fields of ripening corn,
I also hear the laugh—the merry laugh
Of some small nutting party in the woods,
And almost hear the music patter down
Upon the ground before their eager eyes.
I see the orchard where the robins build,
Their cosy nests, and sweetened all the spring
With dainty love-songs on the swarming branch.
But they are gone, and withered are the nests,
And every wind sighs sadly through the limbs,
As through the halls of some deserted house.
The twilight's purple is melting into lead,
And on the topmost limb the turkey cocks;
Across the darkening world the harvest moon;
Upon the hill-top smiles the harvest moon;
The breeze sighs through the banners of the corn;
The air is sharp. Come, Vivian, let us go.
—R. K. M., in Puck.

A schoolboy remarks that when his teacher undertakes to "show him what is what," he only finds out which is switch.

Very few who have read much of Queen Victoria will be surprised to learn that Her Majesty gives encouragement to Spiritualism. That being so, of course society takes it up and spiritualism is very fashionable in England. There are some of "the very best people" numbered among its disciples. —Philadelphia Press.

"I thought you took instantaneous pictures," said the man in the photographer's gig; "but I verily believe I've sat here ten minutes." "You should not be impatient, sir," replied the camera fiend. "Instant, you know, means the present month; and the month ain't half gone yet."

To be able under all circumstances to practice five things constitutes perfect virtue. These five things are gravity, generosity of soul, sincerity, earnestness and kindness. —Confucius.

A minister had preached an hour, then he remarked: "Another wide field opens from the subject in another direction." Just then an old colored saint ejaculated, "Please, Lord, shut up the bars."

AFTER THE TRIAL.—LAWYER to his Clients: Gentlemen, the oyster was a very good one; I award to each of you a half shell.

More of truth, and more of might,
More of love, and more of light,
More of reason and of right.
—Sir John Bourne.

"A man who can't look you straight in the face is not a trustworthy character," says a philosopher. That philosopher is sadly mistaken. Dishonesty will stare you out of countenance every day in the week, including Sundays.

Thirteen thousand persons have died from cholera in Europe within four months. Viewed aright this is not an appalling record, considering the former ravages made by the disease. And it is now certain that this sum total might have been decreased one-half had it not been for the ignorance of the masses and the supineness of the authorities.

Another church-member "gone to the bad." This time Richard Tremain, Secretary and Treasurer of the Halifax Fire Insurance Company for many years. His age is seventy. His present residence unknown. His pecuniations, it is said, extend over several years.

How is it?—It is said that of two loaves of bread, both made of American flour—one weighing one pound and one ounce, and the other weighing four pounds—the latter the British workman buys for eleven pence, while in this country the one pound loaf costs the consumer eight cents! It will thus be seen that one dollar is worth as much to a British workman as are two dollars to the American.

The Woman's Herald of Industry gives the names and number of women in this country who wear trousers, and where they reside. The list foots up twenty-six who have put the new "dress reform" into practice.

FUNNY EPIGRAM.
"Here lies old Caleb Ham,
By trade a bum,
When David dyed the Devil cried:
'Come, Caleb, come.'
—[N. H. Graveyard.

According to the Globe there is an obscure locality in Wareham known as "Snelltown," where "poor whites dwell and multiply."

LONDON, Oct. 17th.—The Foo Chow correspondent of the Times telegraphs that another battle has been fought on the shore near Tamsin. Three thousand Chinese were killed, but the French loss was trifling.

Would-be smart young man to scissiors-grinder: "Can you sharpen anything?" "Yes, everything." "Then please sharpen my wit." "Your wit? Well, I guess you have to go and get a new handle and backspring put in first! I must have something to hang on to!"

So many women are now doing work formerly done by men that the male sex is being driven into matrimony as a means of support. —Courier-Journal.

A higher duty is won by kindness than can be secured by fear.

A young clergyman, being about to preach for a father in the ministry, was asked whether he would not like "to be by himself" awhile. "No," was the prompt reply. "I am already cocked and primed." The old minister afterward remarked that "he flashed in the pan!"

