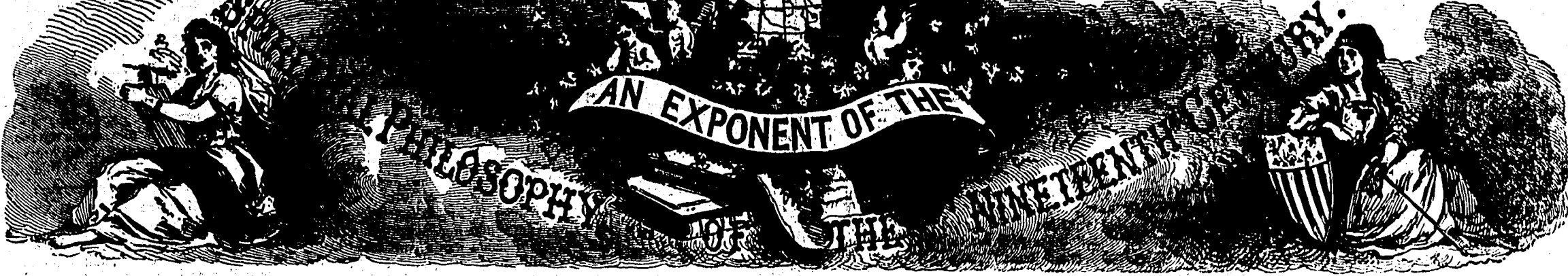


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Voices from the Platform.

A Spiritualist's View of Thanksgiving.

J. J. Monse spoke in Metropolitan Hall, San Francisco, Cal., on the evening of Nov. 20th, to a good audience, his theme being "Thanksgiving Day; Its Spirit and Purpose." His remarks on this topic received honorable mention in the *San Francisco Daily Chronicle* of the next morning. Days of sacrifice and thanksgiving, he said, were set apart by the civilized, barbarous and semi-civilized. The Jews celebrated their Passover, Christians their Christmas, Easter and Harvest Home. Americans had many things to cause them to enter into the spirit of the day. Their Executive was the free choice of a free people, who could live and travel without the need of musket or sword to guard his safety—itsself a lesson to older nations whose rulers needed such protection. It was a cause of thanksgiving that a free people, self-respecting in their national life, were all concerned in maintaining its purity and perpetuity.

Man's strong right arm, clear-seeing mind and ambitious spirit had, under the providence of the Infinite, made this land what it was to-day. Let us thank the pioneers who laid out the civilization we enjoy to-day. Let us thank our statesmen, our merchants, our farmers, our mechanics, our teachers and thinkers for all the peace and comfort now enjoyed. The Spiritualist joined in the thanksgiving of the hour for the knowledge of the truth as it came to him. In thanking the human workers we thanked those whose mind and muscle had given us the nation as it is. Let all thankfulness fill our hearts that, in a land of political freedom, religious toleration and intellectual advancement, there was one day at least where in we rested and were thankful for the gifts of heaven and the fruits of human toil.

The Cause and Cure of Crime.

At the regular meeting held at the First Spiritual Temple, corner Newbury and Exeter streets, Boston, on Sunday, Nov. 20th, the guides of Mrs. H. S. LAKE spoke to the following effect upon "The Cause and Cure of Crime." In speaking of crime we shall mean always a violation of spiritual law, by which injury is inflicted either upon one's self or one's fellow. So intimately are the spiritual and physical bodies related that few persons, as yet, are unaffected by environment. Consequently foul air, insufficient food, or any other ill condition of the physical, may so inflame the blood as to create an undue activity of some one or more faculty, and thereby impel to the commission of crime.

I do not say that there will not come a time when man will rise measurably superior to his physical environment; but I am speaking of man as he now is. Therefore poverty must be regarded as, in a great measure, the cause of crime.

Then again, those ill conditions in what is termed marriage—those conditions where love does not exist, and ill-generated children consequently violate spiritual law as their parents have done before them. This is a most prolific cause of crime.

The legitimate and normal exercise of all the several faculties of the brain is essential to the production of harmony in the individual, which will ensure a recognition of spiritual law, and gradually an adherence thereto.

Spiritualism's Message Regarding Suicide.

Reference was made in our last issue to the deceased, by his own hand, at Cleveland, O., of W. H. Rex. The *Plain Dealer*, of that city, records that on the afternoon of Nov. 23d, funeral services were held over his remains at No. 74 Fulton street—Charles Dawbarn (of New York) and Thomas Lees (of Cleveland) officiating. Mr. Lees, as a resident, prepared with appropriate poetic selections and apposite remarks, the way for Mr. Dawbarn's address, which embodied the reasonable views of death and the after-life inculcated by the Spiritual Philosophy.

"At one period of history (said Mr. Dawbarn) it was deemed most honorable to commit suicide." At another it has been made infamous. In each alike popular opinion has rendered the verdict in utter ignorance of what might be nature's laws on the subject. It is well known that in the case of the late Mrs. James M. Smith, a prominent Spiritualist, she was permitted to give to the thousands of Modern Spiritualists and to the world at large, a most

of our spirit-friends what the effect must be of rushing uncoiled into the world of the future. It is difficult for us to realize the mental agony—that precedes suicide in cases where neither nature nor mind can point to insanity as the cause. No matter how various the motives—whether love or hate, wounded pride or hopeless despair—there must be a black cloud hiding the soul in its darkling gloom and rendering mortal life so unappealingly miserable that it seems impossible any change could be for the worse. So with desperate deliberation the suicide plans and accomplishes his purpose. Nature knows nothing of mercy, nor even of justice, but only of unchangeable law. When the daguerrean artist catches your picture in his camera, he can wipe it from the silvered plate with hardly an effort; but after that plate has been immersed in its chemical bath, we are told that it is almost impossible to so clean it that the picture will not reappear; and the poor, self-destroyer finds too late that the mental agony which rendered life a burden has been chemically fixed by his suicidal act. Years and sometimes centuries of spirit-life must pass before he can gain freedom from the consequences of his own act. The terrible expression that would soon have passed by in earth-life is now photographed on his spirit, and nature's "woe, woe, unutterable woe to the suicide" must long be the fate of him who rushes unbidden into another world.

Dr. Hübner-Schleiden on the Sanity of Prof. Zöllner.

In the November number of *Sphinx* Dr. Hübner-Schleiden reviews at some length the Report of the Seybert Commission, and concludes with the following remarks on Prof. Fullerton's attempt to depreciate the value of Zöllner's evidence on the ground of mental incapacity:

It might be a matter for surprise why these gentlemen, if they wished to select an example from the multitude of scientific reports on mediumistic facts, did not prefer to confine themselves to their own fellow countrymen and colleagues; but the dishonorable motive which underlay this behavior is only too apparent. They preferred to select a deceased person belonging to a distant country, because they thought they could more easily disparage him with impunity. That this was the motive, whether they were aware of it or not, is evident from the manner in which Zöllner is attacked in this Seybert Report.

It would undoubtedly be an interesting and serviceable work for a person thoroughly acquainted with sleight-of-hand tricks to take up all the reports made by scientific men on mediumistic phenomena, and to show where and how they could have been deceived and cheated by the mediums. And to treat Zöllner's reports in this way would be especially meritorious, and might be all the more successful from the circumstance that Zöllner was acknowledged to be wholly unacquainted with sleight-of-hand tricks. But nothing of the sort has been attempted by the Seybert Committee. Its Secretary, Prof. Fullerton, merely crossed the ocean to Leipzig, and interviewed the three Professors, who were sometimes present at Zöllner's experiments with the medium Slade, and were named by him as witnesses, viz.: Prof. Wilhelm Weber, of Göttingen, and the Profs. Gustav Theodor Fechner and Wilhelm Schellner, of Leipzig. Partly by oral conversation, partly by written inquiry, he elicited communications and opinions from these gentlemen on Zöllner's experiments, made ten years before, from which he ingeniously draws the conclusion in the Seybert Report that Zöllner was, at the time of his experiments, in a state of mind disqualifying him for exact observation and description. In short, Prof. Fullerton maintains that Zöllner was out of his mind.

These conclusions, as well as the whole conduct of Prof. Fullerton, are, in fact, without justification, and we are glad to be freed from the unpleasant task of entering into them in detail, as that has been done most thoroughly in the English literary world, to which this report itself belongs. Those who would wish to read this Seybert Report ought not to omit also to get the answer published by the eminent English lawyer, C. C. Massey, to Fullerton's attacks on Zöllner's soundness of mind, in which he has most clearly and sagaciously proved the unwarrantable wantonness and frivolity of these attacks.

Under these circumstances, I have considered it my duty to communicate by letter with the three above-mentioned witnesses, and to ask them for their unbiased and candid judgment as to Zöllner and his mediumistic experiments. The result is that I have been convinced that neither of these gentlemen consents to Prof. Fullerton's conclusions. As regards Prof. Weber, he acknowledges this himself, and prints his complete defense of Zöllner. Of the eight statements of Prof. Weber the following two may be mentioned:

He could bear witness to the facts described by Zöllner, and could not have described those occurrences better than they are described in Zöllner's works.

Prof. Zöllner was, at the time of those experiments, by no means in an abnormal state of mind.

A more recent statement of Prof. Weber: I have not received, and I could hardly imagine a more direct one.

