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## Biographical,

DR. A. B. CHILD: HIS LIFE AND WRITINGS.

BY JOHN S. ADAMS.

Prepared expressly for publication in the Banner of Light.

[Conclusion.] The first number of the Banner of Light appeared under date of April 11, 1857, and from its inception enlisted the aid and the sympathies of Dr. Child. He worked for its support in various ways. It will not be in place here to note the vicissitudes of its early existence. It will be readily comprehended that its path was not a flowery one, and that its publishers, Luther Colby & Co., had frequent opportunity to realize the magnitude of their undertaking and the conflicts that they would meet in their efforts to reëstablish a spiritual faith upon earth. It was three years old in 1860, and was yet struggling for life. It was, indeed, a hard struggle. It had met foe after foe in the combat of truth against error, and had vanquished them all. It had worked itself, in spite of the unpopularity of the cause it advocated, into the front ranks of social and religious reform, and yet pecuniary means were often beyond its reach. These crises had often arisen before it like a great, impassable barrier to further progress—a wall upon which seemed to be written, "Thus far shalt thou go but no farther." Hitherto, every such wall had been undermined by unseen power-caused to crumble and fall-and the Banner was borne triumphantly over the ruins, on, still on, to new fields of labor. The publishers felt that, dark as the hour seemed, light would dawn; that, insurmountable as the obstacles in their path appeared, they would eventually be overcome. Said William Berry, "I have faith in success," and his was a faith that removed mountains. Said Luther Colby, "I will work day and night to accomplish it," and he did work, with an energy and a perseverance that in an earlier age might have been thought supernat-

Still, how at that particular crisis help was to be obtained it was difficult to determine. Dr. Child was at that time preparing for the press a new book-in fact, it was about ready to appear. It was the largest work of the kind he had undertaken, and its sale was expected to be quite large, as considerable interest had been manifested in the subject upon which it was to treat, produced by articles that had already appeared in the columns of the Banner upon the subject, good and evil.

One day the Doctor came into the Banner office, and addressing the publishers, both of whom happened to be present, said: "The book is done; it is stereotyped and printed, and the first edition will come from the bindery next week. I place it in your hands, and freely give all profit that may be derived from its sale as an aid to the support of the good old Banner." It is needless to say that the gift was received with thankfulness, not only to the generous d mor, but to that unseen but ever-present army of friends who foresaw the contingency and made provision to meet it.

The book, "Whatever Is, is Right," soon after appeared, a substantial volume of 221 pages. It immediately called forth opinions of every conceivable grade. Church people thought it an outrage upon reason, an attempt to dethrone their God and bring into disrepute his word and his works. Even many Spiritualists thought it went a little too far. But yet the Doctor found many friends to his views and many able writers ready to aid him in their defence. He met the objections advanced against his theory with a zeal and a determination that indicated how firmly fixed was his faith in God's righteous dealings with his creatures and supervision of

every act of their lives. The book was introduced by a preface, in which its aim and purpose, and the views it proposed to advance and elucidate, were tersely and clearly stated, as will be seen from the

subjoined passages:

"This book aims to speak of life as it is. It has approbation for everything, and condemnation for nothing. It recognizes no merit, no demerit, in human souls; no special heaven for pretended self-righteousness, and no special hell for a bleeding, suffering humanity. It accepts every creed, belief and doctrine, every action good and 'bad,' as being the lawful effect of a cause that lies in unseen spirit, which cause is above the power of human volition.

"The whole book is a very imperfect presentation of a doctrine—if a doctrine it may be called—that is ineffably beautiful, and unutterably grand; viz.: the doctrine that all existence is as it was meant to be by Infinite Wisdom; all that is, is good; all that is, is right.

"Perfect faith in God is perfect confidence subjoined passages:

that all his works are good, the fruition of which is the kingdom of heaven in the soul, the millennium of peace on earth."

A voluminous correspondence at once commenced, called forth by the appearance of the book. A large number of letters was daily received by the author; some confirmatory of the views it advocated, others asking further explanation of special points, while now and then came a low and sullen growl from some dogmatist who had not, as yet, migrated from the valley of dry

Said one: "To see one so gifted and capable come out and advocate these beautiful though unpopular truths so fearlessly, melts my heart with emotions of joy and gratitude, not only to him, but to 'the powers that be.'"

Said another, one who has done much, and is still doing valiant work for the advancement of spiritual knowledge among men: "There are differences in nature; all things are not alike; there is light and darkness, cold and heat, good and evil, as we say. There is a necessity for all these things; the wisdom and power of God produces them. To the vegetable world darkness is just as necessary as light. So to the world of intelligence evil is just as necessary as good; without evil there could be no progress. Evil has given us a greater part of our intelligence."

It will be evident to all minds, except those cramped by the crib of creed, or darkened by the shadows of prejudice and bigotry, that the book Dr. Child at this time sent out to the public was one that could not be hastily praised or condemned. The arguments it advanced could not be met by samply a denial, neither were the views those arguments defended to be voted upon, for or against, after an hour's consideration. To begin with, it required a mind of enlarged views to comprehend his position; a narrow, shrunken one could not. For this reason there were many who misunderstood him, and a still greater number who condemned him. I have not space for further words on what may be set down as the masterpiece of Dr. Child's literary labors in behalf of the progress of truth on earth, but as illustrative of its style give the following:

EXTRACTS FROM "WHATEVER IS, IS RIGHT." ENTRACTS FROM "WHATEVER IS, IS RIGHT."

Good and Evil. Good is eternal; evil is a phantom of time. Good is real and indestructible; evil is unreal, and exists only as a shadow of matter; a shadow of creation made by the sunlight of Infinite Wisdom. . . . For every deed of human life there has been a cause sufficient to produce the deed, whether the deed has been called good or evil; and every cause and effect exists in the bosom of nature—is under the immediate and perfect government of nature's laws. Every law of nature is a law of God, every jot and tittle of which must be fulfilled. God being infinite, there can be no nature or law outside of infinitude. God being

filled. God being infinite, there can be no nature or law outside of infinitude. God being good, all that is in God is good. So every deed of human life is good—not one is evil.

Infidelity. Infidelity is to me that which another believes, and that which I do not believe. If I believe in one creed only, I am infidel to all other creeds; if I believe in two creeds I am less infidel; if I believe in all creeds I am not infidel at all. So the greatest infidel believes that only one creed is right, while he that is not an infidel at all, believes that every creed is right; believes that every creed is an effect of a lawful cause that exists in nature.

Heaven. Heaven is everywhere, is anywhere

Heaven. Heaven is everywhere, is anywhere where the soul is in peace, in harmony and in

where the soul is in peace, in harmony and in love with all existence.

Right that seemeth Wrong. The right lies latent in what is called the wrong. The most beautiful things come to us sometimes shrouded in a mantle of darkness, and it is this darkness that we call wrong. Out of the darkest cloud comes the intensest light—the lightning's flash; out of the dark night come the gentle dews to refresh the earth; out of stagnant, muddy water comes the loveliest, sweetest flower; out of affliction comes a softening and purification of our lives; out of wrong action comes chastisement that humbles and beautifies, our existence; out of what seems to us the greatest wrong comes always the greatest good.

ways the greatest good.

A True Life. We talk of true life, and of a life that is not true. How can there be any life that is not true? Is not everything that exists in the great world of mind and matter made by in the great world of mind and matter made by God, and ever and immediately under the government of his laws? Is there anything without law, and are there any laws that are not God's laws? And, so far as the feeble perception of man is able to reach out, is there anything to be found that God has not made in wisdom, and also governs in wisdom? . . . Truth is everywhere—in everything. What we call false is only so because our darkened perceptions fail to discover the reality, which is truth; and it is no less truth because our visions that see it false are clouded.

and it is no less truth because our visions that see it false are clouded.

Nature inevitably Right. All Nature is right, for all Nature is the handiwork of God; and there is no wrong or evil in God; there is no wrong or evil in Nature, and there is no place for evil except it be in Nature or in God; there is no place outside of Nature for wrong or evil to exist, and thus it is a plain conclusion that whatever exists is right.

Origin of Thoughts. Our thoughts are always involuntary. Like the beating of our hearts and like our respiration, they are not produced by our will. There must be some acting power behind, unseen by us, that makes us live and breathe and think. We neither make nor control our thoughts.

Self-Righteousness. A consciousness of evil is simply, in one word, a proclamation of "your

Self-Righteousness. A consciousness of evil is simply, in one word, a proclamation of "your faults" and "my virtues." This is popular Orthodoxy. . . The man who sees the most evil in the world, and is most troubled by its influences, and feels and utters the severest protests against its existence—without one single exception—possesses self-righteousness commensurate with the magnitude of the evil he sees. Each Soul True to its Mission. Judas, the traitor, was as faithful to the condition of his being as was St. John, the divine; each performed the mission assigned to each, lawfully and truly. The lowest brick fills its place and is useful in the wall of ten thousand other bricks, just the same as the highest brick that caps the superstructure. In the architecture of God's great universe each human soul fills its place as designed by the Builder.

It was about this time, 1859-60, that the meet-

It was about this time, 1859-60, that the meetings of the Boston Reform Conference were in their prime. At these meetings John Wetherbee, H. C. Wright, Horace Seaver, and Drs. Gardner, Wellington, Randolph, Child and others, took part, and their remarks were ably reported by Dr. C. for the Banner of Light. He also report-

ed many of the public lectures delivered in the city and suburbs; and the pienies, which at that period were popular, being the forerunners of the present camp and grove meetings, were attended, and the remarks made at them by various speakers given a wider field of influence by reports made of them and published in the Spiritualist publications.

In December, 1861, Dr. Child published a small pamphlet entitled "A B C of Life." It contained upwards of three hundred aphorisms, sententious paragraphs that held, as in a nutshell, the very meat and marrow of the author's theories and opinions. I quote a few of these as representatives of the work:

"A personal God cannot be infinite, for a personality implies lines and limits. Nature has no lines or limits that constrain her infinitude."

"A critic is only a fault-finder. He thinks another man's skin ought to fit his own bones."

"The religious man says: 'Your belief must be wrong, for it differs from my belief.'"

"Meeting-houses are the gymnasiums of opinions."

ions."
"That power which made all things fails not

to govern all things."
"Matter has no influence upon spirit, for it is born of spirit."
"Philosophy does not govern souls any more than the track of its wheels governs a moving

In 1863 he published a pamphlet entitled " Soul Affinity," the nature of which is sufficiently indicated by its title. In the preface he said he could only speak of, not attempt to define, the subject. He could only describe it as it appeared to him, "a universe of glorious light that shall fill our spiritual heaven with ineffable love

In 1866 appeared "Christ and the People," a book of two hundred pages, the subjects treated upon being Changes, Sacrifices, Justice and Charity, The Laws of Man, Experiences, Necessity of Sin and its Uses, and a lecture having for its text "Resist not Evil." The book called forth many diverse expressions of opinion from the press, and from individuals. The Boston Evening Traveller said of it:

"There is an immense amount of radicalism in this fervid volume, and most of its teachings will be apt to startle the staid conservatives who uphold all existing things, because their interests are involved with their maintenance, as the interests of certain shrine-makers of Ephesus were identified with the preservation of paganism. Dr. Child deals with many of the social evils of the times with a trenchant pen, but in a spirit of justice that will commend much of what he says to all right-minded readers. The saying of Chamfort, that revolutions are not made with rose-water, is as applicable to those revolutions which are accomplished by reason as those which are accomplished by force; and it is to eloquent writing like that which abounds in this volume that we shall owe the abandonment of many abuses." "There is an immense amount of radicalism

The first edition was soon sold, and the publishers were obliged, at an early day, to issue another and larger one.

Two years later came another pamphlet, "Unhappy Marriages," in which the subject was dealt with in that radical and fearless manner that had characterized all his previous writings. This was followed shortly after by a book of one hundred and fifty-four pages, entitled, "Better Views of Living; or, Life According to the Doctrine 'Whatever Is, is Right.'" It was divided into twenty chapters, and as it was his last it appeared to be a summing up of all his previous writings. No one can read it without being favorably impressed with its style and matter. A fine and fervid spirituality pervades its pages, and one in perusing them was brought almost imperceptibly to an acquiescence with better views of living than even the self-styled "religious world" had ever thought of taking.

In 1867, his health being poor, he retired from the business of dentistry, and spent the summer of that year on a farm in Vermont, and in October, his health, being greatly improved, he made a journey to the West, visiting Chicago, Cincinnati, and other places. I may mention here that, in addition to the labor of writing his books, contributing to the columns of the Banner of Light, and other spiritualistic and reformatory publications, he cheerfully answered calls to lecture before societies and lyceums, usually bestowing what he had to impart at such times freely, without cost, to the recipients. He took a special interest in jails, prisons, hospitals and homes for the poor, availing himself of every opportunity to do their inmates good by word and deed. He spent the summers of 1868 and '69 in Vermont, and in the spring of 1870 returned to Boston, and entered business again at No. 50 School street, which place he had previously occupied, in connection with his son, J. T. Child. He remained there until April, 1872, when he removed to West Fairlee, Vt., to reside with his sons.

It had been his ambition for many years to settle down amid the scenes and familiar places of his early days, in the State of Vermont, engage in rural pursuits, and pass the remainder of his life on earth in the joy, and peace, and quiet, which such pursuits invariably bring. But just as he was on the point of having all arranged to this end, a paralytic shock attacked him. This occurred on the 3d of August, 1872, and rendered him incapable of any great exertion or enjoyment. He gradually regained his strength, however, so that he could attend his daily duties, but on the 17th of February, 1874, he had a second shock, which rendered him en-

I have before me a communication from Mr. S. P. CHANEY, of Sacramento City, Cal., written under date of September 9, 1875, which gives so able and interesting an account of Dr. Child's last days on earth that I transcribe it:

"About four years since I called to see the octor at his new home in West Fairlee, Vt. and found him ailing from a recent attack of paralysis. His mind was but little crippled, but he felt it was the beginning of the end. His great heart was more tender and his sympathies broader than ever.

there, each holding a cord that was attached to the couch."

"At different times be expressed a strong desire for me to be at his funeral, read a chapter he had selected from one of his books, to sing something, and to make such remarks as the occasion might suggest.

"His feebleness gradually increased, and at times his mind wandered, rendering him a great care and a source of much anxiety to his loving and capable wife, who exhibited wonderful endurance and goodness in her constant efforts to do all she could, to his last hour, for his comfort.

"I had correspondence with him for years, but after the last attack he was not able to write with his own hand. He did, however, write the following on a postal eard, and they were the last words he wrote:

'S.P.Chaney, Eso.—My bear Sir: I cannot write to you again. I think my earthly life nearly over. I can only say, good bye.

"His wife wrote me that on Saturday, the 4th of August, he seemed better and brighter than he had been for some time, and on Sunday morning his face lighted up as he proclaimed the goodness of God and Christ. He said: 'All is well. All is right. The whole world is blest, and the clouds we call dark, are yot so: they are light, gloriously light, resting upon our heads and blessing us."

"How beautiful, and how like him. He soon

blessing us."
"How beautiful, and how like him. He soon added, addressing his wife, "Helen, the end has

The funeral occurred on Thursday, August 19th, and was largely attended by members of the Masonic and Odd Fellows' Lodges. The ceremonies, which were strictly Masonic, were performed by members of Jackson Lodge No. 60, of which he was a member.

In a letter from Mrs. Child to Mr. Chaney, she writes: "Now that I have become more capable of thinking over all things concerning his death. I see how beautiful it all was: how perfectly his prayers have been answered in regard to it. He hoped to die when the flowers were in bloom, and in the morning. The day was just breaking, and he passed the invisible river without pain. The sad, care-worn look was gone, and is face was very calm and beautiful in death." Mr. Chancy writes as follows regarding his

writings and the manner of their production:

"At two different times I asked him if his writings were the result of his own individual thinking and reasoning: and each time he declared they were not. He told me that when he was writing his books it was his habit to sit for awhile at his table in his own room, with pen in hand, and if no influence to write came he would leave the room. Usually two evenings each week the writing power would be given him, when his head would write with great rapidity till the power was withdrawn.

"He did not know what he was going to write, and often disbelieved what he had written, and so declared to the spirits who, as he believed, gave their thoughts and views through his hand. But it was asserted, in return, to be the truth, writings and the manner of their production:

gave their thoughts and views through his hand. But it was asserted, in return, to be the truth, and that he must publish it. He obeyed, was taught by his own writings, and became a firm believer in the doctrines they set forth.

"The last few years of his life the perusal of his books gave him great happiness. They seemed new, fresh and heautiful to him.

"His views and feelings concerning Christ were more interesting to me than I ever met with elsewhere. I have several times seen his face changed so that he looked like another being, at the mention of the name of Christ.

"Much as his writings and sayings interested me. I think what most attached me to him was

ing, at the mention of the name of Carist.

"Much as his writings and sayings interested
me, I think what most attached me to him was
the unspeakable in him; it was the wonderful
feeling with which he was filled; the uncarthly, spiritual magnetism of his inner being.

What constituted a peculiar phase of Dr. Child's mediumship was his power to see visions. These visions had a wide range, embracing the past, present and future, and were remarkable for their accuracy and truthfulness. Rev. John Pierpont, who was a frequent visitor at the Doctor's office, was deeply interested in these visions, as, indeed, were all who became knowing of them.

"Do you find the visions you have to be of any practical value?" asked a friend of the Doctor one day.

"I do," he replied. "They indicate character with great preciseness. I was one day seated in my office alone, when the door opened, and a stout, strong, rough looking man entered. I confess I was a little frightened, and I invoked my spirit friends to give me a vision. Closing my eyes there was instantly presented to my inner sight a box of coarse, black soil, from the center of which arose a tall, broad-leafed plant, and taller still, a stem, on the top of which was a lily of the most delicate construction and exquisite whiteness. At this I took courage, and, rising, I advanced to the man, and, extending quested the Doctor to occupy a seat next to he r-

"One year ago last spring, and I think in my hand, said, 'I am not afraid of you, sir. I' March, I was invited to West Fairlee to instruct a my glad to meet you.' The man must have been

"One year ago last spring, and I think in March, I was invited to West Fairlee to instruct a select singing-class. I was there some six weeks, and was with the Doctor a good deal. He had regained considerable strength, and was quite active about his place. One quite cold day he worked too long, as I think, which induced another 'stroke.' He started for the house, but fell before he reached the door. We were with him in a moment, and carried him into the house. He could neither stand nor walk, and his mind was much shattered.

"He was silent for three or four days, at the end of which time he began to understand what had happened to him. He called no to him you come to your death-bed you will be sorry you wrote those books," I wish to say to you that I wrote them in the love of God and for the good of the people, and am not sorry I did.' He did not say, but I understood him to wish me to make public, as I now do, what he told me.

"After that I talked with him every day, and found him more thoughful than his silence indicated. I once asked him if he had had any visions since his illness. 'Yes,' said he, 'last night my friends, giving their names,' let down a beautiful couch to me, rery low, so that I could easily place myself upon it, from the golden gate, where they had promised to be in waiting for me. I saw them, in great beauty, standing there, each holding a cord that was attached to the couch.

"At different times he expressed a strong desire for me to be at his funeral, read a chapter he beloed selected from exceed his hads account."

An acquaintance of Dr. Child, greatly reduced first lessons from the inspiration of his lips.

An acquaintance of Dr. Child, greatly reduced in means, was accustomed to call upon him for a pair of east-away boots, his happening to be the same size as those the Doctor wore. One day Dr. C. had just purchased a new pair, and placed them aside, with the intention of taking them home at night. During the day the friend above alluded to called, and asked for an old pair, as those he had on had become rather too much ventilated for a show of decency or an experience of comfort. Dr. Child immediately arose, passed to a closet, and returned with the new pair in his hand. "Here," said he, "take these. If you can wear old ones, I can, and you may as well have the new ones. I will wear the

This may be thought a trifling incident, but it shows the character of the man, and his unselfish charity.

Many times I have been seated in his office when women and children came in, asking for aid. He never said, "No." His purse seemed always open, and his hand appeared to have be-"At ten o'clock that night lie had severe spasms, which lasted until three the next morning, when they ceased and he fell into a quiet sleep, from which he never awoke again on earth.

"In that quiet sleep he continued until the sounded through his office, "whether the woman and the great such times, and in answer to such ealls. "I do not know," said he one day, as the door closed, and the ceho of a "God bless you, sir," sounded through his office, "whether the woman area." come so habituated in going to it as a source of next Tuesday morning, August 17th, 1875, when, at half-past four, his breathing ceased, and his spirit was released." sounded through his office, "whether the woman is really needy or not. At any rate, she looks so, and it is right that I should give to her, and I have." One old, impoverished man used to call regularly every Saturday for his Sunday dinner, and it was always ready, and given cheerfully, and with kind words.

Mrs. Couant, so long and favorably known in her connection with the Banner of Light, some years prior to the existence of that paper, gave séances at the north part of the city, and they were frequently attended by Dr. Child. On those occasions he rendered her great assistance in that development which eventually became of eminent service to two worlds. At the time to which I allude the control of mediums was not so well understood as now by spirits who sought to make their presence known. It was, to a great extent, experimental work, and failures were of common occurrence. Besides, mediums were subject to many inharmonious influences, and these often controlled the predium in a manner that had a tendency to send terror to the heart of the beholder. It was with such influences that Dr. Child's great power lay. When those whom some denominated "evil" came, and with direful imprecations and fearful threatenings addressed all who were present, he did not adopt the Mosaical law and give curse for curse, but talked to them kindly, told them we were all children of one Heavenly Father, and differed only because of our surroundings and the circumstances under which we had been born and reared. Never did he command them " in the name of God to depart," but rather bade them stay, feel the pulsations of a friendly heart, listen to kindly words of advice and human sympathy, and learn that, however dark the sky above them might appear, light would sometime dawn, the clouds break, and the sunlight of truth, and love, and purity, make bright a pathway for them to realms of joy and peace eternal. Unaccustomed to such treatment they who came as enemies remained as friends, and when they left showered blessings upon the head of one who to them had indeed been a sav-. iour. As an illustration of Dr. Child's manner of proceeding with such visitants there is nothing better than that given in the "Rivulet," a book already referred to.

