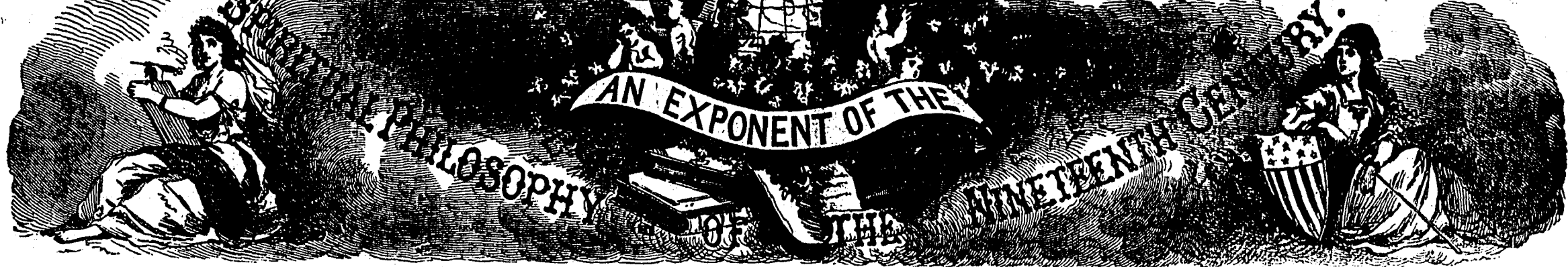


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for February, opens its attractive pages with an article from the pen of the distinguished French astronomer and Spiritualist, M. Camille Flammarion. This scientist has taken up, with natural admiration and enthusiasm, some of the discoveries of Mr. Wm. Crookes, more especially what he obtained from his study of light. In his introduction of what he has to say under the head of *la matiere radiante*, occurs the following: "Mr. Crookes is no longer only a chemist known to the scientific world. At present there is not an intelligent Frenchman who does not know his name and the importance of his labors; and his name is for science a brilliant one, a popular glory. It is also no longer possible that his special researches in the phenomena of Spiritism can much longer be ignored by the great public. The truth marches with great strides."

Mr. Francois Vallée, a retired official, *inspecteur général*, etc., has here also a valuable dissertation on the "Vital Principle"—researches on the constituent principles of the vitality, *matérielle*, and intelligent in our natures; and starts with the assertion that this principle is essentially the organizer of matter. He enters largely into the opinions of M. Claude Bernard on the special laws of morphology in their relation to the development of matter as witnessed in the plant, the egg, etc. But several pages of this should be translated to give a fair view of the subject.

Following the above is a well-authenticated account of "A Haunted Chateau in the Nineteenth Century." "For more than a year," the writer says, "we have seen these phenomena produced almost daily before our eyes. The chateau de D— is in the environs of Saint A—, and of which M. Algol makes mention; and it seems to me, for more than a century, been visited by the inhabitants of the other world. Noises and sighs have been heard. In the year 1878, about nine o'clock in the evening, mysterious lights appeared in the dark avenues of the park. They were red, vacillating, bizarre, and were visible for more than an hour. When one approached them they vanished in the air. The bells of the dwelling then began to ring of themselves, at first softly, singly, then in concert and violently. In vain we visited the wires of each—they were immovable. Three had no wires attached, and had not probably given forth any sound for a century; they rang till dawn. On the following day the noises increased, and for more than three weeks blows as if with a hammer were made upon the casks in the cellar. We descended, armed, but on our arrival all was tranquil. On our departure the pounding was resumed more gaily than before. Then there would come a frightful, tumultuous noise, resounding through the corridors above, and almost paralyzing us with fear; for, fancy to yourself two or three hundred plates rolling with force along the floor and down the stone stairs. Added to this there were sharp cries and hissing, and rappings upon the walls, ceiling, furniture, while stones and fine sand fell around us; all this for three consecutive weeks every night. On a festive occasion the massive dining-table danced about like a wild beast. For more than an hour the spirit thus manifested responded with heavy blows, and with perfect intelligence, to questions asked in three different languages. . . . Now I come to the fact of apparitions: more than twenty of my friends will declare that they have seen a gigantic figure traversing the park in the night—as much, however, like a column of phosphoric light as a human being. More than fifty times during six months this has been visible; and when it takes place all noises cease at the chateau. It is not well to brave this figure, for in doing so my friend, J. de E., received a severe blow in the face, and I myself have been assailed with stones without knowing whence they came. The priest, M. B., formerly a preceptor at the chateau, the whole family of M. D. and his domestics, with numerous others, bear testimony to these statements. The spirit, further interrogated, says that for a crime in the past he is tormented here, where it was committed; and the table has even been able, by its peculiar sounds, to indicate that the horrible deed was strangulation."