Prof. Fechner wrote to me from Leipzig, on the 29th of August, 1887:

"Dear Doctor—If Mr. Fullerton has said that, according to my opinion, Zöllner was, during his observation of the mediumistic phenomena with Slade, in a state of mind which disqualified him for scientific and exact observation, and which lessened, or even destroyed the authentic value of his reports, he cannot properly justify such a statement. What I really told him on his inquiry was the truth, namely, that Zöllner had, at the time of his experiments, been in a state of excitement, which afterward gradually subsided, until the time of his decease; and now Fullerton attributes to me the conclusion arrived at by him, although as far as I can distinctly remember I expressed the contrary as my own opinion, viz.: that I had, from my intimate knowledge of Zöllner's condition at the time of those experiments, and of his mode of observation, found no occasion to mistrust his observations, and that I have no doubt as to the reliability of his reports, seeing that they had been controlled by W. Weber and Schellner. Fullerton, of course, was at liberty to draw that conclusion, being an opponent of Spiritualism; and having no exact knowledge of the matters in question, but he ought not to have given it as his opinion.

As you wish it, I send you the entries which I find in my diary on Slade's experiments.

Yours respectfully,
G. TH. FECHNER."

It is known that Zöllner's mental excitement increased in a lamentable manner until his death; indeed, in consequence of the odious persecution and personal attacks which he suffered from the opponents of his many-aided reformatory endeavors, as well as from a mob of senseless writers for the press, one might almost say that he at last suffered from mental depression. But in regard to Zöllner there can be no talk of intellectual weakness, nor of a lessening of his ability to observe and report. Those who cannot distinguish between mental depression and intellectual incapacity are unable to judge Zöllner's case. Moreover, it should be added that Zöllner's excessive excitability only commenced after his defense of Slade's mediumistic experiments, since it was in consequence of this proceeding that he had, to suffer from personal spite; and that this mental excitement did not increase to a dangerous extent until later. He lived four years after these experiments—until April, 1882.

In accordance with my request, Prof. Wilhelm Schellner also wrote to me on the 30th of August, 1887: I regret, however, that I am not allowed to give this letter complete, since it closes with the remark:

"Under these circumstances, I must refrain from publishing my statement in vindication of the memory of the noble departed. I am also unable to admit that, even if we were the victims of a cunning deception, a stain is thereby cast upon Zöllner's character, or upon the scientific interest of his speculations in regard to the fourth dimension."

In this I can partly agree with Prof. Schellner. Observing inquirers, however exact, are still only men; and neither can it be denied that such a one might be deceived by a conjurer, and more readily still by a secret impostor, nor can the value of reports of such experiments as Zöllner's be thereby completely destroyed, and that for various reasons.

The principal value of Zöllner's reports I find in the moral courage which they manifest. If, in order to do honor to the truth, a man of exact science, in this age of strife and personal struggle for material existence and other outward interests, to which as a rule all ideas and great aims are sacrificed, has the courage to express unreservedly his conviction of an experience he himself has had, but which the general public opinion in all its shades scoffs at without investigation, such an action deserves to be highly esteemed, if only for its moral worth. But further, should Zöllner really have been deceived by Slade, his accounts may serve as an instructive example of the imperfection of even the most exact observations and reports. All in this phenomenal world is imperfect, and only more or less true. In the meantime the possibilities of deception are neither so wide nor so elastic as to prevent the establishment of scientific truths, and here it is where the question of Zöllner's mental capacity is of importance. If his observations and reports have not the recognized amount of scientific exactitude, they are just as worthless as the innumerable reports of well-meaning amateurs, unskilled in scientific observations. But if Zöllner's mediumistic experiments are scientifically exact, Slade may possibly—as is indeed said of him—have assisted with sleight-of-hand tricks. Still, all the phenomena observed and reported by Zöllner cannot even then be so explained.

In the meantime I think I may consider Zöllner's observations and reports as scientifically exact. The objections against them which have so far come to my knowledge do not seem to me to be valid. As regards the assumptions, theories and hypotheses deduced by Zöllner to explain those phenomena, they are quite a different matter.—*Light*, London, Nov. 18th.

"The Hidden Way," [P]

About the first of August of the present year there was issued from the old publishing house of Messrs. Lee & Shepard, of Boston, a strange and remarkable book, entitled "THE HIDDEN WAY ACROSS THE THRESHOLD," compiled by Dr. J. C. Street of that city. The varied reviews of the press were from the first quite suggestive of a startling work of profound thought which few critics were able to appreciate or handle.

The first edition of this book having been entirely closed out, a second edition is now before the public.

The book, *HIDDEN WAY*, is a work of profound search and inquiry into occult forces and the mysteries of life. In many respects the book is better than the author planned, for it teaches a new religion, beyond Christ, without rejecting him; and yet man or woman can take it up with honesty of purpose without feeling refreshed and better therefrom.—*The Sunday Express*.

"THE HIDDEN WAY ACROSS THE THRESHOLD," or, The Mystery which has been hidden for Ages and from every man to open the temple of the soul and to learn the wisdom of the Unseen Hand. Illustrated and made plain with as few occult phrases as possible. By Dr. J. C. Street, A. B. N., Fellow of the Order of S. S. S. and of the Brotherhood of the Holy Spirit. Price, 25 cents. 25 cents. For sale by Colby & Rich, 25 Cornhill street, Boston, Mass.

Characters are sketched as well as capacity. Mrs. Daniel Williams for sixty years has given the inmates of the Angiano, Me., jail an annual Thanksgiving dinner. In this custom she follows the example of her mother, the late Mrs. Judge James Briggs, and her mother's mother. For more than a hundred years the observance of this generous custom has descended from generation to generation.

Literary Department.

SOWING AND REAPING;

OR,
The Harvest of a Life.

Written Expressly for the Banner of Light

BY MISS M. T. SHELHAMER,

Author of "After Many Days," "Crowded Out," "The Spirit of the Storm," Etc.

CHAPTER IX.

"SERAPHA."

The new life and its duties grew upon him. New sensations, fresh experiences, opened before him. The soul of James Corning developed its powers to such a degree as to astonish himself. He was a humble student, and the teachers and guides to whom he came for instruction were pleased with the interest and the desire to learn that he displayed. Time seemed of little consequence to his mind now, for he felt that an eternity of existence was before him; and so he pursued the course of study that he had taken up, with the calm energy of one who is determined to surmount every obstacle, and to win the goal.

At first, our friend felt well content to survey his immediate surroundings, and to grow in friendship with those who made their homes in his neighborhood. The glowing fields, the gleaming streams and the rising hills of that locality seemed to afford his innate sense of beauty all the gratification it desired, while the genial companionship of neighbor and friend filled his heart with satisfaction and peace.

As she had been the first of old-time friends to greet him in spirit-life, Susie Melgs was by no means the last to regard James Corning with respect and attention. Many were the visits of this gentle girl to his home, and her errands were always those of a loving and grateful heart. A wise little teacher, a tender guide, a pleasant companion, Susie proved to her old friend in many an hour of his questioning research into the lessons and the mysteries of the new life; while the beautiful, peaceful atmosphere that emanated from her being, brought such an influence of tranquillity to their home, that both James Corning and his wife looked upon her coming as that of an angel of light. Truly, had the care bestowed upon her when she was weak and trembling and ill with the trials of earth, by her benefactor and friend, returned to him with blessing in this home of the soul.

Susie dwelt with her mother in a dainty little home, at no great distance from the Corning place. It was a snowy cottage, draped with flowering vines, nestling like a bird's nest amid a grove of trees. Every appointment and detail of that lovely little home was a marvel of completeness and beauty. Its entrance was open to all comers, and every friend who entered the portal, lingered as if loth to depart.

"Serapha," the mother of Susie, was a tall, graceful woman, with pleasant gray eyes and auburn hair; not remarkably handsome of feature, but with such a winning grace in her generous smile, and such an expression of benevolent love in her eyes, as to captivate the hearts of all who made her acquaintance. The most unhappy being might find a ray of hope and peace stealing from this life to his own. The most wretched of sinners would feel in her presence a breath of such purity as might lift his soul to a desire for a holier existence. The most hapless and hopeless penitent could gain a glimpse of infinite pardon from a conception of this woman's love. She had no condemnation for the erring, no scorn for the weak, no censure for the unfortunate. She pitied and wished to help them, and in her own boundless charity she had found the means of aiding many a struggling soul. "Serapha" had passed through a painful earthly experience. A gentle, timid girl, unacquainted of the world's ways, she had wedded, at the age of seventeen, one whom she made her idol. The man was all unworthy of her devotion; but blind to his nature, in which others beheld nothing but evil, the young wife clung to him with all the instincts of her heart, unheeding the brutal neglect and even willful abuse that he heaped upon her.

Two children came to bless the life of the unhappy woman, and in caring for these precious gifts from heaven she found an outlet for all the tenderness and beauty of her heart. There were several years' difference between the ages of Susie and Jane, and strange to say, the elder, born in the earlier and more happy days of the mother's wedded life, seemed the most delicate of the two, while Jane, who had been brought into the world amid scenes of poverty, neglect and heart-wretchedness, grew and thrived, and looked the picture of health and sturdiness.

When the last-born was but a babe, Harry Melgs left his family to the merces of the world, and fled. He never returned, and for the remainder of her life the poor mother toiled for the little ones that had been spared to her. Now we find her a graceful, happy, generous-souled woman, in a lovely home. The trials of earth have passed; the waves of pain and bitterness have washed her soul as white as snow. One precious child has been restored to her in the Father's home, and the other, well guarded on earth, is watched over by her motherly eyes. "Serapha" has no thought of the man who wrought her woe, save that of pardon. She

is sorry for him, and would fain do him good. He still lived on earth, in a far-off place, with another family growing up around him, but he was not a contented man; of dissipated habits and gloomy countenance, Harry Melgs inspired a feeling of distrust in the hearts of those who called him "father," and drew around his life the murky clouds that arose from a mispent, treacherous career. "Serapha" would help him, but she could not penetrate the atmosphere surrounding him. He did not wish her presence; he disliked to think of her in any way, and the story of his life was one she could not read. The wife of his youth has no claim upon his heart or thought; her atmosphere can never blend with his, for in aspiration, in soul-life, they are far apart, and these two can never be mated through all the ages to come.