"Paying a visit of ceremony to a distant milestone does not constitute a healthful walk," says a physician who believes that the best way of taking a constitutional walk is to go somewhere with some object in view.

BUT!
Had we two met in earlier years,
When fancy lured young hearts to love,
When eyes are caught by eyes, when ears
Drink in the words that reason's move,
And lips meet lips in kisses sweet,
We might have—but we did not meet.
—The Week.

"As a people," remarked the auctioneer, "we think a great deal of the family Bible. Everywhere I go every piece of furniture may be battered and spoiled, but in the midst of the ruin the family Bible is up in the corner looking as nice as when purchased forty years ago. I tell you people revere that book—at a distance."

An Assyrian tablet, which has been deciphered, gives an account of a transit of Venus 1600 years B. C.

An Englishman has an article in the North American Review on "Why I Wish to Visit America." We have not had time for careful reading of the article, but if we were set out in a ten-acre field and asked to guess at the reason we should look about for snake tracks twining about and crossing each other in some-where near this form: S.—Chicago News.

Mr. William H. Ballou, a member of the American Association for the Advancement of Science, believes that most animals are endowed with intelligence, commonly called instinct, and that within the next century some means of communication between man and the four-footed animals will be established.

The moment we feel angry in controversy, we have already ceased striving for truth, and begun striving for ourselves. —T. Carlyle.

At the meeting of the American Historical Association, recently held at Saratoga, Prof. Moses Coit Tyler read a somewhat laudatory paper on "The Influence of Thomas Paine on the Popular Resolutions for American Independence."

"Are you having much practice now?" asked an old judge of a young lawyer. "Yes, sir, a good deal, thank you." "Ah, I'm glad to hear it. In what line is your practice particularly good?" "Well, sir, particularly economy?"

"No, my daughter," said a millionaire manufacturer. "I'll never consent to your marrying a bank cashier. Your husband is too feeble to stand the rigors of a business winter." —Philadelphia Herald.

Mrs. M. Eugenie Beste.

To the Editor of the Banner of Light:

During the past weeks I have attended many sances given by the above lady, and desire to bear evidence to their uniform excellence and unimpeachability, every sance and every manifestation carrying, as critical observers advocate, its own surety of genuineness, and giving me the most satisfactory evidence of materialization with which I have ever been favored. My acquaintance with this lady has also been free and full and informal, as we occupy opposite rooms in the hotel. She has other and various phases of mediumship, is perfect in psychometric and clairvoyant readings, and in what is termed physical manifestations has no superior. Her paintings, under inspiration, are wonderful, and find ready sale at good prices.

Mrs. Beste's materialization sances comprise three phases, and are at present held in total darkness. They have been given in daylight, and are likely again to be so conducted, at any moment, by the unseen managers of the evening. A peculiarity of these spirit-forms appears in the great illumination of their robes, and sometimes of their faces. This is often very brilliant, and consists of coronations of light in points and patches and stars and crescents, added to the general glow which pervades the whole spirit and renders it visible. These often change in place while the spirit stands before one. You cannot tell whether your hand or your handkerchief are any color but black, yet the spirit is plainly seen and all its movements can be well noted. I have seen thirty-five or forty spirits, of all sizes, make their appearance in an evening, her sittings usually lasting three hours, and often exceeding that time. This number is composed mostly of the personal friends of the sitters, who come out from the cabinet (which is formed by curtains across a corner of the room, having solid floors and walls), speak their names plainly in a natural voice—seldom in a whisper—and then, looking around the circle, they go direct to the one they come to meet, and converse with them as friend with friend. This directness is most remarkable: there is seldom any hesitancy, and when there is such, it comes from the absence of the friend whom the spirit hopes to greet. It seems that we are recognized by them according to the light which emanates from each of us differently. I have never seen a spirit fail to find its own immediately, when its own was present.