Hearing of a medium who had just begun to give séances in Boston he felt inclined to visit her, and invited a friend to go with him. This latter person, though a firm Spiritualist, had not much faith in paid mediumship. It looked too much like "business" to suit her ideas of propriety, and for any one to put up a sign and deal in spirit messages, to her mind seemed a little too much like sacrilege and the making of 'my Father's house a den of thieves." But the Doctor was not changed much in his purpose by her views. He considered the laborer to be worthy of his hire, and if an opportunity was offered for him, or any other person, to exchange gold and silver for convincing proofs of an immortal life as the inheritance of manking, he parted with dross and received a pearl of great

Dr. Child himself did not expect to obtain much, if anything, and the lady who accompanied him thought the time would be worse than lost. However, they went, and the medium redium leaned over close to him and a spirit ad- upon the grave as the resting-place of "the dedressed him in a very faint, feeble tone;

dressed him in a very faint, feeble tone;

"I was low! I was abandoned! I was east out—the vilest of the vile. Driknesse dense, impenetrable darknesses the blackness of darkness surrounded me. When on earth I revelled in erime, and, passing to the stiff it world, I suffered terments that no language knewn to can the array of light apteared. I heard a voice, felt a hand reaching out in the darkness as if to rescue me, and I found that the is ussion of the views given in your book, 'Whatever Is, is Richt,' had caused a sense of an abendue in my soul." earused a sense of awakening in my so

Dr. Child was passionately fend of dowers, He level then for their purity, beauty and fragrance, and felt that they imparted to all with whom they came in contact an atmost here in which angels might dwell. His office was at all times abundar the suffilled with them, and he had a flower a ission of his own long before a cubile institution of the life I was established. He brought this, in large testetsful from his home in the safe ares, and to at them to the peopand the side. A lady, who frequently called apon the sees of a Seeseld in left his other without having a tappet threed in her hands with a regard to hand it to some producers in

As at illustric on a the transer in which the list and these of ens, the relates that, on one coaster, he ost of her effecters' a was seing than, day, thein; and that she intended visiting a Lospital to all apercoresis and suffering a to prevent imposition. person with whom to was any brinted, to said. as he handed her at an heaf flowers, "Take this senchood by Mr. Colby in another envelope, and that it tell her the angels teld me to gather them . Forty-Second street, New York, with a request

medians, the unbowle multiper visited military not. Here for excellent to him elit for such acts, mother, for aught he linew. and often wherea or intent of his cutters make for any expression of gratuatele could, contrared,

would not off who mentioned the word in help read it, after which Mr. Day read the reply. property from the basis to bear heart half of the defles it the life to come, and hound great that hence sale. I think no one will fail to see in peace, fid satisfication in the cut solutions his this illustration of the remarkable mediumistic words at fact and he poling words to

The institution in which the was placed with a securian one, and the persons lawing it in the dular the points alimbol to in the letternie charge sought by every means in their power to trop had in the reply, and that the inquiries are instill their peralian degrees date the minds of canswered in the order in white they are made; its inmates. Astroff Wiensag consoler trein. approach of the balk to the sphit would, incorrenced the process of the faith of the chargle. She felt this he hiv, and wished for some the who would evid active in their inse-

portibilities are flow weakers.

At least k, bu, third was prevailed upon to the strict wealth, you not and any subsequent she might essent the the chains of the strict whether the themes you met, and any subsequent she might essent the chains of the strict which is maked in the chains of the strict which have some the strict which have a smooth the transfer of the strict which have a smooth the transfer of the strict which have a smooth the strict which have a smooth the strict which have a smooth the strict which will be very acceptable to all.

Truly your fine acceptable of your central me into the strict which will be very acceptable to all.

Truly your fine acceptable of your central me into the strict which is the proposed sketch, will be very acceptable to all. to enter the life, so word a free spirit, unrealismeled by classed fetters. He spoke to be of her mean proximity to eternal segmest fold her than he had thought, and read, and studied much on the subject, and then described to bee, in sublime and bear ind fanguage, the recent passing one of a friend that he had witnessed. Then, ing your forthcoming sketch of any carthelife, ing your forthcoming sketch of any carthelife, ing your forthcoming sketch of any carthelife, the conditions that had for years pressor her spirit down, querching her selfithelity, crushes as ingher asylpations, and enfelding her line in a was not unlike that I had anticipated. I had mantly of naterialistic belief. And shortly after mantle of materialistic belief. And shortly after she passed away, 'lessing the Dactor for all his kindness, and refet ing in the baye and faith of another and better existence.

When A. J. Davis published his "Andreda," a gentleman of Boston who had obtained an early -copy recognized, accour as offertion of writings ref-various in dern Saint-Lapter leaded "St. Asaphi" Knowing that the title designated by Asaph B. Child, he took the volume under his arm and at once went to the Doctor's office. Finding him at leisme be handed i in the book open at the "Episfle According to St. Asa; h." It was the first inclination Dr. Child had had of his having been included in the calendar of Saints; and be read the page carefully.

"Well," said he, "Mr. Davis has het copied. anything I ever wrote, but he has, strange to say, embodied in the Capter the very pith and marrow of all my writings. He has dene this with most wonderful correctness."

Though always declining to take any credit to himself for what he had done for the cause of truth, he, in this instance, appeared to be much pleased with the notice the Seer had taken of his efforts in that direction.

As before stated, Dr. Child was greatly interested in the Brager of Light. For many years he contributed to its tages, and was ever ready to aid in its support, pecuniarily and otherwise. He thought very highly of the "Message Department," and in an article published in its columns, June 23, 1930, said: "The publication of Light S. Adams.

To John S. Adams. columns, June 23, 1960, said : "The publication ! of these spiritual communications has done a mighty work, unseen as yet, toward turning the attention of thousands to the leauties of spiritual realities."

At the latter part of his life the question came up in the Doctor's mind whether he should write another book. If it was his duty to do so he was ready for the task. If otherwise, he did not desire to force one on the public. He at length determined not to rely upon his own, judgment, but to consult some one in whom he' could place implicit confidence, and whose decision of the matter would not be based on mere flattery or a desire to retain his good opinion, but on pure truth and friendship. He therefore, after due deliberation, stated the case to A. E. Giles, Esq., whom he had often consulted on legal matters, and whom he knew to be ably

qualified to direct him aright. To the query thus propounded, Mr. Giles replied: "I think you have written fully upon the principles you wish to inculeate, and I advise you to stop. Additional books from your pen could not more plainly illustrate your views,

self. A short time after entrancement the mes the popular beliefs, even of our own time, look parted"; but the Spiritualists know no dead, have rolled away the great stone that has for TALES OF THE EVERLASTING MOTHER. they do not bury their friends, for the angels ages been at the door of the sepulchre, and whoseever looks in finds it vacant. The fallen temples they once inhabited remain, but they who once occupied them have arisen to fairer and less perishable homes.

Reaching this point in my sketch of Dr. Child's life, I felt prompted to address him in his new home, thinking that if a reply could be obtained from him it would add much to its interest. therefore wrote a letter, the contents of which were unknown to every one but myself. Tenclosed it in a small white envelope, and marked in such a way that it was impossible for any one to open it without my knowing it. I then took it to the editorial rooms of the Banner of Light. There Mr. S. H. Bradley, foreman in the com-Mr. J. W. Day, the assistant editor, in another, they, husband?" and finally. Mr. Lather Cellsy placed it in another, each athering to his envelope a private markly

These presentions against its being opened without new knowledge were taken, not so much of mine. That unpeasant dream that I had for my own satisfaction, for I was fully convinced of the honesty of the medium to whom it was to be sent, as for that of others who might inquire whether every possible guard was used

Thus chaeloped, the letter I had written was as he rather. Tell kgr the attacks sent its a , test giddressed to Mis. J. V. Mansfield, No. 61 West and setai them; there is a possible character in mind that no one but myself was aware of istic of Di. C. Ed. The worked to a theist sus what I had written, and it was sent to Mr. Mainsprenelyse. He led up a himself oily as a sheld without the slightest intimation of who wrote it or to whom it was addressed; it might transmit the Newsings of Rife to the control ad have been from a Hindee in Ceylon to his grand-

On the 3d of January I received a jostal card: On the day fellowing I did so. There I met Rev. everything which which is said to tish because the first time, and the facts as above given be-reduced in a conditional special water. So he in stated to him, he became much interested cause an hyalid, and an ing yes by charitable in what followed. All who had taken part in institute in his fact, in. Pr. Child because of embesing the letter were brought together; quainted with feer did familiate with her virmustances, and ten from een years gided bere found the private marks undisturbed, and open-Strange well, may sepa, this goly was carred by addit, maril and own was feached, when I found opposed to Symbolish sociately sociately sociated for overything all right, and log enol the letter and

> Aside from the interest which attaches itself species of Mr. Mansfield a nilest convincing proof of his integrity and reliability. It will be no-

> 101 13.11135 Hospox, dam, 189, 1879, My-Provi Firit Sp. Du. A. B. Cutto - Volume doubtess aware that I am prejating a sketch of your earth-life, therefore I write this, asking you to give some account of your centrance into

THE REPLY BECEIVED JAN. CO. 1879.

My Dran Finen on and Buorum radous. This is kind of you to talk with me through our dear. Buo, Manstield. I have often visited you and Hattie singe my departure to the land of souls, listened to many a remark, between you touch.

was not make that that an anterparted. That eften been assured by my departed triends that the is urney through the so-called dark valley and shalow of death was pleasant rather than otherwise. In that it was verified I found. Important the property of the locked upon it, and remarked, "Well, A. B., that ends your earth career," I did not remain with it but a mement, for the stronger escort was ready for the bourney which was before me. Just as I was making ready to leave my dead body, who should take me by the hand but my dear old friend, John Baker. Said he, "Bro." Child, have you come at last?" Tears of joy tilled my eyes. "But," said he, "there are several more on the way, and will be here soon." At this I beheld, coming directly toward me, William Ellery Channing, Henry Ware, jr., my very dear earth friend, Simen Willard, my feer friend, Lynde A. Huntington, Frederick A. Jones, Wm. Berry, Fanny A. Comant and Bela Marsh—so you see I had a very good escort over the river.

the river.

This was a greeting I had not expected.

After reaching the land of perpetual bliss we separated for a season; that is, some passed to other spheres. In fact, all left me but Father Baker, L. A. Huntington and Fanny A. Conant—they remained several days with me, when each and all returned to their proper spheres, with promises daye been often fulfilled. I have not time to tell van of my averageness singular are not time to tell van of my averageness singular are time to tell you of my experiences since my arrival here, as I would be pleased to. I was one

To John S Adams.

From the Boston Post, !

KILL AND SCALP THE REST. A Wack HPls correspondent writes us; 2.4 have just read a Eastern pseudon that they emobilite bery in the Post, and was and a Western pseudo, written by H. N. Magalre, and jeished in the Block Hills Journall, to show that we are dail barbattans out have.

You've left the supless root and blighted bud— Remain the practing babe and hoary head; Oh, white man, finish up the work of blood— In mercy send the living to the dead!

Can doubt that Indians love? You've seen them fly O'er mount and plain, and suffer night and morn, Starvation here and bullets there defy, To join the friends from whom they had been torn.

Believe that Indians can be slaves? You've seen Them welcome death as maids their bridal hour, And, smilling, die, as if a pleasant dream Were death, to 'scape the hated tyrant's power.

A crime to freedom love? to love our kind? Then, Christian scalpers, whet your knives anew, And leave not age nor infancy behind! To home and freedom Indians all are true.

No home or kindred left—all desolate! In mercy, white man, kill and scalp the rest! Let helpless grandam share the children's fate, Let starving babe sleep on the withered breast

and a multiplicity of words might, possibly, weaken the effect of what you have already written."

He condially accepted this advice, and subsequently said to a friend, who related to me the incident, that he felt truly grateful for the wise and judicious counsel.

We have now followed our friend from his entrance upon this stage of life, through all its changing scenes, until he became invisible to the ordinary ision of man—disappearing, after a pilgrimage of sixty-two years, amid the flowers of midsummer, and among the familiar places that knew him in his early days.

The religions of the past entombed their dead

## Children's Department.

Written down through the Mediumship of ADELMA, BARONESS FOR VAY. of Gonobitz (in Styria . Austria, and translated spe-cially for the Kanner of Light.

THE LIFE-HISTORY OF A PENITENT ANGEL CONFINCED.

And now hear what follows -my history of THE ANGLE'S CHILDHOOD.

A smiling child in the cradle! See it lying there, with large brown eyes, and looking knowingly around. Now it laughs, and, stretching up its little arms, atters a cry of joy. Its mother bends over it, tenderly observing it.

"What a blessing from heaven," murmurs she. "Such a little angel; such a brown-eyed; the ear of the beautiful young bride. cosing reems, enclosed it in another envelope, treasure. The angels have only blue eyes, have

"That is not proved yet, dear heart. But why

do you ask?" "Oh, nothing; it was only a foolish thought years ago came into my mind, and I felt so sorry for the angel."

At these words a tear fell from her eyes on to the forehead of the little child, who was looking earnestly at the leving mother.

"Do not trouble about that," said the husband. "We are causelyes, after all, only mistaken penitents i e.e on earth. Very likely you are also such a dear angel, you good little wife."

As the clouds vanish, so vanished the tears from the happy in ther's face, as she ching to her husband, tenderly caressing him.

These were glori, as moments of quiet happiness, in which they saw their child growing up loving and good. She appeared to them like a gift of grave from God slike a piece of heaven thank him to would bring from the state from Mr. Collor, asking me to call at his office, pearth too beautiful, in their quiet happiness come down to them. They almost found the over their dear stild sthat child who often A lady what of one been sair index with John Teetman of Australia; who was there for looked so thoughtful and carnest, and then was in an in topportal words and will call it the Rulagain so mischieve is and gay. She grewday by day more lovely, developing into a bursting | fillment, rosebud. Let us observe her once in her

YOUTH.

Beauty is often a blessing from heaven-often. too, it is a heavy toid. It can lead to heaven or to hell, for it is either as pure as an angel, or a demon of pleasure. Dangers and temptations stand in the way of the beautiful that are unknown to the plain, and withal the world judges the first more strictly than the latter. You will often find the beautiful less conceited than those who are moderately pretty, for they are accustomed to admiration and their own looks; they do not notice the admiring words and looks of their fellow creatures, while the moderately pretty are often deerly impressed with a word

of praise. The gift of beauty is a great trial for

every child of earth. With it come many temp-

tations that those who are not so gifted never

Such a beautiful being stands before you as our child blossomed into youth. See how gracefully she moves, how she smiles; now a little cloud flits over her countenance; now the tears most of man's varied institutions, faiths and habits. rise in her eyes, and again she is chattering and laughing carelessly. As she glides about, tall and perfect in form, resembling an antique master-work, the eyes of the happy parents follow her lovingly. It is touching to see how the lovely creature clings to them, kissing their

brows, cheeks and hands tenderly. Now she is wandering dreamily in the pine forest; and now resting in the cool, dewy grass, she whispers: "I feel so strange always when I above in the blue heavens the stars and angels are beekoning to me, and I cannot go to them as I am now. First I must be put under the earththis horrible earth! How frightful! It seems to me that I have something to fulfill, though, my view, to furnish a particle of aid for accomplishing first. What can it be?"

Again, see her in the ball-room, surrounded by admirers. She is thinking to herself, "Here, too, I feel as if I had something to fulfill. What

She listens to the words of those around her as she had listened to the chirping of the birds and the grasshoppers in the woods; and here, too, she thinks of the angels. So she moves everywhere on earth-at home, in the midst of amusement, in the solitary room, in prayer, in watching and in dreams. She is always asking herself: "What have I still to fulfill here on earth? Shall Lenter a convent? Shall I re-

main with my parents? What shall I do?" The whole house is in commotion, for to-day the Prince will pass through and celebrate his return. Our dreamer is dressed in white, her lovely countenance is surrounded with curls, and earnestly and thoughtfully she looks for his arrival: And now he comes.

"Child, present the good old Prince with the wreath and greet him."

But as she looks at him the words die away tear drops from them, she sinks on her knees and cries, "My God, I will fulfill it!" Then she presents the astonished Prince with bouquet

and wreath. Soon after she stands with him at the marderly Prince, who could have been her father. She is quiet and earnest, and he smiles on her kindly and lovingly, as if he would say: "Child, thou comest to me like the bright sun suddenly shining through the dusky clouds. Thy heaven shall not be over-clouded. Thou knowest that I perhaps in a few years shall go home. Then shalt thou possess all my earthly goods, and become rich and powerful as a queen. And as Child, I have not pressed thee to be mine; thou camest cheerfully and willingly, and why should I not take thee to myself, as a treasure sent from heaven?"

And what thinks she? Again a tear is falling

from her eyes "I will fulfill it-yes, it must be. I thank thee, my God, that thou last at last shown me my task and my destination, and for that I re-nounce joyfully youth and frivolity." The parents weep, for they let go the comfort of their age and sun-ray of their home with reluctance, and would rather have seen a young than a grey old man by the side of their daughter. The newly married couple go to the princely palace. As she enters she feels as if in a dream. "It seems to me that I know these rooms," says she. "I was certainly here once, but when? It is all so familiar to me." He leads her to her cham ber, which is splendidly furnished with carpets and silk hangings. "This room is mine?" said she. "Here shall I live?" She turned pale, and

me away, for I shudder to be here.'

her whole form trembled. "Oh, my prince, lead

over you?"

"I do not know what it is, but let me prayhere, on this old Gothic footstool; where does it come from? I know it so well. I have often dreamt of these rooms, as well as of you yourself, my dear husband. Let me pray. It shall The Prince looked at her astonished.

stool of my poor mother, and this her room has been, for hundreds of years, the room of the ened. Thy pure mind will scare away all evil. often related to you. Here, here they found my quent was."

"We know it," murmur the house-spirits in

"Yes, and I know it too," she answered, softly. "I know it," said she, lying back on the white pillows of the bed; "I know it only too well. Oh, my God, what pain and anxiety! Can I endure it !"

My angel," said one of the house-spirits to her in her dreams, "was it thou who once left us so faithlessly? Poor one! Wilt thou be able to battle through all that awaits thee here? Be consoled: we will help thee."

The next day the Prince comes. "Well, dearest child, how have you slept? Remember, thy wishes are commands to me. Ah! I have so little to offer you. But be cheerful and gay, all shall go well with you here, and you know that all here is yours."

"Yes," said she, "but it is strange, noble lord; I hear always in my ears and around me a buzzing and singing. I like this place, and yet I have an aversion to it. I am really too foolish.'

Could that, however, be well otherwise, for in her whole being lay a something that pressed forward toward fulfilment and deliverance? This, her task, was difficult and dangerous, 1 can in temporal words, and will call it the Ful-

[Continued in our next.]

## The Reviewer.

CHARLES BEECHER'S BOOK.

BY ALLEN PUTNAM.

To the Editor of the Banner of Light: Your issue of January toth contained a spirited notice of Rev. Charles Beccher's work, entitled "Spiritual Manifestations." That article's caption, "A Remarkable Book," was well chosen and fitly applied. The book comes from an Orthodox elergyman, who not only frankly and fully concedes the genulneness of the supermundane source of modern phenomena called spiritual, and shows a willingness to class them with the ancient marvels usually deemed miraculous, but manifests very thorough acquaintance with the subject -in all its ramifications-manifests clear and continuous perception of Spiritualism's vast comprehensiveness and of the resistless force of its inherent powers, which, in our day, are working with unprecedented activity at the disintegration, preparatory to a reconstruction, of

The author writes for Spiritualists, not to turn them away from their faith, but to aid them in so comprehending and applying it as to procure the most beneficent results possible. His avowal of kind intention is obviously sincere. The spirit of the work is mild, affectionate, philanthropic. The style is perspicuous, strong, spirited. The work manifests broad research, good scholarship, and wonderful facility of putting forth attractive theories and hypotheses in dress and manner which here the reader on in pleasant mental moods. Some of the theories are to me novel in form of lie lare. I wish that the grass covered me, for Presentation and in application, as harmonizers of dis-

be repellants more than attractors. A large-quite large-portion of the work fails, in the author's avowed purpose. It is interesting, but is much better adapted to please that portion of my mental being which relishes fancy's more evanescent productions, than to satisfy those faculties which are designed and fitted to grapple with facts and theories which have important bearings upon man's origin and destiny. I cannot avoid regarding it as a series of ingenious hypotheses, skillfully and charmingly giving wing to various pet theories nestling in the writer's brain, whose exit from the nest gives him relief and pleasure, whose plumage will gladden the eye of many a beholder, but will not excite general desire to cage

adopt and fondle them. The book is indeed "a remarkable" one. It is lively, instructive, able; it will interest most Spiritualists and hosts of others. In suggestive points it has few rivals. We thank the author for its production, and most emphatically for the frankness, candor, and lov ing kindness which reveal themselves in every chapter. Anything like a review of the whole work is not here Intended. My comments and citations will pertain mostly to a particular theory which the ingenious and thoughtful author modestly suggests for adoption by all Spiritualists, whether Kardecean, Theosophistic, Swedenborgian, or the great mass outside of those classes—a theory which, if I understand him aright, will, in his view, by its general adoption, bring Spiritufrom her lips, her eyes open wide, and slowly a allsts more into harmony among themselves, and also tear drops from them, she sinks on her knees relieve this material world from the reproach of being

In Mr. Beecher's view, all who hold in theory "that the soul originates in and with the body," conceive of "this material world, this corporeal organization, . . as of corrupting tendency, so that the further the spirit riage altar. She, the young maiden, so full of is removed from it the purer and more nearly perfect life and strongth, stands by the side of the cl- it becomes." But, says the author, "it is not this divinely beautiful material world which is the cause of moral defilement; . . . It is just the reverse. It is a sin-removing contrivance. . . . The nearer we get to Nature the nearer we get to God."

Whence, then-we, all of us, shall ask-whence the sin and defilement which attach to us individually and to the mortals amid whom we live? The author answers: 'Man is a celestial race, exiled from his native skies. . . he is abroad on his pilgrimage . . . for remedia purposes." The commended theory is, that we, that thou now standest by the side of an old man, so all who have ever been robed in flesh on our globe, from wilt thou then stand by the side of a young one. Adam down to now, have preëxisted as conscious Individualized beings in the spirit-world, and because of some improprieties, some sinful practices, some defiling habits there, have been "exiled from our native skies." in order that, amid new surroundings and associations on the material globe, we may be reformed, cleansed, purified. Therefore the sin and defilement are brought here by us from our celestial birth-place !