The lovely spirit understands this now. She realizes that it was the psychological power of his nature which caught and held her on earth. Young, timid, unformed, she had been attracted by his personal appearance and fascinated by his mesmerism power. He absorbed her thoughts, her vitality, her very life, in those early days. She would have given her life for him at any time, and he selfishly would have claimed the sacrifice had it been necessary to his happiness. Long since the bonds have been broken, the captive soul is free; it has soared to a serene and lofty height from which his influence can never drag it down. But through what awful depths of pain the spirit plunged before its fetters were loosened, with what mighty struggles it flattered on before it reached the upper air, none but the angels can tell; yet she is sorry for the man who wrecked her life, and in time she hopes to help him to a more blessed state.

Such is "Serapha," Susie's mother, whom all admire and love, and in whose presence "Farmer Corning"—the man who has proved a benefactor to her children, feels as though the highest light of heaven had entered his soul. She shows her gratitude to him for his care of her treasures in countless ways. He and Sarah are her dearest friends, and they are often with the sweet woman in her errands of mercy to sorrowing hearts.

There are no unhappy ones in this portion of spirit-life, but our friends are not limited to the bounds of this locality. They can go and come at will, and after awhile James Corning wills to go and to come a great deal. Sometimes it is a goodly company that go; among them the Cornings, Serapha and Susie; their destination may be to some glorious city, or some beautiful country spot of the heavenly life, their purpose to see, explore and understand the surroundings, state and employments of people there. Or they may speed their way to the lower haunts of the spirit-world, to unite in the good works toward the unhappy and erring who linger there.

Sometimes Susie and her old friend start forth without other company, to visit distant scenes. They have explored large tracts of country; visited wonderful cities, seen, enjoyed and learned much in their travels. They have revisited the flower-country, where the children dwell who first welcomed James Corning to the immortal world. They have accompanied these flower children on their missions of guardianship to little souls on earth, and watched them in their efforts to protect the homeless and sad.

Wherever they go—both simple-hearted, gentle and trusting by nature, the young girl and the man who has known much of experience, equally without guile—the flowers smile upon them and wait a perfume into their hearts. They are the friends of the flowers, and certainly it seems as though the blossoms knew and returned their love. The light is ever in their souls, and never a cloud appears to mar the beauty of their perfect day.

Life is filled with joy, and a song of gladness runs through the heart of each, bursting forth in thanksgiving to God for all his boundless care. From the child whose closing days on earth "Farmer Corning" had made peaceful and bright, he now gained information and spiritual strength. Her artless spirit seemed attuned in closest harmony with the genial mood of nature, and nothing appeared a secret or mystery to her mind. "I don't know how it is," she said, "but if at first anything concerning my life and its surroundings is strange to me, there very soon comes to my mind an explanation that is satisfying, and, I think, correct. It is as though a light came stealing into a darkened chamber from some brilliant place, and gradually lifts the gloom and makes everything bright. My mind is at first the dark room, and I cannot see clearly the why or wherefore or reason of a thing, when slowly the light appears, and as it creeps along, it brightens up the dark points and makes everything plain."

A child of the spirit, her intuitive faculties or soul-perceptions were so developed as to enable her to see things that were not visible to the

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

Woman and Home.

A discourse recently delivered by Dr. Talmage on "The True Woman" is full of felicitous turns of thought and most effective expression. He believes that God made man and woman to move in particular spheres—man to be regnant in his realm, and woman to be dominant in hers. The distinction between the empire masculine and the empire feminine is as distinctly marked as the boundary line between Italy and Switzerland, or between England and Scotland. You can no more compare the fields of the sexes than you can compare oxygen and hydrogen, water and grass, trees and stars. All the talk about the superiority of one sex to the other is vain; a jeweler may have a sapphire so delicate as to weigh the dust of diamonds, but what scales will weigh affection against affection, sentiment against sentiment, thought against thought, soul against soul, a man's word against a woman's word? When you say the masculine intellect is superior, there are the writings of Harriet Martineau, Elizabeth Browning and George Eliot to contradict it. When you affirm that woman's affection is superior, what woman ever possessed a larger capacity for love than John, the beloved disciple, and Robert McCheyne, the Scotchman, and John Sumner, the Methodist, and Henry Martin, the missionary?

Dr. Talmage denied to man the throne intellectual, and to woman the throne affectional. He said that no human phraseology will ever define the spheres, so long as our intuition tells us when a man is in his realm and when a woman is in hers, and when either of them is out of it. No legislature need attempt to settle that. If a woman wants to vote, he would have her vote; and if a man wanted to embezzle and keep house, he would let him do so. There are masculine women and effeminate men. Albany and Washington, said he, might as well decree by legislation how high a brown-thrasher should fly, or how deep a trout should plunge, as to try to seek out the height or depth of woman's duty. The question of natural capacity will finally settle the whole matter. He would have woman understand that nothing can keep her back but this question of capacity. "I know," he sneeringly added, "that there are women of most undesirable nature, who wander up and down the country, having no homes of their own, or forsaking their own homes, talking about their rights; and we know very well that they themselves are fit neither to vote nor to keep house. Their mission seems to be to humiliate the two sexes at the thought of what any one of us might become. No one would want to live under the laws that such women would enact, or to have cast upon society the children that such women would raise."

Dr. Talmage, in the above wanton assertion, only shows himself willing to go out of his way to propitiate the reigning prejudice against such women as have the admitted capacity to put into the form of plain statement the rapidly organizing sentiments of their sex at large. He deserves censure for his hands for thus maligning a class of public speakers on whose persistent efforts chiefly depends the final solution of the problem he mistakenly thinks he has solved for them. He concedes that the question raised is a momentous one; he also concedes that it is one to be solved at last only by the natural capacity of woman; but when she presumes to step forth to publicly state it just as it is, and to argue it on grounds of right and justice, and in this way to demonstrate the capacity on whose possession it all turns—at this point he sneers at her for leaving avocations for which he says she is better fitted, and openly rebukes her for doing simply what he has admitted her right to do if she can!

He would, however, be thought to exalt her as bearing the domestic sceptre, and standing on a platform far below which are the ballot-box and the legislative hall. He set her up as the fashioner and designer of institutions through her education of the men by whom they are directly created. He illustrates his view by depicting the mother of Washington

with making him the Father of his Country by teaching him right principles and inculcating right habits of conduct. "How many men," says he, by way of clinching it, "there have been in high political station, who would have been insufficient to stand the test to which their moral principle was put, had it not been for a wife's voice that encouraged them to do right, and a wife's prayer that sounded louder than the clamor of partisanship!" And herein is best exhibited the incalculable strength of the influence of a wife's and a mother's love and devotion. There is nothing on earth to be compared to it. Well may he exclaim that, by the side of it, the right of suffrage, as we men exercise it, seems to be a feeble thing. It is wholly true to-day that in the quiet of home-life, a daughter by her correct demeanor, a wife by her industry, a mother by her faithfulness, exerts a silent power which nothing can resist, and whose influence will throbb through the eternities.

Woman, Dr. Talmage sums it up, has one grand and all-absorbing right, which is to make home happy. No one has ever disputed that realm with her. It is within her power to make it the most attractive place on earth. All day long she governs it, beautifies it, sanctifies it. It is the only calm retreat to be found in the world. "Oh! woman," he exclaims, "thank God you have a home, and that you may be queen in it! Better be there than wear Victoria's coronet. Better be there than carry the purse of a princess. Your abode may be humble, but you can, by your faith in God and your cheerfulness of demeanor, gild it with splendors such as an upholsterer's hand never yet kindled. There are abodes in the city, humble, two stories, four plain unpapered rooms, undesirable neighborhood; and yet there is a man who would die on the threshold rather than surrender the one he calls his own. Why? It is home. Whenever he thinks of it he sees the angels of God hovering around it. The ladders of heaven are let down to this house. Over the child's rough crib there are the chantings of angels, as those that broke over Bethlehem." And the children who may come up after a while will not, until their dying day, forget that humble roof under which their father rested and their mother sang, and they themselves played.

Again he apostrophizes: "Oh! if you would gather up all tender memories, all the lights and shades of the heart, all banquetings and reunions, all filial, fraternal, paternal and conjugal affections, and you had only just four letters to spell out that height and depth and length and breadth and magnitude and eternity of meaning, you would, with streaming eyes and trembling voice and agitated hand, write it out in those four living capitals—H-O-M-E." To be queen in such a realm is to be peerless indeed. There is no limit to it. On this realm of woman's influence eternity never marks any bound. She who is queen in a home will never lose her throne, and death itself will only be the annexation of heavenly principalities. When, says Dr. Talmage, you want to get your grandest idea of a queen, you think of the plain woman who sat opposite your father at the table, or walked with him arm-in-arm down life's pathway. And when she at last lay down to die, the chariots of God came down to fetch her, and as she went in, all heaven rose up. Compared with her work of training all the rest, he concludes, how insignificant seems the voting for aldermen and common councilmen, for sheriffs, and constables, and mayors, and Presidents.

A Grave Question.

If we are to preserve our free institutions permanently, they must be kept dissociated from all forms of ecclesiastical domination. The silent but effective inroad which the Roman Catholic parochial school system is making upon our established free-school system, is a matter of really grave concern to those who fairly comprehend and appreciate the magnitude of the movement.

