

AN EXPONENT OF THE

PHILOSOPHY

OF THE

NINETEENTH CENTURY

NO. 8.

HOW THEY DO IT—HOW THE PHYSICIAN DRUG WEALTH. *Dr. Pillsbury.* "Let me see your tongue! Hum! Appetite good?" *Patient.* "First class! Good! Digestion all right?" *Dr.* "Oh! Yes! Dr. Pillsbury's Compliments!" *Patient.* "Thank you, Dr. Do you ever have severe pains in the head back?" *Dr.* "None." *Dr.* "Don't you often find it difficult to work?" *Patient.* "Well, yes." *Dr.* "I desire to prescribe for you." *Patient.* "Frequently." *Dr.* "It is as I thought. Give prescription put up at once and take a teaspoon every three hours in water. I'll call again tomorrow. Good day."—*The End.*

"How do you do?" That's English and American. "How do you carry yourself?" That's French. "How do you stand?" That's Italian. "How do you stand?" That's German. "How do you stand?" That's Spanish. "How do you stand?" That's Dutch. "How do you stand?" That's Swedish. "How do you perpire?" That's Italian. "How is your stomach? Have you eaten?" That's Chinese. "How do you have yourself?" That's Polish. "How do you live?" That's Russian. "May thy shadow never be to thee." That's Persian and all mean much the same thing. *Chicago Living Church.*

I can see once more the pleasant companies of people who assembled there, and the vision of the speaker upon the stand, who in eloquent words gave their aspirations to the listening crowds. All the life those three pleasant weeks came back to me at sea-shore, where the contrast of my surroundings brought back the days. The barren island recalled the wooded grove, the placid lake shone far away response to the waters that lay before me; the Burlington, beyond the Bay, seemed like a picture of the tide-washed city of Newburyport, the sound whose bells came softly over the water at sunset. A beautiful October day seemed a reflection of the summer that we spent at Queen City Park.

Will the light that rises in the adjacent sphere recall the scene of that . . . Will it appear to us as we had hardly stepped over the borders of the unknown world, or had, only dreamed of the transition? Will the waters of earth-and thus resemble the heavenly streams as the broad lake's life the broader ocean? Will the horizon of that land beyond reach out the line of the ocean, only to more unobstructed visions? Will all this life seem like a picture of former days spent in Arcadian haunts, or by blue river or the bluffy ocean? Once we were told that ought to dwell in the shadow of open graves; and this sunshine of life was, not for us. Some might hear at the present day that terrible experience "awake up, in the life beyond." But if such scenes about bounding joy, while-every sorrow and pain forgotten, shall not the higher state open vast green fields and still waters to the soul in "bond with nature? SHALL not the joy of friendship last when soul can speak to soul, beyond the earth-murder of envy, selfishness and destruction? Will not the star shine there, rising as the morning star rose to the ocean to my sight? These and many more reflections and impressions came to me as I recalled the picture of Lake Champlain, while I wandered at the shores of the Merrimack River, and the Atlantic Ocean.

LIBERTY ENLIGHTENING THE WORLD.

Majestic wanderer by the Nation's gate,
Spike-crowned, flame-armed, like a ray of glory,
Holding the tablet of some unknown law,
With gesture eloquent and mute as Fate—
We stand about thy feet in solemn awe.
Like desert tribes who seek their sphinx's story,
And question thee in spirit and in speech:
What art thou? Whence? What comest thou to teach?

Lo! as the waves make murmur at thy base,
We watch the sombre grandeur of thy face,
And ask thee—what thou art.

I am LIBERTY—God's daughter!
My symbols—a law and a torch;
Nor a sword to threaten slaughter,
Nor a flame to devour and destroy;
But a light that the world may see,
And a truth that shall make men free.

I am the sister of duty,
And I am the sister of faith;
To-day, adored for my beauty,
To-morrow, led forth to death.
I am she who suffered for thee;
Heroes suffered undismayed for thee;
Whom the martyrs were betrayed for thee!

I am a herald republican from a land grown free under
feet of kings;
My radiance, lighting a century's span, a sister's love
to Columbia brings.
I am a beacon ship at sea, and a warning to watch-
ers ashore;
In palace and prairie and street, through me, shall be
heard the ominous ocean roar.
I am a threat to oppressor's sin and a pharos light to
the weak and poor;
Mine is the love that men may win, but lost—it is lost
forever!

Mine are the lovers who deepest pain, with weapon
and word still wounding sore;
With sanguined hands, they careen and chain, and
crown and trample—and still adore!

Peace! Be still! See my torch uplifted,
Heedless of fasson or Mammon's cause!
Round my feet are the ages drifted;
Under mine eyes are the rulers sifted—
Ever, forever, my changeless laws!

I am Liberty! Fame of nation or praise of statue is
naught to me;
Freedom is mine, and not creation: one man suffers,
one man is free.
One brain forges a constitution; but how shall the
million souls be won?
Freedom is more than a resolution—he is not free who
is free alone.

Justice is mine, and it grows by loving, changing the
world like the circling sun;
Evil recedes from the spirit's proving as mist from the
hollows when light is done.
I am the test, oh silent tollers, holding the scales of
error and truth;
Proving the heritage held by spollers from hard hands
empty and wasted youth.
Hither, ye blind, from your futile banding; know the
rights and the rights are won;
Wrong shall die with the understanding—one truth
clear, and the work is done.
Nature is higher than progress or knowledge, whose
need is ninety enslaved for ten;
My word shall stand against mark and college: The
And fitter, ye weary ones and breathless, searching the
seas for a kindly shore,
I am Liberty! patient, deathless—set by Love at the
Nation's door!

—John Doyle O'Reilly.

Banner Correspondence.

New York.
TROY.—A. Bate, Secretary, writes: "It is very
pleasing to note that the Spiritualists of Troy realize
the great necessity of keeping the interest of their
cause fully alive by presenting to the public sound
philosophy and unquestionable phenomena. With this
object in view 'the old society' of which Mr. Eliza
Waters is President, has, in former years, secured
the services of Mrs. Nellie J. T. Brigham, who will
lecture for us once a month.