It is not my purpose to attempt any direct refutation of a theory which makes this material world less corrupting and more spiritually healthful than is any cotestial realm which is designated as our birth-place. The thought rushes up forcefully upon the first glimpse at such a theory that nearly half of those who take on the remedial robes of tesh have those robes stripped off by death ere the mental and moral powers can attain to such development as will qualify them to reflect and to enter upon better ways of life; also a large portion of the remaining half seem in man's view to be getting worse rather than better while sojourning here as moral invalids. But possibly this seeming deteriora tion is not against the theory, for, if asked to, we must admit that the power which exiled them once may repeat the process till the object of exile is accomplished.

Mr. Beecher's theory, if accepted, will require such extensive changes in my own conclusions, and in what

said he. "Why, what foolish anxiety has come disposed to set forth views upon this point in the terse, strong, and generally perspicuous language of a spirit obviously possessing a strong and comprehensive intellect, who used the hand of Charles Linton for writing the work entitled THE HEALING OF THE NATIONS. The extracts below, though not at all points coinciding fully with my own views, do so in the main, and also with what I suppose to be prevalent opinions in all be fulfilled." And she knelt down and prayed. this country. I am not aware that as Spiritualists we have ever given careful consideration to the question "You are so odd," said he. "Now do not be startled at what I tell you. This was the foothave selected and placed at the Banner's disposal the extracts below, had not Mr. Beecher's theory, novel to princesses of our house. Child, do not be fright-forth for us specifically. His work is so interesting me in form, definiteness and application, been put that it will be read extensively—and while his theory Here in this room happened what I have so is fresh in memory, may be the opportune moment for presenting the statements of a strong intellect stored mother stabbed. No one knew who the delin- with the knowledge gained by observation, study and experience in spirit-realms.

In the citations, the italicizings and the phrases included in parentheses are my own:

with the knowledge galned by observation, study and experience in spirit-realms.

In the citations, the Italicizings and the phrases included in parentheses are my own:

"The spirit of man is that refuel essence of intelligence which in the spirit of God had birth."—p. 133.

"Wouldst thou know what the Spirit is "Ask thyself, thy Father in Heaven. Thou must get above it in order to fully comprehend it."—p. 185.

"Every man at his conception—at the point wherein spirit and, flesh united—received a passport which naught can keep from the presence of God. He entered into life an existence fresh from the hand of God."—p. 433.

"At conception individuality commenceth in man, Earth, in a measure, moldeth this individuality. The highest point of earth and the essenie purity—purity of Divine Presence—unite in man."—p. 433.

"With the godly part of his nature he ever receiveth purity." With the earthly inheritance he may receive low and groveling desires, which, combined with other similar natures, may almost smother the powers of spirit within him."—p. 433.

"This spirit and mure man cannot eracte. He has price to the network of the network of the powers of spirit within him."—p. 433.

"At non-a hath such andimited powers as to create in his own health is spirit and the material part separate at these, showing a separate existence. Man is a result of spirit and manter, for it is not within it. Even in his own being his spirit and he material part separate at these, showing a separate existence. Man is a result of spirit and manter, "p. 435.

"Thou canst not, oh man, return into the essence whence thou dilast enamate, and give up thy spirit, and marker,"—p. 435.

"Thou canst not, oh man, return into the essence whence thou dilast enamate, and give up thy spirit, and marker,"—p. 435.

"Thou canst not, oh man, return into the work of the part of the presence of Deliy. Thou art an individual and existence, given into being by a perfect God and Father, and cannot extrace of the presence of the presence of the presence of th

The teacher from whose pages we have quoted is understood to affirm that, at the very conception of a human organism, a law of God's creating asks that there be infused into the embryo a portion of "the refined essence of God intelligence," portion of "a gen-This substance comeral atmospheric existence." cordant theorists. My private prophecy, should the bined in man's composition, but not in that of lower theories lead to much discussion, is, that they will animals, makes him man, an immortal being—a child push the variant Spiritualistic thinkers wider apart; of God. That substance brought into the fitting conof God. That substance brought into the fitting conjunction with matter becomes the germ-the soul of an individualized being. That germ is from above and is superior to, is natural ruler over, the material part, and over reason and all other mental faculties which are outgrowths from the conjunction of this segregated spirit with the feetal matter.

This material globe is the birth-place for such a being-it is man's school ground, his training-field, his kindergarten, his gymnasium-in which to get growth, development, force-physical, mental and moral. It is primarily and especially oducational-man was sent here "to learn," and "to gather from the earth individuality." His soul comes here to gain expansion, growth, elevation, power, through personal experiences of the inward propulsions of its affiliated mental, emotional and moral faculties as they engender or are moved by the sorrows and the joys, the pleasures and the pains, the successes and the reverses, the anguishes and the exultations, the vices and the virtues encountered in the journey of terrestrial life. The soul itself ever remains pure—" with the godty part of his nature he (man) ever receiveth purity; with the earthly he may roceive low and groveling desires which . may almost smother the powers of the spirit (soul)

within." We do not infer that because the spirit is never defiled, the consequences of sin and pollution all pertain to the palpable physical, and will end when the body dies. The soul while here wears an inner garment-a spirit-body born of the joint action of spirit and matter -which is partly material and corruptible, and may carry corruption hence and long keep the spirit eneased in darkness and tortured by unrest and anguish. But the affirmation is that every soul will at some time be freed from all that is material, and come into freedom and joy, when it will find that no struggle ever made to free itself from the shackles which bound it t earth and the allurements which entired it to evil. failed to win spiritual strength and expansion which add to its enjoyments. Every trial of life was a bless-

ing. There ever is hope for the outcast. How fares it with those who pass to spirit-life in infancy? From the work above named and other sources I have been led to believe that once individualized, as the spirit is immediately at its blending with fœtal matter, the individuality can never be lost. The spirit will grow up, will be innocent and happy, but weak and unexpanded compared with what a prolonged life here would have rendered it. This disadvantage is measurably overcome subsequently by many spirits. who, perceiving their disadvantage, severally connect themselves closely with-get into rapport-with some selected mortal, and in that way acquire some experi-

ence of the trials of an earthly life. Mr. Beecher desires us to regard this "divinely beautiful" world as a bathing-tub in which to wash off the defilement gathered upon us in our "celestial" native realm-as a "remedial" resort. I regard it as good and beautiful-but as educational, disciplinaryan infant school-room-well adapted for training its nobler offspring for graduation into higher seminaries, but not so "divinely beautiful" and free from moral malaria as to suppress the upspringing of an earnest hope—a gladdening expectation—of sometime learning that "celestial" realms are not seed-beds of moral debasement, but nurseries of none other than pure, holy, aspiring thoughts and emotions, tending ever to bear each spirit steadily onward and upward into more and more, glowing beauties, deeper joys, and heavenly

426 Dudley street, Boston.

About ten per cent. of the wills presented for probate in New York last year were contested. Moral: Dispose of your surplus funds before you die.—New York Telegram.

"Thou golden heart, do not be so childish,"

Written for the Banner of Light. SHIPWRECKED.

BY MRS. C. L. SHACKLOCK. Not on the crested main, By the wild dash of restless billows tossed. Beneath the treacherous waves forever lost; Such shipwreck might be gain;

For there is peaceful rest In that deep sleep from which we wake no more, Lulled by the music of its sullen roar As on a mother's breast;

While the freed spirit flies To realms immortal, free from care and strife, Where, in the dawning of a better life, Its hope, its glory lies.

But when the heart is dead, With all its holy impulse, hope and trust, Like a once sacred shrine crumbled to dust Beneath the passer's tread:

Wronged, thwarted and betrayed Where it most trusted, where it made its home, Dreaming of all the blessedness to come-Bereft of hope and aid:

Wakened from its bright dream To find its idol fallen and defiled, Its paradise become a desert wild, Without one cheering gleam;

And yet to throb in vain To rend its prison, to forget the past; Groping for light, but to return at last To the crushed hope again:

To live when hope is o'er, Struggling in vain with an unchanging fale-Is to be doubly wrecked and desolate Upon Life's desert shore. La Porto, Ind.

## Spiritual Phenomena.

#### An Apparition. To the Editor of the Banner of Light:

As every well authenticated fact corroborative of the great truth of the return of departed spirits to those they have loved on earth is of more or less value to our cause, I will relate one which has lately come to my knowledge. A short time since I received a letter from a lady residing in a Northwestern State, who, not knowing my address, sent the letter to "Colby & Rich," who forwarded it to me. She wrote to inquire as to my identity, and also to get some light on the subject of the return of our loved ones to comfort and watch over us. I found that she was a member of one of the most prominent families of Charleston, S. C., and that we had been brought up together, as it were, her whole family in all its branches having been active members of my father's church in the above-mentioned city. She is now almost alone in the world, and is in the most destitute circumstances. I immediately presented her with a copy of my book, "A Southerner Among the Spirits," together with some papers. In return she wrote me a long and interesting letter, from which, with your permission, I will make some extracts. She says:

which, with your permission, I will make some extracts. She says:

"John, my eldest son, was very talented, and as I could not give him the education be deserved, my sister, Mrs. C.—, adopted him. It was hard to give him up, but I felt that the offer was for his benefit, and it would be selfish for me to refuse. In 1855 my Aunt M.— persuaded me to come to her in I.—, ... The son I left at home joined the Presbyterian church in '82, and on the 14th of May, 1861, two hours before day, the dear boy called to me, "Oh mat my dear mamma! it is a glorious thing to be a Christian!" This avoke me, and I then saw kim as plainly as I see this pen; his head was bleeding violently, and he seemed to be lying on green grass. My friend, this was not imagination, for I could get no letters from home during the war, and did not suppose that one so young—only eighteen—would be in the army. The excitement made me ill, and the day and hour of the occurrence were carefully set down.

"In October, five months after, we were allowed to receive an open letter of one paze, containing only family news; and mine told me that on the morning of the 14th of May, my dear boy, being on picket duty in Virginia, was shot in the head and instantly killed. I have felt ever since that his spirit was allowed to come to tell me of his death; and I took special care, in reading my Bible, to note how angels told of things unknown before. If I spoke of my feeling to any one it was said that the shock had injured my mind, and so I have strugged alone with no sympathy, and nothing to read on the subject but my Bible. I hope it was my beloved mother or your fafter who impressed me to write to you, and, if so, God grant that they may guide me on my dark and lonely journey."

I consider the above incident a very interest.

I consider the above incident a very interesting one, and as it is one of those spontaneous manifestations which cannot be gainsayed, I thought it would be well to give it to your read-Yours sincerely,

MARY DANA SHINDLER. Nacogdoches, Te.cas,

#### Spiritual Manifestations at North Reading, Mass.

To the Editor of the Banner of Light:

Doubting not that the readers of the Banner will be glad to hear more about our spiritual progress, and feeling sure that no circle ever formed can boast of having made more rapid progress or received more efficient spirit-aid in the short space of four and one-half months than ours can claim, I venture to send a third communication to your paper.

Since the 30th of August, 1878, when we commenced with the alphabet of Spiritualism, getting only the faintest of table-tipping and rapping, we have developed perceptibly every day, and to-day we have in our circle two well-developed mediums—O. P. Lovering, whose name appeared in the columns of the Banner of Jan. 4th, and who is a good materializing, healing and test medium, and Miss Lizzie Breed, spiritual test-medium. While controlled; the two mediums are taken in their chairs and carried high above the heads of the visitors, across the room, and placed on an article of farniture about three feet high. From this position Miss B.'s control announces that as she is on a platform she will give a lecture. These lectures are from this position has B.'s control announces that as she is on a platform she will give a lecture. These lectures are truly cloquent and beautiful, although the language chosen is so simple that even a child could easily comprehend it.

Another interesting feature of our scances is the singing of the controls, either together or as sologies.

Occasionally, while the above exercises are in progress, the demonstrations through Mr. Lovering's mediumship, of an entirely different character, take place. Different articles of furcharacter, take place. Different articles of furniture are moved around the room, a large dinner bell is carried with great velocity through the air, sometimes a number of feet above our leads and then close to our ears, ringing violently all the while. Ornamental articles are taken from the bracket, carried across the room and placed in the laps or hands of the sitters. All this time spirit hands of different sizes are touching us. Loud knocks are heard; at intervals the stove is shaken violently. Our handkerchiefs and even heavy shawls are taken by an unseen power and waved in the air with perfect ease, and carried from one visitor to another. The spirit lights and table manifestations have been pronounced by several good judges to be the hest ever seen by them.

I write this with a heart full of gratitude to

1

I write this with a heart full of gratitude to the kind spirit friends who have done so much the kind spirit friends who have done so much to alleviate the sorrow and anguish we have experienced in parting with our only and idolized little boy, and with a desire to introduce to the world two-splendid mediums, hoping the friends of Spiritualism will aid them by their sympathy and patronage.

S. F. B.

## Nanner Correspondence.

New York.

TROY.—E. H. G. Clark, President Independent Congregation, writes: "We have recently had a large and lively revival of reason and common sense in this lively revival of reason and common sense in this stronghold of fashlonable Orthodoxy. Last November it occurred to us that we would have a little free and independent religion in Troy. So we started a subscription list, got a few hundred dollars signed upon it, and called Cephas B. Lynn. We hired one of the best halls in the city, paid our nite to the newspapers for advertising, and called in Jew and Gentile, Spiritualists, Materialists, Liberalists, advanced Roman Catholics and everybody else. Mr. Lynn is a born orator and a horn organizer as well. A pronounced and always avowed Spiritualist, he is still large enologit to sweep the whole horizon of modern independent thinking. His humanity is broad and genial, and his sense of fair play to all sects and classes is very refreshing, in an age of "doxles" on one hand and "isms" on the other. No young man has ever made a stronger "hit" in Troy, and every liberal lecture course hereafter will repeat our call to him.

In December we had J. Frank Baxter, and Spiritualism applied at once to music thought and fact. The Bonner of Light has said much concerning his unique and suggestive labors. What a fine singer he is! His evenings in Troy were long, sometimes more than two hours; and yet, with bits songs, lectures and tests, he held and even steadily increased the size of our 'Independent Congregation.'

With January Mr. Lynn came back, and on Sanday, Jan. 25th, he closed our anti-Theological pro-religious revival with a masterly lecture on Thomas Paine. Next fall we mean to revive the revival, and fucrease it according to the degree of interest and amount of funds." stronghold of fashionable Orthodoxy. Last November

NEW YORK CITY .- P. C. Mills writes Feb. 10th. AEW YORK CITY.—P. C. Mills writes Feb. 18th. expressing his thanks to all those friends in New England who have assisted him by their presence and countenance in the towns and cities where he has here-tofore labored. He has now entered a to him untried field of labor, for the present, but hopes to win his share of patronage and success. In reviewing his labors in the East he refers to Portsmonth, N. H., where one year ago he started a series of meetings; he lectured there again hast November and reports that he found severiff.—circles in successful operation in this city. Among the promising mediums met with by him in that place he mentions Mrs. Hook as being a fine test instrument. One year ago he was privileged to organize several courses of spiritual meetings in other places, and his late visit to them; previous to his departure for New York, proved that the seed of truth had fallen on good ground. "As a result of the grove-meetings held at Howard's Grove last summer," he writes, "several circles have been instituted at Sangus, Mass., and there are a number of meediums there under development; they also arranged a meeting for one month at least this winter with good results. I also am glad to report that Dr. Irving W. Glidden of Danversport is doing some good work there in healing the slek. I made a flying visit to Bro. George A. Fuller's pleasant and genial home. A reader of human nature will not wonder that this brother is good and true to the cause of the angels when they visit his home, and become acquainted with his parents. It is like visiting paradise to mingle with such a family; the spirits gave me sweet encouraging words through the hand of Rro. F. Bidding adieu to these pleasant surroundings all too quickly, since time was passing. I came to Boston, where, through the organism of one of the best mediums in that city—Mrs. Clara A. Fleid—my spirit mother came and gave me cheering words and assurances, with others of my friends on the thither side of life, that they would be with me in my new field o expressing his thanks to all those friends in New England who have assisted him by their presence and

me."
Mr. Mills further states that he has completed arrangements with Mad. Usoneille, musical medium, to make a brief professional visit to Philadelphia. They would be pleased to answer calls to hold parlor entertainments, or in public halls—he to give a lecture in connection with the scance. Address 713 Samson street, Philadelphia, Penn., care of J. M. Roberts.

early hour on the evening of the 14th of January, to Brigham. The subjects for discussion and explanation were handed in from the audience, also subjects for poems. Mrs. B. answered the questions propounded ably, each one in turn. The ability and carnestness of manner exhibited by the speaker were really praise-worthy. The people of this town rarely enjoy such an intellectual treat. The impromptu poems were superior to any we have ever listened to. The subjects were, 'Consider the Lilles,' and 'The Joys of Heaven.' It was through the instrumentality of Mr. Silas Frink, a strong spiritual believer, and an advocate in this vicinity, that we were favored with this address."

NEW LONDON .- A correspondent says : "At a spiritual séance recently held at the Old Post Hill House, the mediums present were Dr. Nicholas Hull, of Norwich, Mrs. Davenport, and Mrs. Hooker. The spirits who controlled and spoke through the mediums were Jonathan Trumbuif, Carrie Leeds, Alten Dau-forth and Henry P. Havens."

BRIDGEPORT .- Mrs. Mary J. Healy, in a business letter, writes: "Knowing that we are soon to receive higher spiritual truths, I feel to say: Now for a long strong pull altogether for justice in all departments of for good or evil.

Maine.

ELLSWORTH.-Cora D. Vyles writes, Feb. 16th : I send you another subscriber for the Banner of Light, and I really wish I could have sent the names of how it is that our spiritual friends can do without it, when it contains so much food for the soul. Myself and humand have been holding circles and giving the perfect where we have been holding circles and giving the soul. lectures, with grand success. There are quite a goodly number of Spiritualists there, and what they need are good lest mediums and speakers. I think that there are a few there who will subscribe for the Banner of Light."

PHILLIPS .- S. S. Williams writes: "I have been almost a constant reader of your estimable paper for more than ten years, and though it treats upon a subject at variance with my notions. I will here say that I am more than pleased with its tone and sentiment, and can but believe that it is opening up to the world a philosophy that has long been buried in the musty ruins of old worn-out theology, and that it will revivity and renew until Heaven will richly bless what the ages have condemned. The inspirational invocations, poems and lectures given in the pages of the Ranner of Light are rich in the extreme, and are not to be surpassed by our best divines. Why is it so? God grant then Heaven's richest blessings and the co-working of His divine spirit until the glorious light shall be felt even in the churches where it is most needed—for I am constrained to believe that the greatest darkness dwells there." more than ten years, and though it treats upon a sub

Massachusetts.

EAST BRIDGEWATER .- E. L. Paige writes: " ! was surprised, pained and pleased upon perusing the article, 'Denton vs. Richmond,' in the Banner of Light of Jan. 4th—surprised and pained that Mr. Denton, who has so long led in the van of reform, tearing away the rubbish of the past, working for the same unpopular truth, should attack one who has also stood long and well at the front, giving the best of her life on earth to the spirit world and humanity, that the grand and uplifting truths of Spiritualism might be given to the world. Was also pleased that Mr. Wetherbee (the harmonizer. I call him.) should come so foreibly and kindly to the defence; and I do wish to extend my heartfelt thanks to him for so doing, and think all true Spiritualists will feel the same emotion of gratitude. You also, Mr. Editor, are entitled to the commendation of the many for being so slow to judge and condemn the sensitives that stand as the mediums between this and the other life." article, ' Denton vs. Richmond,' in the Banner of Light

New Hampshire.

ASHLAND .- P. S. Whitney writes: "There is no regularly organized society of Spiritualists in this place, but we have quite a large circle, with two or

three trance mediums, through whom we often hear 'good news from the beyond.' The dear Banner of Light comes to us weekly, bringing consolation to many a doubting and saddened heart; long may it live to carry abroad the tidings of 'Peace on earth, good will to men.'"

Ohio.

SOUTH NEWBURY .- R. H. Ober writes, Feb. 9th: At home again. I find the spirit of progress making Its mark in this little Burg and vicinity, in spite of old creed-bound theology, which closes its doors against most reformatory lectures. Susan R. Authony has been here, and given her famed lecture, 'Woman Wants Bread, Not the Ballot'; also one on 'Temperance,' Owing ostensibly to bipara, but primarily to bimarance, she was obliged to speak in our small Union Hall, which is free to Orthodox, Indied or Spiritualist. The hall was crowded both evenings with an attentive andlence. We have a good share of Spiritualists in this vicinity, who are nettive in spreading the New Gospel, which teaches of life and, progress with loved and loving ones in an endless future. The homor of Light is read by several families, who more and more appreciate its value as they digest its grand truths. I rejoice that I am living in this age."

FORTSMORTH.—C. W. Coffon writes, Ech. 8th: its wark in this little Burg and vicinity, in spite of old

PORTSMOUTH .- C. W. Cotton writes, Feb. 8th: 'Our Society promises to be a success, and is exciting considerable interest at present."

Vermont.

WEST BURKE -- F. A. Way writes; "Mary Eddy ing séances for materialization. She will soon make a

PITTSFORD.-Carlos A. Hitchcock writes, Feb. 17. "There are but few outspoken Spiritualists in this town. A good test-medium might find a fine opening here, as such séances might start the ball to rolling. Harry Bastlan, the materializing medium of Chleago, Ill., writes me he intends to come to Troy, N. V., and would visit Vermont if his services were wanted. I would like to have other parties in Vermont join me in making arrangements with him for such a visit."

SHELBINA.-C. G. Brown writes, forwarding money for subscription, and saying: "I have taken the Banner of Light most of the time since its publication, and ner of Light hose of the time since its primeration, and as long as 1 am an inhabitant of this mundane sphere I shall continue it. I have taken many spiritual papers, but none do I esteem more highly; especially do I admire its bold support of sensitive mediums. My dislike to old Materialism is not one whit less for old Theology; both stab, when occasion offers itself, the ancient and modern philosophy which is before them for investigation."

the alone."

We desire to return thanks to our correspondent for successful efforts made to increase our subscription list among the friends in this part of Missouri.

MOBERLY.—Dr. D. A. Pease writes: "When some test medium of undoubted reputation and merit passes through here or vicinity we would be pleased to have such give us timely notice, and we will endeavor to make arrangements for a lecture or a scance."