The above is from the pen of Prof. Zahed Levy, and the editor of the *Revue* remarks that it is confirmed by other correspondents, and is inserted by the advice of friends.

M. T. Tonoeoph again resumes his masterly pen, and continues to dissect, without mercy, M. Soury and those who have called in question the genuineness of Mr. Slade's manifestations as described by Prof. Zöllner; but the article is lengthy, and its pungent paragraphs could hardly be separated without lessening their attractive force.

Baron du Potet, in a very graceful letter to Mme. Blavatsky, acknowledges the honor conferred upon him by the Theosophical Society of Bombay, which had sent to him a Diploma of honorary membership; and concludes his remarks concerning the importance of "seeking the truth at the oracle where it was once in honor," by, "Believe me, the rest of my life shall be consecrated to researches which you grand spirits have opened to us."

A new book has appeared in Paris, from the pen of a lady, Mme. Bourdin. It is entitled *La Consolée*, and is highly commended by M. René Caillé, who says of it: "This little work is a pearl offered to the Spiritualists for their comfort and consolation." The authoress has lately lost in Brazil a charming daughter of twenty years—"hence Mme. B.'s absence for a time from the field of letters," but she has found in our faith those fragrant flowers of an immortal hope that cluster along the thorny path the soul must tread ere it passes under the bow of promise that touches the hill-top of the better land.

BELOIUM.

La Messager of Liege, of the 1st and 16th of February, with its usual amount of choice articles, is at hand. In a former number which I had not wholly reviewed, occurs a notice of Miss Fancher. It begins with: "Prof. J. R. Buchanan, occupying the Chair of Physiology and Anthropology in the 'Select Medical College' of New York, has studied for forty years all that concerns the nervous system and made a number of marvelous discoveries. . . . In his careful examination of the case of the young lady just referred to, he says 'that he sees little that is new or marvelous. The annals of medicine contain many well authenticated cases of abstinence from nourishment, even during longer periods than that named in connection with this estimable young woman of Brooklyn.' . . . 'It is evident,' continues the writer, 'that Miss Fancher herself, though surrounded by the influence of persons in little sympathy with Spiritualism, is as much a Spiritualist as was Swedenborg, Oberlin, Miss Frederica Hauffe, A. J. Davis, Judge Edmonds, etc., for, according to Drs. Durraya and West, she sees the spirits and converses with them.'"

Though I have not seen it in any of the French papers, the *Messenger* reports that from a series of lectures on divorce which have lately been given in Paris by a Dominican, a Father Didon, the public may expect another addition to the ranks of such as commend *père Hyacinthe*; indeed so liberal were the views of the Dominican that he received orders from a higher source to discontinue his conferences.

"The Harpies" and "The Question of Spiritualism as Viewed by Science," are ably handled in the *Messenger*, but are too lengthy to be satisfactorily reviewed here. The above are followed by a slight sketch of what has been accomplished by an able indefatigable writer—recently producing his thirty-third volume on "Civil Rights," etc.—Prof. Laurent of the University of Gaud, and who has lately had conferred upon him the decoration of Commander of the Order of Leopold. That there is something liberal as well as learned in his productions, we may infer from what is said of him here.

SPAIN.

From bull-fighting to Spiritualism there is indeed a great stride; for few people, I think, so thoroughly hate violence and bloodshed as do those of our faith. Still this great stride is taken by hosts in Spain, as is evidenced by their many séances for spirit-communion and culture, and their many and well-sustained magazines. The *Barcelonian* and several others (Leridans and Sevilleans, for instance) do not favor us with their periodicals. I hope they will drop the *Banner of Light*.

