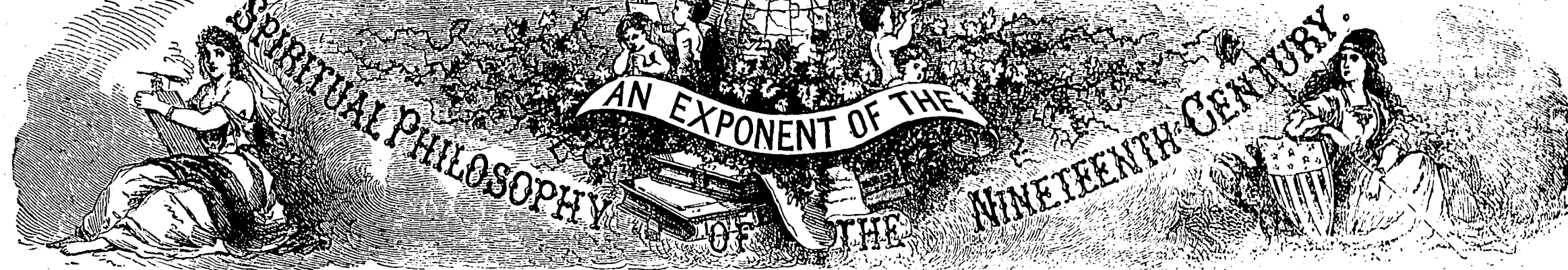


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The Rostrum.

The Sunday Question, and How to Settle It.

An Inspirational Discourse delivered in Kennedy Hall, Warren Street, Boston, Sunday evening, Nov. 9, 1879, through the mediumship of W. J. COLVILLE.

(Reported expressly for the Banner of Light.)

INVOCATION.

Eternal Spirit, Infinite and all-pervading, thy children gathered here would praise thee with uplifted thought, with devoutest aspiration, with sincerest prayer. Thy temple is all space, thy shrine is every organism, thine altar every heart, thy dwelling every soul. No gilded dome or tapering spire, no costly edifice outwrought by magic skill of human artifice dost thou ask at our hands; no servile adoration, no formal deprecation, but the simple tribute of ourselves and all that we are and have, laid upon thine altar as living incense. Not on Sabbath or appointed fast-day alone would we realize thy near presence and rejoice in the fulness of thy constant care, but we would experience a thrill of joy pulsating through our whole being when ever we gaze upon thy works untouched by human hand, or look with admiring eyes upon the results of human genius and art. And in that thrill of pleasure which causes us to rejoice in thy work may we feel the presence of a spiritual magnet unseen by outward eye attracting us to higher spheres, and listen to the echoes of a supernal voice calling us in nature's manifold tones nearer, O God, to thee. When morning's rosy tints illumine the hills from whence nocturnal shades but recently have flown; when meridian glory dazzles our eyes with its transcendent brightness; when the last rays of departing light stream from the purple west; when evening shades appear and stars bend forth to shine through all man's hours of slumber; when the empress of the night rides through space in her luminous chariot, reflecting her borrowed rays on earth and sea; when spring with smiling face appears, promising the gorgeous hues of summer flowers; when autumn fruits hang ripe and rich on the bending branches of laden trees; when winter's snowy mantle envelops the earth in pure and glistening robes; in transports of delight, in lonely hours of sorrow, when prosperity's bright sun shines o'er our head, and also when adverse clouds o'erspread our sky, we would behold thee, and grow strong through lives of nobility and trust. May the cloud of witnesses who hover near, the bright-robed angel throng, make known their presence to each spirit here, and as through the varied scenes of our preliminary experiences we pass, may we be drawn nearer to each other and nearer to a knowledge of thy wisdom and thy love through obedience gladly rendered to thy law. Though theories pass into oblivion, though empires fall, though human laws are altered, remodeled and repealed, yet truth forever abides. Within the holy of holies located within each human breast may we see thy light and rejoice in thy love, and whether praised or condemned by the voice of a multitude, may we develop strength to tread persistently along the spiral pathway which terminates in the eternal sabbath of the soul, where forever active yet forever restful the spirit praises thee forever in loving ministry to those who need assistance and a guiding star. In the service of love and duty, praise and thanksgiving, may we praise thee now and evermore. Amen.

DISCOURSE.

"The Sabbath was made for man, not man for the Sabbath." These eminently rational and befitting words, attributed to the Great Teacher of near nineteen centuries ago, we select as our motto or text on this occasion. In our remarks this evening we shall endeavor to present our views as clearly and concisely as time and ability will permit us concerning the question of Sabbath observance. There are five salient questions which we may ask and endeavor to answer. They are the following: Why and by whom was the Jewish Sabbath instituted? Is a Sabbath, or weekly day of rest, a necessity? Should law enforce the observance of such a day provided it is found to be a necessity? How can we best employ a day set apart by common consent for rest and religious services? And lastly, How does the earthly Sabbath look to a spirit disembodied of clay, but increasingly interested in the welfare of those yet on earth?