#### HOW TO TREAT MEDIUMS.

To the Editor of the Banner of Light:

There are some good people more than willing to explain away the mysteries of Spiritualism by exclaiming: "Oh! it is all mesmerism and psychology!"

It is not always necessary to be wise in order to stumble upon a truth. Certain educated and highly entertaining fowls astonish us by the fluent repetition of words, of whose intrinsic or relative meaning they are profoundly ignorant.

Admitting the fact that beings of the other life are ever able to control mediums to speak or act according to their will, it may be assumed that they do so through a process somewhat similar to what we term mesmerizationcertainly the principle is the same.

If the medium be partially or wholly entranced, and made to give verbal expression to the thought and desire of an invisible agent, it is not unreasonable to suppose that a degree of skill and care is requisite on the part of the operator quite equal to that which the earthly

is probable that harsh and discordant sounds will vibrate upon the tortured ear.

How far the illustration applies, I leave for those to decide who are familiar with the mental phenomena of Spiritualism.

It is fairly to be presumed that spirits, in their efforts to communicate with mortals, are obliged to contend with many difficulties of which we are ignorant. We know little of the effects due to purely physical causes; as, for instance, the state of the atmosphere, or the ceaseless action and reaction of the subtile electric forces that traverse the earth from pole to pole.

But, setting these aside, we do know that minds in the body, whether consciously or unconsciously, are capable of exerting influences

Mind is mind everywhere, on earth or in the spheres, and the medium who passively resigns herself to spirit-control is liable to be affected, more or less, by the very thoughts of those around her. Influences apparently trifling may have their weight.

It is important that the medium who sits for manifestations should preserve a mental condition free and tranquil, and burdened as lightly as possible with the trials and cares incident to earthly experience.

It is likewise desirable that the inquirer should be in a state of proper receptivity. I do not mean by that that he should be literally absorbent; there are extremes of credulity as well as incredulity. He may not feel imperatively bound to volunteer his family history, or the names of his deceased relatives to the remotest generation, but in visiting a medium it is well to throw aside coldness, reserve, and whatever else is calculated to suggest the idea of hostility or suspicion, and-at least for the time being, even though faith is feeble-treat the manifestations with respect, and as if they were, what

they purport to be, sacred realities. Why? For the medium's sake? Well, as to that, perhaps the wear and tear of the medium's nerves may not be worth serious consideration. It is as trifling a matter as impalement or vivisection. The poor thing is sure to die sometime, and possibly it is of little consequence to her whether she live to enjoy a ripe old age, or

is stricken down in the summer of existence. Leaving the moral and humane side of the question out of sight, it is wise policy for the investigator of spiritual facts to make, if he can, a kind, sympathetic, truthful impression upon the mind of the medium, because it will very largely increase his chances of obtaining good and satisfactory tests. It is barely possible these may be received when the medium is nervous, timid and ill at ease, and when she knows that her visitor is acting in the capacity of a "spiritual detective," but such results are exceptional, and nearly as rare as miracles.

Therefore, if there is the smallest desire to

obtain proofs that the dear ones who have passed from sight still love and wait for us in a higher sphere, it were well that the inquirer should exercise a certain control over the manifestations of his own spirit- that he should at least extend to the medium that courtesy which is suggestive of good-breeding.

Such a course can do no harm, and may be productive of blessings.

JAMES W. CURRIER.

#### The Indian Character in the Light of Modern Spiritualism.

To the Editor of the Banner of Light :

Reading in the Banner of Light of Jan. 4th your leading editorial article under the appropriate heading of "The Great Indian Question," I am reminded of a communication from an Indian spirit, a verbatim report of which I herewith send you. The communication was made some time since through the trance medimuship of Mrs. D., formerly of Hudson, N. Y

I send this Indian address to his "pale brothers," as if appears to me it is a true revelation of the Indian i character, throwing a flood of light upon it, and for the purpose of preserving so remarkable a specimen of WEST BURKE -- F. A. Way writes: "Mary Eddy genuine eloquence. What is there in our Indian literal Huntoon is traveling through Northern Vermont, giv- ure (if we can call such the brief snatches of eloquence). professional tour through New Hampshire. Those withing to arrange engagements with her can address F. A. Way, West Burke, Vt." that have been preserved to use that is more sententions, graphic, artistic and beautiful, than this Indian F. A. Way, West Burke, Vt." that have been preserved to usethat is more senten-j

Since the Indian has been permitted, through our nedla, to speak from the happy hunting grounds, he | has given a revelation of his character which is entirely the reverse of that on which our governmental policy s and has been based. That policy has been practically one of war and extermination; and a warfare, too, carried on during the last decade, without even the sham prefexts or prefended justifications which " a decent respect to the opinions of mankind " has in former years induced us to offer. Fully regarding the Indians as untained and infamable savages, we have freated them as lawful game, showing to them only a trifle more of consideration than we have to the prairie dog and buffalo. Warnings, remonstrances and indignant protests emanating from the humane, thoughtful and intelligent, have, from time to time, gone up, but they have never been of sufficient weight to materially change -only for brief periods to modify-this mistaken and destructive governmental policy.

The friends of the Indian and those who had a just estimate of his character, have said that he was capable of civilization and citizenship; that a policy of justice, of discipline and 'enlightenment, and a policy based on the claim of a common humanity, was the one to which our Indian brethren were entitled; that the Indian was capable only of an inferior civilization did not in the least degree lessen his claims on us for guidance and assistance in the direction that his capabilities were manifest. -

Finally, from the spirit-side of life the Indian speaks his own friumphant yindication, and justifies all that it the friends of humanity have so often, though so hief-

feetually, spoken in his favor.

Spiritualists know that death works no instantane ous or radical change in the character of the individual. The revelations which Modern Spiritualism has brought us as to the Indian character; the faithful and friendly relations which the Indian controls everywhere and uniformly sustain to our media, their bright ness, intelligence and docility, prove beyond controversy that the native Indian character is far superior to the common-historical or cotemporary-estimate

In my poor Judgment, the communication which follows from "Jacinto," Mrs. D.'s Indian control, deserves to rank-whether we consider its humanitarian spirit, or whether we test its merit by artistic and logical rules-as one of the finest specimens of Indian cloquence extant, not excepting, in my comparison, the universally admired speech of the Indian chief, Logan. East New York, N. Y. CHAS. R. MILLER.

AN ADDRESS SPOKEN THROUGH THE TRANCE MEDI-UMSHIP OF MRS. D., BY JACINTO, ONE OF THE IN-DIAN CONTROLS OF THE MEDIUM.

operator quife equal to that which the earthly minstrel bestows upon the harp or organ.

Indeed, a medium may be fiffy compared to a musical instrument. The cerebro-spinal nervous system being the means of communication, the nerve-fibres are like so many musical strings—each capable of transmitting a different tone or impression. If the instrument be a fine Cremona, in perfect order, and its chords touched by a master-hand, it will not be surprising if symplonies are evoked of a nature to ravish the soul with melody.

If, on the contrary, the article in question is of the cheap kind—perhaps marred by ill-usage—a string or a key wanting—thoroughly out of form and out of tune—it matters little whether it feels the touch of a master, "prentice han," or of an "elemental" sprite; in either case, it is probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of a mast probable that harsh and discordant sounds will yilprate mont the touthy of the grant father. The product of the probable that harsh and discordant sounds will yilprate mont the touthy of the grant father. The product of the probable that harsh and discordant sounds will yilprate mont the touthy of the grant father. The product of the probable that harsh and discordant sounds will yilprate mont the touthy of the grant father. The product of the probable that harsh and discordant sounds will yilprate mont the touth of the probable that harsh and discordant sounds the probable t

## SPIRITUALIST LECTURERS.

(To be useful, this LIST should be reliable. If therefore chooves those immediately interested to promptly notify is of appointments, or changes of appointments, wheneve

and wherever they occur. REV. WILLIAM ALCOTT, Swift River, Caminington, Ms. J. MADISON ALLEN, Mulfield, Mass., box 20.
MIS. N. K. ANDROSS, trance speaker, Dollon, Wis. C. FANNIE ALLYN, Stoneland, Mass.
STEPHEN PEARL ANDREWS, 75 West 5th St., New York, Miss. M. A. ADAMS, trance Speaker, Brattlebore, Vi. Miss. Dr. M. A. A MPHLETT, care Dr. C. Bradley, Dayon, Ohlo.

MIRS, M. A. APAMS, ITABE SPEAKET, BEAUTHOROS, VI. MIRS, DR. M. A. AMPHLETT, care Dr. C. Bradley, Dayton, Ohio,
MRS, R. AUGUSTA ANTHONY, Albion, Mich.
MRS, R. AUGUSTA ANTHONY, Albion, Mich.
MRS, M. C. ALLEE, Inspirational, Derby Line, VI.
WM, H. ANDIEWS, M. D., Iowa Falls, In.
MRS, EMMA HARDINGE BRITTEN, care W. H. Terry,
81 Russell street, Mellourine, Aus.
REV. J. O. BARRISTT, Glen Boulah, Wis,
MRS, NELLLEJ, T. BRIGHIAM, Colerain, Mass.
MRS, R. W. SCOTT BRIGGS, West Whileld, N. Y.
REV, DR. BARNAHD, Battle Creek, Mich.
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MRS, PRISCILLA DOTY BRIADRICKY, Fairffeld, Me.
CAPT, H. H., BRIOWN, care 16 Dean St., Brooklyn, N. Y.
T. C. BUDDINGTON, Springlield, Mass.
MRS, E. BURR, Inspirational, box 7, Southford, Ct.
JOR, JAS, K. BALLEY, care of Religio-Philosophical
Journal, Chicago, H.
ADDIE L. BALLOU, BOX 663, San Francisco, Cal.
MRS, H. F. M., BROWN, Santa Barbaya, Cal.
PROF, S. B., BRITTAN, NO. 2 Van Nest Place, Charles
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H. ERYEY BARBER, Warwick, Mass.
WM, S. BELL, 73 FOURTH STEEL, NOW Bedford, Mass,
MRS, EMMA F, JAY BILLENE, 315 W, 336 St., New York,
MRS, EMMA F, JAY BILLENE, 315 W, 336 St., New York,
MRS, EMMA F, JAY BILLENE, 315 W, 336 St., New York,
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J. Frank BAYER, Maplewood, Mass.

ures free.
J. Frank Baxter, Maplewood, Mass.
Mrs. L. E. Balley, Battle Creek, Mich.
A. B. Brows, box 7th, Worcester, Mass.
J. P. Brows, M. D., philosophical, Whiteshoro, Texas.
Mrs. Army N. Burnham, 20 Porter street, Boston.
D. S. Cadwallander, 525 West Seventh street, Wilming-

A. B. BROWN, M. D., philosophical, Whitesboro, Texas,
MRS, ARDYN, BURNHAM, 29 Porter street, Boston.
D.S. CADWALLAGDER, 525 West Seventh street, Wilmington, Dol.
W. J. COLVILLE, inspirational orator and poet, 8 Davis
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Warren Chase, Santa Barbara, Cal.
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MRS, S. E. CROSSMAN, 157 Tremont street, Boston,
MRS, S. E. CROSSMAN, 157 Tremont street, Boston,
MRS, S. E. CROSSMAN, 157 Tremont street, Boston,
MRS, JENNETT J. CLARKE, Practice of the Color,
MRS, MARIETTA F. CROSS, trance, W. Hampstead, N. H.,
MRS, MARIETTA F. CROSS, trance, W. Hampstead, N. H.,
MRS, MARIETTA F. CROSS, trance, W. Hampstead, N. H.,
MRS, MARIETTA F. CROSS, trance, W. Hampstead, N. H.,
MRS, J. F. COLES, trance, 75 Broadway, New York,
DR. JAMES COOPER, Bethefontalne, O.
ROBERT COOPER, 1938 Washington street, Boston, Mass,
DR. G. C. CASTLEMAN, Knobnester, Johnson Co., Mo.
L. K. COONLEY, Vineland, N. J.
MRS, ANNA M. CARVER, No. 39 Stovenson's Building,
N. W. corner of Main and Canal streets, Cincinnati, O.
MRS, AMELIA COLBY, Permanent address, S. E. corner Arkansa avenue and Winnelsago street, St. Louis, Mo.,
REV. NORWOOD DAMON, 8 Tylor street, Boston, Mass,
WM, DENTON, Wellesley, Mass,
MISS LIZZIE DOTEN, Pavillon, 57 Tranont street, Boston,
DR. E. C. DUNN, Rockford, 10.
MRS, ADDIE P. M. DAVIS, Tuscaloosa, Ala,
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Clevel (Sacciary, 1888 Settle bashen, Sectory, S

every Sunday at 2% and 7½ r. M. J. R. Buell, President; S. D. Ruell, Secretary, NEW YORK CIFY. "The Society of Progressive Splritualists holds meetings every Sunday in Republican II di, No. 55 W. 314 street, near Broadway, at 10% A. M. and 7% r. M. J. A. Cozhio, Secretary, 312 West 324 street. Children's Progressive Lycentin meets at 2 r. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, pr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Hrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

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Mrs. Notthe Pease Fox, speaker. Liberal Conference every Sinishy at 3 P. M.

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# Banner of Light.

BOSTON, SATURDAY, MARCH 1, 1879.

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fact is, an the other hand, that legislation is seeme release.

makessardy, limited, Pice all, other forman des — Mr. C. G. Fall was introduced, and referred to act to restrain or punish the internal disposition. Lunary should be appointed.

their fists, and the poor women seem to regard it as a matter of course. The male brutes are sometimes brought up before the courts, and fined and imprisoned for it, but the practice is public white in 2-post will ever avail to-eradicate a habit that is so wholly batbarous. At any strata of social life there, before the practice will effectually disappear.

agree to call civilization.

is supposed to aim. In view of a state of things thus confessed, it gium, and the moral effect is excellent. is undeniable that the cure is not to be looked. for in statutes, however valuable they may be not less so. Spiritualism, by letting us all

erate, the self-sacrificing and the good. There will obviously be no need of statutes between the cell and the public. We demand unlism and its developments-being unable to ums are ever sustained by it.

women in a tenderer voice to relax and let go | book are the worst possible. What we want is their passions and prejudices, their selfishness, a public opinion that will keep the asylum door thy, as they have done through the welcome agency of Spiritualism.

Establish its silent and deep-working laws in blest as well as the most costly dwellings the evidences of an atmosphere of love, in which all differences will dissolve as soon as they appear, This is the last and best remedy for domestic hating people of a large city like Boston rise up unhappiness of every kind. The consciousness, to denounce the practices which take from the of the constant presence of angels in the houses, sane their sanity and from the free their freehold, coming and going with their silent mess dom. sages as they perform their work, will prove a ... Let us all join in a rational but resolute movehar more powerful and steady restraint on the ment to render these asylum abuses forever imentire broad of anhealthy, morbid and passion- possible. We of coarse take little or no stock are feeling's than volumes of legislative statures supplemented by other volumes of penalties.

#### Protection for the Insanc.

A jublic meeting was held in Tremont Temthe in this city, one evening recently, under the auspices of a number of our most distinguished citizens and of an array of women well known in the community, for the purpose of considering what measures may most effectually be taken to guard and protect the rights and interests of the unfortunate insane. The invitation, which was numerously signed, was addressed to persons who would be likely to speak on the subject, and set forth its views in the following heritors in expectancy. language: "We believe that our laws in relation to the commitment to and release of pa-, tients from our lunatic hospitals and insane asy-

elly may be affectually nor by legislation. The dis a long and tedious and expensive process to

vices, in its stage, and operation. The Liw can take recent case of Capt. Holm, who was contined take cognition of of acts only lift cannor reach in the McLean Insane Asylum at Somerville. down to notives for unish then. And ascended in vain his fifends tried to persuade the Superthed by Pushand thward a wife without quest of Laborstonyus was issued, and after an exhaps to exchange of his ingle word between Americal distributions. ty, and of the most serge sort, may be pract intendent and Trustees to release him. A writthem, northess the act of cyloysical demonstras released. There should be some other way of tion, so it will tendily be seen that no law can securing the release of the supposed insane than be franced which will go behind the outward through process of Courts. A Commissioner of

into which the law of self alone . Mr. Julius Chambers, of New "A Mad World and its Inhabitants," was intro- the loved and lost. Bultimore Standard, Wifesbeating has hever become so common a duced, and gave an account of his visit, as any A case somewhat similar to the above exists practice in this country as it has in England, assumed patient, to the Bloomingdale Insane, in this vicinity at present, except that the meferhaps elsietly for the feas in that we have no Asylum, for the purpose of learning the condi- idium is reported to be developed for a striking such brutal and besorted class as may be found, it is of these therein incarcerated. The speaker phase of the materializing phenomenon. A genin the larger connecunities of that country, then briefly sketched out the plan by which his; tleman well known among Boston Spiritualists There men beat their wives habitually with desired incarceration was effected. He ex- called at our office not long since, and informed hined how the "two reputable physicians"- us that a lady with whom he was acquainted is required by law-swent before Justice Cox at a had been favored several times of late with wit-Jufferson Market Police Court, and swore him bressing something in the presence of a private into the asylum. The fact was pointed out that medium transcending her experience in any not perceptibly lessened because of the panish- the Judge had certified to the commitment "on other quarter. We give the chief points in this ment. It is claimed that nothing less than the personal examination," when he did not see the narration, as he related them to us-premising patient at all. He was received at the institu- that we may, perhaps, in a future issue be privtion almost without a question. Without know-lileged to speak of the matter at greater length: rate, there must evidently be a revolution in the ling anything whatever about the case, the phy- He stated that his informant was allowed to sician in charge at the time ordered the last ar- visit the house of a young girl in Boston (or near It is probably not this barbarous habit of The condition of the wards and cells was des domiciled a young lady whom the good Orthofor ital husbands which it is attempted primari-scribed as filthy and unendurable, and the speak-jobx relatives with whom she resided regarded ly to correct in this State. The evil is called or then narrated several cases of ill treatment as either insane or "possessed of" an oldthat of general cruelty toward wives; some- witnessed by him, and told of the exposure of a fashioned scriptural "devil." (The family are times in the way of heating, sematimes, by desepoor imbedie in a grated cage-a tale of horror, all extremely wealthy, and regard the "visitanying the comforts of life, and all ordinary undisquised. The commonest felon, the guilti- tion," we may parenthetically remark, as not pleasures and recreations, semetimes by over-lest wretch in a county jail, is the ward of the only a severe affliction in the case of the working them and holding them practically as courts of justice. The law that has punished young lady, but a mortifying circumstance in slaves in the performance of menial service; it him will just as surely secure his release. But, their, own lives - of that the reader must ought also to include the inhuman habit of who is the guardian of the insane? They have | judge as the narration proceeds.) On the occacompelling them to bear children against their none. They need one. If a man can be found sions when our friend's informant was allowed will, and it is likewise by denying to them the true to humanity and firm of purpose, who will, to call on the young lady, that individual seated benefits and pleasures of that companionship of rise up before the eyes of the people of this great herself in a chair in full view of her visitor, and which the married state assumes to hold out so. Commonwealth, and say, "These crimes shall, there tranquilly and passively awaited results. many promises. The tyranny of husbands is not be," the battle is won. Let a new statute. In a brief time a cloud of mist or smoke apnot to be denied; and it is curious that it is not for the insane be framed; do away with the ele-peared near the carpet which gradually wavered visibly diminished by the progress of what we ment of secrecy; make admission to the most supward, hiding the medium and her chair from secluded recesses of the asylum possible at all the view of the spectator. This cloud opened Now if our much boasted civilization is unable times to some duly authorized Board of Visitors; anon, and forth came the form of a little child to bring forth a more desirable product than secure a better classification of patients; pre- not one-half the size of the medium, and of an that against which so loud a protest is to-day went the mixing of the vicious with the harm- entirely different complexion. This young child made before our Legislature, it is evident that less; make the use of all such instruments and moved about the room in an entirely natural there is something lacking in it which is yet to methods of torture as the "Utica crib" and the manner, and sustained at least an intelligent be supplied from sources not yet applied to. If cold water douche illegal and prohibit the indis- conversation on various subjects with the visiall these schools and churches and societies and criminate use of the strait-jacket. Forbid the tor. This form gradually dissolved, and the mebectures, this reticulated system of preaching locking up alone in their cells of the sick or dy- | dium and her chair became visible-though and teaching, of pledging and conforming, of ing. Put the attendants under such supervision | while the manifestation was going on the lady associating and sympathizing, proves wholly in- as to render acts of wanton cruelty impossible. capable of reaching this domestic evil to eradi- Provide every madhouse with letter boxes, in in search of the young lady and her supportcate it, the reason must be that it is not a sys- which the inmates may drop their correspondtem adequate to the result at which civilization ence free from the inspection of the officers of represented the disappearance of the medium the institutions. This course is adopted in Bel- and chair, and the appearance of the little child,

Wendell Phillips, being introduced, said: "What reason can be given, what prefence alprove for temporary restraints; but in the radi- leged why a person called insane should be shut cal reconstruction of the inner man, its renewal up at the will of any person, and the door not little child come forth from the cloud in presence under entirely different influences, its baptism open for days, weeks and years? What are the of the young lady, but on several occasions a in the waters of new truths. Does not our bless- great qualities of scientific men that they are tall, queenly shape, much higher in stature than ed gift of Spiritualism come at the right time entrusted with such power? The hospitals of that person herself, has made her appearance and to suggest the remedy for what is confessedly so Massachusetts are well superintended, but are in walked with graceful carriage around the apartwrong. As the latter is radical, the former must ; the rear in their system of the treatment of insanity. England, Belgium and France are one into new views of life, by teaching us only the hundred years in advance of us. Insanity is informed, in full daylight, the curtains of the sweet, the sympathetic, the loving and the truth- the disease of civilization, yet the Superintend- room having on the occasions in question been ful, insensibly sweeps away all these creed-de- ents of this country defy all the best experience drawn up to allow free entry to the rays of the rived obstructions of self-will and passionate- and authority, and a man if accused of insanity sun. As before mentioned, the young lady's ness and love of authority, and teaches us to is safer in Belgium than in Massachusetts. The family are much opposed to the phenomena, and substitute in their place the gentle, the consid- only defence of the insane is freedom. The rarely allow any one to witness them; and the paper in the world. Every subject is treated great purpose is to keep communication open | young lady herself is wholly ignorant of Spirit-

ively felt in the hearts of men. No influences pared with those abroad. The treatment of the expiration of the manifestations. from the upper spheres ever called men and 'insane is all wrong and the laws on the statute and conceit, their love of power and control, and open. All attempts at reforming this matter by to become united in the bonds of a living sympa- legislation in this State-have hitherto failed by reason of the opposition of the ring of insane hospital officials.