The peril consists in the subversion of the foundation principle on which our system of government rests, and the substitution for it of the principle of pure absolutism, on which the Roman Catholic church is founded. This is the vital point in the matter.

These parochial schools are being pushed forward in all directions with the utmost energy and industry, though without exciting special public attention. As fast as these schools are set up, the children of Roman Catholic parents are being quietly withdrawn from the public schools. A point to be noted is, that the former disputes between Catholics and local school committees are by no means so frequent as they were. The Bible-reading question is held in abeyance. The dogs have been called off. Of course this is in obedience to a subtle policy.

Let us not mistake the Catholic position in this matter, much less fail to understand it. The Catholic does not object to our public schools simply because they are Protestant instead of Catholic, but because they are wholly secular, and not positively religious. He stigmatizes them as "godless," and therefore infers that they are immoral. Hence the rapid and silent growth of the Catholic parochial school system which we now see going on. It appears, from a recent statement in a well-known magazine in this country, that there are at present upward of 2,333 Catholic parochial schools in the United States, in which are 431,834 children. This is nearly seven per cent of the whole Catholic population of the country, while the public schools contain not over ten per cent of the entire population of the country. There is but one way in which this result could be wrought: through the efficient machinery of the Catholic church, and the absolute obedience of its members to the orders and decrees of its government. The money needed for this work has come from the pockets of the Catholic population, and not from endowments by rich Catholics.

It is a noteworthy fact that the Roman Catholic parents who send their children to the free schools of this country are not the ones with whom originate objections to those schools—quite the contrary: complaint comes from the priesthood and those in authority in that hierarchy. In many cases where parochial school buildings have been erected, and orders issued for the communicants to pay for the edifices and send their children to be educated therein, no special effort has been made to stir up the Catholic lay element to the work; it has been done quietly; and some day the newspapers have announced that an eligible lot has been purchased and contract made for the erection of a Catholic parochial school building. The Bishop has spoken, and the thing is done! This is only an illustration of what is going on all through the country. What, more natural, as the next step in this matter, than to form these numerous parochial schools into a system, and

appoint a board of education who shall have sole charge of the parochial school interests within its district, and shall have no other business; a board which, avoiding the lay element in its composition, shall be empowered by those in authority to prescribe the text-books, draw up the course of study, determine the qualifications of teachers, inspect the schools, and see to it that the correct theological twist is given to the vision of the rising generation!

"At a time," remarks a press correspondent, "when in several countries of Europe public opinion is in a struggle to rescue common school education from the hands of the priesthood, in this country the Catholic population is rapidly and energetically moving to adopt the medieval school system which enlightened nations are discarding." And he well thinks this increase of Catholic parochial schools bodes no good to the future of the United States. While crediting the Roman Catholic Church with certain great virtues, he charges that it has been the persistent foe of human progress in just those matters on which the stability and success of free institutions depend." The necessary condition of sound and progressive republican government is education in the largest and best sense, the training of the people to individual thinking, to self-reliance, and to mental and moral responsibility.

But that is no part of the system of education which the Roman Catholic policy adopts or intends to adopt. Instead of that policy being founded on the republican idea, it is established on that of absolute monarchy. That is its living, guiding, inspiring idea. It is a power that rests on authority alone, and that, at last, the authority of one man. Hence the schools established by such a power can be no other in spirit and teaching than absolutist, which is directly, thoroughly and forever at war with the spirit and teaching of free republican principles. Well and truly says the writer just quoted, that under the absolutist principles of the Catholic Church, "people are inevitably kept in a condition of mental and moral childhood. They are trained to obedience, not to self-sovereignty; taught to follow leaders, not to think and to act upon their own thought. In politics, this principle leads to bossism, with all its degradations and corruptions." By the general withdrawal of Catholic children from the public schools, for the purpose of putting them in sectarian schools under priestly supervision, a wholly different generation is coming forward, that will at least not be in the highest degree capable of discharging the duties of American citizenship.

As one sign of hope in a murky sky, it gives us pleasure to be able to record that both the great parties in Massachusetts—the Republican and the Democratic—have recently and officially declared themselves to be friendly to the public schools and their continuance; and we trust the same outspoken course may be followed in other States, as the self-respecting answer of American freemen to the challenge which a foreign temporal as well as spiritual sovereign is now giving to political and religious liberty as known on this continent ever since the foundation of our grand Republic!

The Gambling Spirit of the Age.

There is but one fruit of gambling in all its forms, and that is sure disaster. Of the prevalence of this pernicious habit the *Pall Mall Gazette* has something to say that is pertinent and timely. It asserts that the betting men on the turf are, at the worst, but poor rogues in comparison with the gigantic operators who have chosen the world's exchanges for their sphere of action; and any examination of the subject will fully bear out the statement. It says it is no doubt unpleasant to contemplate the conversion of the stock exchanges of the world into gigantic gaming houses. In the case of the races, moral reformers may propose to put them down; but no one would suggest the abolition of the stock exchange. Nevertheless, it is tending more and more to become the gambling centre of the world. The *Gazette* says in all seriousness that "no other rival can for a moment be compared to it for extent, for convenience, for temptation, for the magnitude of its operations, or, it may be added, for the wholesale deception which has come to be recognized in many quarters as one of the legitimate tricks of trade. Monaco is but a poor country club beside this gigantic substitute in which men gamble with all the produce of the world. The 'leviathan plungers' of the turf are but as infants compared with the magnates who corner the harvests of a continent, and starve a province in order to make a smart deal in 'futures.'"

Returning again to the summer sport as an illustrative figure, the *Gazette* thinks that the best thing about horse-racing as a mode of gambling is that the mischief it does is confined to the gamblers. It is far otherwise with the gamblers of the Bourse. Referring to the fact that a famous cornerer, whose exploits had made light dear in every workman's house in Paris a whole winter through, had committed suicide in a banker's parlor, it adds that unfortunately the entire brotherhood of cornerers did not follow his example. They go on, it says, making dear by turns light, food, drink and clothing. They gamble in the necessities of life, and all mankind pays their forfeits.

An article has also appeared in the *North American Review*—under the expressive title, "Making Bread Dear"—which is strongly commended by the *Pall Mall Gazette* to the attention of all such as think that the deepest human depravity in gambling is to be found in the betting-ring and the gaming-house. In proof of what it would most impressively convey, it cites the passage in the article containing the statistics which show that crime invariably follows a rise in the price of breadstuffs, and that disease and death follow in its wake; while just the contrary is the case when there is a fall in the price of breadstuffs. "As wheat rises," says the passage quoted, "flour rises; and when flour becomes dear through manipulation, it is the blood of the poor that flows into the treasury of the syndicate. Such money costs too much."

Yet it is with such money—says the *Gazette*—that great fortunes have been heaped up in the Old World and the New. Better a thousand times, in its opinion, the wealth acquired in the betting-ring than the plunder wrung from the toilers of the world by some of the monarchs of finance, the gamblers of the Bourse. It thinks it may be true that in England things have not reached such a pitch as in America, though it sees that they are fast tending thitherward. Additional facilities are furnished every month for gambling in scrip. The Bourse is almost the only temple left in Paris. "And things are moving to the same consummation in England. No one can foretell what the end will be."

Our Experiences in New York City.

Recently, while on a visit to New York City, we attended a séance held by Mrs. Wells on the afternoon of Nov. 30th, in company with Judge Nelson Cross. The circles of Mrs. W. are composed of cultivated people, and are very satisfactory—fully establishing the fact of spirit materialization to all discerning and thinking minds privileged to attend them. The circle above mentioned consisted of ten individuals, ladies and gentlemen of harmonious disposition, nearly every one of whom received satisfactory evidence of the visible appearance of one or more of their spirit friends.

Among other manifestations received by the editor of this paper, came a spirit, stating that when on earth he was a "boss carpenter" in a mill at Amesbury, Mass.; that he lost the use of one eye by accident, and that his name was Samuel Merrill. All of which was true; he was an old acquaintance of ours, and did meet with such an accident as he described. George W. Morrill, our old friend, also presented himself. Another spirit said he had been a boat-builder at Salisbury Point. Our step-niece, Ella Simpson, also greeted us.

Other mediums in New York City are holding successful séances for physical manifestations.

On the evening of Nov. 30th we attended a social gathering held at the residence of Dr. Dumont C. Dake, 304 Fifth Avenue. Dr. D. is considered one of the best magnetic healers in the city. At his residence we met some thirty ladies and gentlemen, who greeted us with the utmost cordiality. The entertainment consisted of vocal and instrumental music, appropriate speeches by several of the party in behalf of our glorious cause, etc. But one of the most entertaining features of the pleasant occasion was the demonstration of spirit-presence given through the mediumship of Mrs. Penell, late of Boston, now located at 320 West 35th street. The spirit in control opened with an invocation, following with a brief address to nearly every person present. The spirit remarked to us that several of the Boston co-workers who had passed on were present with love for us and our Boston friends, bidding us persevere in the good work, notwithstanding the opposition incident to such a great movement as that in which we are engaged, as we were sure to win the victory at last.

This harmonious gathering was truly "a feast of reason and a flow of soul," and our full heart goes out to Dr. Dake and his dear wife for the invitation extended to us to attend on that occasion. To the friends present we feel deeply grateful for their encouraging words, and shall use our utmost endeavors to continue to merit their friendship and esteem.