In response to the first inquiry, concerning the institution of a Sabbath, from our platform, which endorses always the claims of Naturalism, and never those of Supernaturalism, we reply, God instituted a Sabbath just as truly and just in the same way as he institutes everything conducive to man's well-being. The ascertained divine method of revelation is dual—in two ways: man is made acquainted with the laws and will of the Infinite Mind by the unfolding of his own innate consciousness of right, and by inspiration received from spirits known as guardian angels, controls and guides. The Jewish prophets and law-givers heard the voice of God in this twofold manner; their seers were usually men of refinement and culture—the very power of the priesthood being the natural outgrowth of their superior wisdom. The mediums of those days who exercised their gifts were, in almost every instance, persons taken from the ranks of the educated, the illiterate portion of the community being forbidden by the laws of the nation from making any display of their mediæstic abilities. The reason for this is obvious to every thinker who knows any-

thing of the state of the times, a somewhat mythical and allegorical history of which has been handed down to posterity in the first five books of the Old Testament. The priests among the Jews, as among the Egyptians, were trained in medical matters frequently, and were many of them competent to perform surgical operations and to prescribe remedies for various ailments and diseases. They studied physiology before undertaking to discharge the duties of the priestly office, the special duties of these functionaries being to act as doctors of medicine as well as to fill the sphere of doctors of divinity, lawyers and judges. The priests were educated, the people uneducated and frequently turbulent; and hence whenever the priests found that a demand of the age necessitated the passing of a law, they passed the law and added the threat of severe penalty as the portion of the disobedient. These old Jewish laws were very wise and good. Only the unlearned and bombastic in the present age condemn the laws of olden time; but the condition of society having changed amazingly since the Jews were a people, the laws they needed we do not now require—the threats and penalties and enforcements so necessary in one moment, are impermanent and out of place in this age in an enlightened community.

To come directly to the point of Sabbath observance: We contend that the necessities of human nature make an imperative demand upon us to rest one day in every seven, for our intellectual and physical well-being. Man, in common with every animal, needs periodical food, sleep and refreshment, and to neglect to pay attention to these demands of our being is to break a law of God. In the days of the French Revolution men tried to do away with the Sabbath altogether, but soon found that they must observe it, as human beings were taken ill, horses and cattle died from overwork, and it was clearly demonstrated to every reflective mind that the Sabbath was not the outgrowth of man's superstition, but of man's common sense. It is rational to keep one day out of seven sacred to rest and recreation, and, in what do rest and recreation really consist but in change of occupation? Idleness brings no repose, but only torture and mental toil to a being of active temperament; to lie in bed all day on a Sunday, or on any other day in the week, would tend to make us healthy, strong person weak and unhealthy; to fold the hands in listless indolence is not to rest. Usually, if you have cares, they are at such a time more obtrusive than ever; if they are difficult in correctly making up your books and balancing your accounts, columns of figures and invoices, ledgers and day-books rise up before you in the air, and dance before your eyes in mocking derision of your would-be rest; but if the mind is rested by a different direction of energy, and the body, by its members working in a different way to the manner in which they usually work, by calling forth into active exercise a set of faculties usually dormant, the over-strained organs and muscles have time to recuperate and regain a fresh supply of vitality.

To think for one moment that God requires one day out of every seven set apart for his own glory is a fast-expanding fallacy. If God takes one day out of the week, has the devil a right to six, or can man do what he likes with them? Every day is God's, and every day is man's. God is worshiped when man is benefited; God is alighted when human interests are not properly looked after. To-day we can appeal to man's reason and moral sense in many instances, but the Jewish seers were not so happily situated in this respect as we are; they had to show their power or the few ruling men in a community would ride over a nation's interest. The moneyed class, the capitalists, the slave-holders, if there had been no Sabbath law would have forced their servants and vassals to toil unceasingly year in and year out. The Sabbath law was a wise institution, a looking after the needs of the working people, a philanthropic scheme set in operation by the friends of the people, not of the privileged class only. Superstition, undoubtedly, had much to do with the methods of keeping the Sabbath, but far away behind superstition we behold science on her exalted throne nodding approval when all work is put aside on a Friday evening.

You who tell for your daily bread know full well how delighted you are when you go home at the end of the week and know you have a whole day before you on the morrow wherein you need not toil for your living. You do not question as to who instituted the Sabbath; you know it is a wise institution, and that its observance is conducive to your comfort, health and prosperity. In the olden times if restrictions had been put on the people, they, feeling a liberty to do just as they liked on the Sabbath, would in multitudes of instances have devoted the day to unlawful pleasures—to drinking, fighting, and a host of other disorderly occupations, thereby seriously injuring themselves and causing harm and annoyance to their neighbors. To go to the temple, the tabernacle, or the synagogue was not by any means an unpleasant or an unhealthy task. Jewish music was inspiring, the ceremonies imposing, a large congregation produced an animating scene, and the worship in Jehovah's temple was quite a different task to the tasks performed by a majority of the crowd on the other days of the week. Even dancing was a religious exercise; frequent allusion is made to dancing, to the accompaniment of stringed instruments of music, in the Old Testament. The religious rites and ceremonies of Oriental climes were and are practically amusements to a great many; the concert, the theatre, and even the ball-room appear to have been pressed into the service of the gods. The diversions of the Sabbath were numerous in this line, but week-day business matters had to be left alone, cooking and other domestic works were not permitted. We see no fault to find in these old customs; by common consent one day out of seven ought to be set apart in every community and employed differently to the other six. One day in ten has been tried and proved ineffectual.

