

BRITAIN'S SECULAR PRESS COLUMN.
The Editor-at-Large at his Work.

[From the Daily Times, Hartford, Ct., Oct. 13th.]
THE DEATH PENALTY.

Argument from the Constitution of Society.
THIS LXX SCRIPTA IS THE COLLECTIVE WILL OF THE PEOPLE.

To the Editor of the Times:
From an editorial article in the New York Herald, under the title of "Hailo and the Governor," published just after the execution of the former—I am led to conclude that the editors of that journal are among the great number of humane and thoughtful people who, while they feel bound to respect the law as the formulated expression of the popular will, do not approve of the Death Penalty. This conclusion may be fairly drawn from the following passage:

"The Herald believes, with thousands of thoughtful people, that a criminal can be used to better purpose than is possible after he has been strangled with a rope, but the majority of our law-makers do not, otherwise the law allowing sentence of death would be changed."

Comparing this significant statement with its earlier treatment of the same general topic, more especially with the views expressed in an article on the "Methods of Capital Punishment," in the Herald of July 21st, 1874—which lies before me—I am pleased to witness the change which appears to have resulted from the additional experience and observation of the last six years. This pleasure is augmented by the reflection that the Herald is regarded as a model newspaper, and generally accepted as a reliable interpreter of the popular feeling and thought. The extract contains the suggestion that our criminal code does not reflect the most enlightened views of human nature and the just prerogatives of the law-making power. It is, indeed, quite too general to regard the unequal measure of individual responsibility; while it plainly overrides the solemn obligation of the State to respect the interests of all the people—not excepting the unfortunate classes whose freedom the law must restrain. These considerations do not appear to exert any high moral influence over the minds of legislators. Our law-makers are mostly taken from the legal profession and the ranks of successful politicians; and we may well question whether they fairly represent the average public sentiment on moral questions of such gravity as the execution of the criminal. There are not a few distinguished men, however, who are not more distinguished by their religious and philosophical convictions, and who have a clear perception of the secret springs of human conduct or a conscientious regard for the poor victims of our imperfect civilization.

The public authorities of New York recently put two men to death, under the forms of law and with the utmost deliberation; at the same time the ministers of religion commended their souls to the mercy of God in the insulted name of Jesus of Nazareth. To comprehend the full measure of this monstrous inconsistency it is necessary to recall the fact that this illustrious Teacher—whom the Church long since deified—while referring to the death penalty under the code of Moses, condemned the whole letter and spirit of the ancient Jewish law, and declared that "he came not to destroy men's lives, but to save them." This grim and ghastly association of irreconcilable ideas and moral contradictions would present the most ludicrous farce in the world, if it did not unhappily involve the deepest of tragedies.

The law may have been strictly complied with in the execution of the two criminals referred to; yet it was added to the evidence that the criminal in the one case was a murderer by accident rather than by design—that his victim probably died from fright and asphyxia. In the other case, it would appear that the perpetrator of the deed was enraged to frenzy by the real or imaginary discovery that he had suffered a great wrong in his domestic relations. In such cases the injured party may unhappily be the victim of emotional insanity; the public mind is often too much excited to reason calmly, and revenge is liable to usurp the throne of justice. To restrain the wayward impulses of the people, the law invests the Governor of the State with the power to commute the punishment—to substitute a milder penalty—or to even pardon the offender, if he can find a justification for such an act of executive clemency. In conferring this discretionary power upon the chief magistrate, the authors of the criminal code have presumed him to be too dispassionate in his nature, too wise in his judgment and firm in his supreme devotion to the right, to be deeply influenced by popular impulses. Unfortunately, however, even among our superior magistrates, we reach this moral elevation. Too many of them are swayed by the views of the common mind and the unreasoning passions of the hour; and hence many men have suffered death because the power to temper justice by the exercise of mercy was lodged in the hands of some one who had not the moral strength to resist the popular clamor, and the honesty to imperil his own personal and political prospects by acting on his convictions. The threatened loss of power is

"A scarerow set to frighten fools away."