On Friday evening, Dec. 2d, we attended the materialization séance of Mrs. Carrie M. Sawyer, of No. 735 6th Avenue. We were induced to attend this séance for special reasons, as much had been said from time to time, *pro* and *con*, as to the mediumship of this lady.

The séance proved to be very interesting. The circle was a large one, some thirty persons being present. After a number of spirit-forms appeared to different individuals, who were recognized, we were called up to the cabinet, when a female form appeared, whom we recognized as our step-niece, Ella Simpson, who cordially greeted us, and taking us by the hand led us into the cabinet, where was seated the medium. We took the medium's two hands and placed them in our right hand, at the same time holding with our left hand the spirit Ella, thus having full knowledge of the individual presence of the medium as well as the spirit. At the same time we felt four hands patting us.

We requested to know who else were present, when the name of "Tabbs" was given as one of the persons. After we took our seat "Maudie," the little control, asked "Who is 'Mehitable'?" Does any one recognize the name?" We replied, "Yes, she was Mr. Tabbs's wife, whom we were well acquainted with." This was confirmed in the usual manner from the cabinet.

In the course of the evening a male form came into the middle of the room and beckoned for Judge Cross, who stepped up and recognized the spirit "Amarona" (whose portrait recently appeared in the *BANNER*). In order to make sure that it was the identical spirit, we asked him to turn his face to the light, so that we could have a better view of his countenance; and our response was that we fully recognized the spirit. In the meantime Ella reappeared and took Judge Cross by the hand; he holding "Amarona's" hand at the same time. We should heretofore that in making our exit from the cabinet we took the medium with us, still holding her by the hand, and were greeted by a male spirit who had passed from the cabinet into the circle without our knowledge, and who was known as "Dick Harrington," a spirit-friend who often comes to Miss Anderson, one of the circle. It is the custom of this spirit to approach the piano and play some notes of music. This he did on the present occasion.

On Saturday forenoon, Dec. 3d, we visited Dr. Henry Slade, the well-known physical medium, who is at the present time holding public séances at No. 58 East 9th street, he having recently returned from his European tour.

We greeted us cordially, and requested that we be seated near his séance-table. We had no sooner taken this position than loud raps were heard in different parts of the room. Dr. Slade then handed us two slates, with the request that we carefully examine them in order to be sure there was nothing upon them, which we did. He then placed between the slates a bit of pencil, and held them against our left shoulder. Instantly we heard the noise similar to that ordinarily made by a person writing on a slate. It continued several minutes, when we opened the slates, and found the following message in a fair hand written upon one of them:

"My Friend.—The knowledge of Spiritualism is flooding the souls of men with its divine power and truth, and calling into reverent action all the noble and diviner faculties of man; is doubtless the 'Son of Man,' whose second coming is to fill the earth with His glory. Yes, the Christ has already come in the persons of His countless messengers from the spirit-world and in their lessons of love and good will to man they give abundant proof that they are His true envoys. Blind are their eyes that see Him not, and dull the ears that catch not the glad song of redemption to the world. I am, very truly, Dr. Davis."

Upon inquiry we learned that Dr. Davis is one of the principal spirit attendants of Dr. Slade. While the above message was being written we scrutinized every movement of the Doctor, and are positive that not the least deception was used.

While we were perusing the message, a small table, which stood back of Dr. S., came bumping up against his chair, with no mortal hand upon it. Soon afterward a chair some distance from us was repeatedly lifted from the floor without the contact of visible hands, giving evidence that some ecstatic power was at work.

Raps were then made upon the table, signifying, as the medium said, that another spirit wished to communicate. Other slates were accordingly procured, when we could distinctly hear some invisible power writing. On opening them the following brief message was found upon one of them:

"Say to friend Rich that he is a trump, and I doing a good work. Give him my best respects, and inform him that George is present with me. He will understand. CHARLEY JOHNSON."

The last and most wonderful experiment was that of putting a bound book upon a slate, and holding both under the edge of the table when the book instantly disappeared. We tipped up the table, and thoroughly examined every part of it, but no book was to be found; the moment, however, that the Doctor again laid the slate at the edge of the table, and requested the book be returned, it was seen by upon the slate.

Subsequently Dr. Dake and wife called and received unmistakable evidence in our presence of the genuineness of Dr. Slade's mediumship, which he has promised to write for publication in the *BANNER OF LIGHT*.

We attended at 2 o'clock on Saturday morning the materializing séance of Mrs. E. Williams, at her residence, 232 West 46th st. We there had the pleasure of meeting several of our New York friends, including Judge Coss, Dr. Collins, J. Franklin Clark, Mrs. Wale, and other ladies and gentlemen.

We arrived at the door of Mrs. Williams' residence after the séance commenced, by the outer bell, but no response came for some time. When we were admitted we were told that little "Bright Eyes" declared that the late comers were Mr. Colby and requested that for this once the rule be broken and that he be admitted.

The circle was fairly harmonious, and a large number of spirits presented themselves to the friends. Among others, Mrs. Katy B. Robinson, the late well-known medium of Philadelphia came to us and was fully recognized; Ella Simpson, our step-niece, greeted us, as on a former occasion. Then came to Doctor Collins a dark-complexioned Spanish girl, in a brilliantly ornamented costume, and reminded the circle that she assisted the doctor in his medical practice. On reflection we became satisfied that this spirit was formerly a Spanish flower-girl, who once came through Mrs. J. H. Conant some twenty-five years ago, and who, from some unknown cause, had committed suicide. We felt so sure of this from the former minute descriptions that we requested the spirit to reappear, that we might assure ourselves of her identity. She complied with our request, and plainly signified that we were right in our conjectures; and Dr. Holland, the controlling cabinet spirit, confirmed it, saying further that the spirit had outgrown her earth conditions and become exceedingly useful in her work for humanity.

The other members of the circle had convincing proof of the presence of their spirit friends. The circle was drawn to a close by earnest remarks from Dr. Holland to the effect that the friends of Spiritualism should not falter in their good work.

The phenomena thus witnessed in New York and described, have furnished, to our mind, additional evidence, if any were needed, that the materialization of spirit forms is a great fact—materializing the opposition made manifest in certain quarters to this wonderfully convincing order of manifestation.

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Mrs. Emma Hardinge Britten's New Paper.

The notice given in these columns a short time since of the prospective publication of a new paper in Manchester, Eng., in the interests of Spiritualism, to be edited by Mrs. Emma Hardinge Britten, has elicited from two correspondents the following favorable mention:

Judge Thomas J. Porlis, of St. Louis, Mo., writes: "The association of Mrs. Britten's name with any book or paper will give it currency here at once, among Spiritualists, as well as many who are not. She is a cogent and brilliant writer, and I have no doubt will make the proposed journal popular and instructive."

Mrs. M. E. Wallace, of New York, writes: "Mrs. Britten's ability as a speaker and writer, and her knowledge of the subject to which the journal is to be devoted, will secure for it a large number of subscribers in this and other countries."

The first number of *The Two Worlds* reaches us at the moment of going to press, giving us only time to mention the fact of its appearance, and that its leading feature is a lecture delivered by S. B. Brittan in New York, Nov. 1880—the first public lecture on Modern Spiritualism. The subscription price is \$2.50 per annum. Single copies, five cents each, may be obtained of Colby & Rich, 9 Bowditch street.

THE HOLLES-STREET THEATRE.—Mr. Frederick Ward, a tragedian of the highest order of merit, filled an engagement at this splendid and popular resort Nov. 23th-Dec. 3d inclusive, whereby large numbers of the citizens of Boston and vicinity were aroused to the fullest measure of enthusiasm by his thrilling personations of "Virginius," "Gaston Cadol," "Damon" (in "Damon and Pythias") and "Galba." "The Golden Giant," a pathetic and moving delineation of Western mining life, is the attraction at the HOLLES street present week, and is presented in finished style by the McKee Rankin Company of New York.

Monday, Dec. 12th, Mr. William Gillette will appear in "The Great Pink Pearl" and "Editha's Burglar," the successes of the Lyceum Theatre, New York. Seats now on sale.

Our London contemporary, *Light*, reprints in its issue of the 26th ult. the admirable article, "Reflections in a Séance-Room," contributed to our columns a few weeks since by H. Arthur Root, introducing it by saying:

"The following from the *BANNER OF LIGHT* is a contribution to the study of a question that needs to be approached without prejudice; not to say with a disposition to distrust what on the surface looks like an obvious conclusion. The point of view of the writer is our own; as is the converse point that any real attempt, proven and undisputed, at fraud, should be very severely visited. We want pure justice—not persecution and prejudgment."

A gentleman from Rochester, N. Y., recently visited the Banner of Light Public Free Circle, and wrote us on his return as follows: "I was very much pleased with what I saw and heard in the Banner Circle-Room and the manner of conducting these meetings. Long may the *BANNER* diffuse its light over this continent, for, as it does, an avenue between the two worlds through which welcome messages come from the dead, ones who have left us, is being opened."

THE LYCEUM FAIR, UNDER THE AUSPICES OF MRS. W. S. BUTLER.

Will be held in Paine Hall, Appleton street, Boston, Dec. 7th, 8th and 9th: William Falls, Esq., Master of Ceremonies; Miss Lucette Webster, Dramatic Instructor; Mr. Willis Milligan, Musical Director.

The Committee of Arrangements consists of Mr. Benjamin Weaver, Mr. Frank Stevens, Mr. Henry Seales, Mrs. C. Daley, Mrs. H. Seales, Mrs. Wm. Falls.

Will consist of the best musical and dramatic talent procurable.

Mr. EDGAR W. EMERSON, Mr. and Mrs. F. H. ROSSCOE, W. A. MANSFIELD, Dr. H. B. STORER and others will represent the spiritual department.