The divine origin of the Sabbath will in future days be fully recognized, but all belief in the Infinite comprehending himself as a human form and talking face to face on Mount Sinai, and writing on stone with his finger the words of the Decalogue, will be relegated to the realm of obsolete superstitions. We see no cause to dispute the theory of some Spiritualists that a disembodied human spirit produced direct writing in the presence of a medium in days gone by—we have cases of direct writing now every day—but if in response to an inquiry from Moses or any one else, or as a voluntary act on the part of an unsolicited spirit, two tablets of stone were covered with spirit-writing, the intelligence producing such a result was undoubtedly a departed philanthropist, physician, or law-giver, or the leader of the Jewish clan who could directly produce physical phenomena in the presence of his medium, the Jewish leader and law-giver. Without inspiration no meek man could have produced such a result as Moses was, could have produced any approach of the feat on a community; but when surrounded with the halo of inspiration, so bright became his countenance that it was all too dazzling for the ordinary eye, unaccustomed to such brilliancy, to gaze upon.

Whatever foundation in fact there may be for the Swedenborgian idea of correspondences, and however

much spiritual significance there may be in any inspired narrative or record of inspired utterances concerning temporal matters, libels are not sent, neither are spirits who love humanity in any age or clime, as temporal requirements must be met and physical necessities provided for before the human body, aptly designated in the epistles as "the temple of God," can become a shrine in which the voice of God can be heard or his presence manifested. Conscience, the inward tribunal in every breast, is ever God's audience-chamber; but any one human spirit, however learned, gifted and graceful, is never so high or so competent to deal with every problem in life as to be in a position occupying which he can afford to spin all advice, counsel and instruction which comes to him from minds other than his own. The day is fast approaching, if not already here, when every tree will be judged by its fruit, and the divinity of the mission of every spirit tested by the amount of practical good that spirit conveys to humanity through verbal or phenomenal teachings. An utterance can be no longer regarded as divine, because it forms part of the scriptures of Christendom—a law no longer a law of God, unless it proves itself experimentally precious to mankind. God and Nature have been divorced in human theories sufficiently long, and the necessity of their reunion is today more than ever apparent. In whatever way we discover truth, it matters not whether it be while falling from the lips of oracle or seer, or coming to us when alone in the sequestered silence of some wood, or in the solitude of a secret chamber; on land or sea, by night or day, alone or in company, God's truth may be and is revealed to seeking souls.

We do not do away with the idea of the wise Paternity and loving Maternity of the great Over-Soul, as Emerson styles the Deity, because we come to the knowledge that the Infinite Spirit works through spirits of limited growth and capacity both in this and other worlds. God means to us more, not less, than in the past, and God's working spirit, unconfined and free, is not limited by look or church, or chosen nation, but, even as the air and the sunbeams, pervades all nature and permeates each living form. If the institution of the Sabbath was merely the result of man's knowledge of his own and his brethren's needs, what matters it? It is divine because helpful to us and required by us, and in the sphere of the larger divinity it had its birth, and continues to grow and thrive.

In answer to a question asked by many: "Should law compel us to observe a Sabbath?" we reply: Law should prevent you who are employers from tyrannizing over and invading the rights of men and women of children whom you may employ. A clerk or a mechanic who would argue against a Sabbath law when reasonably framed and wisely enforced would indeed be blind to his own interests, for if there is to be no Sabbath law what is to prevent unkind and unreasonable people, who have means, and own mills or workshops, or keep stores, from enforcing upon their employees the non-observance of a weekly day of rest? In the present over-crowded state of the labor market in America, and especially in England, capitalists have many opportunities of taking advantage of the necessities of thousands of honest people, able and willing to work, but who can obtain little or no suitable employment in the present transition state of trade and commerce. A Sabbath law which would make it a punishable offence for any man to discharge those who work for him simply because they refuse to work every day without intermission, thereby throwing them out of employment, because they were not disposed to shorten their earthly lives, and perhaps hand down to unborn generations debilitated constitutions resulting from their over-work, would be a very wise and good law, at which no just and humane person ought to take exception; though a law so arbitrary as to absolutely deprive any person employing Sunday as to absolutely deprive any person employing Sunday of his pleasure or convenience, provided his pleasure does not interfere with the rights of others, is a law out of harmony with the Independent, liberal spirit of the age. Laws, like everything else, should be the effort of the merciful and the intelligent to preserve and increase social order, and ensure the amelioration of the condition of the people living under the law. We contend that if you have a person in your employ who is willing to work for you on a Sunday, and does not appear to be injured by it, and you pay him extra for his extra time, this is a private matter between yourselves; but if, knowing he is in a strait place financially, you threaten to discharge him, however faithfully he serves you on six days, simply because he will not also labor on the seventh, there should be some sort of appeal to which he can fly, and thus escape being thrown out of work only because he wishes to preserve his health, or satisfy the cravings of his emotional nature. The law here, while it might interfere with the pleasure of a moneyed few, would close the door of a free class in society, who would find this statute a means of protection. A law that says you must be in the pew of your parish church every Sunday morning, unless you are ill, whether you wish to be there or not, is a law with which we can have no sympathy; but a law that says to all that if you wish to occupy your place in church you shall be free to do so, is a law that commands itself to every free-born citizen. A law that would fine or imprison a free-born citizen, a law that would fine or imprison a free-born citizen for playing marbles on Sunday, if he disturbed no one while playing, is a harsh, despotism, unreasonable law; but a law which makes it a punishable offence for any one to disturb a congregation of any kind, Christian or Infidel, is a reasonable and just provision for the non-invasion of the rights of free men and free women to enjoy their own opinions unmolested.