We have also arranged for Mr. John Slater, who is
to appear in Troy one week a month. Mr. Slater has
already appeared here twice for the old society, giving
public tests four evenings in succession during his
first visit, and three during his second, which were
among the most wonderful and convincing that have
ever been given from the public platform in Troy.

Mrs. Brigham lectured here for the first time during
the season on Thursday evening, Oct. 21st. The hall
was filled with a respectable and intelligent audience,
whose members listened with almost breathless in-
terest for over an hour to a beautiful, instructive and
soul-stirring lecture on the following subjects, which
were taken from the people, viz: 'What Important
Change would Occur to Human Society and Govern-
ment should Spiritualism become Universally Ac-
cepted?' and 'The Evidence that our Friends in the
Spirit-Land Communicate Intelligently with the Living.'
A few subjects for poetry were given at the close,
which were handled by Mrs. Brigham in her
usual gifted manner.

We also expect to engage other prominent medi-
ums during the winter. Mrs. N. Reynolds, our never-
failing friend, is still working earnestly and faithfully
for the cause, both at our public and private meetings,
and on the whole we look forward to a most prosper-
ous and beneficial year."

NEW YORK CITY.—A correspondent in a "Plea
to the Friends of the Unfortunate," urges the Spiritu-
alists and all others of humanitarian proclivities to
do something to stay the avenging arm of law in its
infliction of capital punishment; to suspend discus-
sion of unimportant and incomprehensible subjects,
and turn their attention to the actualities of life
around us, in order that the daily condition of the
people of earth may be not theoretically but practi-
cally benefited. She characterizes capital punish-
ment as a remnant of barbarism and a disgrace to a
community that claims to be civilized, boasts of its
wisdom and professes a religion whose corner-stone is
to be peace and good-will to all.

Ohio.
GENEVA.—Joseph Brett writes: "Since the close
of the excellent lectures of Miss E. M. Gleason in our
hall, which were continued through the fall of '85 and
winter of '86 and '87, we have had conference meet-
ings fortnightly. Our weekly socials were seasons of
spiritual, refreshing, and are particularly so now, as
we have added to our numbers Mrs. Carrie C. Van
Duzee and her husband, who have purchased a home
in Geneva and have come to stay. Mrs. Van Duzee
is a business and test medium, also a trance lectur-
er of marked ability, as evidenced on our hall rostrum to
an appreciative audience every other Sunday. Resid-
ing about midway between Cleveland and Erie, and
so near to these cities, the Spiritualists of these and
neighboring towns may do well to keep her employed
when not engaged here.

Sunday, Oct. 24th, she lectured here very ably upon
"Supernatural Religion, and Natural Religion," the
subject being given by the audience. The English
speaking people of the earth had better eliminate the
word supernatural from their language; we need it
no more. The evening lecture was upon the subject,
"The Spiritual Phenomena as a Light out of Darkness,
Revealing Spiritualism."

Miss E. M. Gleason was developed in Geneva, and
there best acquainted with her notes; a marked im-
provement in manner upon the rostrum, as also in the
ability of discourse, while speaking here. Keep these
speakers at work, and send forth the light.

Stafford Springs.—Mary Finney writes: "All
that was said in the BANNER OF LIGHT 'connection
with the announcement of the death of William
Hooker of Bond du Lac, Wis., was correct. I knew
him well in Gowaunda, N. Y., and can truly say he was
a good man, and kind to the poor; in a word, he was a
faithful Spiritualist. While at Lake Pleasant I re-
ceived, convincing proof of the presence of my spirit-
friends, through the mediumship of Arthur
Hodges, Mrs. Clark, John Slater, and Mrs. Dudley of
Gardner. Those through Mrs. Dudley, who was an en-
tire stranger to me, were especially marked in detail.
Allusions being made to facts and incidents, and names
given, of which the medium had not the remotest
knowledge."

East Granby.—A correspondent writes: "H. E.
Merrill, the test-medium, has been holding circles
here the past week, and among the interested ones
have been Rev. Mr. Cromwell, pastor of the M. E.
Church, and wife, Dr. West, dentist, and other promi-
nent residents. The great truths of Spiritualism
were clearly and convincingly demonstrated."

are rapidly entering the homes of our Orthodox
friends. May the good work go on until every home
in the land is made happy by its beautiful teachings."

Illinois.
SPRINGFIELD.—A correspondent writes: "We
have organized an association in this place and named
it the Springfield Harmonical Society of Spiritualists.
We dedicated our hall under the auspices of Mrs.
Maud E. Lord, and on the night of Oct. 22d had a
large and successful meeting, which was of great
interest and satisfaction to all. We started out under
favorable conditions, although not many in numbers;
we have truth on our side, which always must win.
The officers of our society are: Frank Godley,
President; Mrs. Sarah Godley, Vice President; Mrs.
Helen Smith, Treasurer; John McGavin, Secretary,
(who may be addressed as above)."

Chicago.—Evan J. Morton, Secretary, writes:
"The South Side Lyceum of Chicago meets every Sun-
day at Martine's Hall, corner 22d street and Indiana
Avenue, at 1:30 sharp."

New Jersey.
NEWARK.—The People's Spiritual Fraternity, so
writes a correspondent, holds its meetings Sunday
evenings at 7:45, at Liberal League Hall, No. 177
Halsey street. Its officers are: G. Dorn, President;
Mrs. S. J. England, Vice-President; Mrs. R. N. Crane,
General Secretary; Mr. H. G. Avery, Treasurer. We
hope in time to establish our society on a good sub-
stantial basis."

November Magazines.
THE MAGAZINE OF ART.—"The American Salon" is
the subject of the opening article, in illustration of
which are four fine engravings of paintings by J.
Smith-Lewis, Herbert Denman, D. B. Knight, and Ed.
L. Weeks. Following is an account of "Historical
Gloves," with four illustrations, and some account of
St. James Palace, with an exterior view, and interiors
of the Guard Room, Tapestry Room, Queen Anne's
Room and the Throne Room. In the series of "The
Romance of Art," this month's subject is "The For-
giveness of Bastianini," two engravings of his work in
marble being given. Two pictures illustrate a paper on
"Art in Canada," both being excellent in subject and
execution, that entitled, "Meeting of the Trustees of a
Book Settlement School: The Teacher Talking Them
Over," especially so. The Poem and Picture Page,
"On the River," is a gem of poetry and art. This
being the closing number of the volume, a title
page and index accompany it. New York: Cassell
& Co.