A series of resolutions embodying the views human hearts, and we shall behold in the hum- presented by the speakers were presented and unanimously adopted.

There is much to be hoped for, on behalf of the insane, when the intelligent and tyranny-

in the whole asylum system as at present conducted, holding to wiser and truer methods of treatment, that are based on the higher and subtler laws of our being. Obsession is a manifestation of evil that is not to be remedied with strait-jackets and clubbing and close imprisonment in dark cells. The law of kindness is as powerful, nay, as irresistible, as the law of light: yet we cling to the north-wind side of the fable which made the man hug his cloak closer about him, when the mild and steady rays of the sun-

#### Private Media Extraordinary.

Fig. 18. May 19. High and the commitment to and release of patients of the property of the pro

ences, and she wittes communications of the most starting character from the coad, sometimes in foreign languages, of the wideh the girl does not know a word. The letters purporting to come from spirits will be staned in writing that is frequently identified as exactly the same as the structure of the queston from whom it purports to come. The letters often give facts that occurred long before the girl was born, or under chromstanees where she could not have known them. Thus a gentleman; as one day reminded of what he had said the day before at the grave of the person from whom the communication purported to come. The family has members widely scattleted, and no one of them dies in a distant place but there is a communication through the little gift telling it, long before any letter or dispatch is received. This is but a small part of the strange features of this girl's mediumship, and it is a pry that fear of what ignorant and malicious persons might say of the family prevents the gift of tiod from bringing comfort to the hearts of thousands who yearn for some words of fond remembrance from the loved and lost. Bullimon Standard.

rival directly to the lodge or ward for incurables. vicinity) wherein in a sort of semi-durance was caller was allowed to walk about the apartment without, however, being able to find her. She as well as the vanishing of the little one and the return to visibility of the young lady, to be the most remarkable manifestations which she had ever witnessed. Not only does the form of this ment-to disappear in turn at last. These extraordinary occurrences transpired, so we are

and penalties, of threats and punishments, and that after a man has been committed for insan-, give any reason for the startling events ocof those other things which tend to arouse hos-tility and resentment in the mind, instead of thority; that after he is incarcerated he shall commencement of each sitting she seems to fall fostering kindness, and patience, and love, when thave constant, unrestricted and unembarrassed directly into a natural slumber, [though the the teachings of genuine Spiritualism become communication with the world. The hospitals Spiritualist will readily recognize the state as universally known and recognized, and are act- of Massachusetts are utterly unscientific com- that of trance,) from which she recovers at the Claims and Duties" (subject selected by the au-

#### Mr. E. H. Heywood's Lecture on "Prison Life and Lessons."

Ezra H. Heywood, whose imprisonment in Dedham Jail-for forwarding through the U.S. mails his published work on "Cupid's Yokes"and pardon therefrom by President Hayes, are still fresh in the public mind, delivered a lecture on "Prison Life" Sunday evening, Feb. 23d, in Music Hall, before an audience of about 1200 people. His remarks were reported in the daily papers of Boston to a greater or less extent, and we subjoin extracts from these accounts that our readers and the public generally may judge for themselves the tone of the city press regarding the lecture. The Advertiser says in the course of its synopsis, as contained in its issue for Feb. 24th:

issue for Feb. 24th:

"The first part of the lecture was devoted to the exposure of certain alleged violations of the rights of prisoners, which, he said, the present prison system sanctions, or at least tolerates. He claimed that at present the prison officials acted on the assumption that the convicts had no right which they were bound to respect, and that their health and even their lives were practically at the disposal of those set over them, through the rigidity of the prison rules, which often operated to destroy the health of the prisoners. Among the abuses he mentioned the oners. Among the abuses he mentioned the fact that prisoners were allowed to bathe but once a week, and that then only three minutes him, when the mild and steady rays of the sungently compelled him to throw it off. The jail theory for the cure of diseased minds ought to be given up; and with it will go clubbing bullies, cruel keepers, and designing and greedy inheritors in expectancy. talking causes consumption in many cases through the disuse of the vocal organs; that the nearest friends of the prisoner are not allowed to nurse them in sickness or attend their dying bed: that, in fact, the whole system of rules is a system of communism, by which all are broken on the same remorseless wheel; that all are in on the same remorseless wheel; that all are in the grasp of a torturing, merciless, vindictive power. . . . He claimed that the whole sys-tem had not the first reformatory tendency, but, on the contrary, was calculated to degrade the victim to a lower condition than at first—it did not touch the moral sense."

Mr. Hey wood bore witness to the kind-hearted disposition of the officers of the jail, who, of course were, however, bound by the duties of their position from which they could not swerve. The Boston Post gives this piquant item on vaccination from his discourse:

"Another phase of this [prison] communism is compulsory vaccination. Mr. Heywood gave his experience under this rule, and said that after he had avoided vaccination once the physician insisted upon his submitting to the operation. When he went away he rubbed the vaccine matter from his arm, and would have been punished for doing so except that there was no rule made to cover that crime."

The Proton Chica of the 24th, alther presents

The Boston Globe of the 24th ult. presents the following food for thought concerning the question of convict labor, and other points as

emphasized by Mr. Heywood:

"Prison life—I might also say prison death—implies social, financial and physical death. When I stepped over the threshold of Dedham jail, I stepped from the civilization of the nineteenth century into the barbarism of the tenth century. [Applause.] If not an Ethiopia or an unexplored region, jail life is, an untold-of region; for such is the terror or adverse influence of social ostracism, that most discharged convicts feel compelled to silence, or think that the less said about it the better, although they feel a moral indignation which, like the fires in Roman temples fed by vestal virgins, burns incessantly. I have no personal grievance to ventilate. I wish simply to portray prison life as I saw it and the lessons I have drawn from it. I was in a liberal jail. Judge Clifford allowed me to choose the one to which I would be taken.

"Vaccination is compulsive. If a convict refuses to be vaccinated he is knocked down, handcuffed and vaccinated. . The business of seating chairs is carried on at Dedham jail, while the boys of my county, who emphasized by Mr. Heywood:

formerly earned their living by that trade, are turned on the highway as tramps, and the girls crowded toward that fearful yortex of the soturned on the highway as tramps, and the girls crowded toward that fearful vortex of the social evil in cities. Every chair I seated there helped make a pauper of a boy and a prostitute of a girl in my county! Every convict in your State prisons and in your jails helps kill ten honest workers outside. . . The jails, he declared, reeked with degradation, especially among the younger convicts. The boys at Westboro were strapped for their evil practices. Why strap the boys? Strap the parents, strap the government, rather; for these are responsible for the boys' ignorance. The assassins and incendiaries who are to destroy our cities by and-bye are being raised in jail to-day. . . . This whole matter of punishing crime, he continued, is as senseless as a child pounding a door, against which it has bumped its head. Mr. Heywood appealed for love and Christian charity in place of punishment and inhumanity, and closed with a peroration of extraordinary cloquence, in which he declared his love for Massachusetts and her institutions, but also looked forward to a new and better order in which there should be a state without a sword and a society without a jail."

Far If the soul of man is to live in the everenduring mansions of Eternity-and we have not the remotest doubt but that it will-does it not behoove us at all times, while making our record here, to so live in harmony with each and all, that when we pass to the higher sphere of existence we shall have no regrets to overcome? But who of all the vast hosts of human beings that have inhabited the earth and those who still inhabit it have seriously reflected on so vital a subject, involving as it does their future happiness or unhappiness? The wisest and the divinest man who ever lived the law of love, and gave this knowledge to the world, was the humble Nazarene; hence his memory and his teachings have become immortal; and yet in practice to-day his precepts are virtually a nullity. All the religious sects, as well as the secularists, are rife with contention, and seem to be growing worse and worse in this respect. Still we have hope that the time will come when mankind, through the aid and instruction of the spiritworld, will rise above their idiosyncrasies, and even here bask in the effulgence of divine love. Then, indeed, man will become a law unto himself, and be fully prepared to enter upon the duties which await him in the land of souls.

The Woman's National Health Association, of Washington, D. C., (of which Mrs. M. Cora Bland, M. D., is President,) is making excellent progress, so we are informed, in the advancement of the purposes for which it was instituted. Mrs. Bland recently conducted, under its auspices, a course of lectures at Lincoln Hall, the drift and value of which may be gleaned from a rehearsal of the topics she treated, viz: "Nature's Warnings," "Mind and Muscle," "Disease Germs," "Science of Beauty," and "Physiological Temperance."

EFF. A. Way, of West Burke, writes: " consider the Banner of Light the best spiritual honestly and fairly, and the rights of our medi-

### Parker Memorial Meetings.

W. J. Colville closed his engagement with the Parker Memorial Society of Spiritualists, Boston, by a discourse on Sunday afternoon, Feb. 23d, which treated of "The Spiritualist - his dience). Winoona also improvised a poem on "The Kingdom of Heaven," which theme was the choice of the people in attendance. We shall print the lecture in due season. The remarks of the speaker were well received by his auditors, and the singing of the choir was a pleasant feature of the meeting. A song composed by Robert Cooper: "The Bright Celestial Shore," was one of the selections rendered on this occasion.

#### Cephas B. Lynn.

John Wetherbee, Esq., Chairman, announces, in behalf of the lecture committee, that Cephas B. Lynn, who is well and favorably known in this city as an eloquent orator and a painstaking public teacher, will occupy the platform at this hall next Sunday afternoon.

#### Benevolent Fund for Sending the Banner of Light Free to the Poor.

It is with sincere thanks we acknowledge the receipt of the following sums, in response to our call for pecuniary aid to enable us, as in years past, to continue the Banner free to persons too poor to subscribe for it: Henry J. Horn, Suratoga Springs, N. Y.....\$6.00 Mrs. Maritta Snyder, Middleburgh, N. Y..... 65

The people of Dexter, Me., took the most unmistakable method of expressing their opinions concerning the cunning discoveries (?) of certain detectives in the Cashier Barron matter by a largely attended gathering in that place on the 22d ult. (it being the first anniversary of his decease), in honor of this brave man who was indeed "faithful unto death" concerning his trust. The speakers bore witness to the blameless life of the murdered officer (continued for years in that community), and dealt out to the "suicide" theory of the detectives the treatment it richly deserved. The Boston Post well says: "Were an application for the verdict upon the death of Cashier Barron made to the people [of the country] to-day, his memory would be vindicated by a magnificent majority, embracing the most candid and discriminating classes."

The First Society of Spiritualists of Chicago are issuing in a handy form for general circulation the trance lectures of Mrs. Cora I. V. Richmond, delivered in that city. We have received from Collins Eaton, Secretary (14 Canal street), an installment of six numbers in this series, in which the following topics are treated: "The Approaching Perihelion of the Planets," "The New Christ; is it a Principle or a Person?" "Spiritual Definitions vs. Materialism," (by Spirit Phoenix), "John Pierpont's Present Experience and Work in the Spirit-World," "The Influence of the Teachings of Plato on Early Christianity," (by Spirit Wm. Ellery Channing), and "George Thompson's Experience in Spirit-Life." Parties desiring to procure specimens of these lectures can obtain them of Mr. Eaton at five cents per copy.

We have received from G. A. Barnes, Esq., banker, a fine delineation of Olympia, East Olympia, Tumwater and Puget Sound, W. T., the picture having been drawn by E. S. Glover, Portland, Oregon, and lithographed by A. L. Bancroft & Co., San Francisco, Cal. The engraving is full of life, the wooded hills which belt the city, the stretch of water, the long railway bridge, the Capitol building, Court House, etc., etc., are clearly depicted, and all the details work toward the production of a scene which while in a business sense it will give to Eastern eyes a glimpse of the practical side of life in Washington Territory, is at the same time a pleasure to the looker on, a credit to those who arranged for its circulation, and an honor to the artists concerned in its execution.

ES S. M. Baldwin & Co., publishers, printers, and dealers in old, rare and new books, 920 F street, N. W., Washington, D. C., issue, under the heading of "Precious Gems," a circular, in which they announce that they have for sale a bust of Thomas Paine, by Clark Mills, also a pair of Common Spectacles and a pair of Shoe-Buckles which were used by Paine in revolutionary days; also the first landscape painting by Benjamin West, and the Talismanic Emerald Neck-Lace worn by the renowned "Rogers," The Brave Chief of the Cherokees." These valuable relics Messrs. Baldwin & Co. are prepared to prove to be indisputably genuine, and as such appeal strongly to the interest of the antiquarian, if not to the amour propre of the liberals of America.

Saturday, Feb. 22d, the 147th anniversary of Washington's birthday, was very generally observed throughout the country as a holiday. In Newburyport the feature of the day was the presentation to the city of a statue of the "Father of his Country." The centennial of Gen. Putnam's famous "Stone-Step" ride at Greenwich, Ct., was celebrated also on that day with great enthusiasm by the citizens of that place.

A correspondent writes from Brooklyn, N. Y., stating that Capt. Brown and Mr. Vandercook are "meeting a hearty reception here, and their audiences thus far have increased each Sunday. The Society is in a good condition, and the conferences Friday evening in East Division, and Saturday in Brooklyn proper, are well attended."

R. H. Allen, Chico, Cal., writes: "Mrs. Belle Chamberlain spent the winter previous to this in Chico and vicinity, and left in the summer for Denver, Col., where she intended to lecture on Spiritualism. Since then her friends here have had no tidings of her whereabouts, and they would be pleased to hear from her.'

The late commercial excursion to Mex ico, under the auspices of George S. Bowen, was so successful that a meeting is to convene at Cooper Institute, New York, Thursday evening, Feb. 27th, to take measures for more extended action in this movement looking to peace instead of war. Peter Cooper will preside.

A correspondent, "B.," writes from Santa Barbara, Cal.: "I honor, praise and glorify John Wetherbee for his defence of Mrs. Richmond. Not for her sake, but for the sake of

Mrs. Kendall, test medium, will be at her rooms, Nos. 6 and 7, 82 Montgomery Place, Boston, and ready to give sittings, on and after March 1st.

J. W. Fletcher's discourse on our eighth page contains matter concerning mediumship and the law of spirit control which every Spiritualist should read.

W. J. Colville's Meetings.

On Tuesday evening, Feb. 18th, Mr. Colville lectured in the Unitarian church in Melrose, Mass.—the audi ence present filling the building to repletion. The sub lect chosen by the people on this occasion was "Lost Opportunities." The discourse which followed seemed to give complete satisfaction, inasmuch as that though at its conclusion the speaker offered to answer any questions bearing on the subject which might arise in the minds of the assembly, no queries were propounded. An inspirational poem on "Home" was also included in the exercises. The proceedings were enlivened by vocal and instrumental music furnished by the choir of

On Friday evening, Feb. 21st, Mr. Colville addressed a good audience at Kennedy Hall, Warren street, Boston Highlands—the inclemency of the weather on that evening proving no bar to the attendance. The lecture was in continuation of his present course at this place, wherein his guides are giving an interesting and valuable exposition of the Apocalypse. He will speak in the same hall Friday evening, Feb. 28th.

wherein his guides are giving an interesting and valuable exposition of the Apocalypse. He will speak in the same hall Friday evening, Feb. 23d, Investigator Hall was crowded to listen to an address by Mr. Colville's guides on "George Washington's Position in Spirit-Life"—the previously announced theme. In introducing the address the speaker briefly reviewed the earth-life of Washington, and made somewhat extended aliasion to the state of the times in America which rendered the Revolutionary war an unmistakable necessity. The guides then proceeded to treat of Washington's position in spirit-life, and said that they had personally met him there, and discovered that he was in that life the centre of a powerful band of spirits, who were at the present time presiding over the interests of the United States. They expected that before long very important communications would be made from this spirit and his associates which would lead to great improvements in the affairs of State. Questions and answers, and an impromptu poem on Washington (by request of the audlence), closed the meeting. This Sabbath marking the explaxation of the first three months of the Spiritualist meetings established by Mr. Colville in his hall, a special collection was made to assist in defraying the expenses, and the sum of \$33 was contributed by the friends present. Next Sabbath Mr. Colville is to lecture in the Unitarian church in Manchester, N. H., but on Sunday, March 9th, he will resume his morning meetings in Investigator Hall.

On Sunday evening, Feb. 23d, Mr. C. closed a series of six discourses which he has delivered before the Lym Society in Concert Hall. The audience selected as a subject: "Mother Shipton's Prophecies, with special reference to the World's Coming to an End in 1881." The discourse entered largely into a consideration of the origin and reliability of prophetic utterances. It was said that Mother Shipton was undoubtatively a great medium, and possessed attributes which attracted to her spirits who were more thoroughly

Mr. Colville desires to inform all who wish his services that he is not open to Sunday engagements except in places so near Boston as to admit of his lecturing on Sunday evenings; all those residing in places at any greater distance, who may desire to hear him, can engage him for week evening lectures. Address at 8 Davis street, Boston,

There are now sixty-eight Indian boys and girls at General Armstrong's Hampton Institute, for the keeping of forty-nine of whom the Government is to pay annually one hundred and sixty-seven dollars each. The others have been supported hitherto by the benevolence of individuals. Upon these forty-nine, who have

cation at once. The eloquent trance and inspirational lady lecturer, Mrs. E. L. Watson, follows Bro. Lynn as the regular speaker in Philadel-

Mrs. Louisa Andrews, who, with her sister, is at present resident in London, has peculiar opportunities for learning all in regard to Spiritualism in Europe that can be of interest to our readers. We publish to-day a letter from her pen, and hope to receive others. The account she gives of the American medium, Mr. Fletcher, is peculiarly interesting. Mr. F. is meeting with remarkable success among the best people of England.

Dr. L. K. Coonley, of Vineland, N. J., called at our office last week. His good wife (who was an excellent medium,) passed to the higher life on Sunday, Feb. 16th, after a long illness. Her remains were taken to Newburyport, Mass., for interment. The Doctor has been under the cloud of ill health himself for a long time; but he is recuperating, and we trust will long continue to work in his field of usefulness.

Hon. Warren Chase lectured in Crane's Hall, Santa Barbara, Cal., Sunday, Feb. 16th, on "The Hope, Faith and Belief of the Christians contrasted with the Knowledge claimed by Spiritualists." Washington's Birthday anniversary was celebrated (by a festival and dance) by the Spiritualists of that place, in the same hall, on the 22d.

E E. G. Granville, of Denver, writes: "1 am much pleased with your course in regard to the treatment of the medium question, which proves that your actions are tempered with the breath of the angels. Hoping that the good spirits will continue to guide and bless you in your noble work, and that the good old Banner of Light may forever wave, I remain, yours fraternally.

William Denton began his second course of lectures in Paine Hall, Boston, on Sunday evening, Feb. 23d, by a discourse which had for its topic: "How God Made Man-is Darwin Right?" His theme next Sabbath evening will be "What the Heavens Teach."

John Hotchkiss, Esq., writes from Fox Lake, Wis., as follows: "Permit me personally to express my high appreciation of the conduct of the Banner of Light, in the present as in the past, and to hope for its continued and increased usefulness in the grand cause to which it is de-

Rev. "Boanerges" Fulton was finally expelled from the Baptist Conference of New York, Feb. 24th, by a vote of twenty-three to eleven.

B. F. Underwood will lecture in Investigator Hall, Paine Memorial, Boston, next Sunday, morning and afternoon.

Celebration of the Thirty-First Anniversary of the Advent of Modern Spiritualism.

To the Editor of the Banner of Light: The undersigned has the pleasure to announce that arrangements have been completed for the proper observance of the forthcoming anniversary. The services will be held in Parker-Memorial Building on Sunday and Monday, March 30th and 31st.

On Sunday, under the direction of the Executive Committee of the Parker Memorial Meetings, Mr. J. Frank Baxter will occupy the platform during the afternoon.

On Monday evening Mr. W. J. Colville , will deliver the anniversary address. Subject: "The Advent of Modern Spiritualism." Brown's Brigade Band and Orchestra, in full uniform, assisted by H. C. Brown and J. Gelcher as soloists, will on that evening furnish instrumental music. Select readings by Miss Lizzie J. Thompson and Mrs. M. A. Carnes, and vocal music (in the form of selected quartettes and duetts) will be furnished by Misses Singleton, Dolbear and Hastings, and Messrs. John C. Bond and W. Worcester, under the direction of Miss Nellie M. King.

Fraternity Hall will be transformed into a ball-room, where dancing will continue from 8 P. M. until 1 A. M. Music, National Band, E. W. Masters, Prompter. From 10½ until 12 o'clock a banquet will be served, under the supervision of Mr. E. N. Reed, Caterer.

Thanking the spiritualistic public of Boston and vicinity for the generous patronage bestowed upon me in my efforts to make this a day of rejoicing in years past, I trust the programme now offered will meet with their approval. Admission on Sunday free to all. Tickets for the lecture and entertainment on Monday have, in accordance with the times, been placed at a figure within the reach of all, viz: 25 cents; cards for dancing, admitting a gentleman with ladies, 50 cents; extra tickets, for the accommodation of those who may wish to attend the ball at the close of the entertainment, can be obtained by gentlemen for 25 cents, ladies free. Services in upper hall to commence promptly at 7 o'clock on Monday evening, March 31st.

J. B. HATCH, Manager.

We are in receipt of letters from prominent Spiritualists in England and the United States, in which the writers speak in favorable terms concerning the action of the Banner of Light in its defence of media. One correspondent says in the course of his remarks: "All that I know of a future existence I know through modern mediums and mediumship-the delicate channels through which messages pass between the world of soul and the outer world of sense."

Mr. John P. Allen, of Springfield, Ohio, s desirous of obtaining the names of persons in various parts of that State who would be interested in having the former State Society of Spiritualists reorganized and put in working shape, in order that he can thoroughly distribute circulars to the end of holding a mass convention for that purpose.

Dr. W. O. Page, 5211 6th Avenue, New York City, writes: "Good luck to you and the dear old Banner of Light, which has ever a fixed place in my highest regard. I know of no bet-

In Great Britain, every human being born on the soil is a "subject" of the Queen, and although in the United States we boast of the civil and religious rights of our "citizens," in reality there is not as much personal liberty here as in England, Ireland or Scotland. In theory, we are a free people, but in practice we are not. This is explained by the gradual encroachments which have been attempted by proscriptive Sunday laws, and by sumptuary laws generally, under the pretext of moral reform or the necessity of preserving the public peace. In England every man's house is his castle, and he can resist to the death all who trespass upon his lomain, unless it is done under the authority of law .- Philadelphia Times.