What sympathy can any moral reformer be expected to have for a law which allows drinking-saloons to be open on Sundays, and compels theatres to remain closed? Many persons frequent drinking-saloons who are not yet sufficiently spiritual in their nature to enjoy a religious meeting of any kind, or to attend a lecture hall to listen to the emanation of philosophical ideas, but who can be reached by the drama, or the opera. We look upon the Concert Room and the Theatre, the Museum, the Art Gallery, the Public Garden, and a host of other popular resorts which have power to refine and elevate popular taste, as the vestibule of the church of the future. A good lesson may be learned in a theatre, and a soul quickened into new life by the magic power of good music, both vocal and instrumental, far more readily in many instances than by an intellectual oration or set religious service. The Catholic church owes much of its strength to the provision it makes for man's æsthetic requirements. Spiritualists more than any other class of persons should press the arts into the service of religion; the music, the flowers, the artistic ornamentation of this hall in which we are gathered to-night, are means to an end. Many of you who are visitors would look in our doorway and go again before the exercises commenced, if we met in a dingy hall which suggested nothing but gloom and unartistic barrenness. An appeal to the senses of many is an appeal necessary to be made, and the impression a speaker's words often produces upon an audience is due to the appropriateness of the place in which his remarks are made. By cultivating a love of the beautiful in nature and in art, you will be surely, even if slow-

ly, led into an atmosphere of holiness. Refinement leads up to morality, if it be refinement by nature as well as by culture. Anything which tends to excite the animal passions, and to fill the mind with desires which are impure, is not only wrong on Sunday, but should be discontinued, and if possible suppressed, when exhibited on any other day of the week.

If we had the care of children, we should teach them to observe Sunday that it should be their happiest and most cheerful day. Their lessons should be laid aside, but special toys and amusements they should have; not a Noah's Ark accompanied by a literal tale of a great flood—lasting for weeks, in which animals and beasts and birds and reptiles and men were all huddled together in a limited area, in which they would very soon die of the most distressing diseases—but efforts would be made to enlist their sympathies in some occupation combining relaxation and amusement. Lectures well conducted are a great desideratum; religious and moral teaching may be very rational and entertaining, and should occupy a large share of attention; but the lessons usually taught to children in Sunday Schools are of a nature to develop absurd credulity or an utter contempt for religion altogether when the children arrive at maturer years. Spiritualists are frequently culpable in sending their children to the schools of the sects on Sundays, where doctrines are instilled into their minds utterly at variance with the truth known to be truth by the parents. Far better let your children play at home and have no religious instruction at all, than send them where the truths which are dear to you are seceded at or pronounced infernal delusions attributable to the wiles of Satan. Retribution assuredly falls to the lot of every parent who adopts such a course; such parents receive from their children insults hard to bear, and must, if they reflect, trace the cause which produced those insults to their own folly. Give your children a rational idea of a day of rest, and let it be to them an occasion on which they receive enjoyment and culture, and go to their tasks at school on Monday morning with refreshed brain and elastic step.

To you who are children of larger growth we would appeal for a due observance on your own part of one day out of seven. You ought to have a respite; your nature demands it; you have a spiritual nature which needs food, as well as a body that needs rest, and you can develop your spiritual powers by resting your physical, and rest your physical by developing your spiritual. The true church for you to attend is that place where the most successful appeal is made to your best nature. If you attend a sacred edifice devoted to religious worship and find the services therein do not meet your wants, if the discourse of the minister makes you irritable, and causes you on Monday to come down to breakfast with a grim face and discordant voice, and when at your business to drive customers away by your frowns and unpleasant manner, we pause not to inquire whether on the preceding day you went to the Catholic or Protestant temple or to the spiritualist's, where you went where the mental food did not agree with you, and it is wisest, to say the least, on your part if you go there again. So liberal a view do we take of Sunday observance that we are no more ready to quarrel or dispute with you because you cannot draw your inspirations in the way in which we draw ours, than we are ready to quarrel with the Italian because he likes fruits and macaroni, while the Englishman prefers a solid meal of roast beef and plum pudding. If we have reason to believe that the Englishman's diet is prejudicial to health on humanitarian and physiological grounds, we ask him to try another kind of food, only because we wish to benefit him, and feel convinced that he is injuring himself far more than us by adopting a mode of diet which gives the digestive organs so much work to do that they will soon wear out. If we see you toiling and striving every day, and including we do not say God is angry with you because you do not pay your dues to him on the day on which he desires to be specially honored; but we say, My dear friends, I can show you, if you will let me, that you are suffering from want of recreation, and I should be glad to show you where and how you may derive benefit to yourself with injury to no one else.