St. Nicholas.—A charming, characteristic story,
"The Blind Lark," is told by Louise M. Alcott, and
stories told by Victor Hugo to his grandchildren make
their first appearance in English, the wonderful na-
ture of which, if at all indicated by the expression of
his narrator shown in a picture, must be beyond all
precedent in literature for juveniles. An attractive
serial treating upon an unusual phase of boy and girl
life is begun by F. C. Baylor. A spirited story of a Yale-
Princeton football match bears the odd title of "Rich-
ard Carr's Baby." In "A City of Old Homesteads,"
Alice W. Rollins gives a pleasant description of Port-
smouth, N. H., which Harry Penn illustrates in six
spirited engravings. "Boring for Oil" will be read
with much interest, not only by the young but by their
elders. More "Dog Stories" are given. Palmer Cox
gets his "Brownies in a Gymnasium," and many
other features render this month's St. Nicholas, which
is the opening number of a new volume, one of the
best. The Century Co., New York; Cupples, Upham
& Co., Boston.

Wide Awake.—Portraits of Pocahontas and her
son, Thomas Rolfe, from a painting in England never
before engraved, form the frontispiece; in connection
with which is a fine historical article setting many
disputed points respecting the Indian Princess, by
Mrs. Blathway, an old friend of the Rolfes, and re-
siding at the birthplace of the husband of Pocahontas.
Several short stories are given, including a mermaid
fancy by Susan Coolidge, "Joel Jackson's Smack,"
and "The Christmas Ball at Ellotsville." In her
charming Nantucket papers Mrs. Macy describes the
wax "Dauphin" brought by Capt. Coffin from France
in 1785, and now among the household treasures of the
Island. The remaining contents consist of several
short stories, a continuation in four parts and
poems of "Youth in Twelve Centuries," closing chap-
ters of all the series preparatory to the opening of
others in a new volume, and many other sketches and
poems, all finely illustrated. D. Lothrop & Co., Boston.

THE ATLANTIC MONTHLY.—The opening
article will greatly interest Massachusetts readers:
A sketch of Thomas Pownall, Governor of this State
in 1775, with a fine portrait and several engravings,
one of which is of the Province House, in which he
resided, and which is described as being at that time
furnished in a style of princely magnificence. "The
First American Anarchist" is sketched by Arthur
Dudley Vinton. In the person of James Few, who just
before the revolution was prominent for his peculiar
theories respecting all government and every form of
social restraint, and captain among the Regulators
in 1771. The story of "Braddock's Defeat" is vividly
told by T. J. Chapman. Articles that follow are "Vir-
ginia's Conquest," "The Split at Charleston in 1820,"
"From Cedar Mountain to Chantilly, Ill.—Groveton,"
and of General Pope's Campaign. Prof. Allan gives
"A Noteworthy Review of Facts and Figures." Pub-
lished at 30 Lafayette Place, New York.

The Perine Mountain Home Meetings.
To the Editor of the Banner of Light:
With the approach of cooler weather the open-air
services at the Perine Mountain Home Summit, N. Y.,
have been discontinued for the season, looking for-
ward, however, to still brighter prospects for next
year.

For two summers now, through sunshine and shadow,
on every Sunday afternoon, these open-air meetings
have been held. That they have been a great com-
fort and pleasure to all, but faintly expresses the
entire joy and satisfaction of the friends who have
made up, to come in wagons, ten miles, to hear what
we have had to say; many new friends to the cause
have been made, and old ones cheered on their journey
through this mundane life. The able addresses we have
been able to present them from Mrs. Nellie J. T. Bri-
gham, Rev. Mrs. T. B. Stricker, Mrs. Milton Hubbard,
Rev. Oas. P. McCarthy, Prof. Henry Kiddle, Judge
A. H. Dalley, Mr. Samuel H. Terry and others, have
thrown a flood of light into the minds of the people
here assembled from Sunday to Sunday on the prin-
ciple and religion of Spiritualism. And they are able
to find no flaw in these teachings; nothing but what
commends itself to their best reason. Every one who
stops in passing by, to hear, goes away with a good
word for us.

It is our hope that when next summer opens we
may be prepared to receive these audiences in a pleas-
ant pavilion where they will be better sheltered from
the occasional summer showers than they can be in a
tent. With this view we have just had a grand and
fastidious architect, who has been working in the
western horizon, of a Sunday, let it might deter some
from coming, and thus our audience, which has some-
times happened when no rain fell during the meeting,
we do not know how many times, have been com-
pelled to take refuge in the building, and a good roof
not costing to exceed one hundred dollars, the ground
for which is already donated. We are trusting that
the good spirit will put it into the hearts of friends of
the cause in and near New York to build a building
where, when the time comes, for we are in a good
monetary field and are doing a good work worthy of
encouragement. So far the meetings have been sup-
ported, for very few, but fortunately our speakers all
have been paid for their services, and have been able
to give us a very satisfactory result. We are, therefore,
public thanks are due them, and they are here grate-
fully rendered, with the hope that we shall again and
again hear their inspiring words and have their coun-
sel and aid in this way. Freely they have received
teachings, and great should be and must be their reward
when they reach the other side.

We close this short record of our past work and our
future hopes with a summary of our recent discus-
sion by Prof. Henry Kiddle, which we think will
interest your readers, as he is one of those thoughtful
speakers whose words will bear reading over and over
again.

The subject of Mr. Kiddle's discourse was "Spiritual-
ism as Related to Religion." He said:
"Spiritualism may be considered under three aspects:
scientific, philosophical and religious. The facts which
form its scientific basis, though as yet, not sufficient
for complete and reliable generalizations, are never-
theless adequate to prove the existence of what we
call spirits—that is, exanimated human beings—and
an unseen, spiritual world in which they dwell; and
to show, also, the various modes in which they are
able to communicate with those on the earth plane.
They also serve to illustrate some of the psychologi-
cal laws by which this communication is effected, and
by means of which spirits exert an influence one upon
another.