A bill "To regulate the practice of Medicine" has been introduced into the Senate at Madison. We have not seen a copy of it and are not posted as to its exact provisions, but have no doubt the aim of the bill is to compel the people when sick to be cured or killed by the regular diploma-holding M. D.s of the allopathic and homeopathic schools. The people, generally, we believe, are sufficiently educated to think that they have the right and privilege of employing any physician they choose, of whatever or no school at all-big pill, little pill, physic or faith-and they want no legislation affecting this right .- Fox Lake (Wis.) Representative.

Two of our New York medical schools turn out two hundred and thirty-two young doctors this month. The smart critics will speak of these graduates as being turned loose upon the community: but really it is no joking matter—either for the community or for the young sawbones. The trade is overcrowded, and it is easier, as these graduate will find, to say that there is always plenty of room at the top than to get there. How the mass of young lawyers and doctors manage to live through the first years while they are waiting for their clients and patients, who sometimes never come after all, is a mystery.—New York Sun.

A Judge of the Supreme Court is to be elected here the coming spring, and the name of Hon. A. G. W. Carter is mentioned by some of our leading lawyers for the place. Although or our leading lawyers for the place. Although Judge Carter practiced his profession in New York City for a time, yet he never relinquished his privileges as a citizen of Ohio and Cincinnati, and he is now here to make permanent residence. His legal knowledge and experience, together with his familiarity with the duties of the Bench, and his well-known integrity, eminently fit him for the position of Supreme Judge.

—Cincinnati Saturday Night.

Cholera," the Rev. Stopford A. Brocke urged his countrymen to ask God "to inspite the soientific men of the nation with keener intellect and insight to discover the remedy of the disease, and to enable us to all see the causes of the cholera, and to stamp it out." Prayer of this kind, that reverently follows God's laws, instead of asking for their suspension, may be just as fervent as the ordinary form of prayer, and is much more likely to be effectual.—Editor's Table, Sunday Afternoon.

Spiritualist Meetings in Boston. PARKER MEMORIAL HALL. -Spritualist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Roston, on Sunday afternoons (at 24) during the season. Good heturers and excellent music. The public are invited to attend free of churge, Cephas B. Lyam will lecture March 24, John Wetherbee, Chairman; George A. Bacon, Secretary,

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET,-W. J. Colvino delivers an inspirational discourse and poem and replies to questions in this half every Sunday morning. Services com-mence at 104<sub>2</sub>. Congregational Singing Practice at 124<sub>1</sub>. AMORY HALL.—Children's Progressive Lyceum No. holds its sessions every Sunday morning at this hall, cor-ner West and Washington streets, commencing at 10% clock. The public cordially invited. D. N. Ford, Con-

ductor.

PYTHIAN HALL,—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good medlums and speakers always present.

EAGLE HALL,—Spiritual Meetings for speaking and tests are held at this half, 616 Washington street, every Sunday, at 405 A. M. and 2½ and 7½ P. M. Excellent quartette singling provided.

shiding provided,

PARKER MEMORIAL PARLORS,—The Spiritualist Ladies' Aid Society will meet at this place. Parker Memorial Building, Berkeley, corner of Appleton street, every
Friday aftermoon and exeming. Mrs. John Woods, President: Miss M. L. Barrett, Secretary.

ABROTSFORD HALL,—Meetings are held in this
hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C. B. Marsh.

Amory Hall.—As we approach the anniversary of the advent of Modern Spiritualism, the interest in the Lyceum is visibly increased. The Ladies' Aid Association, as usual, uniting with us on that day in its celebration, will form a strong union, from which may be auticipated an entertainment worthy of the grand object we have in view. Give us your sympathy and support reader and we promise you arieb treat

support, reader, and we promise you a rich treat, of which our Sunday exercises are but a feeble

support, reader, and we promise you a rich treat, of which our Sunday exercises are but a feeble representation.

The entertainment to-day consisted of the following: Overture by the orchestra, led by Prof. Bond: singing, responses and Bauner March; answers to the question of the session; appropriate remarks by Mrs. Snow: song, "Happy be thy Dreams," Nellie Thomas: recitations, "Rollie Polie," Gracie Fairbanks, "Hold Your Head Up Like a Man," Charles Lothrop, "Twinkle, Little Star," Mabel Ganshoru, "The Doll's Tea-Party," Flora Frazier, "Maudie and the Cricket," Mabel Howard, "The Happy Village." Jennie Lothrop, "Good Resolutions," Daniel Welch; piano solo, "Swedish Wedding March," Miss Rockwood: recitations, "I Love the Angels More and More," Affy Peabody, "The Tramp," Hattie E. Collier: song, Mr. Sullivan, piano accompaniment by Carrie Hopkins; reading, "The Little Black-Eyed Rebel," Helen M. Dill: wing movements, led by Mr. Ford: closing with singing, Banner March, and weekly report of the Treasurer.

WM. D. Rockwood, Cor. Sec. Children's Propressive Lyecum No. 1, 3 Treasurer WM. D. ROUNGER No. 1, } Children's Progressive Lyccum No. 1, } Bastan, Feb. 23d, 1879.

Boston, Feb. 23d, 1879.

Pythian Hall.—The conference meetings at this place are still gaining in interest. The morning session last Sunday was opened by an inspirational address by Mr. Ricker, a young man who is fast developing for a speaker. Mr. Norris, Mrs. Cate, Mr. Downs, Mrs. Chapman and others, filled out the time with interesting remarks.

remarks.

Mrs. A. W. Wilds read a short but instructive essay in the afternoon, upon the "Philosophy of Spiritualism," which was listened to with marked attention. Mr. E. Brown, of New York, C. M. A. Twitchell, of Somerville, Dr. Court, Geo. Plummer, Mrs. Ricker and several others, also took part in the conference exercises. Mrs. Twitchell rendered some fine inspirational music upon the piano.

Chaptertown, District., Alhotsford, Hall, Sun.

sic upon the piano.

Charlestown District—Albiotsford Hall.—Sunday evening, Feb. 23d, Mrs. M. C. Bagley occupied the platform as speaker and test medium, and gave great satisfaction to the audience assembled. After a song by the choir, Spirit John Augustus delivered a short and able discourse, after which the medium gave a number of remarkable tests, which were recognized as correct. Next Sunday evening, March 2d, Mrs. Sarah Byrnes-Snow will speak in this hall at 7½.

been supported hitherto by the benevolence of individuals. Upon these forty-nine, who have been secured by Captain Pratt, an army officer, and brought from the forests of the West to Hampton, the Government proposes to try the experiment of educating them, apart from all the associations of their previous life-conditions, in order that they may be thoroughly fitted to be teachers and guides of their own people in the industries as well as the sciences of civilization.

Manual Tables of the Parker Memorial Society of Spiritualists, Boston,) and those desirous of securing his services should make application at once. The eloquent trance and inspirational power and concernment. The finds of the previous life-conditions, and those desirous of securing his services should make application at once. The eloquent trance and inspirational power and concernment by Mr. Barls present were entertained with almost total blindness for eighteen purposes coming to New England in March, (speaking March 2d for the Parker Memorial Society of Spiritualists, Boston,) and those desirous of securing his services should make application at once. The eloquent trance and inspirational power and concernment by Mr. Barls and Is the success both now and in the years that are yet to be."

The London Spirituality, than the expression of an earnest desire for its success both now and in the years that are yet to be."

The London Spirituality of Jan. 31st publishes of an experiment by Mr. Harring the course of meetings feld in Albotsford and the course of meetings for the course of meetings of Mr. Observe Spin that they and so fare where Dr. Mack, the health place on the course of meetings of Mr. C. B. Marsh, the damager of the course of meetings for the course of meetings of Mr. C. B. Marsh, the dentered him a complimentary testimonial.—A correspondent says:

The friends of Mr. C. B. Marsh, the damager of the course of meetings for Meeting the course of meetings of Mr. Marsh as a complimentary testimonial.—A correspondent says:

The friends of

Complimentary Assembly.—J. M. Foster, one of the popular ushers at the late Music Hall course, and now officiating in like capacity for that of the Parker Memorial Society of Spiritthat of the Parker Memorial Society of Spiritualists, has been tendered a complimentary benefit by his friends, to occur at Amory Hall, Boston, Tuesday evening, March 18th. Grand march at 8 o'clock.

Prof. Alonzo Bond is to be the recipient of a benefit Concert and Ball at Boylston Hall, Thursday evening, Feb. 27th. The occasion is one well worthy the patronage of the liberal

The Oneida Community replies in its organ, the American Socialist, to the charges of the Syracuse clergy, with a challenge to anybody to "cite a single case of immoral action growing out of the influence of the Community." The following argument is put forward: "The worst-enemies of the Community admit, as Dr. Mears did at the Conference, that its members are sincere and honest. The charge is that they are fanatical and mistaken. Does their record prove this? The Community takes care of its own, and throws off, no wrecks such as are constantly falling from ordinary society. It has furnished no paupers, no criminals, no abandoned women, no neglected children. Is it not, then, working out a valuable experiment?" The Community defies legal prosecution, on the ground that it violates no law.—

New York Sun.

Mind And Matter. — Our readers will recollect that in the December Opering we called altention to a prospectus for the publication of a Spiritual paper published by J. M. Roberts in Philadelphia. The new paper with the above title came promptly to hand, beautiful in typographical appearance, and filled with good things, Mind and Matter has been brought to the world by invisible powers, as we befleve, just at the right time and under the right control, if we may judge of the future by the excellence of the numbers received. Its Departments are admirably arranged, and the contents of each adapted to the demands of the present. If in any one particular above another it commands our admiration, it is its devotion to the interests of mediums and mediumship. A terrific onslaught has been made, apparently by preconcerted arrangement, on mediums; and, although we have never felt the least misglying as to the result, we are glad to see Mind and Matter, as a reserved force of great power, thus timely brought into the conflict. We advise every true Spiritualist, whose financial ability will permit, to send for this admirable and fearless advocate of Spiritualism. \$2.15 per annum. J. M. Roberts, 7i3 Sansom street, Philadelphia, publisher and editor.—Spiritual Offering for February.

ing for February.

The recent "lottery" discussions growing out of the Mountain Grove Cemetery Fair enterprise call to mind the curious case of Lottle Fowler, the clairvoyant, who was prosecuted in our City Court some years ago under the statute against "fortune-telling." It seems that some of the girls employed in the cartridge factory consulted Lottle, and she predicted an explosion in the cartridge works, which actually occurred shortly after. Of course it raised commotion among the dperators, and Mr. Hobbs applied to Col. Sunner, then City Attorney, who instituted the prosecution. Mayor DeForest, then Assistant Attorney, was associated in the trial, and Messrs. Sanford and Stoddard were employed in the defence. The case lasted some days, and was fully reported in the New York papers, and afterwards in Journals throughout Europe, where Miss Fowler acquired considerable reputation and enjoyed the patronage and hospitalities of many of the nobility. Judge Bullock reserved his decision, and, after careful consideration, held that the statute did not apply to such a case, and discharged the accused.—Bridgeport (Ct.) Eventug Farmer.

Again and again we say that the great, the creative, and the enduring, is ever a secret to liself: only the small, the barren, the transient, is otherwise.—Thomas Carlyle.

Movements of Lecturers and Mediums. (Matter for this department should reach our office by Tuesday morning to insure insertion the same week I.

J! Frank Baxter closed his month's engagement in Greenfield, Mass., last Sunday, Feb. 23d, and spoke Tuesday eve. Feb. 25th, in East Medway; Wednesday eve, Feb. 26th, in Natick ; and Thursday eve, Feb. 27th, in Holliston. The first four Sundays of March he will be in Portland, Me., and the last Sunday, March 30th, in Boston. Address Maplewood, Mass.

tilles B. Stebbins has been lecturing at Rockford, Mich.; he is engaged until the Lansing yearly meeting, which he will attend. March, 23d?—Will be in Detroit from February 24th to March 8th. He is having good

Capt. H. H. Brown and Mr. Vandercook have been reengaged by the Brooklyn (N. Y., Society for the month of March. Address them for week day lectures at 116 Dean street, Brooklyn.

Amanda Harthan, M. D., is still meeting with good success in Springfield, Holyoke, and Northampton. She can be addressed, Springfield, Mass.

Anna M. Middlebrook, M. D., will lecture in Merlden. Ct., March 2d and 9th, and in Hartford March 16th, 23d and 30th and April 6th and 13th. Address Box 778, Bridgeport, Ct. Dr. John H. Currier speaks for the Free Religious So-

ciety of Springfield, Mass., next Sunday. He would like to make other engagements to lecture. Address him 71 Leverett street, Boston. Mrs. Clara A. Field will answer calls to lecture wher-

ever her services may be desired. Address her Room No. 4, 815 Montgomery Place, Boston.

Mrs. E. M. Hickok, the able lecturer, goes very soon to Malne again on a lecturing tour. Her first stopping

companies in this country. In twenty-eight years it has paid its policy-holders, in death claims, endowment policies matured or discounted and paid before maturity, surrendered policles, and dividends, over thirteen million dollars (\$13,111,228,14); and it still holds to their credit, in well-invested funds, the large sum of nearly eight million dollars (\$7,891,671,67).

#### Married:

At Charlestown, Feb. 20th, by the Rev. C. F. Lee, Mr. John C. Ames to Mrs. Mary L. Hartshorn. At Newton, Jasper County, Iowa, Dec. 26th, 1878, at the residence of Manroe Dunn, by the Rey, II, Westbrooks, Thomas Cook to Mrs. A. L. Davis.

Passed to Spirit-Life:

From Somerset, Mass., Feb. 21st, Penlimah F., daughter r Ion Sangharah Howland, aged Lyears 1 month and I days. Z. C. Hown, and 21 days.

For Sale at this Office:

The Religio-Philosophical Journal: Devoted to spiritualism, Published weekly in Chicago, Ill. Prices cents per copy, \$3.15 per year.
Voice of Angels, A Semi-Monthly Spiritualistic Journal, Published in North Weymouth, Mass. \$1.65 per annum. Single copies scents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 5 cents per copy. Per year, \$2.15.
The Spiritual Outpering, A Monthly Magazine, published in Rochester, N. Y. Per annum, \$2.00; six months, \$3.00. Single copies, 25 cents.
The Herald of Health and Journal of Physical Culture. Published monthly in New York, Price to cents.

cents.
The SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
The Onive Buanch, A monthly. Price 10 cents.

Subscriptions Received at this Office

MAND AND MATTER. Published weekly in Philadelphia, Pa. \$2.15 per amaim.
THE SPITITY ALLET: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.
THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents, IUMAN NATURE: A Mouthly Journal of Zoistle Science and Intelligence. Published in London, Price \$3.00 per year, postage 55 cents.
SPIRITY AL NOTES: A Mouthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng., Per year, 75 cents.

RATES OF ADVERTISING.

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BUSINESS CARDS. - Thirty cents per line, Agate, each insertion, Payments in all cases in advance.

## Electrotypes or Cuts will not be inserted.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where-on they are to appear.

## SPECIAL NOTICES.

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cure for all those painful complaints and weaknesses pecullar to women. Sold by all Druggists at \$1,00 per bottle, ½ doz. for \$5,00, sent by express. Sent by mall in the form of Lozenges at \$1,00 per box. Address MRS, LYDIA E, PINKHAM, 23 Western avenue, Lynn, Mass. Send for

pamphlet.

Sept. 14.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Brunner of Light at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence. Elm Tree Terrace, Uttoxeter Road, Derby, England, Mr. Morse also keeps for sale the Spiritual and Reform Works published by us.

Cotay & Rich.

DR. J. R. RHODES, Philadelphia, Pa., is agent for the Brimer of Light, which can be found for sale at Academy Hall, No. 510 Spring Garden street, and at all the Spiritual meetings. G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., will take orders for any of the Spiritum; and Reform Works published and for sale by COLBY & RICH.

PHILADELPHIA PERIODICAL DEPOT.
WILLIAM WADE, 8:6 Market street, and N. E. cornet
Eighth and Arch streets. Philadelphia, has the Banner of
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MRS. M. J. REGAN, 620 North 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Npiritual and Reform Works published by Colby & Rich.

BALTIMORE, MD., AGENCY, WASH, A. DANSKIN, 70% Sarabota street, Baltimore, Md., keeps for sale the Banner of Light.

Parties destring any of the Spiritual and Reforms Workspublished by Colle & Rich will be accommodated by W. H. VOSHURGH, at Rand's Hall, corner of Congress and Third streets, on Sinday, or at No. 40 Jacob street, Troy, N. Y., through the week, Mr. V. will precure any work desired.

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RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reform Works published by Colby & Rich.

The first life insurance company incorporated by the legislature of Maine, under the name of the Union Mutual Insurance Company, is one of the oldest life.

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CLEVELAND, O., BOOK DEPOT, LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O., Creutating Library and depot for the Spiritual and Liberal Books and Propers published by Coby & Rich.

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J. BURNS, Progressive Library, No. 45 Southampton Row, Bloomsbury Square, Holborn, W. C., London, Eng.

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WANTED household of the proprietor and an aged reactive, in a village 30 miles from Roston! Applicants must be of the billous lemperament, considerate, near, and remonsteal. Those holding progressive, it not radical views of the and having a taste for must cand the beautiful in nature and art, profetred. Address, stating forms and age, whether married, wildow, or single, 24 HOME, 22 are of A. J. H., with Adams & Downes, No. 5 Chauncey street, Roston, Mass.

WANTED, for a term of years, a first-class Mechanic in Wood and from to take charge of and manufacture my Street Railway Track Cleaners and Snow Plows, and other incentions. A real genius woods be apparelated. None but the best need apply, with good recommendations, stating full particulars of opadifications, Ac, Address AUGUSTUS DAY, Detroit, Mich. March L.

W.M. VAN NAMEE, M. D., Clairvoyant, re-moved to 166 East 10th street, New York, Examina is by hair, \$2,00. MRS, BOSWICK, Clairvoyant and Psycho-metrical Reader, No. 7 Kirkland Street, off Pleasant, tw March 1,

ITCHING PILES are moisture, distressing heling, as though pin-worms were crawling in about the parts diseased, particularly at fight. "SWAYNE'S OINTMENT." pleasant, since circ also for tetter, all skin diseases. Maibed to any address oil receipt of piles, 50 cents a box, or three boxes \$1.25. Address betters DR. SWAYNE & SON, No. 330 North Sixth street, Philadelphia, Pa. No charge for advice. Sold by leading thoughts.

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FOR MARCH, 1879.

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madde Monthly, the only Spiritual Magazine published in America;
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Our Young Folks - by A. E. Newton,
Brown's Free Hab, (Hustrated) Inspiration and Will,
Speaking in Foreign Languages Under Spirit Control by F.
Vogl.
Prof. Mistence - by W. E. Coleman,
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Spirit Communication from Adah Isaacs Menkin, Subject;
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BY CHARLES BEECHER.

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The author announces that the object of this work is to discriminate between the uses and the abuses of true Spiritualism, to investigate the relation of the material system to the spirit-world, and to prove some hypothesis or theory which will consistently account for all known facts. He is a profound thinker, a careful and industrious writer, and his book is said to abound in calculations, facts and prophecies that will interest all Spiritualists.

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## Message Department.

The Spirit Messages gives at the Ranner of Light Public Pres-Circle Meetings, through the inedomship of Mrs, JENNIE S. Rijde, are reported for and published each week

We also publish on this jago rejects of Spirit-Messages given each week in Bultimore, Md., through the mediumship of Mrs. SARAR ADDANSKIN.

These Messages methade that spirits carry with them the Limeteristics of their early wife to that beyond, whether of solid exit, consequent with ose who passtrain the outli-

Control in a Signar. Your questions are now in order, Mr. Chairman.

Of 1852-189 Dr. B. Franklin Clark, Charless town, Mass, What principles of life have been given to the world in any bible, or sacred book, that will stand the test of time? I am led to ask this question by reading a statement by Rev. Joseph Cook, viz.: that a book is out of date, althost, now aslays, as soon as it is printed, because the world means on so fast. Of course he don't apply this rule to his ewn books, or the Bible. To illustrate, Swedenborg said that "The life of man admits of no change after death, for it remains the same as it was in the world, and is in no respect changed, inasmuch as an evil life cannot be changed into a good one, nor vice releast, because they are opposites, and conversion into an opposite is extinction." and conversion into an opposite is extinction. It consider this false traching, and do not think that Baren Swedenberg would endorse it now. Will the Controlling Spirit kindly give his views.

on these matters.

ANS. Mr. Chairman, I telieve fhatevery book is outlived in tree. Very many works come out before their time, are not appreciated and fived out, they become things of the past. The Bible I do not know what Bible I shall talk about, there are so many but I will take your English version as an example; has been considered sa red. If presented before you you were expected to touch it reverently, to breather lightly as you passed by the stand on which it was leaf, and yet as time has come on the current of opinion has been modified, the channel of intelligence has been widened by study and tayed, and comagnison, the Lagran mind has of the immertal life, the separate land and lived out, they become thinks of the pears. The libbe I should have been come and they been considered and the bear made by the second limited to the bear of the libbe in the libbe and concluding the libbe and the libbe and

earth.

Q. What is the power requisite for spirits to elothe themselves in the same kind of garments they were on earth?

"A.-Were I to enter a room for the purpose of

A.-Were I to enter a room for the purpose of materialization, and wished to clothe myself in the peguliar garments worn when sojourning on the earth. I should book around me, and note the material wherewith the individuals compessing the circle were clothed; and, if not able to bring from my spirit home the materials for clothing myself as I was in the past, I should draw from some negative individual parts and parcels of his clothing and magnetic aura, and with these I should clothe my form and present myself for recognition. That would be my way of investing myself with the tangible clothing worn when on earth.

worn when on earth,

Q.—Are all spirits, when desiring to communicate with mortals, obliged to come in immediate contact with a medium, or can they con-

thate contact with a medium, or can they control magnetically from a distance?

A.\* The law of magnetism always holds good. An individual spirit may be able, at times, to speak through a medium; at other times he may be able to throw a magnetic and electrical power over a medium, whereby the medium will speak the spirit's thought and do his work. It is power when there are no trance mediums present. At other times, it becomes a great necessity that we have a medium qualified to speak our words and do our work acceptably.