During all this time Tom, the faithful body-guard of the medium, is holding her entranced behind the curtains of the cabinet; he sometimes speaks when spirits are outside to explain some point not understood by the audience, and often asks the spirits who are coming out to return because they "are not strong enough yet," or "not fully formed." Tom sits with his lady always in one spot behind the curtain, and does not move during the entire sance. The spirits, except the ancient ones, and sometimes an Indian guide of some one in the circle, make no sound with their feet, but often rustle the garments which are worn underneath their transparent and illumined gauzy robes, in order, as has been explained, to show the heavy silken and velvet fabrics of which they are composed. In the light sances this richness of dress is plainly seen. The ancient spirits of whom I speak come, it is said, from the oldest civilizations of our globe, both historic and pre-historic, and sometimes from beyond this earth's atmosphere. They are always particularly bright, and often magnificent in brilliancy, and bring strength and power. It is this class of spirits who have been directors in the whole movement of Modern Spiritualism.

The second phase of the sance is singing by independent voices outside the cabinet, the forms being sometimes fully materialized, and many times it is said only the organs necessary to the formation of sound. These are not illuminated, but often carry a light. They choose their own songs, and one hears all variety of tone, from deep bass to a beautiful, sweet soprano. "Rocked in the Cradle of the Deep," reminded me strongly one evening of the lower tones of Myron Whitney of Boston. Each voice is distinct, and clear and natural, not strained nor affected, and no hollowness of tone as is often heard in the independent voices. They give the separate individuals that belong to as many diverse people. Six or eight spirits will sing their songs outside the cabinet, in addition to the singing from inside, which often joins loudly and distinctly that of the outside circle of earth-friends.

The third phase, which is highly prized by frequenters of Mrs. Beste's circles, and is sometimes desired in private ones to the exclusion of the others, is the conversation by Mr. John L. Severance, formerly of Cleveland, who is a constant friend and guide of the medium, under the direction of the higher ancient spirits who direct and control all. When you hear his pleasant, quiet salutation, "Good evening," you are instantly aware of the presence before you of a gentleman of culture; and in his round, full and many-toned voice you feel his self-possession and power of instruction and enlightenment. He answers any questions propounded, either through his own ability or by the assistance of those wiser than himself, who are near to and inform those who are present, and this makes an exceedingly interesting finale to the evening. The lessons of wisdom thus gained are treasured by those who realize their import.

At an impromptu private sance in this house, during the first part of August, at which were present but three persons, Mr. William H. Randall of Boston, Mr. Nelson Hinkins, and his sister, Mrs. Parker of the Glen Cove House, Mrs. Beste suddenly required Mrs. Parker to bring to her one of her own dresses. She then proceeded to don herself of every article of clothing, which was all taken away by Mrs. Parker, and Mrs. Beste dressed herself only in the flannel wrap brought by Mrs. P. The sance following was one of the most wonderful on record, both materialization and dematerialization taking place directly at the feet of the sitters, and five feet away from the cabinet. The robes were exceptionally brilliant.

At another sance which I attended about this time, a daughter of Mr. Robert B. Hare, of Philadelphia, son of Prof. Hare, came from the cabinet, and, passing directly through the wire railing between that and the audience, touched her father and mother and talked with them. Mr. and Mrs. Hare spoke again to me of the fact, a few days since, saying that it was only another verification of what they had often witnessed, the passing of matter through matter. The occurrence was unmistakable: I saw the passage of the spirit to her father and mother, who sat two and a half feet, at least, from the wires, and after her return heard her remarks to the circle.

Mrs. Beste is a lady of refinement, whose social position none who meet her would think to question. One evening I sat with her behind the cabinet curtains for spirit touches: They came in showers while I held her hands in mine, patting and caressing me, often allowing their materialized hands to rest on my head and face and arms for quite a little time. It was a most perfect gem of experience, and a guarantee of the nearness of the spirit-world to this—no near, that in the darkness we can stretch forth our hands and join them with those of the loved who have gone before. The precious proofs of their presence which I have received this summer, even, no gold of earth could purchase from me.

I will reply to any questions that are asked me.
LITA BARNES SAYLES.
Glen Cove House, Orono, Mass., Sept., 1884.

Special Notice.