The philosophy of Spiritualism, although incom-
plete, comprehends a vast amount of spiritual truth,
deduced from the facts obtained by spirit intercourse,
or built up from the facts of observation by reason
and intuition.

When we pass to the religion of Spiritualism, we
enter an entirely different realm of thought, and bring
into exercise faculties very different from those em-
ployed in the study of the science or philosophy of
Spiritualism. The religion of Spiritualism is a new
passing into that of spirituality and ethics, for both
these are interrelated. Religion is the fruitage of
practical Spiritualism, because it is the religious ele-
ment that controls the moral and spiritual character
of the human being, and fits him for the higher life
of the spirit. Mr. Kiddle quoted the saying of Spes Bar-
gert: "To ignore the religious significance of Spiritu-
alism is to be content with the husk and reject the
life-giving grain." He explained the etymological
significance of the word *religio*, and its cognates, as
used by Cicero and others. Religion, he said, is es-
sentially an emotion arising from the activity of the
spiritual faculties; and they alone can understand it
and cultivate their spiritual nature, bearing constantly
in mind that though the earth-life—the life of the
senses—is surrounded with spiritual beings. Hence, they
must make their thoughts, desires, acts and lives con-
sonant with the principles and conditions of the spiri-
tual life. Therefore, religion is a directly spiritual
faith, based on the spiritual facts, and is not a
superstition, pride and egotism, because among the es-
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New Publications.

TWEED'S GRAMMAR FOR COMMON SCHOOLS.
By A. Tweed, A. M., Late Supervisor in
the Boston Schools. 16mo, cloth, pp. 113. Bos-
ton: Lee & Shepard.

Those who have passed the lower classes of gram-
mar schools will find in the brief limits of this volume
all that is required for them to continue their studies
expeditiously and correctly. The author makes clear
what others have in larger volumes mystified, and in
his presentation of the rules and principles of gram-
mar shows that they may be easily mastered even by
ordinary students.

EDUCATIONAL PSYCHOLOGY. A Treatise for
Parents and Educators. By Louisa Parsons
Hopkins. 16mo, cloth, pp. 96. Boston: Lee &
Shepard.

After long and attentive observation of mental phe-
nomena, the author gave a course of lectures to the
Normal Class of the Swain Free School in New Bed-
ford, Mass., in which she presented the result of her
studies in Psychology, a subject in which, as parent
and teacher, she was much interested; of those lec-
tures this treatise is a digest. While it presents all
essential data and principles, they are so condensed
as to leave an open field for the exercise of thought
and for discussion. The book is a valuable aid in the
development of the mental faculties of children in the
home and school.

ALL TAUT: OR, RIGGING THE BOAT. By Oliver
Optic. With illustrations. 12mo, cloth, pp.
330. Boston: Lee & Shepard.

The fifth volume of "The Boat-Builder Series,"
nearly all the characters that have appeared in pre-
vious volumes being introduced in this. Like all this
author's books, while entertaining it instructs, and
fully sustains his thoroughly earned excellent reputa-
tion as a writer of books for boys. In the course of
the narrative it describes the different kinds of ves-
sels by their rig, and the system by which the spar-
rigging and sails of a ship are named.

ENTERTAINMENTS IN CHEMISTRY. Easy Les-
sons and Directions for Safe Experiments.
By Harry W. Tyler, S. B., of the Mass. Insti-
tute of Technology. 16mo, cloth, pp. 70.
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Before the coming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Sunday Legislation.

A timely and excellent article on this subject, treating it historically and analytically, is published from the pen of Rev. A. B. Lewis, D. D., in the November issue of the *Popular Science Monthly*, whose opening declaration is that "the times demand a reconsideration of our Sunday laws." The writer confesses that they are practically inoperative, for which there cannot but be some essential reason.

Sun-worship is the oldest form of paganism, and the most widespread. It is prehistoric as a custom. It was "the prevailing and most corrupting form of idolatry which assailed the Hebrew nation." Baal-worship was its lowest form, which produced the deepest social and moral degradation. Transferred from the East and from Egypt to Greece and Rome, it became popular, and great efforts were made in the third and fourth centuries to exalt it above all other religions. It came near to driving the apostolic religion out of the Roman Empire.

Religion was made a part of the State by Pagan Rome, long before the advent of Christianity. The emperor—Pontifex Maximus—was the head of the State, and therefore of the Church. Scores of days were set apart by him, on which judicial proceedings and certain forms of work were prohibited. "New Testament Christianity"—says the writer—"could not have instituted such a cultus as that which gave rise to Sunday legislation, the union of Church and State, under an emperor or an emperor-pope. All civil legislation concerning religious faith and practice, such as obtained in the Roman Empire, was the product of paganism. It was not an offshoot of Christianity, or of the Hebrew theocracy." Apostolic Christianity forbade all appeal to the civil law in matters of Christian duty. Christianity sought nothing but the rights of citizenship at the hands of civil government.

The first Sunday legislation appears in the edict of Constantine the Great, 321 A. D. There was no ground for it except his single, unsupported will. He was a well-known devotee of the sun-god, as his predecessors were. His attitude toward Christianity was that of a shrewd politician; to his rivals he was an unscrupulous, bloody-handed monarch. No accurate historian, says Dr. Lewis, dares call him a "Christian emperor," though Romish tradition and superficial literature have misnamed him "the first Christian Emperor." The text of his Sunday edict, and all the surroundings, show it to have been purely heathen. This is the way it opens:

"Let all judges, and all city people, and all tradesmen, rest upon the venerable day of the Sun."

But it permits the country dwellers to attend to their fields, lest the provisions of heaven be lost.