El Criterio Espritista comes to hand regularly but tardily. Its present issue opens with the "Physiology of Spiritualism," in which some of the most abstruse speculations concerning the subject and its startling phenomena—somnambulism, magnetism, apparitions, sounds, movements of objects without visible contact—are noticed. "We seek instruction concerning these," says the contributor, "from learned bodies, the universities; but these do not cultivate such studies, do not produce nor have they produced any discoveries or any advancement of any kind. Science is not formed in the universities; it is formed in the breast of humanity. The universities are conservative bodies, with little of progress in their organizations. . . . 'Marvels are found in the study of Nature, under her material aspect, but greater are those discovered in the study of the spirit, as says Mirville in his *Pneumatologia*. Number the suns, like Laplace and Leverrier; bring down the lightning, like Franklin; decompose bodies, as did Berzelius and Davy; transmit thought by electricity, bring all distances together, unite all nations as one family—what a glory to humanity! . . . But restrain your pride. Let us understand if the phenomenal universe does not still have some occult mysteries, some grand truths to be developed.' . . . The great facts that have simply been laid bare in the warp and woof of Nature's fabrics, all on the material plane, give hardly a hint, as this writer indicates, of what underlie them—the majestic force behind them. Amid these scenes it should be the aim of the student of Spiritualism to make his home. The former has been adorned by a galaxy of names, here quoted, that makes the heart throb

with admiration. It is to be hoped that Don A. G. L. will continue to enrich *El Criterio* with such contributions.

The article following the above is from D. Vicente Torres. It is part of a very interesting discourse pronounced by him before the Spanish Society of Spiritualists, on the "Importance of Spiritual Phenomena," etc. He begins by saying: "I think I have demonstrated, in the first part of my discourse, that Spiritualism is a true philosophical system. . . . Demonstrated that Spiritualism has its philosophical conception well determined, that communion with spirits is possible, necessary and real; we ought to-day to insist on the examination of this under a practical aspect. . . . That the cause of the meagre mediumistic demonstrations lies with the experimenters. . . . We have sufficient evidence of the existence of these spiritual communications," etc.

M. Gonzales writes also a learned article on the same subject, and doubtless his many admirers will sustain him in his opinion that Spiritualism is philosophy—*es la filosofía*.

Manifestations in London, through Mr. Firman, Mr. Reimers and Miss Eliza are next considered. The *Medium and Daybreak* is its authority.

El Criterio announces with great regret the demise, in Egypt, of a young and able worker in our cause, Luis Daviggia.

"Spiritualism and its Traducers" is the title of a new work, highly commended, just published in Zaragoza. Its author is Don Miguel Sinnes.

The periodical published at Seville as *El Espritismo* is to appear weekly, which is certainly a pleasing indication of prosperity.

La Luz Del Poder, of Barcelona. Five numbers are in hand of this stirring little paper, but I have room for noticing only a few of its more prominent contributions. Its first, on "The Grand Triumphs of Woman"—her success in being admitted to the best of the institutions of learning in nearly all parts of the world—might well be copied entire. Woman's higher culture, if she can retain with it that delicacy of sentiment which has ever been her shield, will not only crown her with additional beauty and lustre, but by her action greatly benefit the sterner sex.

Lady Soler introduces some judicious comments on the subject of "Death," by quoting from Friar Louis, of Granada, a couple of lengthy paragraphs, of which the few following words are a sample: "Oh, death, how bitter is thy memory! How secret thy ways! A prison into which all enter. Robbing in an hour what it has taken years to acquire! God washes his hands of thee—by the envy and hatred of the devil thou hast entered the world. . . . 'It is incredible,' says Lady Soler, 'that so learned a man as Friar Louis could propagate the idea that God's hands should be free from this stain?' and only the devil credited with it." She then goes on to show that it is a sad error, that ignorance of the eternal order of things is the fire that has reduced to ashes the happiness of man; but that the hour has come when the new phoenix, reason, arises and exclaims: "Do not say 'how bitter is death!' for it is the stream of life; it is renovation; the image of spring. Do you deplore progress?" etc. Her response to these old-time school-men is full of the energy, the higher, the diviner ethics of modern thought and culture.

SOUTH AMERICA.

I have in hand the closing number (of 1879) of the *Constitancia*, of Buenos Ayres, and that which opens the new year, both full of good subjects elaborately handled. One of the most notable articles of the former is a continuation of Prof. Buchanan's lecture on the "Army of Heaven"—that portion relating to Prof. Mapes, A. B. Whiting, Giovanni Farini and S. J. Finney, with some reference to Longfellow and Bryant.