We contend that every individual should be left free to use his time as he will, provided such use does not entail misery upon others. With reference to opening theatres on Sundays, we would remark that, in our judgment, if the opening of these places of amusement on that day entails suffering upon those who perform and those who attend the performance, then, unless you can prevent such a catastrophe, keep your theatres closed on one day of the week; but if artists and those employed about the buildings require a day of rest as of course they do as well as other people, it were advisable to close a theatre occasionally on some other day of the week and open it on Sunday, to give those an opportunity of attending who cannot conveniently go on other days. Though most people get through with business early enough to frequent places of public resort, still a large class are tired when they get home, and a remaining class work so late as to deprive them of an opportunity for recreation on week-days. A theatre open sometimes on a Sunday afternoon or evening would perhaps accomplish great good, if no intoxicating stimulants were sold on the premises. How infinitely preferable that your people should witness the drama instead of spending their hours in the drinking-saloon, imbibing beverages which tend to ruin health and pocket, debilitate mind and body, and leading to iniquity of every kind in all its varied shapes; how infinitely superior would that state of society be in which the father goes with his family to a place of innocent amusement on the day of rest, instead of leaving his household while he gives rein to his unbridled passion for strong drink in some neighboring tavern.

We may in measure agree with those who say that on one day out of seven man requires to devote himself to the development of his spiritual nature; but we reserve to ourselves the right to our opinion concerning the means of spiritual development; some people think they will increase in spirituality by incessantly falling on their knees and calling upon the Lord; others by frequenting prayer-meetings and revival services; and yet others seem to think Sankey's hymns, if sung frequently enough, will constitute the passport to heaven. Some Spiritualists think the spirit-world will come nearer to them if they sit in a developing circle with air and light shut out—a circle which develops disease, irritability, strife and contention often times, but spiritual gifts rarely. The true developing circle is anywhere where kindred minds are delighting in each other's society and taking into their systems pure air and feeding their eyes upon the beauties of nature. I pray that you may all go to God's temple every Sunday and drink in inspiration to supply you with strength to discharge the duties of the coming week; but I shall not find fault with you if in your church the "sad sea waves" are the preachers and the birds the chorists. If walking in the country, or sailing or rowing on the water, does you more good than sitting in a church or lecture hall, it is clearly your duty to observe the sacred day by indulging in these pure and innocent recreations; and no law of

man should step in to conflict with that voice of God in the soul which assures you that you have worshipped God in spirit and in truth when you have blessed yourselves and thereby become the means of shedding blessing on others. It must be left to every individual to decide for himself as to what course when pursued ensures him the most good.

In concluding our discussion of this theme we will endeavor to reply to the query, How does the Sunday question look to the spirits? We have frequently been asked if we eat, sleep, and have amusements in our spirit homes. We have always answered, The need of sleep and recreation is never felt by angels, but all spirits who have not attained the celestial degree need these things, because they have not yet so learned to live harmoniously that constant activity may be carried on without unrest, fatigue or exhaustion of vitality. Labor has been pronounced a curse, but honest, healthy, happy work, must ever be a rich blessing. We labor when we overtax our faculties in a certain direction, but we are utterly wretched if idle, the human spirit is made to be incessantly active, but the perfect tension and used in equal proportions, thereby making fatigue an impossibility, is a happy state of things than that which is the normal condition of spirits on earth or any sphere adjacent to it or within its atmosphere. Spirits who usually enter into direct communion with yourselves need periods of rest, but in spirit-life these periods are not stated intervals as they are with you. We rest whenever we feel so moved, but we have an advantage over you in this direction, that when we seek retirement we can always find it. You are not able to rest well oftentimes when you need repose, because of noise in the street or in an adjoining apartment, or on account of too much light. The spirit disrobed of clay can traverse space at will, and can, if he desires, transport himself to a retired chamber or where stillness reigns around and where other spirits are in repose. We need not set apart a day by common consent for the suspension of business and the putting of rest, but in your world you need that such a day be set apart. You can rest better when your fellow-men are resting than when they are busy.