Miss LUCETTE WEBSTER, with her pupils, will give the entertainment on Thursday evening; while the pupils of PROF. LECHE will assist at all the sessions.

On Friday evening Mr. J. W. FLETCHER will give his "Spiritualism Illustrated," showing over two hundred dissolving views of important events connected with the movement.

Mr. and Mrs. Charles D. Cowan will hold a séance for the benefit of the Children's Lyceum Fair on Friday afternoon, Dec. 9th, at 3 o'clock, at their Parlor, 219A Tremont street. Tickets can be purchased of Mr. Cowan, and as the number is limited, early application will be necessary.

Mr. W. H. Terry, of Melbourne, Australia, desires it to be known that he is still the editor, publisher and proprietor of the *Harbinger of Light*, he having in July last relinquished only his book business to Mr. Charles H. Bamford. Mr. Terry has edited and published the *Harbinger* upward of seventeen years in a manner highly creditable to himself and the cause it has ably advocated; and it is with a feeling of much satisfaction we are able to state that, contrary to a misapprehension that has prevailed in some quarters, he will continue to conduct the *Harbinger of Light*.

Geo. W. Kates writes us a letter from Detroit, Mich., which will appear next week.

Demise of Dr. Charles Holland.

Dr. Charles Holland passed to spirit-life from the residence of Rev. P. W. Lyman, his nephew, at Belchertown, Mass., Sunday, Nov. 20th. He had been ill for some time, having labored too hard in this city as a very successful magnetic healer. It is stated that he was one of the best clairvoyants in the country for diagnosing disease, and was, it is also said, offered some time ago \$10,000 a year by wealthy individuals in New York City whom he had treated, to remove there; but he declined the offer. He was a devoted Spiritualist, and often contributed to the spiritualistic press. He was the son of Park Holland, a Federal street carriage-maker, and brother-in-law of the late Dea. Harrison Root and of Mrs. T. L. Haynes. He began his active life as a workman in the carriage business at Ware. Subsequent to his marriage to Sophronia B. Cobb, of that place, he moved to Worcester, where he was engaged in insurance, which business he followed for a score or more years, first in Worcester, then in Peoria, Ill., and finally in Chicago, making an excellent name as an insurance man. Later he was successful in handling the Frear patents for the manufacture of artificial stone and marble. Unfortunately he was induced to embark in a mining venture in Colorado, which was larger than he could handle, and his fortune was wrecked. He was best known as a clairvoyant, and was a patient on a method of intensifying fire by the decomposition of superheated steam, combining the gas with naphtha vapor. He also invented methods of producing power for stationary engines and locomotives. For seven years he bent the energies of his active mind and resolute will to the development of these inventions and to the organization of capital to bring about their introduction. He had a large locomotive built, in which his process of heating was used, and the machine attracted much attention in railroad circles.

He leaves a widow and four children: Mrs. E. W. Bontecou, of Chicago, Dr. Park Holland, of New York City, Charles Holland, now in Buffalo, Wyoming, and Mary, who attended him in his long sickness.

THE THEOSOPHIST.—Of the contents of the November number of the article under the heading "Self-Levitation" will be found of most interest to the general reader. It consists of letters called out by the account in the September number of the self-levitation of a Lama, to which we referred at the time. These are from four writers, each of whom describes similar phenomena of which they have been cognizant. One is of a Brahman gentleman, of good education and respectable family, whom the writer saw elevate himself "to the height of one cubit, floating quietly, like a cork in water," remaining so two hours, then descending, and at the same time, without being so shocked as of a solid substance dropping upon the ground." While ascending the writer passed a sick, emaciated and around him, and was convinced that no artificial aids were employed. Of other articles given in this number "Nature's Finer Forces; Their Influence on Human Health and Destiny," by Rama Prasad, will command consideration. This, the first paragraph, indicates its line of thought: "In a small book containing the ninth chapter of an ancient Sanskrit work called 'Sivagama,' we find facts and theories which coincide in a remarkable way with the theories and discoveries of certain modern scientific men. These facts relate to chromopathy, sarcometry, psychometry and the like." The truth of the expression attributed to one of old, "There is nothing new under the sun," is rapidly being verified. Madras, India. For sale by Colby & Rich, Boston.

THE SOUL.—This new periodical, which has just appeared, is the legitimate successor and outgrowth of *Fact Magazine*. Its January number, which has just been issued, contains thirty-two pages, each about equal to two of *Fact*. "The Problem," by Rev. Minot J. Savage, is worthy of an earnest and careful investigation. He says, among other things: "Much that was scouted a generation ago has at last compelled scientific recognition. Hypnotism, clairvoyance, telepathy—these are now beyond intelligent question. The facts beyond these are the claimed facts of Spiritualism, based on an amount and kind of evidence that would establish almost any other theory than this." "I have no word to say at present as to the truth or falsity of the Spiritualist claim. I only wish to say that it presents a problem second to no other in the world in importance. One should not be frightened away by any cry of fraud or delusion. One should not be misled by a mountain of either or both together."

Other articles by Prof. Henry Kiddle of New York, Rev. O. P. Gifford, Rev. Wm. I. Gill, B. O. Flower, L. J. Whitlock, the Question Department, editorials, etc., fill out the neatly printed pages. See announcement in another column.

One of the best places in Boston to purchase boys' clothing of all kinds is at A. Shuman & Co., Washington and Summer streets. This is one of the largest and most progressive clothing concerns in the country.

The Boston Herald—a weekly published in "The Eternal City,"—records Nov. 16th the arrival there of Dr. J. Shuman and wife, of New York.

Dr. A. W. S. Barnard is still in Brooklyn, N. Y., at 88 Clifton Place, holding sances Sunday and Wednesday evenings.

The illustrated circular of J. P. Mahan, Raymond, Surry Co., Va., contains tempting inducements to letters in the *Harbinger of Light* and *Fact Magazine*.

ALL SORTS OF PARAGRAPHS.

GOD SAVE THE PEOPLE.

When will thou save the people?
Oh! God of mercy, when?
The people, Lord, the people!
Thou throne and crown, but men;
Flowers of thy heart are they; Lord;
Let them not pass like weeds away;
Their heritage a sunless day;
God save the people!

Eight persons have been sentenced to various terms of imprisonment for attending a midnight meeting of Nationalists at Woodford, Ire.

A Kentucky justice, in order to decide the ownership of a hog claimed by two persons, released the porker, and it made a break for the sty in which it had been reared. The other claimant was appealed from the judgment of the court and the hog—*Baltimore American*.

A New York paper estimates that 100,000 persons willing to work are out of employment in that city.

A fourteen-year-old victim of cigarette smoking is the latest. His name was John Quick, but he is now dead, which only shows there is nothing in names, unless the brevity of his foolish life means something—*Herald*.

Bulgaria is looming up again as a war-cloud—Prince Ferdinand imploring the help of Lord Salisbury, of England, in preserving the peace of his intrigue-distracted province.

Eight hundred houses were recently destroyed by fire in Swatow, China; property loss, \$700,000.

The *BANNER OF LIGHT*, published at Boston, Mass., by Colby & Rich, is one of the most interesting and best papers published in America, and is one of our most valued exchanges. May it continue to wave its light for centuries to come.—*Gatesville (Tex.) Star*.

Twenty thousand poor children are to be supplied with Christmas presents by London *Truth*. Last year the limit was fourteen thousand.

"Shall we take the highway home?" "She—" "I much prefer the bridal path."—*Philadelphia News*.

Black red-tape in the New York restaurants (no misnomer) is proverbial. It patterns evidently after the English "noblemen" (?) who visit this country occasionally. It is an admirable illustration of the frailty of human nature, but at the same time is a teacher of moral philosophy, as its tendency is to inculcate the mooted position of evolution.

The Pan-Anglican Synod is to meet at Lambeth, Eng., in July next.

ESSEX COUNTY'S HISTORY.—Hon. George B. Loring has written the chapter on literature for the Salem portion of the forthcoming history of Essex County, Capt. Benjamin writes of the war history, C. C. Osgood the commercial chapter, H. C. Gauss on the industries, W. S. Nevins on education, and other specialists on different topics. Theodore M. Osborne writes a chapter in connection with Peabody, Fred. A. Ober on Beverly, John R. Baker on Ipswich, Samuel Roads on Marblehead, David Stiles on Middleton.

Messrs. Colby & Rich send us a REVIEW OF THE REPORT OF THE SEVENTH COMMISSION, by a committee of the American Spiritualist Alliance, designed to show that the Commission, which was appointed by the conditions of the Seybert bequest, and that their investigation of the spiritualistic phenomena was unfair, superficial and almost irrational.—*Cape Ann Advertiser, Gloucester, Mass.*

Mr. Balfour has reluctantly decided that the stability of the British Empire will not be imperilled if Mr. O'Brien be allowed to wear his own trousers.

The French crisis has passed; President Grévy has succumbed (by resignation) to the heavy pressure of an excitable public opinion; and Sadi-Carnot, elected in his stead, has been formally installed in the Elysee palace. His election is generally accepted by the Paris press as an augury of assured peace. By the way, we see it recorded in the columns of a daily contemporary that the new President, while officially a Catholic, is really a deist and Spiritualist—accepting the views of his friend, Jean Reynaud.

A Danbury man lost his dog. After he had given up all hope of finding the animal it came home wearing a collar marked: "Whoever finds this dog will return him to the Rev. Mr. Blank."