On the following day Constantine uttered an edict in relation to the duties of the soothsayers in cases of the palace or other public works being struck by lightning. Thus nothing is to be found, either in the Sunday law itself or in the accompanying evidence, showing that Christians wished for such a law or were in any way interested in it. The day, in fact, is mentioned only by its heathen title. The restrictions placed upon it are just like the restrictions then existing concerning many other Pagan days. The division of days did not spring from the Christian thought, as all classical scholars know. The practice, says a learned English barrister, of abstaining from various sorts of labor on days consecrated by religious observance was familiar to the Roman world before the introduction of Christian ideas.

The purely heathen character of this legislation the Church historians have been forced to recognize. The writer of the article we are not giving quotes to this effect from Schaff's "Church History" and Milman's "History of Christianity." The former says—"The Sunday law of Constantine must not be overrated. He enjoined the observance, or rather forbade the public desecration, of Sunday, not under the name of Sabbath or Dies Dominica, but under its old astrological and heathen title, Dies Solis (the Day of the Sun), familiar to all his (Constantine's) subjects; so that the law was as applicable to the worshippers of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ." The latter says—"The religious

observance of the Sun-day, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire.... In fact, ... the day of the sun would be willingly hallowed by almost all the Pagan world, especially that part which had admitted any tendency toward the Oriental theology."

Not for sixty-five years was there any further Sunday legislation. The Church was becoming paganized, the papacy was developing, the empire was tottering, and the Dark Ages were coming on. The legislation was enlarged from the close of the fourth century to the close of the fifth, adding scores of other days, most of them Pagan festivals christened by new names. "As Church and State became more thoroughly united," says the writer, "the Pagan idea that the civil law ought to regulate religious actions and religious belief was so fully developed that the State determined not only what men should do, but what men should believe. Civil law practically decided what Christianity was. It defined orthodoxy and heresy, thus involving the whole realm of religious conscience in the meshes of political intrigue."

Civil legislation relative to Sunday and other festivals and fasts prevailed during the Dark Ages. "Our Saxon ancestors, who were converted under the Holy Roman Empire, received this inheritance, transmitting through the Saxon and English laws the entire genius of Sunday legislation to our own time. The chain is unbroken which binds the Sunday law of today to the first Pagan Sunday law of 321 A. D." Until the time of the Puritan reformation, there was little or no development of the Sabbath idea as it is drawn from the fourth commandment. And it was under the theory that the fourth commandment might be transferred from the seventh to the first day of the week that Sunday legislation took on the more distinctly Sabbath type which is to be found in this country and our own time. The theory of the New England colonies, making the civil government subordinate to the Church, indulged in the sternest Sunday legislation. These Puritan Sunday laws were rigidly enforced. The colonial yielded to the State government, and this largely to the National, so that Sunday legislation has been continually modified and its influence has steadily declined. Nevertheless the old Sunday laws still exist, and are practically disregarded by all classes, either from choice or for convenience. Every year we are drifting further away from all religious regard for Sunday. Religious men meet in conventions, and lament the condition of things, and pass resolutions, and decide that a more rigid enforcement of the Sunday laws is needed—but without the slightest effect on the public mind or conscience.

This is the writer's explanation and philosophy of the situation: Sunday laws have devalued the public conscience. Even allowing that the Sabbath has been rightfully displaced by Sunday, and ought to be observed according to a Christian interpretation of the fourth commandment, the fact remains that the civil law, which assumes control of religious actions, places itself between the human heart and God, shutting out the divine authority, forbidding the conscience to rise above human authority, and therefore producing a conscienceless result. But if the observance of Sunday or the enforcement of the law be urged on grounds of policy, every person claims the right to be his or her own judge of what is expedient or necessary. It is only divine authority that can give a Sabbath; human authority can give no more than a holiday.

The writer thinks it is useless to fight against the results which confront us. They plainly show that the Pagan conception is both foreign to the Christian conception and destructive of it. The Christianity of the fourth century was a wide remove from the Christianity of the apostles. The degeneracy was caused chiefly by the interference of the State in matters of religion. No single interference affected the life of the people more than legislation respecting holy-days and festivals. Puritanism did its best to lift the whole question to a higher level, and failed; because it persisted in the fundamental error that the State may justly legislate respecting religious duties. "Civil law," tersely observes the writer, "can make a holiday, can institute a day on which business and labor will cease; it can never make a Sabbath any more than it can make an honest man." And he adds the just admission that "the Sunday laws have not become obsolete because men are comparatively more wicked than before, but because men have steadily risen above the Pagan conception which permits the State thus to interfere."

He further speaks, in closing, of the deplorable fact that the enforced leisure of Sunday and the Sunday customs make Sunday the great harvest-day for the saloons, and all the evils associated with them. The rum-traffic has taken full possession of Sunday, the larger half of its profits being gathered in on that day. The pulpit, too, talks of the terrible disregard for Sunday which prevails, "while the pews hasten out on Sunday morning to pocket the profits of Sunday business and Sunday revelry." Such legitimate business as our advancing civilization has come to allow is prohibited by the Sunday laws, while all attempts to enforce them against the saloons are met with the threat to enforce these laws against legitimate business."

Living Without Food.

O. G. Helleberg of Cincinnati, O., translates from *Le Messager de Liege*—in which paper it was reprinted from an Italian paper—and sends us the following singular narration respecting a woman living in Italy:

"In the village of Serreta, some kilometers from Porto-Maurizio, lives a woman who has not eaten anything for a period of twenty-seven years. She has reached the age of forty-five years, and for twenty-seven years has been in bed. From her eighteenth to her twentieth year she took only some bouillon, but since that time has lived on four glasses of water each day. In winter, though the windows of her room are always opened, she says she does not feel any inconvenience from cold. She is of a cheerful temper, especially when she has visitors. Every twenty or thirty days she falls into a cataplectic state, which lasts one or two days. Professor Novaro, of the University of Turin, has visited this phenomenal female several times, and studied this case, and taken down the facts."

SPIRIT MESSAGE DEPARTMENT.—The particular attention of our readers is called to what is given the present week in this—always valuable—division of the BANNER's contents.

"Alexis" gives in the letter on our third page, headed "The Perine Mountain: Home Meetings," a close abstract of Prof. Henry Kiddle's views regarding "Spiritualism as Related to Religion."