Sensitive mediums often cannot hold successful sittings and obtain satisfactory manifestations on Saturday evenings with the same readiness that they can on Sunday evenings, owing to the disturbed state of the mental atmosphere on the one day and its comparative stillness on the other. Seances held at midday are frequently not so successful as those held at the evening hour, even though early in the day sitters may be equally harmonious and conditions rightly observed; sittings early in the evening are often productive of less beneficial results than those held at midday; the reason is obvious, passivity is far more readily induced when there are quiet around us than when everything is in commotion. A serene state of mind is born within you far sooner in the country than in the city—at night rather than in the day hours. We all of us unconsciously sympathize largely with our neighbors; when they are restless we can enjoy repose; when they are disturbed we are agitated; and often we know not why. Many mediums feel hungry when their friends are hungry, when they themselves have just had a good meal. This communication of sensations is a something concerning which the spirit-world has a great deal to say and prove to you. If all the stores remained open on Sundays, many of you who did not have to work in them, from purely selfish grounds, would agitate that they be closed; if you were obliged to pass them. The eye becomes weary and the mind laboring by constantly witnessing an active employment which becomes monotonous through constant repetition.

You may try and keep the Jewish Sabbath instead of the Christian in a country where legislators are favorable to Christianity, and you will find that unless you live in a retired part of the country your attempt will be largely unsuccessful. The schoolboy who takes Saturday for a holiday and uses Sunday for learning his lessons, will discover eventually that it would have been better for him to have studied on Saturday and given himself up to different pursuits on Sunday—not because God in anger will punish the boy for doing his lessons on God's day, but because the boy's constitution needs to take recreation when the cares of the week have been laid aside by a majority, as the reposeful atmosphere the depleted energies of the weary teacher, and have to attend to your duties on the day of rest, you should select some one day in every week in which you give yourself up to rest from your usual work; for you a day's shopping, visiting, walking and theatre-going may be exactly what you need in order to rest the strained faculties and call forth into action others that otherwise would remain dormant.

We contend for the observance of one day out of seven on physiological grounds, and can appeal to the good judgment of the materialist as well as to that of the most devout religious; but from our standpoint a Sabbath has a yet deeper significance. We do deem it advisable that you should not consume all your time and energies in looking after your body and intellect; your soul makes demands upon you, and unless spiritual culture enters into your educational plan, the day will come when you will deeply regret that you have paid no attention to the claims of your higher nature. Young men and women, who spend your time in frivolity—the day may quickly come when you will lose your health and your power to enjoy the pleasures of this world. Do you wish in your last days of earthly life to be whining, discontented invalids, with no fund of peace within from which you can draw supplies? Making money is not everything. You may lose it after you have made it, or you may quit the body and leave it behind you! A position in this world, if you gain it, you may through ill health or misfortune be incapacitated from filling. It is not wise to give some thought to those higher duties which, when performed, fill the soul with everlasting joy. It is good for your body and for your mind, and eminently conducive to your happiness, to interchange the spiritual with the material. True religion certainly does not consist in outward forms unthinkingly observed, but in so living that other lives are brightened by your life. Would you honor God? Then go to the bedside of some sufferer and bestow a relief which loving, sympathetic hearts alone can give. James, in his epistle, cannot have missed his mark very far when he gives his definition of pure religion and undefiled. He argues that it consists in ministering to the sad and the distressed and in living a pure life.

Christian ministers, you have held a recent convention, and tried to enforce the observance of the Sabbath in the old Jewish style; take home with you two thoughts: You contend for the observance of the Jewish law in all its details; then what right have you to the name of Christian? You claim that Jesus is your master, that the words attributed to him in the gospels are infallible, that his actions are the works of God. He was the most radical reformer the world has ever seen and subjected himself to the bitterest persecution at

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THE spoke as follows: So much time has been occupied that I can only ask you to listen to me six or seven minutes. I do this to-day because it may be that I stand here speaking for my own life, and therefore ask you to listen. There is no man in all the history of the world more concerned with the welfare and reputation of the Indian ring, who has ever survived with that reputation. George Manypenny, after twenty-five years, went out to Nebraska and stayed there two or three weeks with Iron Eye, the father of Bright Eye, who will speak for me. He was a man of the highest of what was needed by the Indians, and went back to Washington and recommended it; and he was driven away and ruined. E. P. Smith, a Commissioner of Indian Affairs, undertook to fight the corruptions in the

ADDRESS OF THE REV. JOSEPH COOK.

When the poet Longfellow first saw the young weaver man who has just addressed you, I assured, no right hand in both of his hands, looked into her face, and after an appreciable interval, said, "This is Minnieha-ha." The great poet who thus endorsed this movement on behalf of the Ponces, sat a few moments ago in the same hall, and in the same manner, an inspired spration, a benediction, Boston, and the nation may well follow where that pillar of fire leads. [Applause.] There is extraordinary unanimity of feeling in this city among all classes, in support of this movement to carry up the suit of Standing Bear to the Supreme Court. I

If all the Catholic children are to be taken from the public schools of Boston, the city will have school-houses to sell, and it can also reduce the enormous expense of the school system. We wonder if the Catholic people will have anything to say about it.—*Boston Herald.*

"My Friends—Our object in coming to you is to convince you that the soul of man can never die, and come again to earth.