Two young ladies carried out each a keg of gunpowder from a burning store during a recent fire at New Martinsville, W. Va. Their names are Belle Burroughs and Virginia Springer. The exploit was hazardous, as the kegs were so hot they could only be handled when enveloped in wet cloths, but it prevented a disastrous explosion.

101 TRIUMPHS!

His Yankee feet are on our shore,
Soo'th' 'n, our Soo'th' 'n!
He's come to tap the British gold,
Soo'th' 'n, our Soo'th' 'n!
Let Bismarck, our Soo'th' 'n!
His fame is now a broken bowl.
One man alone charms England's soul,
Soo'th' 'n, our Soo'th' 'n!
The Queen of England says, say she,
"Soo'th' 'n, oh! Soo'th' 'n!"
I'd give my sceptre just to see
Soo'th' 'n, our Soo'th' 'n!
The dukes and princes, the score,
And barons a thousand more,
And earls and bishops through his door,
Soo'th' 'n, our Soo'th' 'n!
—*Burdette, in Brooklyn Eagle*

Charles Dawbarn's lecture upon "The Laws of Spirit Memory," and Dr. Peabody's account of his séance with Mr. Eglington in London last June, are transferred from the *BANNER OF LIGHT* columns to those of the *Harbinger of Light*, Melbourne, of Nov. 1st.

"Say, bub, I hear that your folks are going to have a conversation club at your house this winter." "Yes; we got one. Who are the members?" "He and me; the courtier and the model; the model and the provider; the provider and the club."—*Detroit Free Press*.

Twenty persons were killed and many injured by the recent earthquake at Besenango, Calabaria. There have been several shocks of earthquake throughout that province. The railway station at Besenango has been destroyed, and the town of Besenango, Calabaria, has suffered from the shocks greatly. Besenango is almost entirely destroyed. Four thousand persons are rendered homeless, and many others are missing.

An old legend says that the devil gave a hermit the choice of three great vices, one of which was drunkenness. The hermit chose this as being the least sinful. He became drunk and committed the other two.

SUBURBAN COMRA.

Oh! once to soar, a lark—or sail, a cloud,
In the eternal azure overspread!
Could over the world's voices, vain and loud,
Hear the soul that once had fed
On the transcendent silence; where the tread
Of angels, by the crystal pathways crowded,
In unseen myriads, all on melodies sped?
—*The London Spectator*.

EDITORIAL RETIREMENT.—B. F. Underwood, Esq., (once the able editor of the *Index* of Boston) and Sara A. Underwood, editor and associate respectively of *The Open Court*, Chicago, Ill., announce in their Nov. 24th issue that "This is the last number" that will be brought out "under the present business and editorial management."

"Owen Meredith," the present Lord Lytton, is engaged in preparing the posthumous papers of his father, the celebrated novelist, for publication. Those who have read "Zanoni" and the "Strange Story" know that the distinguished writer had paid much attention to the occult sciences. Now it appears from his papers that he was a firm believer in astrology and Spiritualism. The present Lord Lytton says that his father had cast the horoscope of Israel when a very young man, and that it came out true to the very letter. Among his papers are horoscopes of other great men, some still living, and verified remarkably, even by recent events.—*The Mercury (Mich.) Post*.

Another Englishman, Dr. Parker, predicts that this country will collapse. We shall probably continue to thrive, for a general boom usually follows one of those dismal predictions.

As one looks over Europe and Asia with the war-cloud slowly but surely settling down upon them, he becomes more and more convinced that there is no such thing as friendship among nations. It is only interest that makes the foundation of all their pretensions to friendship.—*Revue*.

Movements of Mediums and Lecturers.

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

Mrs. T. J. Lewis, of Brooklyn, N. Y., would like to move to a place in the city during the winter and spring. She would be pleased to correspond with societies in the Eastern States. Address her 68 Dekalb Avenue, Brooklyn, N. Y.

G. H. Brooks has been lecturing for the friends in Essex County, Mass., for the month of November, with the exception of the last Sunday, when he spoke for the Society in Lansing. He has returned from Madison, Wis., and taken up his residence in East Saginaw, Mich. His address is 322 Hoyt street. He is engaged for the month of December for the Society in East Saginaw.

Mrs. Jennie K. D. Conant, of Scotland, inspirational trance speaker and psychometrist, lectured to the Fitchburg Spiritualist Society the 4th of December, and is engaged to speak there again the first Sunday in January, 1888; she speaks for the Manchester, N. H., Spiritualist Society the second and third Sundays in January. Address 20 Bennett street, Boston.

O. Faunce Allen interestingly addressed the Spiritualists of Saratoga Springs, N. Y., on the morning and evening of the 2nd inst. He lectured to the Fitchburg Spiritualist Society the 4th of December, and is engaged to speak there again the first Sunday in January, 1888; she speaks for the Manchester, N. H., Spiritualist Society the second and third Sundays in January. Address 20 Bennett street, Boston.

Hon. A. H. Dalley will speak for the Brooklyn Progressive Spiritual Conference, Everett Hall, 388 Fulton Avenue, Saturday evening, Dec. 17th.

Mrs. F. S. Lake is speaking at Berkeley Hall, Boston, during December. Societies desiring her services will address 550 Columbus Avenue, Boston, Mass. Mr. J. W. Fletcher will lecture and give tests in Springfield, Mass., Dec. 11th, afternoon and evening.

Dr. J. K. Bailey has been speaking in Kansas during November, giving from one to three lectures at each place. He is lecturing in that State; he was re-engaged to speak at the latter place the first Sunday of December, and, if financially practical, the following Sundays of the month. Address during December, General Delivery, Newton, Kan., or at his home address, Box 123, Scranton, Pa.

Mrs. Clara A. Field lectured to good acceptance at Eagle Hall, Boston, Sunday evening, Nov. 20th, and spoke in Amesbury, Mass., Sunday afternoon and evening, Nov. 21st. She will be in the city on the 24th, at Veterans Hall. Address care of *BANNER OF LIGHT*.

J. Frank Baxter is reported favorably from Western New York and Eastern Ohio. On Sunday last, Dec. 5th, he lectured in Cleveland, Ohio, at the Theatre, Cleveland, to continue through the Sundays of the month; and on Wednesday and Thursday evenings, Dec. 7th and 8th, he was announced for Wilkes-Barre, Pa., where he will be on the 10th, 11th, 12th, 13th, 14th, 15th and 16th, in Alliance.

Mrs. A. H. Colby-Luther's address for December will be 120 E. Avenue, Providence, R. I., care Mr. A. Whitney. She will be in the city on the 24th, at Veterans Hall. Address care of *BANNER OF LIGHT*.

J. P. Thornbury, formerly of Manchester, N. H., begs leave to thank the societies whose managers have solicited his services upon the platform this season. His business arrangements outside of New England are such as to compel him to cancel all engagements in Massachusetts, Maine and Connecticut, until June.

C. E. Watkins is now located in his new home, Suite 2, 120 E. Avenue, W. Chester, Pa. (Next street west of Huntington Avenue.) Visitors should take Huntington Avenue car, or Back Bay car.

Dr. Dean Clarke, after a highly successful season of work in Philadelphia, Pa., is journeying to Boston, where he will be in the city on the 24th, at Veterans Hall. Address care of *BANNER OF LIGHT*.

Mrs. Jennie B. Hagan closed a very successful series of lectures in Worcester, Mass., on Sunday, November 27th. She was tendered a complimentary "Farewell Reception," which was much enjoyed by all concerned. At 48 Fountain street, Worcester, Mass., her engagements are as follows: Month of December with the First Spiritualist Association, Spring Garden street, Philadelphia, Pa., 1888. Jan. 1st and 2nd, Dover, N. H. Jan. 3rd and 4th, Portland, Me. Jan. 5th and 6th, Troy, N. Y. Jan. 7th and 8th, Portland, Me. Jan. 9th and 10th, Portland, Me. Jan. 11th and 12th, Portland, Me. Jan. 13th and 14th, Portland, Me. Jan. 15th and 16th, Portland, Me. Jan. 17th and 18th, Portland, Me. Jan. 19th and 20th, Portland, Me. Jan. 21st and 22nd, Portland, Me. Jan. 23rd and 24th, Portland, Me. Jan. 25th and 26th, Portland, Me. Jan. 27th and 28th, Portland, Me. Jan. 29th and 30th, Portland, Me. Jan. 31st, Portland, Me.

Mrs. A. E. Cunningham was in Quincy, Sunday, Nov. 20th; Marlboro, the 21st; speaks in Salem Dec. 11th, and Fitchburg the 18th; will be pleased to make further engagements. Address 459 Tremont street, Boston.

Mrs. E. Cutler of Philadelphia, Pa., is engaged Jan. 1st in Newburyport, Mass.; Haverhill, second Sunday; third Sunday, Salem, Mass., and last Sunday, Haverhill. The second Thursday she will speak for the Ladies Aid Society in Boston. Will receive engagements for February or March. Address 303 Mulberry street, Newark, N. J.

"If a Man Die, Shall He Live Again?"
The world-wide reputation of Prof. Alfred R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1.00. Let it do its work; buy it and circulate it.

Back numbers of the *BANNER* for no special date will be supplied at four cents per copy. But parties ordering papers for any special date will be charged the usual price—eight cents per copy.

The Old Vegetable Pulmonary Balsam is the best cough cure in the world. Cutler Bros. & Co., Boston.

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THE JOURNAL OF MAN. Monthly. Published at Boston. Single copy, 10 cents.

THE CARRIER DOVE. An Illustrated Weekly Journal, containing Pictures, Stories, and Spiritual Facts. Published weekly at Boston. Single copy, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 10 cents.