Eunice F. Brown. I am Ennice F. Brown, of Springfield, Mass. Two years have slipped away, and a little more, since I bade farewell to this earth and closed my eyes for a more spiritual development. I cannot imagine a more happy meeting than I have realized; I cannot ask for a deefer love and stronger power than I have experienced. I can only say: God bless those who were near me, who ministered to me in the last hours, who showed me the way of life and light and duty! When the unveiling came, and I saw the beauties of the spiritual, then did my soul indeed rejoice, and I have ever taken pleasure in returning to earth to give consolation to those who really mourned for those who have gone onward. really mourned for those who have gone onward up the bank of life, who have climbed the hill-top of spirituality and are resting there. I was fifty-six years old.

Jan. 10.

## William, to Anna C-n.

The Minimer of Light Free-Civic Westings and they are also as the state of the second of the second

### Darius Herrub.

I wish you would say that Davius Herrnh, who lived on the South Shore some years ago, comes here to Boston, and registers his name, and says he shall be very happy to meet with his friends, and talk with them. Quite a number have asked me to come here, and just give my name, and said they would believe if was L. Now I've come, and signed my name, I hope they will be satisfied. If not, I presume, Mr. Chairman, I shall be glad to come again.

Lun. 10.

#### Anonymous.

Anonymous.

I am drawn here by a sympathetic farty, by an individual who thinks of me, and inquires in his mind if "whatever is, is right "? I will answer him candidly. I have not changed my mind one particle; my faith in the great hereafter and in the present is just as streng as it was when I was in the flesh. Ask him if he can do aught except walk in the pathway marked out for him. Ask him if, withcall the struggles that he has made, he has changed his life one iota. Ask him if he has made one hair white or another black by all his efforts. Tell him that "whatever is, is right," and that he must do his duty, no matter how dark it may seem. Let him walk the path pointed out to him by angeltingers, and he will tind that all will be incaecordang with life's power. Jan. 10.

there is a surstaction in speaking through earth by lips, and in sending forth my words, even if they are not words of wisdom. I will not take up your time, sir, but if you will please send this short letter I shall be much obliged to you

## Isaac M. Daly.

I am Isaac M. Daly, from Albany, N. :Y. It will be three years next May since I left earth. I have endeavored at various times to reach my friends. They are mostly members of the Episcopal Church, and care as little that I live as they do that the bug which crawls at their feel may have a future existence. I believed in that day have a future existence. The never in final a Church myself: I was a member of it, but I have learned that that, as well as every other church, is rotten to the core, that there is but little to it. They do for you all they can materially, and they expect you to do for them all you can materially; but spiritually they give you nothing.

you can materiary; but spiritually they give you notbling.

I met my mother the moment Lentered spiritilife. I went away suddenly, with a sort of apoplexy, I suppose. I met my mother, and she led me onward and upward. I have met my sister, a brother, and very many friends. Life seems beautiful to me here. I can do my work, and that work is to try to make Spiritualism acceptable to people on earth. I have a hard time in doing it. I try with the auger of truth to bore through the eye of superstition and all that seems so dark to me in the chirches; but the auger returns to my hand, and I feel as if I had but little to do, yet that little I am willing to do and do it with a will. I send this note forth, not expecting, maybe, that my friends will hear from it; but I know I shall feel better for having come here, as you kindly receive me. for having come here, as you kindly receive me.

## James Johnson.

My name is James Johnson. Thave been gone from this life nearly a year. Many a thought has been east out to me; many have asked the questions, why I led the strange life I did; why questions, why I led the strange life I did; why communion with animals was preferable to me to communion with individuals. Allow me to say that in that dark home, that little room, with all the pets around me, I enjoyed more of life than I had ever enjoyed before. I had my reasons for going into seclusion. I was not driven, but I drove myself. I lost my faith in humanity; I felt that there was but little else for man except to die. I cared not for life; I would sooner have died than lived, for death freed me from every condition, while life held me to earth—made my soul grow dark. But I am happier now. To the dear friend who ever watched over me, with whom I passed my last hours—I thank him, yes, I thank him kindly, and may the hour of his going out be as pleasant as mine. Many a time, on bended knee,

Jujia A. Frost.

I am Julia A. Frost.

I was born in Nantucket. I was buried from years old. I died with consumption in 1873, somewhere about "ig middle of May, I wish to reach some friends of mine—not there, but around boston—Jana as and Henry, who, the last I knew, were in Boston; also a cousin, Eliza McFarland, who we in New York City the last I remember. I will the straight may reach them. I think it will, for a randmother whom I loved very much while here, stands by my side and tells me that if I will trust it to the wave of truth it will go fort, and reach its destination.

Jan. 14.

G.—.

Mr. Chairman, I return to your circle-room with a feeling of recogned which I never expected to feel. I have booked upon it as almost a humbur, and many tiraes it has seemed to me that the words special has been lossed and the other one away, and it astonished me to a great degree. I remember saying, not many years ago, that no meditim could sit in this chair and be honest to herself; that no individual could take the part of a neclium for the communication of different spirits, giving different names, and be rune. I come to day, not because I want to come, but because I am driven by the force of circumstances—ly a power outside of myself—to acknowledge that you are right and I was wrong; that this has been a great and mighty

MESSAGES-TO BE PIFRLISHED: other one away, and it astonished me to a great degree. I remember saying, not many years ago, that no medium could sit in this chair and be honest to herself; that no individual could take the part of a recliam for the communica-tion of different spicits, giving different names, and be true. I come to-day, not because I want to come, but because I am driven by the force of circumstances—by a power outside of myself —to acknowledge that you are right and I was wrong; that this has been a great and mighty work; and I can see, as I watch on the shores work; and I can see, as I watch on the shores of the immortal life, the spirit-world making its way along; and coming here from day to day I see a power which I never realized when in mortal life. I am doing all I can to sustain and help you. I will sign my name G—, that is all.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN.

#### Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN,

The influence of a clear, bright mind that has been gathering knowledge and unfolding wisdom for half a century or more -of our time-in the spirit-world, must necessarily leave its impress on the mortal who is the recipient of such influence. Thave seen those who were exceedingly deficient in the lessons of the schools become learned, beyond the ordinary acquire ments of the school men, under the tuition of their spirit-guides. My experience has taught me to believe the educational methods of the spirit-world far superior to the system of our mundane sphere. Instead of making memory the sole repository of our attainments, there is a quickening of the faculties that enables us to perceive and comprehend the principles which underlie the great problems of Nature, and knowledge

becomes ours to the extent of our aspirations. I have been an interested observer of the development through which Mrs. Danskin has been passing since she became a trance medium, and especially since Dr. Rush has controlled her for the treatment of disease and I find that while he gives the diagnosis and directs the treatment of her patients, he leaves with her distinct and accurate knowledge of the disease, and her mind thus becomes educated in medical science.

During her professional career she has frequently been consulted by physicians of the allopathic and homeopathic schools—and to my surprise has exhibited a familiarity with technical terms, and intricate forms of professional thought, which she could only have derived from spiritual sources.

This demonstrates to my mind that when trance me-diums have proper conditions and surroundingsshielding them from adverse influences-they can receive a more perfect knowledge than that to be derived from books.

## [To be continued.]

Marquis Richards.

Richards—sometimes called Marquis Richards. I died at New Hartford, Conn. If I hold it right in my mind, I was paralyzed. I was seventy-four years old, I think, or about that. I had a will to come and a will to go, that was not controlled by friends or foes. This divine privilege has been centred within me by the spirituality of my education. It is a grand theme for the human mind to contemplate. When once it breaks the shell of mortality it obtains power and privilege never possessed when encased in the flesh. I dreamt, I thought, I meditated on the grand theme of immortality, but I fell far short in my conception of its beauties, its grandeurs and its utilities. My experience on this side tells me that every man and woman should educate-themselves spiritually. They should not wait until after they gather over here and then be placed in the school-room. It is so much better to go out into the universe and sone head find the law made achievers. Marquis Richards. william, to Anna C—n.

From the everlasting shores, where my boat has been wafted, where my soul more prosses, I send greeting to loved ones on earth's shore. I send greeting to loved the shore with through the free me from exery sould in many lattiled at New Hartford, Conn. If hold the greeting to love the shore which and the shore may soul grow dark. But I am happier now. To the dear friend who ever shere love in the shore which and the shore of the s

obliged to you, sir; and can't I come again?

James M. Lawrence.

Please say, sir, the James M. Lawrence, from Milled geville, called. I am fifty-one years old. I went out with maderial fever about a year ago. I desire to real friends of mine in Portland and in Banger. Me.

Was not a loftd-spoken woman, but one who did my duty as it came to me, feeling there was a power stronger than mine own upon which I could rest; and in that I have not been disappointed, for now I revel in the love, and wispointed, for now I revel in the love, and wispointed, for mow I remember that I have my duty as it came to me, feeling there was a power stronger than mine own upon which I could rest; and in that I have not been disappointed, for now I revel in the love, and wispointed, for mow I remember that I

#### Crocker.

#### MESSAGES TO BE PUBLISHED: GIVEN THROUGH THE MEDIUMSHIP OF MRS.

JENNIE S. RUDD.

GIVEN THROUGH THE MEDIUMSHIP OF MRS SARAH A. DANSKIN. T. Ludlow; William Wiltemyer; Sophia Doolittle.

## CONSOLATION.

Lightly prized were pleasure, Still untasted pain. Brightest glows the sunlight When it follows rain.

If deceit we know not, Could we friendship prize? Ever in life's desert Some oasis lies.

Beauty scarce would charm us, Were all creatures fair; Noble deeds inspire us, If they were not rare.

If the lofty spirit
Found contentment here,
Would it pine unceasing
For a higher sphere?

What though pain and anguish Day and hour increase? Sweeter will the rest be When we find our peace. Breath of the omniscient, All-creating God, Seeking earth thence flying Subject to his nod,

Is thy soul eternal?
Soon 't will east its clay;
Leave to earth its prison,
After night—the day.
—W. E. Nowlan, jr., in Boston Transcript.

## "Mediumistic Fallibility."

To the Editor of the Banner of Light:

. A long experience with mediums has proved to me that trance and writing mediumship is at times faulty: and Mrs. Cora L. V. Richmond's is not to be excepted. But must one of the most brilliant trance speakers of the age-because of the inability of the controlling spirit to give the entirety of what it wishes-be false to herself, and say the wonderful lectures given through her organism are her own? Could Mrs. R. normally write, commit and deliver the addresses she has, on so many different subjects, in the last twenty years-to say nothing of the masterly treatment of the variety of themes given to her by audiences? It matters not about the name of the spirit; the sub-

ject matter is of most consequence. Neither should it

S. E. Granger of Cincinnati writes: "I read the Book of Books through while in Greenville, Ohlo, and I confess I am highly pleased with it. It is truly an extraordinary work. It far exceeds my most sanguine expectations.

Elijah Myrick of Ayer, Mass., writes: "A large army is being recruited who will rise up and call Mr. Graves 'blessed' for his books, which have delivered them from the thralldom of religious superstition."

S. W. Underhill writes from Kaneville, Mo.: 'The Bible of Bibles' is another extraordinary work by that able writer, Kersey Graves. Nearly every line of it is ablaze with important thoughts and facts. I assure those who have not read it that it is marvelously in-teresting. It is certainly the most masterly and thorough exposition of the thousands of errors and evils of our popular religion of any work ever before published. All the doctrines and dogmas of the Orthodox churches are overhauled and their numerous errors and deformities laid bare in the most striking manner. The book will prove a most terrible and fatal bombshell fired into the camp of Orthodoxy. In fact the whole system is torn to pieces, overthrown and demolished beyond the power of resurfection. Every priest should have a copy of the book. | Every person who reads it will confess it is a great, extraordinary and marvelous work, which everybody ought to have."

To-day Spiritualism comes like a billow to the land; it does not come with a new church, it does not come with a new creed, it does not come building a temple in the midst of people and saying: "I want to go forth and gather all the people together into this creed, this belief, this temple, that they shall worship God in our way." You know how men go into caves where there are stalactites and stalagmites with all their white crystals; now, if you go in without a light, all the whiteness is blackness, simply because you cannot see; but if you take a light with you, all around you is the glory of that snowy beauty-the gleaming crystals every-

bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'T is rather an embryo statea preparation to living; a man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society? Philadelphia, Feb. 12th, 1756."

Michigan Spiritualists and Liberalists.

The Annual Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Lansing, commencing on Thursday, March 29th, and closing on Sunday, 22d. Among the speakers expected to be present are J. P. Whiting, Mirs, L. A. Pearsail, Mrs, Mary C. Gale, Mrs, H. M. Morse, Mrs, R. Shepard, Rev, T. H. Stewart, Rev, C. A. Andrus, Glies B. Stebbins, Geo, Geer, Ray, A. J. Fishback, Rev, J. H. Burnham, and others. It is also expected that Mr, C. H. Dunning, member for Michigan of the Exceutive Committee of the National Liberal League, will also be present and present the alms and objects of that organization.

S. B. MCCHACKEN, Secretary.

## Chapters from the Bible of the Ages.

Edited and compiled by G. R. STEBBINS, Fourteen
Chapters, Selected from Hindoo Vedas, Buddha, Confucius,
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Aurelius, Epictetus, Al Koran, Scandinavian Eddas, Swedenborg, Luther, Novalls, Renan, Taiteson, Milton, Penn,
Barclay, Mary Fletcher, Newman, Tyndall, Max Müller,
Woolman, Ellas Hicks, Chauning, Garrison, B. C. Wright,
Lucretia Mott, Higginson, Bushnell, Parker, A. J. Davis,
Mary F. Davis, Emma Hardinge, Beecher, Tuttle, Abbot,
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This little book is altogother novel and curious, being sketches of clairvoyant experiences among the inhabitants of Hades, which is son the earth, under the earth, in the sea, and, indeed, everywhere about the earth, including a great portion of the atmosphere. Here myriads of human beings, who had a physical existence on earth, continue to live. Some in ships, some in houses, many in the woods, and myriads in the air, if These persons and their surroundings are described, and conversation with them reported.

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March 1.—2w\*

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cow—Jan. 4.

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ers, Penmen, Salesmen, &c. Situations Guaranteed, Address with stamp, CORE'S COLLEGE, Palnesville, O. Fra A.—130 cw. PARTIES of some means coming to the the Gold Mines soon, for information will do well to address E. C. KNAPP, Forest City, Sherra Co., Cal. Bloam\*-Feb. I.

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## Foreign Correspondence.

#### London Letter from Mrs. Louisa Andrews.

Phenomena Through Miss Kate Cook—A Scance at Mrs. Woodforde's Mr. Rita, the Medium at Mrs. Wandforde's Mr. Rita, the Medium-Curious Luminous Appearances: Mr. and Mrs. Fletcher: Siting with a Private Medium—Re-narkalde Experiences in Chirrogance with Mr. Fletcher as the Medium—Surpussing Prants of Spirit Powers-Mr. A. R. Wallace Testifies to the Superior Value at the Prants Through Mr. Fletcher.

To the Editor of the Balanci of Light;

But for bad health and worse weather, I should have seen more since my arrival in London which would be likely to interest your readers. What I have received I gladly share with friends in America. On the evening of Jan. 20th, I attended, with my sister, a seance held by Miss Kate Cook at the studio of Signor Rondi. There, were, only a very few invited guests Present.

After we entered, a dark muslin curtain was iaing across one corner of the room, where there was neither door nor window. A voice, said to be that of the spirit control, desired that the centlemen should leave the room, and that the lodies should undress and search the medium. It is was done very thoroughly, and instead of replacing the white undergarments Miss Cook was wrapped in a dark for coat belonging to one of the gentlemen. Her high-buttoned boots " ere removed, but these were put again upon ber feet over black stockings, and buttoned up, it, a very few minutes after the medium had exced herself, a form clothed in white, with are feet and ankles, showed itself at the open; 12 between the curtains, and presently came overal steps forward into the room. I was aliswed to feel the feet and ankles, which were extremely cold. The hands also were very sal, and both larger and firmer than those of the medium, who is a very slight and delicatehe king girl of twenty.

I was afterward permitted to place my hand; 11) to the load and fiere of Miss Cook, as she sat, seemingly viatrate oil, wrapped in the fur garment. Her head and face were very warm, indeed exetheated, and while I felt them, stone cold hands patted mine and took firm hold of no arm up to the shoulder, as it would have. been physically impossible for the medium todo seated as she was. While the hand of my ister was placed on the forehead of the medion . the back of it was kissed.

In this scance I am certain there was no de-crition, but still it was in a measure unsatista tery, because of the toom being far too dark. One goes to a materializing, scance to Sociand when there is so liftle light that the features of the form which presents itself are invisible, and all the outlines made vague and uncertain by the darkness, it is not possible to feel that one's sidest in attending such a scame has been fuly and satisfactorily attained.

The medium, looks very delicate, and no one ald desire that she should be subjected to a mitful strain. On the contrary, I felt that we wed to her all possible consideration and grat-Ende, and that it could hardly be right for one so frail to sit at all for manifestations of this exhausting haracter. Nevertheless, it seems to me that a sitting of half an hour, with light et out to allow of the face and form being seen, would be far better than one lasting two hours in such tantalizing darkness, and not probably more fatizaing. Where the spirit comes from behind the curtain overland over again, and talks for a considerable time jesting-It with the sitters, the drain upon the medium is very great in proportion to the advantage gained. Of course nediums and their advisers must decide these matters, but I think. I am far from being alone in feeling that shorter scance and more light would be greatly preferable.

On the evening of Friday we had an interesting sitting with Mr. Rita, in the room of Mrs. Woodforde, well known as a developing mediam and a talented writer on spiritual subjects. No che was present but this lady, one gentleman a friend of hers, and myself and sister. It was a dark scance, but my sister held one of Mr. Rita's hands and I the other all the time. The only gentleman present, beside the medium, sat between me and Mrs. Woodforde, and is hands also were held, by her and myself, hroughout the sitting. We saw brilliant sparks of light, like fire-flies in the air, one of them being suddenly placed, at our request, on the musieshes; which was doated above our heads. So wiftly was it moved that the light appeared in mainous lines or streaks, having that singular band brilliancy reculiar to spirit-lights. Obects in the room were moved, we were all touched frequently, and two independent voices spoke with us-"John King's" deep base and the small, high treble of a spirit who belongsmathe. medium's band. Although this sitting was a dark one. I can hardly see how even a skeptic could have suspected fraud, the medium being held, and no one present who could for a moment be regarded as possibly guilty of deepp-

Early this week we had a very delightful | cance with a private medium at the house of Mr. and Mrs. Fletcher. There was great power -rajs all about the room, and a strong trembling of the floor and table, while the speaking of the spirit was loud and clear, and his words were both pleasant and instructive. Indeed the influence was altogether good and elevating, and the lady through whose mediumship we received these manifestations certainly has very unusual power of a most desirable kind. Such seances as this must needs be very convincing, one would think, in their way, for I am not one of those who condemn all dark séances, although when there is something which we are expected to see by the help of the light in the room, I like to be able to see it. Spirit lights require darkness to make them visible; and circles can be so composed that no doubt or suspicion mars the pleasure with which we listen to the voices, which can very seldom be obtained in a lighted. room. For determined skeptics, of course, sittings suited to their mental condition should be arranged, if they are not too fixed in their prepossessions to make anything worthy the name of investigation impossible for them.

The most remarkable experience I have yet had in London is one that I cannot describe in a way to make others appreciate what it really was. This impossibility I regret, as I should like to show, as it has been shown to myself. how marvelously strong and clear that which we call chaircoyance may be. I have had many sittings with those calling themselves test mediums -some few of them very good, and many altogether disappointing-but my seance with Mr. J. William Fletcher, on Tuesday last, surpassed all that I had ever witnessed in this way, and far more than fulfilled my expectations, although I had heard his mediumship spoken of in very high terms. The control began by saying that she would speak first of our earth-life, since on | There is nothing in Spiritualism that is veiled in mys-

this plane she saw that we needed advice and encouragement, and also because we could in this way judge of the truth of her words, and so be prepared to believe what might bereafter. be said which we could not verify in the same character, the most perfect insight into the life, new investigator face to face with some of the astoundpresent and past, of several individuals, all strangers to the medium, that can be imagined. There was no besitation, no balting, no speaking in metaphors, which might be construed in various ways, no waiting for questions or suggestions, but the most clear, distinct statement of facts - of past events and their results - and much analysis of character which was absolutey startling in its fidelity; also in events predicted there was no hesitation or vagueness; much was said to be purposely withheld, but what was told was declared as firmly and strongly as were facts relative to the past life. We were told again and again to heed the words spoken, and understand exactly what they meant, for that we should find those affecting the future to be descriptions and statements regarding persons and events in the past and present.

I do not wonder that Mr. Wallace should speak as he has done of Mr. Fletcher's mediumship, as being to him more conclusive of spirit presence than all the physical manifestations he had seen. No thought-reading could account for such revclations as were made to us. It was something scribes scenes, faces and conditions wholly unknown most marvelous, and to me most convincing, to that operator, and therefore we say that the operator strengthening my faith just where it needed re-makes for the time being at least-a medium of his inforcement. I believe there is no form of mediamship into which unconscious self-deception so often screets as into that which is called clairvovance or inspiration. Few, as I think, of those who claim to be clairvoyant are really so, tate the country. The world says that God is working or, if at all, so imperfectly that deficiencies have to be made up by guessing or by informationand impressions received in the normal and orso preacher, and that people are getting religion. We redinary way. Fewer still of those who speak or write "under control," as they claim, are really controlled at all, as I believe, but are merely in a nervously excited condition. Certainly if they are inspired it must be, in a great number minds are fixed upon a select of common interest, and and what the gain is, therefore, it would be hard to say. I may be wrong, but I have never yet read or heard words professedly emanating from some great mind, literary or scientific, which appeared worthy of the source claimed for them. I know allowances should be made · for the effects of imperfect transmission of ideas through the brain used to convey them, but we must either have intrinsic evidence of a superior wisdom, brought to us through the lips or pen of the medium, or no proof at all in the case. In some mental conditions there is a cerebral excitement which gives quickness and brilliancy to the thoughts and fluency in expressing them, and I think the cases are comparatively few in which such a condition will not account for what is supposed to be direct influx from learned and exalted spirits.