Some are so foolish as to say, 'This is not true; we will close their eyes to all facts.' This does not differ from knowing and believing.

If a blind man says the sun does not shine, it will not hinder those with open eyes from enjoying

Voluntary Notices not exceeding twenty lines published gratuitously. When they exceed this number, fifteen cents for each additional line is required, payable in advance. A line of type is averaged ten words. Post inadmissible in this department.]

ANSWERS TO QUESTIONS

Invocation.

Questions and Answers

Q.—What is thought?
A.—This question has been answered in the place before. The reply has been published one of the numbers of the *Banner of Light*. The questioner will refer to the answer which has gone out under the name of the Editor of the *Banner of Light*, he will know our opinion, far as we can express it in a reply to a question. We will repeat a portion of our answer, in substance. Thought generates in some measure from the contact which exists between your soul and your mind and external life. The purest desires which come to you, those which are unselfish and disinterested, come from your own soul, which is associated with angelic powers. These desires which merely relate to temporal things come from the contact which exists between your mind, or reasoning power, and the mentality of those who are around you. You receive impressions from those who are

Q.—What is it that attracts the magnetic needle to the pole?

A.—The magnetic needle is not attracted to the pole at all. The magnetic needle ceases to be attracted northward several degrees before you arrive at the pole; the cause is simply the magnetic current locating itself with intense power just in this particular locality. If you pass this degree you will then discover that the

SPRIT-MESSAGE DEPARTMENT.

assembled here in the name of the band which controls this circle, which extends greeting and fraternal love unto every soul on earth. - When

Hannah C. Tuttle.—
 "To the Chairman :) I do n't know what draws me here this afternoon, sir, unless it is the strong desire of my soul to reach those who still linger in the mortal, who love me, and perhaps believe."

sixty years in the body, sir, and tried to do more duty. I don't know that any one will say I do not do it. It seems to me now there were times when I might have been a little different, when I might have extended the hand of charity more fully, when I might have been more tender to my neighbor's faults, and have covered them with my own kindly feeling. For this I would ask those still left to beware what they do,

Charlotte McAllister.

springing up that will be of great moment. I didn't see chances clearly when here, I don't know why I should see ahead now, but I do at the same. These changes will be good for him, will make him happy and contented, and give him a brighter outlook for the future. I do want him to live just as pure and good as he can so that when he comes over to this world he will meet with a grand reception. Tell him his mother will be the first to meet him at the gate. My name is Charlotte McAllister. My son's name is Charles McAllister; he lives down at the North End. I lived on Cooper street, New York.

Mary. The way is long and sometimes dreary, dear

the best that is in their power; that they had thrown out the mantle of charity and good-will to the erring soul, knowing that every one is brother and a sister, and that one Father and one God rules every life. Mary, to her brother who is in the audience. Nov. 18.

le- This message was recognized by a "Thank
er you," from the audience.]

himself, and he was able to send out his
councils met in the field of action here. When
metism and strength that will be carried out
wide for the pale-faces. The band
work doing all that it can for the good of every
body, and me wants him to be quiet and aloof
in the lodge, in the council-room, and me
me is bring great power and great strength
The young men will be the future of the
ing-grounds will come too, and he will find
he will grow and develop into a larger field.
not do very good here in the talk, because me
the red man of few words; but me heart
bush, me hands not idle. Me wants to say lit
Kenney squaw send love. She twines her arm
around the squaw man's neck and brings a bal-
loon and she will be the squaw medium and talk
she would like to, so she feels. Me be Jollie
niewit.

Nov. 18

MESSAGES TO BE PUBLISHED.
Nov. 18. William Schofield, George H. Windom, Esq.

Nor. 15.—William Schofield; George W. Winslow; Sp
Violet, to Mrs. E. Page; Minute Tappan.
Nor. 25.—Mary Kinsey; Martin L. Whitteher; Gr
Sharland; Frank Jones; John Hatch; Celeste, to He
LaCroix; Joseph Bradford; Fanny Burbank Felton: to
tela.
Dec. 2.—Eliza Blake; Henry Blossie; Mary F. Gord
Annie Poole; Rosie P. Collings; Leander G. Russell; Al
Mason; Dolphus Skinner; Mattie Haven; John Lyon.

Anna Gerber

Though you and I, husband, are divided bodily, spiritually we shall be reunited in that land which gives freedom to the soul. Take comfort; for the house is always lonely without one whom you have loved; but know that though I in the body have gone at the bidding of the Author of my being, my spirit, under his laws, is still with you by night and by day. Farewell.

Martin Kipp.

Martin Kippel died at Sparta, N. C. I was thirteen years old. My mother's name was Isabel and my father's name was Moses, and I wanted to send them word through a stranger's lips, that though they saw me die, still I have life and love to them. Dear mother, I am glad to give you more for me than your heart's rejoicing in the prospect of meeting your angel boy, who lives now in the beautiful thought of again seeing you. Will this grieve you, or will it give you pleasure to hear from me? A kind lady brought me here to-night, that I might send words of love to you from my spirit home. I was young to be here, but I think I will follow the wise purpose, says the lady. My darling mother and kind father, be content, and know that I still love you. I cannot say more, and even this is hard for me to express.