Mlle. Candida Sanz contributes also one of her fascinating pieces, under the heading of "One Step More," in which she says: "It is necessary to distinguish between women, for there are two classes: one, of the woman dressed like an angel, and the other, the angel dressed like a woman." The former, she shows, have their glory at balls and parties, and may well be called "walking shops"—angels in appearance, but, perchance, vipers at heart and senseless in head. The angel in the drapery of a woman comes to soften the asperities of life, tenderly care for children, console everywhere with her love, "the ambrosia of her perfection and the prudence of her counsels."

Viscount Solanot's excellent account of the phenomena of materialization in Spain is all that could be desired by our adherents, but is too lengthy to be advantageously curtailed for the readers of the *Banner of Light*.

I find here also Napoleon's admirable reply to a clerical proposition made in 1807, in which the government was invoked to stop all work on Sunday. Briefly: "Man has the same necessities on Sundays as on other days. Imposing such a law, the government should take upon itself to give bread gratis to those not possessing it. Besides, the French people do not sin by working. We have seen the public force occupied in compelling the people to regard the tenth day, and to work on Sunday (during the Revolution the week was abolished), and we shall well guard ourselves against employing the gendarmes to prevent work on Sunday to those whose work is needed for their support on that day. In both cases there exists superstition, both religious and political. God has made work a necessity, and requires that men should work all days, because he has given to him necessities that are daily renewed. Should a distinction be made in that prescribed for the clergy, among whom really pertain the religious laws and obligations which have been invented for the sole purpose of giving greater sanction, (l'ensanche), to the author

ity of the ministers of religion? Laws to distinguish thus between Friday and Sunday would be secondary and insignificant—*Ayunar el Viernes y descansar Domingo*. The teaching that should especially pertain to the church is to be very careful not to mix itself with social order, do no damage to a neighbor, nor meddle with liberty. . . . Since my authority is invoked I give to my people, and forever, the right not to be interrupted in their work. *The more they are occupied, the less corruption there will be.* . . . The power of the church must be in its exhortations from the pulpit; but it should never occupy itself with the police, and with prisons to enforce religious duties." The "Inquisition" could not well have flourished either under Napoleon I. or III.

The *Constitancia* opens a new year with a cheering remembrance of not only what had been accomplished in the South, but the progress made at the North; in fact, giving such a lucid account of the firm hold our faith has now upon the public mind, that only the obstinately bigoted will refuse assent to it. The mysterious powers of the mind are also here partially discussed under the head of magnetism. Mr. Mansfield's mediumship is brought into favorable view, and at length. The *Banner of Light* Free Circle is highly commended. Lady Soler adds a few of her charming thoughts as "Sun-rays"; while Mlle. Sanz treats of the "Dominion of the Soul Over the Body." Much more could be said of other subjects here discussed; but I have space only to say, that the people of Buenos Ayres should be proud of this noble periodical.

Caridad, is a new monthly, that comes also from Buenos Ayres. It has sixteen pages, quarto, large, clear type, and articles of a high order, taking up such subjects as "Spiritualism as Viewed by Science and Reason," "Humanity," "Justice and Liberty," etc. In some remarks on Spiritualism the writer says: "This is the only true religion preached by Christ, inspired by God, and whose excellencies are lifted high above those vagaries imputed to us by those ignorant of this doctrine; Spiritualism brings man near to his Creator, consoles him in afflictions, fortifies him, leads him in the path of good," etc., etc. May *Charity* ever be its watchword, and the good angels its guardians.

Revista Espritista, of Montevideo, though less pretentious than almost any magazine that comes to hand, is ever extremely neat and abounding in the pith of what we are seeking to know. The editor's remarks on the "Actual State of Spiritualism"—on its philosophy, which he lays no little stress upon—are highly commendable. The "Law of Progress" has been also well portrayed; and as there is here a quotation from *La Ilustracion*, of Mexico, there is reason to hope that this excellent periodical still lives.

ITALY.

Annali Dello Spirittismo, of Turin, for February, continues its translation of Viscount Solanot's "Catholicism before the time of Christ." The origin of polygamy and of marriage are here considered. Some important admissions are also made concerning a number of the Biblical heroes and those that grace the Hindu sacred writings. "The Immortality of Man," from a discourse pronounced by Mrs. Cora L. V. Richmond, occupies a number of pages of the present issue. This is followed by a short synopsis of a discourse pronounced in Australia by Mr. Tyerman. "Magnetism in its Relation to Spiritualism" is here also discussed at length. Edward B. Cox has a brief notice of his work and work, from the pen of Don Nicoforo Filanete. Mr. Oxley's account of his experiences with Mr. Firman will attract attention.