Alfred Russel Wallace, LL.D.

This distinguished English scientist arrived in Boston last week and took up quarters at the Quincy House. His engagements in this country are to deliver a series of lectures, eight in number, on "Darwinism and Some of its Applications." He began the course before the Lowell Institute in this city, on Monday of the present week. The lectures comprising the course are named "The Darwinian Theory"; "The Permanence of Oceans, and the Relations of Islands and Continents"; "Oceanic Islands"; "Continental Islands, Recent and Ancient"; "Relations of New Zealand and Australia"; "The Origin and Uses of the Colors of Animals"; "Mimicry and Other Exceptional Developments of Color"; and "The Origin and Uses of Colors of Flowers and Fruits." After delivering the course in Boston he will give them before the Johns Hopkins University of Baltimore. It is also probable that he will lecture in other cities of the United States.

Among European men of science Mr. Wallace stands deservedly high, in his chosen field and specialty none being before him. He conceived the idea that Darwin did in reference to the origin of species even before the latter had developed it, and was at the time wholly unaware that it excited the thought of any other mind. It was while he was engaged in explorations on the islands of the Malay Archipelago, and at other points in the East Indies. He was studying the fauna and flora of that part of the world, an occupation that kept him in the East for eight years, from 1854, when he made an attempt to solve the problem of the origin of species. The striking contrasts of life with which he was made familiar, naturally forced such a study upon him. On the 1st of July, 1858, a paper from his hand was read before the Linnean Society of Great Britain "On the Tendency of Varieties to Depart Independently from the Original Type"; and on the same date was read Darwin's paper "On the Tendency of Species to form Varieties, and on the Perpetuation of Species and Varieties by means of Natural Selections."

Up to that time Mr. Wallace was entirely ignorant of Mr. Darwin's studies in the same direction. Both of them reached substantially the same general conclusions, though Mr. Wallace denies that natural selection alone, without the intervening agency of some higher cause, is competent to effect the transition from the anthropoid ape to man. Yet he holds with Darwin that the most of the changes attributed to natural selection are actually effected by it.

While he was yet a young man he joined a scientific expedition to South America, and passed nearly four years—from 1848 to 1852—in making a study of the primeval forests in the Amazon and Rio Negro regions. Two books were the result of this study, published in 1853, viz., "Travels on the Amazon and Rio Negro," and "Palm Trees of the Amazon and their Uses." In 1854 he went to India, as already noticed, and there spent the ensuing eight years. He recorded his observations in that part of the world in "The Malay Archipelago; the Land of the Orang-utan and the Bird of Paradise" (1869). He also produced "Contributions to the Theory of Natural Selection" (1870), and "On the Geographical Distribution of Animals" (1876), in two volumes, which were translated into French and German.

What most especially engages the profound interest of Spiritualists in Mr. Wallace is the fact that, among the first scientists of Europe and the age, he made a thorough and unprejudiced investigation of the spiritual phenomena, and, having arrived at the conclusion that they are as firmly grounded in truth as any other facts coming within human cognizance, had the courage to declare his convictions, and has shown equal courage in maintaining them in the face of all opposition. The testimony of a Wallace among the world's scientists is something which the incredulous of his class cannot set aside. If he is authority on one great subject which requires only evidence for its support, he assuredly must be no less good authority on another.

His book on "Miracles and Modern Spiritualism" appeared in 1875, being the series of essays contributed by him to the *Fortnightly Review* in the previous year. And he has uttered numerous voluntary statements in defense and support of the phenomena since that time, which have been repeatedly produced in the columns of the BANNER OF LIGHT, with accompanying comment. Doubtless the creed-parties and their parasite papers will take particular pains to abstain from all mention of his fixed belief in Spiritualism while he is here lecturing on purely scientific topics, though we cannot but observe that one Boston paper, the *Transcript*, comes to the matter only to remark that "his writings on this subject (Spiritualism) have been held, by members of the sect, to prove his belief in the influence of the spirits of the departed on mundane things." This is impertinent to Mr. Wallace, as well as to Spiritualists. If the *Transcript* does not know what his writings on Spiritualism really mean, that is no excuse for its insinuating that he does not know what he intended to say himself.

Evidence of the directness and the straightforward character of his writings as witnesses for the New Dispensation—about which our friend the *Transcript* is in such doubt—we take occasion to refer to the article from his pen on Modern Spiritualism and its relations to Science, which appeared in "different forms but the same spirit," in the columns of the Boston *Sunday Herald*, the *Christian Register* and the BANNER OF LIGHT last spring, when his coming to this country was being mooted. In that article his language had no uncertain sound, but the whole effort proved full of strong suggestion as to the harmonization of the phenomena of Modern Spiritualism with science—explaining what the spiritual theory really teaches mankind and exposing the basis of the true ethical system. He set out with the assertion that it is clearly a mistaken notion that the conclusions of science are antagonistic to the phenomena of Spiritualism. He reminded the teachers and students of science that their mere opinions and prejudices are not science. Nor do denunciations effect anything. It has to be admitted that in this skeptical and materialistic age Spiritualism has firmly established itself, and by mere weight of evidence, and in the face of the most powerful prepossessions, has compelled recognition by a constantly increasing body of men in all classes of society and gained adherents in the highest ranks of science and philosophy. Mr. Wallace asserted, too, in the article in question, that if (Spiritualism) has never lost a convert thus made. He held that Spiritualism supplements and illuminates science; that it rests solely on the observation and comparison of facts in a domain of nature that has been hitherto little ex-

plored; and that it is a contradiction in terms to say that such an investigation is opposed to science.

Evolution Professor Wallace proclaims to be the great fundamental law of the universe of mind as well as of matter. The varied powers of both mind and body he recognizes as being developed, along with the nobler impulses of our nature, by the antagonism of the good and the bad, as well as by the need of labor in order to live and the constant struggle against the forces of Nature. If the material imperfections of the globe—the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest—have each served as stimuli to develop and strengthen the intellectual nature of man, why, he asks, may it not be true that the oppression and wrong, the ignorance and crime, the misery and pain that always and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice and mercy, charity and love, which we all acknowledge to be our highest characteristics, and which we cannot conceive of having been developed by any other means? He holds that such a view supplies the best solution we can have of the origin of evil, since it is the means of creating and developing man's higher moral attributes which make him fit for a permanent spiritual existence.