Is it not true for an intelligent people to inquire into the assumed natural right to sacrifice the lives of capital offenders against the peace of civilized society, and to discover a moral basis for the law, if any such exists? It is the too common habit of the newspaper press to treat every man who lifts his voice against this relic of barbarian wickedness as if he were a sickly sentimentalist, whose morbid philanthropy takes no account of the principles of justice or the righteous claims of society. Nothing can be further from the truth than this characterization of the very numerous class of refined and cultivated people whose moral sense and religious convictions are shockingly outraged by every execution of a criminal.

I propose to deal with principles whilst I examine the argument for the Death Penalty, which is presented to have a solid foundation in the constitution of society. I shall here consider the question with special reference to the relations of the individual to the State under our representative forms of government. It is confidently assumed that the right to sentence life belongs to the community, and is derived from the very nature of the social compact. But this has never been made to appear on any logical basis of reasoning. In the first place the relation existing between the individual and the civil government is not, strictly speaking, a compact. In a general sense a compact is a covenant, containing express stipulations, established by mutual consent of individuals or nations. It is not, however, by any voluntary arrangement (we except natural citizens in this statement), but rather by the accident of birth, that the relation of the individual to the State is determined. Should the nature of that relation not accord with his wishes, he must submit. True, it may be in his power to resist; but opposition to the government may be regarded as treason. Some men possess the intellectual and physical ability to oppose for a time the execution of the laws; but in the end—as it was in the days of Nero—"they that resist shall receive to themselves damnation." (Rom. xiii. 2.) As, therefore, a compact is properly an association of two or more parties—that is not involuntary or otherwise the result of accident, but the product of mutual conference and deliberate choice—it follows that the term does not correctly represent the nature of the relation existing between the individual and the nation.

Blackstone says: "It is clear that the right of punishing crimes against the law of Nature, as murder and the like, is, in a state of nature, vested in every individual, since all are by nature equal." To assume that this right extends so far as to justify a second violation of the same law is to abandon a sacred principle by adopting a kind of logic which may be best applied by the friends of the Death Penalty. Let us examine the foundation on which the State rests its claim. By what authority does it usurp Heaven's high prerogative in fixing arbitrary limits to human life? It is admitted that representative governments are indebted for their rightful authority to the people who institute them; and that so far from possessing any absolute or independent powers, they derive all their just prerogatives from a surrender of certain rights and privileges before possessed by the individuals who

compose the body politic. The rights of the nation are, therefore, only the rights of the citizens who together constitute the State. This is precisely the case under a democratic government. Now, as no citizen can surrender to the civil authorities what he does not possess—and as no one is authorized to take his own life or that of his neighbor—the conclusion is inevitable that this is not the prerogative of the civil government, but of that Being who is the source of all life, and in whose hands are its issues forever.

I may further expose the fallacy of the reasoning by which it is attempted to justify the Death Penalty by a simple transposition in the form of the argument. It will be universally conceded that the Republic derives all its legitimate powers from the people; and hence if the government has the right to destroy men's lives, the people must possess the same right in their individual capacity. This would furnish something like a logical apology for crime, and at the same time confer an air of respectability on the midnight assassin. On this ground the felonious homicide may take his stand and make a vigorous defence. If the right of the State to take life is admitted, and the democratic doctrine is maintained, that all its rights are derived from or conferred by the people, then it is only logical to conclude that man possesses this right as an individual. From these premises the duello can readily be justified, and any man who has murdered in his heart may reason thus: "I am one of the people, and hence under the laws of Nature—have the right to take life; and, since the State does not regard my wishes, I choose to exercise my natural right in person." And is not this reasoning quite as good as that by which nations vindicate their bloody deeds? You may easily impeach the morality of such a man, but can you dispute his logic?

If any one is illogical enough to assume that men as individuals have not the right to take life, but that the people in their collective capacity have, I desire to know how many men must be associated before they acquire the authority to hang a man or cut off his head? If it is a wicked outrage against the laws of Nature and of God for one man to put another man to death, the question to be answered is: How many men must be engaged in the transaction to render killing at once a legal, natural and Divine institution? Will the advocates of strangulation and decapitation answer?