MISCELLANEA.

Licht, mehr Licht, though published in Paris, is in the German language, and from its very attractive appearance and great variety of subjects will win its way to public favor. Eight numbers of the eighteen that have been issued are at hand, and if only brief extracts were to be made from each, the *Banner of Light* would have to be enlarged. Materialization in London, as recorded by M. Oxley, is a prominent feature of the journal. The heads of Akosa and Lily are here well reproduced. Every branch of the faith or knowledge we cling to seems to find most able exponents here, and nothing seems lacking to make this work a family treasure. There are some comments, however, which leads one to suppose that a recent German rendering of the second work of Allan Kardec, by M. Palcock, is not at all creditable to "the master" that, in fact, "the result is deplorable."

The *Flandre Libérale* says: "There are different methods of insulting the memory of a defunct, but the most curious consists in claiming that the dead return. For this reason the tribunal of Lac has condemned a man for maliciously propagating the story of the apparition of an honest farmer dead some years."

The *Psychische Studien*, commenting upon Count Bullett's experiments with Mr. Firman, says that Mr. Harrison Green has so constructed for the medium a cage of perforated zinc, that the conditions exempted him from any suspicion of fraud.

T. DeWitt Talmage seems to be getting himself ready for another trial for heresy. He says, "I never was so badly cheated in my life as I once was by one of your perfect men. He had got so far up in morals that he could not see the rules of common honesty. These men go growing around prayer-meetings, telling how much like saints they are—look out for them; the man who goes around with a Bible under his arm, and rushes into the counting-room of a merchant who is adding a column of figures, and exclaims, 'How's your soul?' is a nuisance."

Eggs grow lighter as they grow older, by the evaporation of their fluid contents, causing the internal portion to shrink. This leaves a small air space at one end, which becomes larger as the egg is older, and if it is very stale it will float when placed in water. Such eggs should be discarded as unfit for food.—*Good Health*.

SCINTILLATIONS.

FROM THE WRITINGS OF S. D. WHITTAN.

The old theory of the theologians, that presumed labor to be an unmitigated curse, is utterly exploded; on the contrary, it is one of the greatest possible blessings. It is indispensable to the physical development of the young; it furnishes healthful exercise and profitable occupation for all; it makes the rugged earth beautiful and fruitful; it is the chief source of the wealth of nations, and the great civilizer of rude races and barbarous tribes.

Men of genius are not always like the stars that shine through the ages; rather are they brilliant meteors that shoot suddenly through the realms of mind and disappear in a blaze; or, like comets, they pursue their eccentric and lonely orbits far from the sphere of the common mind.

The man who makes a real discovery in science, or a new invention in the arts; who wisely lays the foundations of better social and political institutions, or gives an organized form and a practical application to the world's best idea.

"Leads the great host; while those who simply talk Of what men did, are laggards in the rear."

A mind of great brilliancy and power, if disorderly and ungovernable, may occasion surprise and apprehension, but it affords us no pleasure to see a star of the first magnitude fall from its orbit in the mental heavens. Such a man may overpower us by the momentary splendor of his transit, but for all the great practical and permanent interests of life we require a steady light to guide our footsteps.

The old college course—without the mitigating circumstances of modern Science, Art, Female Sophomores and the Boat Club—was something terrible to contemplate. It ruined many respectable constitutions. After the four or more years of imprisonment, the students returned to the world, emancipated in body and mind, and two out of three of them were never heard of after they graduated.

A man may acquire a knowledge of all arts, sciences and religions, and be little more than a cyclopedia endowed with consciousness and locomotion, or he may learn all languages, and only make a babel of himself at last.

The Olympic Games continued with slight modifications for more than one thousand years, and symmetry of form, vigor of muscle, and harmony of motion, were thought to be most essential to the true dignity and perfection of Man. To such an extent did this idea prevail that Homer immortalized it in his deathless verse, and Ajax in defending the Grecian battle-ship against the Trojans, is great, chiefly, in feats of physical activity and strength.