THE JOURNAL OF SCIENCE AND LIFE. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOY. Published weekly at Boston. Single copy, 10 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

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RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

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Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

The publishers reserve the right to reject any and all advertisements.

The *BANNER OF LIGHT* cannot undertake to vouch for the honesty of many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued.

Respectfully,
T. A. SLOOM, M.C., 181 Pearl St., New York.

Dr. Jas. V. Mansfield, at 150 West Canton street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w* N12

Dr. F. L. H. Willis may be addressed until further notice at 123 Albany street, Brooklyn, N. Y. 18w* O1

Andrew Jackson Davis, Seer into the causes and natural cure of disease, is invariably successful in all chronic cases. Send for information to his office, 63 Warren Avenue, Boston, Mass. 11 N12

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich during the absence of J. J. Morse. 11 N12

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.00 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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THE SOUL,

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Paper, 50 cents; postage free.
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Banner of Light.

BOSTON, SATURDAY, DECEMBER 10, 1887.

Spiritualistic Meetings in Boston.

Banner of Light Circle-Boon, No. 9 Newworth Street.—Singing by Miss Bailey and Mr. Bailey. The choir sang a hymn. The meeting was held at 8 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sunday at 10 A.M. and 7 P.M. Richard Holmes, President; O. P. Blackwood, Secretary; Mrs. Mary P. Lovering, Corresponding Secretary; W. A. Dunbar, Treasurer.

Children's Progressive Lyceum No. 1.—Sessions every Sunday at 11 A.M. in (Ladies) Memorial Hall, Appleton Street, near Tremont. All ages free. Every one invited. Benj. Weaver, Conductor; Francis B. W. Woodbury, Corresponding Secretary; S. J. Jones, Treasurer. Correspondence at 101 Washington Street, Wednesday at 3 P.M. Supper and social meeting in the evening.

First Spiritual Temple, Berkeley Hall.—Lectures by able speakers Sunday at 10 A.M. and 7 P.M. Richard Holmes, President; O. P. Blackwood, Secretary; Mrs. Mary P. Lovering, Corresponding Secretary; W. A. Dunbar, Treasurer.

Spiritualistic Phenomena Association, Ladies' Aid Fair, 1031 Washington Street.—Sunday meetings at 10 A.M. and 7 P.M. The fair will be held at 1031 Washington Street, Wednesday at 3 P.M. Supper and social meeting in the evening.

College Hall, 54 Essex Street.—Last Sunday Mr. Cobb opened the morning service with a few earnest remarks, followed by Mrs. A. Forester. Tests and readings were given by Mrs. A. H. Moore, Mrs. J. D. Bruce, Frank McKeezie and Hattie Demond.

Mr. Beale of Portland gave a very interesting report of the work in Maine, and brought heavy good cheer from the old Pine Tree State.

At the afternoon session Mr. Cobb spoke upon "Inspiration," remarking that however exalted and dogmatic may differ, we must inspire through the ages past, inspired, and what inspiration has done for the world can never be measured. Tests were given by Miss A. Peabody, and delineations of character by Miss A. E. Collier.

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Mrs. A. H. Moore sang very acceptably under the influence of Indian culture.

Excellent music was furnished by Mrs. Rudora Chase, who returned was gladly welcomed after an absence of several weeks.

Berkeley Hall—Boston Spiritual Temple.—Last Sunday, Dec. 4th, Mrs. H. S. Lake occupied the platform morning and evening.

In the morning the discourse was founded upon several questions presented by the audience. After singing by the choir, led by Mrs. M. F. Lovering, the guide said:

"The questions you have propounded are as profound as any which occupy the intellect of man. You ask: 'How can we reconcile the evil which befalls the innocent as well as the guilty, with the doctrine of a perfect cause?' Also, 'Is it humane to demand perfect justice from humanity?' and 'Is there any standard in intellect for the human family whereby immortality is secured?'"

Let me say to you in considering this question that the Perfect Cause of which you speak, may or may not be in accord with spiritual facts. Always your idea of perfection must depend upon the degree of your own development, and you will understand the value of that which you desire to attain, and cooperate within yourself delicate principles. Everywhere you observe in the physical world the operation of what are known as physical laws. When man puts himself in harmony with these, he perceives and maintains his physical powers, and satisfaction ensues in consequence of this fact. If man, either ignorantly or willfully, puts himself in antagonism with these laws he suffers in consequence thereof. The fire will burn the fingers of the babe and the hand of the philosopher. The effects of causes are not reversed either by willfulness or ignorance. Therefore, living as you do in a world where you are placed to acquire an intelligent conception of what is termed matter and its manifestations, if you fail to do this, however just, generous and kind you may desire to be, you come under the operation of law, and suffer in consequence, and you must continue to suffer until your soul has acquired sufficient strength to dominate the outward, and make it subservient to its purpose.

Your savage ancestry suffered from cold, hunger, heat, perils by land and sea, and, far more severely than do you, manly beast, working through the brain and body forces, and not yet constructed the comfortable habitations and means of transportation which to-day are the heritage of civilized humanity. Thus, as many of you are, you are not yet able to understand the laws of what you term matter, so, also, many suffering by an understanding of the laws of the spirit. If you are afflicted in any way by physical ailments, you are in consequence of your consequent upon a failure of your soul to intelligently wield the resources at its command. To exact self-justice of man is consonant with the highest spiritual laws. Intellectual man, who is not under the influence of error. It is then but a distorted reflection of soul states. As we view the situation, immortality is conditioned upon an acquirement of the same by coming into harmony with the law, under which all things must necessarily exist. The activity of those faculties which build and maintain, in spirit, preserve the same. The desire to survive in these realms are not necessarily those who have material existence and flourish in years. They are those who understand spiritual things, and are obedient to the laws of the spirit.

Evening.—After singing by Mrs. Lovering and the congregation, Mrs. Lake addressed the audience upon her "Mediumistic Experience." She passed rapidly over many remarkable and peculiar incidents, giving to each a spiritual significance, which she designed to be a landmark for the guidance of others operating under psychic law. She related her struggles and trials with these laws during her childhood, and her childhood; pictured, graphically, her guides directing her in search of health, development and discipline of the interior nature; portrayed many dramatic periods in her life—particularly her period of darkness, and her emancipation; a young Roman Catholic priest from the dominion of superstition and religious intolerance. In this connection her guides warned the people against the power of apoplexy, and the danger of using mediums to further their own selfish ends, trying to again impose intellectual and spiritual fetters upon those who could be brought under the power of this darkness. She spoke with an abundance of just work persistently in the investigation of phenomena, the inculcation of philosophy and the effort to obtain light—more light. She was followed throughout the lecture with intense interest, and most warmly and heartily applauded.

Mrs. Lake will occupy the same platform next Sunday. In the morning answering questions, and in the evening speaking upon "How to Live, or How to Make this Body a Fit Temple for the Soul."

Spiritualistic Phenomena Association—Ladies' Aid Fair, 1031 Washington Street.—Last Sunday, at 2:30, Mrs. Susie Willis Fletcher, in opening the exercises, read a poem entitled "The Three Frasers." The subject of her lecture was "Our Position as Spiritualists, and Why We Occupy It." Less than forty years ago Spiritualism was tabooed to the world. Who then thought that the time would come when the path of progress until their sound penetrated the deepest caverns of the world?

The charge is made against Spiritualism that it brings nothing new to the world. Does there live a Spiritualist who has not seen the height and depth of that first ray? A man who is poor and obscure is just as much a man as his wealthy neighbor. The world does not acknowledge his equality, but when a large amount of money and riches are accumulated, it places him in the position his millions represent. Spiritualism has been bequeathed an inheritance, and everywhere it is sounded, it must be so, for it is endorsed by Wallace and Crookes. With the adoption of these legacies come the responsibility. For years we had enough to do to fight for an existence—to defend our poor crippled child from the scandal, sarcasm and abuse heaped upon it, and to defend our position in the path of progress until their sound penetrated the deepest caverns of the world.

We must prove the statements we have made in regard to our phenomena our medical gifts and method of treatment. We must be able to meet medical bigots on their own ground and prove to the world our ability with spirit-blessed to cure disease. The speaker cited a number of cases, and related the manner in which criminal ignorance in diagnosing disease by a graduate of Harvard Medical School, and asked if any of our mediums could possibly have made a more serious mistake, even though as Harvard Professor recently stated, medical directions are often given by these "quacks" in bad English and worse Indian. Her lecture was an eloquent plea for Spiritualists to put themselves in a position to defend themselves, and especially to educate themselves so as to be able to prove the claims of their religion and philosophy. Mrs. Fletcher was tendered a vote of thanks for her efforts and presented with a floral offering.

In the evening Prof. Caldwell held the close attention of a large audience for an hour, reciting positive proofs of the truth of Spiritualism. His eloquent words were merited and received with intense interest, and his experiments were especially interesting, and two mediums were developed during the evening, one in writing, and another controlled by a Hindu priest.

Prof. Caldwell's experiment positively closing next Sunday at 2:30 and 7:30. N. B. Greenleaf, Warren Chase, Joseph D. Bates and many others are expected to follow soon. More than one hundred people attended our last development circle.

Francis B. Woodbury, Sec'y.
1031 Washington Street.

Ladies' Aid Society.—A very interesting and well attended meeting of the First Spiritualist Ladies' Aid Society was held in its parlors, 1031 Washington Street, Sunday evening, Dec. 4th. The meeting was opened by singing by Miss Bailey and Miss Williams, after which Mrs. E. H. Brown was called to the platform and made some earnest remarks, relating to the progress of the Society, and the work of the Ladies' Aid Society.

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