If, on the one hand, there is sometimes shown capacity and knowledge beyond what we suptose the medium to be possessed of there is most certainly, on the other, such a woeful lackof wisdom and of scientific information (even of the most elementary description) manifested in many of the lectures said to be inspired by menincapable of making such blunders when on earth, that one must choose the least improbable explanation in deciding for or against the claim of "inspirational" speakers,

I say this, here and now, that it may be understood how far I am from accepting as inspiration or clairvoyance all that purports to be such: Mr. Fletcher we have, as I think, a true seer. one who, by the helicof spirits, is enabled not copposition as possible. always perhaps, but assuredly in some cases) to see into the life, past, present, and therefore, in all probability, the future of those who sit with him; and in proportion as I believe this power to be rare-very rare in the degree in which he control too strong to be gainsaved.

It is my hope, and expectation to have other sittings with this gifted medium, after which I shall have more to say on a subject which must deeply interest all who seek after the fruths to be misled by surface reflections.

LOUISA ANDREWS. 1 Rernard street, Russell Square, i London, W. C., Feb. 8th, 1879. A

#### Mr. J. William Fletcher at Cavendish Rooms, London: A New Lyceum Formed.

To the Editor of the Banner of Light;

In accordance with a previous announcement, a Sunday class meeting was held at the Cavendish Rooms on Sunday last at 11:30 A. M., and was largely attended by adults and children. Mr. Desmond Fitz-Gerald, M. S. Tel. E., who is to act as Superintendent, presided, and stated to the audience in a very appropriate manner the object in founding the Lyceum, and that he was deeply interested in its success, and hoped all present would enter heartily into the work. Mrs. Fletcher, on being called upon, spoke of the Children's Lyceum in America, and thought much good would result to both old and young in the steps now being taken; that it should be known to all, however humble their station in life, that here they could come and receive instruction, and feel they were welcome at all times. She further urged upon those who were to become teachers to carefully prepare themselves for the arduous work they had chosen to do, and promised such aid and assistance as she might from time to time be able to give in the carrying out of the work in hand.

The teachers were then chosen by ballot, and the classes formed, and lessons for the coming week ar-

ranged Mr. Fletcher's inspirational address on Sunday evening was not only enjoyable but very instructive and interesting to those looking to the matter of "spirit con trol." The speaker was introduced by Mr. Thomas Slater, a gentleman who is well known and most highly respected by all the faithful and earnest workers in the cause of Spiritualism in this country, and who express ed himself as proud of the work now being done, and that Mr. Fletcher was entitled to the thanks and good wishes of all true workers in the cause of Spiritualism in England. Mr. Fletcher then spoke as follows:

The subject to which we invite your attention this even ing is: "Some of the laws relating to spirit control." In the investigation of any subject all the knowledge and all the wisdom that has been gained in various ways is brought to bear upon the subject in hand. Men nevel dream of leaving reason outside in the consideration of any ideas that are old or new; but when they enter the realm of religion or theological research they seem to have entered a strange world, in which the wisdom and the knowledge they have gained play no part. When they enter the door of a church they leave reason and common sense outside, and when the various forms of spiritual phenomena are demonstrated they look upon these manifestations either as miracles or the working of a supernatural power, and why? because when any one of the various phenomena in nature has presented itself, the Christian theologian has said to the world: "You must not question concerning these things; God has wisely veiled them in mystery.'

tery, and if there is anything that cannot bear the an exaltation of the spirit, a lifting out of this world, a clear, searching rays of reason and intellect, we will bring it forth to the sun and find wherein the mystery lles. Our lecture to-night is a supplement to one that has been given on a previous occasion and is a continuation of that subject. We unhesitatingly assert that way. Then came the most exact delineations of the greatest danger is attendant upon bringing any ing phenomena of Spiritualism. Before studying or understanding the action of disembodied spirits it is best to know something of the action of embodied spirits; the control of mind over mind, the action of one will over another. This you see plainly manifested in mesmerism, where the operator makes his power felt upon the subject, the action of mind upon mind being the first step beyond materialism; and how does the mesmeric operator affect the subject? He places a certain number of people before him; he bids them lay aside all outside things and concentrate their thoughts upon him, he is enabled then to affect some of the number; he brings his own spirit to the surface so that he makes the power of that spirit felt by the subject, and every me-merizer has a strong band of spirits who work in connection with him; he may not be able to affect everyone the first, second or third time, but each time the effort is made the subject comes absolutely true, as we most certainly did find more in harmony with the operator, and his efforts are

erowned with greater success But, says one, mesnerista has nothing to do with spiritualism; It is a power of the mind over the mind of another, and that 's all. Now if you could demonstrate the fact that the subject was limited to the capacity of the operator, then you might say it had nothing to do with Spiritudism or spirits; but the operator sends his subject hes unknown lands where he desubject, and through the power of that mediumship the spirits reflect varies, objects upon the brain of the subject. You could not have a stronger evidence of the power of mesmer, so, than is shown to you in the ordinary religious (ev.) als which periodically devaswith this man or the other, that the spirit of the Lord is being poured out through the life of this or that bly that such is not the case. The spirit of the Lord is no more present at one time than another, with one person than another, since he is no respector of persons. The revivalist procher's success is limited by his mesmeric power. To cathers people together, their of cases, by spirits no wiser than themselves: they become responsive to him. Every clairvoyant would see clouds of mesmeric influence rolling out from him and blending with the influence of others, and those who are most respensive get religion the soonest.

This is the action of mind over mind in the body. We come now to the action of the mind out of the body. where the spirit takes the place of the mesmerle operafor and the medium Secones the subject operated upon. It is a very mistakea idea that in conscious mediamship the medium is controlled by the spirit. The spirit does not take possession of the medium, the medium is simply overshadowed by the spirit.

There are many people who say," If the spirits made me do this and the other. I would never be a medium." We reply, that all these efforts are but as primary steps toward the great result. As well say, that since the child stumbles at every step, he shall mot walk until he can do so without falling; but all of those missteps simply strengthen the muscles and the limbs, and teach the child the process of volition. In the same way each effort of the spirit is an attempt f adapt its power to the medium, to gain dexibility, and obtain control over the muscles and nerves of the medinn. In writing mediumship, in healing mediumship, and in all the varied phases of the action of the spirit, the ultimate is never gained, because two elements act In opposition to the best results:

The will of the medium who determinedly thinks he must exercise some control over the manifestation, oftentimes prevents results of great value: The physical condition of the medium also becomes an opposing element, especially when he endeavors to resist the influence of the spirit. The influences which surround him, the influences conveyed to him, all liave an effect upon the spirit. [Your very thoughts may affect him; the letters you write all carry an influence either, for good or cyll, and we say that much disease and harm and in view of all that I believe and dishelieve, and trouble are conveyed by the shaple fact of keepand of all that I have observed in my experi- ing letters about your person, as many people do ence with mediums, I wish to declare that in Therefore in this form of conscious mediumship, which Is the most common, the medium should offer as little

by far the most valuable form of mediumship, since it benefits not only those in this world, but those in the spirit as well, many of whom have not lived out their earthly conditions. Every medium is designated: by a color, and that color indicates the particular spiritpossesses it-do l'appreciate it as most precious sphere of his surroundings, and corresponds to a to those who are looking for evidence of spirit- sphere in the spirit-world, from which all the spirits controlling him must come. The dark colors indicate the lower forms of development, the lighter colors in-

dicating the higher forms of development. Why is it, the question is asked, when I go for a sitting that my friends do not come to me? You will probably blame the medium, although he is the least to which Spiritualism reveals to those that search blame of any one. Your spirits may not be in a sphere its hidden depths, and do not allow themselves, that corresponds to the color that surrounds the medium at the time, therefore they are unable to communi-, eate with you. Your own color may change that of the medium, making it darker or lighter, as the case may be. The color however, does not 'always remain the same, it depends much on the physical conditions and the surroundings of the medium. You may go two or three times to the same medium, and gradually your influence may harmonize with his, then successful manifestations may occur. You go to your friends in this life, in great trouble, and pour out the burden of your woes to them, and you go away from them feeling so much better and happier. They have not made the burden lighter, they have not changed the condition of things in any way, but their own spiritual color has blended with the darker one of your own trouble which surrounds you, and made your magnetic conditions lighter. You call it sympathy; it is nothing more or

less than the blending of two spiritual spheres. There are two opposing elements which operate very strongly in unconscious mediumship. The food that is taken into the system either attracts high or low spirits; and mediums should be particularly careful of what they eat and drink before giving seances. If you will remember, the Master fasted forty days that the power of the spirit might be with him. And each medium must be able to put sensuality, jealousy and self-Ishness under his feet before he will be able to realize the possibilities of his mediumship. He must remember that he lives not for himself alone, that through his organization is the open door which communicates with both worlds, and that indulgence in any form serves to close that open door. Beyond the rank and position which the world can give, beyond the fame and renown which society may yield, ay, beyond everything in the power of this world to confer is the gift of the spirit called mediumship; and let every me dium within the sound of our voice feel the trust that is imposed in her, or him, and furnish, so far as possible, physical conditions untainted by degrading influ Mental conditions also act strongly in this form of medlumship. Your very thoughts are tangible. When you hate others, you are sending the waves of trouble to them. When you love others, you are fur nishing them the means wherein to accomplish their work. Then in this form of unconscious mediumship guard yourselves well, both from enemies within and without, and when you make the conditions, the results are sure to follow,

There are those who have said that even in these lectures there was nothing new. No, there is nothing new, and we intend to repeat the old until you realize more of its teachings in your lives. There are new thoughts, new truths, new lessons waiting for you, and when you are ready they will be given you. The lessons of spirit and Spiritualism are not simply to be talked about and thought about, but they are to be lived as well, and when by your life you make the conditions we shall be enabled to teach you the higher les-

sons which we have learned. We pass now from the realm of unconscious mediumship into that higher, grander phase of power called inspirational mediumship, the rarest of all forms of mediumship, since it is a perfect blending of the spirit

stepping into the next. Have you never thought that you were asking the spirit-world to do the whole work? have you never thought that it was possible for you to meet them half way? In the form of inspirational mediamship the spirit of the medium is in absolute association with the higher spirits, and when manking live less for earth and more for heaven, then will the power of inspiration be brought nearer to you. The law of spirit-control, in the main, cannot be given and appilled the same to each human life; but we can say, that the more love and less hate, the more charity and less selfishness, the more forgiveness and less condemnation you have, the more perfect you make the conditions whereby you shall receive a demonstration of the power of the spirit.

It was announced at the close of the lecture that when the conditions were harmonious, Mr. Fletcher would probably give some personal tests to those in the audience around whom he should see spirits. The subject for next Sunday evening was announced as "Physical Manifestations—What do they demonstrate and what is their use?"

London, Eng., Feb. 14th, 1879.

### BRIEF PARAGRAPHS.

SHORT SERMON.-He who pitieth another recommendeth himself; but he who is without compassion deserveth it not.

The "black pest" has spread in the southern provinces of Russia at a rapid rate. Thousands upon thousands have died with it within the last five days, The victims, when taken, live only about two hours. and turn as black all over as a negro. All the physicians ordered to the care of the sick have died within twenty-four hours after their arrival. The corpses are burned and so are the houses in which the people died. Whole towns have been laid waste during the past few days. The government has placed a cordon of soldiers around the infected provinces, so that the people cannot get out and spread the disease.

LIME IN THE EYE .- An effort should be made at once to neutralize and washout the time by a weak solution of vinegar, with a free use of the syringe. Afterwards cooling and anodyne lotlons should be made

Wealth has accumulated itself into masses; and poverly, in accumulation enough, the impassably separated from it—opposed, uncommunicating. If the forces in positive and negative poles. The gods of this lower world sit afoft on gilltering thrones, less happy than Epicurus's gods, but as indolent as impotent; while, at the same time, the boundless, living chaos of Ignorance and hunger welters terrific, in its dark fury, under their fect.—Thomas Carlyla.

Three and a half million pure Havana cigars were made in Maine last year.

The Boston Post opines that, up to the present writing, "the King of the Zulus is a biger man than old John Bull."

CHRIST THE COINER-STONE OF SPHRITUALISM, by J. M. Peebles. Colby & Rich, Boston. Mass. Every pamphlet that our Bro. Peebles writes is chock full-of sound sense and good reasoning; and this one on the above subject, is no exception.—The Shaker Manifesto.

In concluding a recent address Dr. Agnew said that various diseases increase as large cities are approached. Never in any age has man's faculties been so taxed as now, and the great problem is for each man to do his share of the world's work and keep well. The civilization of to-day does not call for any faculties that a man does not possess; but it calls upon him to use in the best manner the faculties he has, and learn how to bear the strain of living

> TIME'S WONDERFUL CHANGES. He held her nestling on his breast, "Close to his throbbing heart; "My darling," quoth he, tenderly, "We'll never, never part." Time rolled along, their feelings changed, They always change perforce; "Old gal," he cried most bitterly, "Let's get us a divorce."—[Oil City Derrick.

Madam Litvinow, a Russian lady, has lately received the degree of Doctor of Philosophy from the Philosoph-leal Faculty of the University of Berne. Her examination was of such excellence, that the faculty agreed to attach the highest mark to her diploma

Milkmalds are different. The milkmald in the country is different from the milk made in the city.

ADDITIONAL FROM-AFGHANISTAN (2) .- There connoisance of the Bootjack Pass by the Almednuggur Ambulanceers, under Gen. Sir Smythe Smythe-Browne, showed a force of Caterwawlers in the Tonuskat fort, supported by a strong detachment of Mariahs whom it was impossible to dislodge. The force has returned to Jamboree.—St Albans Ad.

Printer's luk is a good adhesive for leather belts. One application will keep a leather belt in running order for twelve months.

"Then, as the sun, though hidden from sight,
Transmutes to gold the leaden mist,
Her life was laterfused with light,
From realms that, though unseen, exist,"
—[H. W. Longfellow, in," Viltoria Colonna.

A Jackson (Miss.) paper, in view of the pecuniary loss in the South by reason of the destruction of live stock since the war, urges the necessity of providing, by proper legislation, the severest penalty for cruelty to dumb brutes and the rigid inquisition by grand juries into offences of this kind, with a view to the pun-Ishment of the offenders.

The plous treasurer of a Massachusetts Home Missionary Society is a defaulter to the amount of \$50,000. If by their fruits ye shall know them, Christianliy and the churches will require a "strengthening act" before long to "preserve their credit abroad."—Winsted, Ct.,

"Growler" in the Boston Transcript recently paid his respects to the lady-committees from Fairs, who during the winter months continue unsparingly to demand subscriptions of the bustling city householder, or failing to obtain supplies, are not averse to asking for the temporary use (for the decoration of the tables) of the family plate, etc. He reminds this class that even in these days when domestic privacy has almost ceased to exist in this country, some people regard these foraging committees as nuisances, and justly to be compared to the honest but mistaken individuals who, during the Moody and Sankey episode, were curious to know whether you and the members of your household 'loved Christ.'"

SONNET. [By the Hon. George Lunt, read at the presentation of the Washington Monument to the city of Newbury-port, February, 22d, 1879.]

port, February, 22d, 1879.]
Throughout the world, among the sons of men,
What fame like thine, beyond the reach of time?
Heroes and Kings, by History's supple pen,
Emblazoned stand, too oftenest for crime;
But thy pure record, generous and sublime,
Reveals no stain nor blot, the light to mar
That shines through all those living lines that show
How honest Duty was thy guiding star;
In the hard present, patient; and afar
Seeing the glorious future's radiant bow;
Great in the field, and in the chair of State,
Won for thy country's honor, simply Great;
Thy country saw thee chiefest citizen,
The world proclaimed—" Behold the chief of Men!"

Field Marshal Albrecht Von Roon, Minister of War and Marine of the German Empire, died in Berlin, Feb.

23d, in the 76th year of his age. Six of Bret Harte's tales have been translated into the Servian tongue, and published under the title of 'Shest Kaliforniiskikh Pricha Breta Kharta." Imagine Ah Sin and Bill Nye served up after that fashlon.

Uranine is a new product of the coal tar series, and is not classed as a poisonous substance. It is coming into use as a dye for silks, wool, cotton, etc. It is one of the most highly fluorescent substances known in chemistry. Saturated solutions, also combined with glycerine, form beautiful fluorescent inks, that flow very freely. The Scientific American sends out specimens of the substance free of charge to all its readers.

This statement is made by the New York Evening Post: "Dr. Büchner, a personal friend of the late Princess Alice of Hesse, says that the latter expressed a presentiment, some days before she was taken sick that she would die on the approaching anniversary of her father's death, and that she contemplated death outside the body with the spirit inside the body. It is with the utmost fortitude and resignation. Only a few

weeks ago the Princess was sitting by the dying bed of Dr. Büchner's wife, to whom she was devotedly at tached."

About seven thousand persons are killed and six thousand seriously wounded annually in the United States by the explosions of kerosene; while the property losses cover hundreds of thousands of dollars. An exchange says: "Fearful as was the mortality attendant on yellow fever and as much sympathy as was aroused by it, it is not so great as that caused by kerosene, which hardly occasions the slightest comment.'

Mr. J. E. Lowe, the astronomer, in a letter to the London Times, strongly indorses the English sparrow. He says: "Thirty-five years ago a countryman left here for Australia, taking with him all our popular hardy fruits and vegetables; but the produce was yearly destroyed, until the English sparrow was introduced, after which there was plenty of fruit. Waterton calculated that a single pair of sparrows destroyed as many grubs in one day as would have eaten up half an acre of young corn in a week.

### The Taxation of Church Property.

To the Editor of the Banner of Light :

I am much pleased to inform your New York State readers, and others as well, that we have found the right man to champion our Church Taxation Cause in the New York Legislature. It is the Hon. Geo. E. Williams, the member from Oswego County. Mr. Williams has been for the last year one of the Freethought and Liberal League County Committee of his County. I wrote him in regard to presenting our petitions for the repeal of the law exempting church property and ministers and priests from taxation, and the following is his letter in reply:

STATE OF NEW YORK, ASSEMBLY CHAMBER,

STATE OF NEW YORK, ASSEMBLY CHAMBER, Albany, Feb. 17th, 1879.

H. L. GREEN—Dear Sir. I returned from home this evening to find yours of the 13th awaiting me. Send along your petitions which you have now and the others as fast as you get them. Send also copies of any statistics, arguments, &c., you have that bear on the subject. I will give it the best attention of which I am capable.

Respectfully yours,

GEO. E. WILLIAMS."

I have nearly three thousand names to petitions, which I will forward at once to Mr. Williams, and others as I receive them; and hereafter those who circulate petitions had better send them direct to Mr. Williams, at Albany. Friends everywhere please mail immediately, as requested in the above letter, statistics, arguments, &c., bearing on the subject, to our liberal representative, and continue to roll up the petitions. H. L. GREEN.

#### Constitution and By-Laws of the Spiritualist Society of Council Bluffs.

Iowa. Preamble,—It has been said that brevity is the soul of wit; it is also the soul of honor; and it appears to us to have been the great desideratum of all reformers preceding this age. Hence that noble exponent of moral ethes, Confucius, when asked the question what single word would compass the whole duty of man, replied; "Reciprocity." Your Committee, following the example of such an illustrious guide as the above-named, and from their own experience in life believing that the less law there is governing a Society the more harmony will prevail therein, would therefore submit, for your acceptance or rejection, the following lucid and cardinal principles of our belief:

ARITCLES OF ASSOCIATION.

Article 1.—First, man is a spirit, now and here. Second, the spirit has unbroken and continued existence. Third, it can, under favorable conditions, return from the aftor-life and communicate with persons in the earth-form.

Article 2.—Name of Association.—This Association shall be known as the Spiritualist Society of Council Bluffs, and its officers shall consist of a President, Vice President, Serviary, Treasurer and three Trustees.

Article 3.—Membership.—Any person, by signing these declarations, shall thereby constitute himself, or herself, a member of this Society.

Article 1.—Amendments,—Either of these Articles may be amended by a two-thirds vote of the members of the Society are the substance of the second proposed amendment has been submitted in writing at a regular business meeting, at least a month before the vote is taken to so amend.

Article 5.—Restrictions.—Any amendment of, or addi-ARTICLES OF ASSOCIATION.

amend.

Article 5.—Restrictions.—Any amendment of, or addition to, these Articles or to the By-Laws, which shall provide for a creed, articles of fath or platform of principles, except as stated in the first Article hereof, shall be utterly void and of no effect, any provision in this instrument to the contrary notwithstanding.

Section 1.—Conference Meetings.—The exercises of the Conference meetings of the Society shall consist of singing and speaking in a normal or abnormal condition; the leading address to be confined to twenty minutes and followed by addresses of not longer than ten minutes each, unless otherwise permitted by the President, with the approval of the audience.

Section 2.—No person shall be allowed to speak twice on the same subject, except to correct a criticism made by a second party changing the meaning of the ideas advanced.

Section 3.—Duties of Officers.—The President shall call all meetings of the Society to order and preside at the same; decide all questions of order, appoint all special committees, and sign all authorized orders drawn on the Treasurer.

Section 4.—The Vice President shall call cale as presiding officer during the absence of the President.

Scallon 1.—The Vice President shall obtain a probability officer intring the absence of the President.

Scallon 5.—The Secretary shall keep a correct record of the business transactions of the Society, receive all moncys of the same and pay-tifen over to the Treasurer, taking a receipt therefor; he shall also sign all legal orders on the

a receipt therefor; he shall also sign all legal orders on the Tevasurer.

Section 6.—The Treasurer shall receive all moneys of the Society and receipt for the same; pay all orders signed by the President and countersigned by the Secretary, and make a monthly financial statement to the Society.

Section 7.—The Trustees shall transact all the financial business of the Society excepting what is done in the business meetings, and have power to make and close all contracts, except where a large amount is involved, when it must have the sanction of the Society, also they shall receive all moneys coming to the Society, and pay the same to the Secretary.

Section 8.—Election of Officers.—All officers shall be elected every six months, at a regular meeting, to take place in May and November of each year, and serve until their successions are installed, said installation to consist of reading the Constitution and ity-laws; but any vacancy in office may be filled by election at any business meeting.

Section 9.—Business Meetings.—The Society shall hold a business meeting on the last Wednesday in every month, Section 10.—Quorum.—Seven members shall constitute a quorum for the transaction of business for the Society.

Approved by the Society February 4th, 1879.

## BANNER OF LIGHT:

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