Prof. Wallace says that the nature of mind, and its presence in the universe, fail to be realized and accounted for by modern science, except in the form of the current dogma that it is "the product of organization"; but Spiritualism recognizes mind as the cause of organization, and perhaps also of matter itself; and he adds, that we know far more of the nature of man by having a demonstration of the existence of individual minds, not to be distinguished from those of human beings, yet disconnected with human bodies.

Spiritualism, says Prof. Wallace, has acquainted us with forms of matter of which materialistic science knows nothing and cognizes nothing; likewise with an ethereal chemistry whose transformations are far more marvelous than any with which science deals. Thus does it furnish us with the proof that organized existence is possible beyond the boundaries of our material world; and thus, also, does it remove the last obstruction to a belief in a future state of existence.

In the same article we find Prof. Wallace stating the pith of the whole matter of human life and its outcome in the terse sentences:

"On the spiritual theory, man consists essentially of a spiritual nature or mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus, the whole *envelope d'être* of the material universe—with all its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms—is to serve the grand purpose of developing human spirits in human bodies."

The teachings of Modern Spiritualism also, in his view, furnish us with the much-needed basis of a true ethical system, by which it is taught that our life on earth is only a preparation for a higher state of progressive spiritual experience, and that all this sin and suffering here is the means of developing in us those highest moral qualities which St. Paul summarized as "love," which it is universally admitted must be cultivated to the utmost if we are to make progress toward a higher social state. Modern philosophy teaches no such reasons for this painful self-sacrifice; but to be taught from youth up that the material universe exists for the purpose of making all things tend to one end, and that an existence in the spiritual world, and to be taught this on the direct knowledge of because gained from the spirit-world, is to become possessed of a power that "will work everywhere for righteousness."

How to Investigate.

There is no question relating to Modern Spiritualism of greater importance, especially to those who may have had no experience with the phenomena that underlie its philosophy, but have been led from some cause to desire to see and learn of its facts and teachings, than, How shall I investigate? Many assume to know at the outset just how to do it; so they speedily avail themselves of their supposed knowledge only to find out that they are entirely ignorant; or if they do not reach this point of wisdom they declare all mediums who have had the misfortune to come in contact with them to be frauds, and publicly denounce all others as dittos.

"For eighteen years," says one, "I have been hunting more or less for evidence of continued life, and in not an instance have I had any manifestations in which fraud was not possible under the conditions insisted upon by the medium." And then such a man has the effrontery to ask, in face of the fact of a hundred thousand just, truthful and reliable mediums on earth: "Can a medium be found through whom reliable manifestations can be had? If so, I shall be glad to make a pilgrimage to have a sitting."

We advise the gentleman who has been hunting for eighteen years, and thinks he has not found the object of his pursuit, to put up his purse, and not undertake so unpromising a pilgrimage. And further, to sit down and reflect, consider the past, and determine whether he has not these dozen and a half of years been on the wrong trail, and whether he has not found, or at the time thought he did, the very thing he was in search of, fraud. Were he to visit a medium, or a score of mediums who had for years given to tens of thousands absolute proof that "reliable manifestations" could be produced in their presence, he would most likely find only additional instances to add to the record of his eighteen years' experiences, of "conditions insisted upon under which fraud was possible," and being possible he would declare that it was practiced.

On this point Epes Sargent quotes, in his "Scientific Basis," an observation by William Oxley, of Manchester, Eng., so applicable that we present it for the consideration of all new and old investigators:

"A genuine lover of truth for its own sake, who enters this domain of occult sciences accepting the conditions which are allowed, though better in the commencement with doubts and dimities, will, by perseverance, soon receive ample proofs and tests of the genuineness of psychometrical manifestations, and spiritual agency; while, on the other hand, the doubter who investigates for the purpose of discovering imposture and fraud, will discover what he or she thinks is sufficient to justify the preexisting doubts, and sooner or later retires in disgust."

mises, until one evening the doubts all vanished, the mists cleared away, and the truth was revealed: A friendly burst of moonlight lighted up the whole room through a seemingly accidental misplacing of the curtain, and he saw, what he had long wished to see, the guitar high up by the ceiling, aloof from all visible support, and being played on by some unknown force exercising intelligence.

To such investigators as the one we have alluded to, who at the close of eighteen years of "hunting for evidence" can refer to nothing satisfactory in results, we would suggest, as aptly remarked by the *Golden Gate*, that he change his methods, and as a commencement that he stop insisting upon "test conditions," that he sit passively, and accept what comes for what it is worth, unquestioningly, until his spirit friends can break through the strong barrier of positive magnetism which he interposes between himself and the spirit-world. He must lay aside all arrogance of opinion, all self-conscious "smartness," so to speak; in other words he must approach the sacred altar of spirit-communication with his heart in the right place—prayerfully, trustfully, and in a spirit of childlike simplicity—and not be perpetually looking for and expecting a trick. If he seek for the evidence in this spirit, we apprehend it will not be long before he will be made glad with all the proof he needs. He will have test after test, and they will come to him in ways he little dreams of.

Very truly remarks the *Gate*:

"The investigator who is always looking for and expecting a trick, is very apt to encounter the reflex action of his own mind—the child of his own creation—embodied in the sensitive aura of the medium. He should remember that thoughts are veritable things, palpable to the sensitive; and that in 'exposing' a supposed fraud—especially in the case of some well-known and reliable medium—he may possibly be simply exposing his own ignorance of spiritual laws."

Dr. Talmage's Circle.

Speaking from the text in Isaiah, which describes Jehovah as "He that sitteth upon the circle of the earth," Dr. Talmage, after indulging in his customary flapping flights of imagination and rhetoric, has to admit that the history of the world goes in a circle. Everything, in fact, as he looks at it—whether material, moral or spiritual—travels in the same way. This circuit, he says, sweeps through a century or through many centuries.