Margaret Duryee.

I was the widow of Joseph Durgee, and died at Ithaca, New York, in my seventieth year. How can I make my light shine so that mortals may understand that I am not dead? I have not forgotten one of you who tended me so kindly while I was lying on the couch waiting for the angel messenger to come and waft my spirit home. I am free now, in how sweet and serene a place I am existing! I shall be able to come back and clothe myself in flesh if the power were mine, for I have passed through the valley, and there was no darkness: all was sunshine and beauty. Investigate the divine philosophy that gives life, for in its knowledge you will be happy on earth and at peace in heaven.

MESSAGES TO BE PUBLISHED.

Henry Culvet; Franz Geisler; Rebecca Sparklyng; Clark
son Whittlow; John Gordon; Marla Howland.

Verification of Lillie M. Dean's Message
To the Editor of the Banner of Light :
I saw your request for corroborative testimony of the spirit messages given at your public free circles through the mediumship of Miss Theresa Shelhamer. I have read several from those who were once well-known public characters, which seemed to be generally characteristic of them, without any particular test point so I will not say more of them, but mention on not so publicly known

Let me here say I am not personally acquainted with Miss Shelhamer, but I have heard of several persons who have seen her under spiritual control, and are good judges, say that at such times it is very interesting to note the remarkable changes of countenance and styles of expression, as one spirit after another speaks through her lips, the medium presenting so decided a *spiritual* appearance as to leave no doubt of the genuineness of the manifestation.

In the *Banner* of the 15th inst. is a message from Lillie M. Dean of Moravia, N. Y. While on a visit to that place a few years ago, attending the materialization seances of Mrs. Andrews, I visited the Dean family in company with several others, among whom was Dr. J. L. M. ...

Newbrough of New York city. We knew that there were several mediums in the family, and went there to attend a seance. One of the daughters, Miss Lillie M. Dean, was a fine medium, and during the evening we had ample proof of it. Among other tests she gave readings of character, sometimes in symbols, but I will only take up space enough to mention one of a very peculiar nature and entirely unexpected. She gave each one a reading, and when she came to Dr. Newbrough

she looked at him and smilingly said, "I see dogs around you," and then proceeded with her delineation. When we left Mr. Dean's horrible mansion, and as soon as we were in the street, I began to joke the doctor about his *sympathy*, and asked him if he knew what it meant. He replied, "Yes, it is plain enough to me," and then went on to say that he was a chemist, and to teach the power of some of his preparations to the stupidest of dogs. He then took a skull and dissected it to ascertain what effect a solution had on the animal. The explanation satisfied my curiosity.

The spirits evidently find Miss Shelhamer good instrument through whom they can communicate with mortals. A. S. HAYWARD.
Boston, Nov. 15th, 1879.

To the Liberal-Minded.

As the "Banner of Light Establishment" is an incorporated institution, and as we could not therefore legally hold bequests made to us that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luth Colby and Isaac B. Rich, of Boston, Massach

setts, Publishers, [here insert the description of the property to be willed] strictly upon trust that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and eternal progression."

Special Notice to Spiritualists of Ohio
Brethren and Sisters, Friends of our Noble Cause:
 What are we doing to assist the spirit-world in their great mission of love? Are we doing our part in this grand work of promulgating the most *important truths*, the most *glorious gospel* of love, purity and holiness that has ever been

proclaimed on earth. Your careful consideration is earnestly solicited to these questions, and your attendance is asked at a business conference to be held in this hall on Tuesday, the 12th of December, to be continued from day to day as the interest and the wishes of the friends may determine. It is especially desirable that mediums, speakers and old workers in Northern Ohio be prompt in their attendance. Let every town and village where there is no organization see to it that one or more delegates are on hand to represent them. This is to be a Spiritualist Convention or Business Conference, and not a Social or Religious Convention. We will be glad to hear from all others sending us a letter by mail.

ism, theological or otherwise, of the day, neither will time be occupied by long lectures or set speeches. All are willing to be publicly known as Spiritualists are cordially invited to be present and participate in the business. Cleveland friends will make all necessary arrangements to make the meeting a success, and to insure a pleasant and profitable time to all. Now, friends of the cause, let us have a good attendance from all parts of the State.

S. BIGELOW,
Chairman State Central Com.

Chairman State Central Com
Alliance, O., Nov. 28th, 1879.

The Next Quarterly Meeting
Of the Spiritualists of Western New York will be held at Temperance Hall, at Lockport, on Saturday and Sunday, Dec. 13th and 14th, 1879. Mrs. E. Libbie Watson and others are expected to address the meeting. All classes

sects are cordially invited to come.
By order of the Committee

A Three-Days' Meeting

Will be held by the Spiritualists and Liberals at Mer-
Hall, in Quincy, Ill., commencing on the 19th of Decem-
A. J. Fishback will be present. Other speakers and
diums are cordially invited. G. R. PHELPS