It is as true of the mind as of the body that proper exercise prevents the otherwise inevitable suspension of our powers. Above all things, we dread such a state of mental stagnation as the poet had in mind, when he referred to those empty writers and tame aspirants for fame, who are only able to

"strain from hard-boned brains eight lines a year." No one wishes to be subject to a life-long curse; hence those who regard labor in this light avoid it as much as possible, and those who have no honorable occupation are first to get into mischief. The man who does nothing, either to benefit himself or others, is sure to be mortgaged to Satan (evil) for all he is worth.

While indolence is a reproach and a shame to any people, the industries of common life—the hand hardened by honest toil, and the face bronzed by the mid-day sun—are always respectable and honorable.

Let all men know and feel that idlers, in the most important sense, are paupers; that slothful men and women, who perform no labor for the common welfare, are miserable vamps who extract the life-blood of the race.

The world is full of learned imbeciles; men who while living have fairly entombed themselves in books, and dying have left a mass of lumber to perish with their bones.

The brain of a mere scholar is but a sponge in the sea of mind, that absorbs the universal element without modifying its constituents.

Every one knows that his physical development does not depend on the quantity of food received into the stomach, but rather on the assimilation of suitable foreign substances. A similar law determines the growth of the mind. One may devour an author every day without increasing his mental vigor in the smallest possible degree.

Cramming the head with text-books is not *educating the faculties*. On the contrary, it often oppresses the brain and enfeebles all the powers of the mind. So much musty lore is more likely to produce a catarrh than to develop genius.

We winnow the grain we eat, and filter the water we drink, and why not sift our literature? We make use of sieves and strainers in the kitchen, but seldom in the library. We "strain at a gnat" in the water, and swallow an invoice of scorpions and a nest of adders in a bad book.

Filling a man with old ideas, that ought to be obsolete, if they are not, is simply starting him in an ancient groove, and leaving him to run quietly backward into the Dark Ages.

The career of the most brilliant mind may resemble a tempest or a conflagration. A life of storms is often the very cradle and nursery of Genius.

As the mind is developed, the Universe itself is unveiled, and we discover that there is nothing hidden—that all things are forever revealed to the mind qualified to perceive and comprehend them.

We find no sustenance in Sanscrit; there is nothing excellent in Hebrew roots; and a man would starve in Babel, but even swine flourish in clover-beds and cornfields.

Stuffing a man with dead languages may qualify him for a residence in a moral and intellectual graveyard, but certainly not for free intercourse and successful business among the men of the living age.

Life is a battle, and there are many heroes unknown to fame, of whose unobtrusive deeds and silent sufferings history makes no record. How many have achieved the noblest conquests, only the Recording Angel may know. On this field of common warfare let us not fail or be defeated. *A true life is the greatest earthly victory.*

We have a sacred history, written in the creation itself. The mineral, vegetable and animal kingdoms are succeeding dispensations; each separate species is a particular book, and every form in the physical world is an inspired verse.

Spiritualism has already demonstrated the fact that it will not be dismissed at the bidding of any one. The spirits come without invitation, and will never retire. The crucifix imposes no restraint; prayers and consecrated water are powerless. Science is no antidote for this epidemic, which is just now raging fearfully in scientific society, and running like a prairie fire over Europe.

Belshazzar the King saw the hand writing on the wall of his palace, which admonished him that his power had departed. To-day the veiled presence writes on the walls in thousands of Christian temples. There is still a profound significance in the vision. That hand is the index, coming out of eternity, that points to destiny!

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COLBY & RICH.

From Decorah, Iowa, March 8th, O. L. Child, aged 70 years 6 months and 3 days.

He was a firm believer in Spiritualism for over twenty years, and long a subscriber to the *Banner of Light*, which he read with interest. Having quite a library of spiritual books, he enjoyed very much having others read the spiritual truths as well as himself. Although suffering for months on bed of sickness, he never complained, but patiently waited the coming of the messenger that was to bear him over the river to meet the loved ones that had gone before. His loss is deeply felt by his children and many friends.

LIBBIE SALLIE.

The keen-eyed sentinel in the tower of the Baptist *Watchman* remarks that "It is a question whether the Monday lecturer has not given us away to Spiritual-

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India.*
March number just received.

Figure 1. The effect of the concentration of the polymer on the swelling ratio of the hydrogel. The swelling ratio of the hydrogel was measured at 37 °C in distilled water. The concentration of the polymer was 0.5, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830,