Through strong desire and solicitude of the higher spirit intelligences I have withdrawn from commercial business to meet the many calls of friends, and must apologize for the seeming neglect of the many friends who have come from a distance for interviews. I can now be found again in my profession as a physician, from which I withdrew some three years ago, to come to this city, to fill my little part in the great work of building a Spiritual Temple, a retreat of soul's rest for mortals.

J. COMMODORE STREET,
No. 54 Beacon street.
Boston, Oct. 18th, 1884.

A bug, which had found lodgment in a gentleman's ear at Chico, Cal., was induced to back out of its position by holding a light near the ear, an expedient which was suggested by the gentleman's wife after all other efforts to displace the intruder had failed.

Spiritualist Meetings in Boston:

Banner of Light Circle—Room, No. 9 Beaworth Street, Boston.—For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticultural Hall, Boston Spiritualist Temple.—Lectures on "The Christian Science and 'Metaphysics'." Mr. E. C. Cobb, President; W. A. Dunlop, Treasurer. Meetings on Sunday afternoon at 2 o'clock. J. B. Hatch, Conductor. Public respectfully invited. Seals free.

Seaside Hall, corner of Berkeley and Tremont Streets.—Public meetings every Sunday at 10 A. M. and 7 1/2 P. M.; also on Mondays at 8 P. M. Regular lectures, W. J. Colville. The public cordially invited. **Tremont Hall, 267 Washington Street, near Tremont.**—Children's Progressive Lyceum No. 1. Sessions Sunday, at 10 o'clock. Benj. F. Weaver, Conductor. All are cordially invited.

100 Washington Street.—The Fraternity of the White Cross hold regular Sunday meetings at its Rooms at 10 A. M. and 7 1/2 P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; Thursday evenings for spiritualist readings, 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 wish to have.

College Hall, 34 Essex Street.—Sundays, at 10 A. M. and 7 1/2 P. M. **Harmony Hall, 84 Essex Street (1st Night).**—Sundays, at 10 A. M. and 7 1/2 P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; Thursday evenings for spiritualist readings, 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 wish to have.

Mythic Hall.—Meetings will be held in this hall, No. 70 Main street, Charlestown, every Sunday afternoon, at 3 o'clock. O. B. Marsh, Chairman.

Hedrick Hall.—Meetings will be held in this hall, East Somerville, during the fall and winter on Sunday afternoons and evenings.

Charles Hall.—The Ladies' Harmonical Aid Society meet at 222½ Washington Street, every Friday afternoon. Business meeting at 4 1/2 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Marlboro' street.

BOSTON SPIRITUAL TEMPLE.—The rectorium of this Society was occupied by Mrs. A. H. Colby last Sunday morning and evening. The subject of her discourses was, "The Origin of Man," in the morning, and "The Destiny of Man," in the evening. The services were preceded by music on the organ by Mr. W. Milligan, and song by Mrs. Wilson. Mrs. Colby, under spirit-control, said: "If you had asked me to give the origin of God I could have speculated on the subject and given you my ideas, but not upon who courageously said more than you do. When you ask me of the origin of man I am lost in the subject, for it calls for an examination of the past ages. I have not the power to search the depths of the past. If God made the world and all that is in it, and if he is all-wise, and if he is all-powerful, observation does not allow us to accept this. I respect every man's and woman's opinion so far as they express themselves with sincerity. I must have my own, nevertheless. The origin of man has been pre-occupied by the minds of philosophers, poets, and some not. This planet was once in a molten state; time has brought it into its present condition. At one time animal life could not exist on it. The spirit-life came through the spirit-life, and the animal life came through the animal life, and the human life existed before my brain. Every form of animal life comes to maturity. Every one has an aura adapted to his condition. It forms an attraction that affects its own kind, and thus from the spirit-aura and the animal aura, the human aura is formed. It is the human aura that imparts to the opposite sex, who receive it and clothes it with animal forms, and through gestation, adds its own flow of life. The great Will-Power of the universe impregnates all matter. Lincoln, Napoleon and others were great. Some of them were great, and some not. This planet was once in a molten state; time has brought it into its present condition. 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