Making as his premise the historic statement that all government set out with theocracy, Dr. Talmage thinks he sees signs that people will by-and-by get so tired of "self-government" that they will come crying around the church asking to be taken in out of the "anarchy" which he feels sure will eventually surround them. But Dr. Talmage is widely abroad of good judgment, to say nothing of any other mental characteristic, in making such a ridiculous statement. The full-fledged eagle will return to the egg from which he was hatched in just about the same circle of time that the great American Republic will give up its independence and seek safety in the arms of a national church and its concomitant theocratic rule.

Dr. Talmage says evil comes back in the circle just the same and just as well as good. He is pleased to cite the influence of Voltaire, [whose birthday anniversary the Liberal element of this country intends to celebrate during the present month,] the smasher of ecclesiastical pretensions and tyranny, as that of a "bad man." Dr. Talmage no doubt is perfectly satisfied with regard to himself that he is a "good man." It would be much better to leave the judgment to time, which he professes to do in his talk about the circle. But let us let Voltaire go, how about Calvin and his damnable theories concerning God and the future life? We candidly ask it of Dr. Talmage to say whether the sulphurous, triple-plated, diabolic, tyrannous and thorough inhuman creed of Calvin, the Geneva, forged in the subterranean smithy of his dark fears and gloomy apprehensions, has not fairly described the destined circle in this our day and come back upon itself and its author. If there is anything in the circle theory at all, then there is as much truth in the return of Calvinism to its starting point as there is in the rest of the cases produced for illustration. Whether Dr. Talmage will confess it or not, old Calvinistic theology, the bane and nightmare of such a host of terrorized human minds, is rapidly reaching the goal from which it started, and the spiritual emancipation which is taking place in consequence of the advent and influence of Modern Spiritualism is the "end which existed from the beginning."

The London Society for Psychical Research appears to be rapidly losing the confidence of all Spiritualists. Stanhope Spear, M. D., one of its members, writes to the editor of *Light*, that in view of its recent action in reference to Spiritualism, he finds the position of a Spiritualist in its ranks untenable, and he has tendered his resignation, and intimates that time will show he is not alone in his action. *Light* of Oct. 23d also contains the following:

"Mr. W. Eglington has resumed his psychographic seances, but to prevent useless correspondence, he wishes it to be understood that he can give no seances to any one who is desirous of submitting the results to the Society for Psychical Research. He, like many others, considers that body, by its continued opposition to Spiritualism, and its unfair methods of investigation, to have placed itself beyond the pale of recognition."

It would be well for our American societies, who in their initiatives patterned somewhat after the London organization, to take heed that they do not fall into the ditch into which their prototype has recklessly plunged. Their purpose should be, and ostensibly is, not to aim to prove Spiritualism false or Spiritualism true, but without bias of any kind to state the facts they may be brought in contact with, leaving it to the public to determine for themselves to what conclusions they lead. These "researchers" doubtless have their mission, though we fall to see in what way they can or will influence to any great extent public opinion in a matter that can appeal only to each individual for solution; yet it would seem to be their duty to shed light rather than to be the English society labor to make the darkness of greater density, and the complexity more complex.

Mrs. Amanda M. Cowan, whose card may be found on page five, is a medium who, we are informed, has during the past two years been giving satisfactory test seances; and has recently developed into the more important phase of mediumship, that of materialization; under the care of G. T. Albro, and will give her first seance Sunday afternoon, Nov. 7th, at No. 33 Rutland street.

One thanks are due Dr. W. B. W. While the platform of the London Society for Psychical Research is for a time a platform of darkness, it is a platform of light for the future.

BOSTON, SATURDAY, NOVEMBER 6, 1888.

A Notable Sitting with Dr. Rogers.

THE BARTHOLDI STATUE.

ance which inspired its conception." The torch of Liberty statue was lighted for the first time on the evening of Nov. 1st, the occasion being marked with an illumination of Bedloe's Island and a pyrotechnic display which lasted two hours. The fleet of vessels carried a throng down to the battery and the roofs of many buildings in the part of the city were covered with flags. The fireworks display were from the Battery and Bedloe's Island, differentiating the two great peoples of the world. "Franklin and Lincoln have yet succeeded in establishing that form of government which is a sign of

The first subject taken was in reference to the condition of a man immediately after having his body dismembered in an instant with a cartridge of dynamite

of to-day. The services closed with a poem. This evening's lecture terminated Mrs. Lillie's successful month. She will again occupy the platform next January. Mary, Nellie J. T. Brigham will be the speaker on the Sundays of Nov. 7th and 14th. W. A. D.

Langham Hall.—Dr. Aspinwall of No. 283 Columbus Avenue, announces that he will on Sunday next open Langham Hall, in Odd Fellows Building, corner

of the Association of Haverhill and Bradford is
this hall Sunday, Oct. 31st, before large and highly in-
telligent audiences. His addresses were excellent,
his lists of more than common interest. Among promi-
nent speakers purporting to be present were: Hon.
Freeman Rogers, Deacon Francis Winch and Col. De-
mont, late of Nashua; H. B. Roy, Gardner; B. Barry and
Dr. Jeremiah Spofford, of Newburyport; W. Conway of
Hamstead; Dr. B. E. Sawyer, Jordan; James Garman,
Otis Towne of this city. Some seventy-five spiritual-
ist visitors were announced. Mrs. A. E. Elliot,
Worcester, is to speak next Sunday, Nov. 7th.

will attend him from Philadelphia wherever he may go. PHILOS.

Worcester, Mass.—Mrs. Emma L. Paul, of Worcester, Vt., has spoken here the last two Sundays and given excellent satisfaction. She is a lady of culture and refinement. On Sundays, Nov. 7th and 14th, Mr. J. B. Furdale, of Manchester, N. H., is to occupy the platform. S.

Lydia E. Pinkham's Vegetable Compound, the great medicine for the cure of all female complaints, is pleasant to take and efficacious. For particulars, please send for free booklet.

TO THE
SPIRITUAL PHILOSOPHY

[illegible]