The truth is, man as an individual has no such right. Society, being composed of individual members, cannot possess a right that is not integral in its constituent elements. Our executive, legislative, and judicial powers have no such authority, for the plain and obvious reason that the sovereign people, whose creatures and servants they are, never possessed the right themselves. If, then, we attempt to defend this inhuman penalty, we may well consider whether our influence will not strengthen the hands of violent and lawless men. Any system of law and logic whereby the State may ostensibly justify its sanguinary deeds, will furnish an apology for the duellist, the suicide and the homicide.

The law, which has for its object the preservation of human life, is founded on immutable principles. Murder has ever been regarded as the greatest outrage against the laws of Nature. The crime consists in the sacrifice of life, and the criminality is not materially increased or diminished by the moral characteristics of the victim. Much less does murder cease to be murder, intrinsically, because the killing is done under the forms of law. "Thou shalt not kill" is a law that is not merely recorded in one ancient book, but it is indelibly inscribed in the moral economy of the world. It is a law of universal and perpetual obligation. To reconcile this law with the manner in which capital offenders are punished, it is only necessary to demonstrate that hanging a man until he is dead is not killing him! That law stands forever unrepented on the statute book of the Almighty. No artificial circumstances, created by the social relations and political institutions of men, can suspend the everlasting obligation. No power of the Republic can repeal that law; no principles underlying the structure of human governments can warrant the profane attempts to wrest from the Creator the issues of life. On the contrary, Nature and Deity everywhere speak in tones deep, solemn and impressive, to remind us of the inviolability of human life.

But I may be told that "Self-preservation is the first law of Nature," and that this applies to communities as well as individuals. This is cordially granted, but the fact furnishes no justification of the atrocious crimes of the State, which are defended alike by politicians, statesmen and divines, under the shallow assumption that society requires the bloody sacrifice for its protection. Are they less criminal who skulk behind the forms of law,

Banner Correspondence.

California.
SAN FRANCISCO.—Mary F. Snow writes: Knowing that the record of spiritualistic gatherings ever finds a welcome in your columns, I hasten to report, with fresh in my memory, the events which occurred in San Francisco on the evening of Dec. 8th, at the residence of our friend and earnest co-worker, Mr. Nathaniel Mayo—being the anniversary of his fiftieth birthday. A large company of invited guests were present, among whom were a goodly number from Massachusetts, who felt that our brother was a most worthy representative of our cause in this region from the Old Bay State. The parlors were finely decorated with autumn leaves and exquisite floral offerings. After pleasant social greetings the exercises of the evening were introduced by vocal and instrumental music from Miss Della West.

Our genial and honored friend, Dr. A. Robinson, President of the evening, after a few happy congratulatory remarks addressed to Mr. Mayo, whose birthday we had met to celebrate, invited an expression of thought and feeling from the friends present.

In response to the call there came poetic effusions, both normal and inspirational, addressed to our brother, from Mrs. Laverne Matthews and her husband, J. M. Matthews, Mesdames Hendee and Seates, and Messrs. Irvin and Hopkins. Also ably written addresses from Messrs. C. M. Plumb and Wm. Emmette Coleman, and brief extemporaneous remarks from Messrs. Wadsworth, Allen, Maynard, Bailey, Morton, Wilkins, Rider, and Mary F. Snow, who, while heartily endorsing the utterances of previous speakers, testified that our Dr. Mayo, after a continued life of usefulness here, might be united with his family in the heavenly spheres, and go on progressing eternally in labors for humanity, believing that so faithful a worker could not be idle in the Beautiful Beyond. But the crowning speech of the evening came from our highly gifted speaker, Thos. Gales Foster, who is now lecturing every Sunday evening before the San Francisco Spiritual Union, at Ixora Hall. Mr. Foster congratulated our brother and the friends present upon our harmonious gatherings, and emphasized the fact that it was not so much the intellectual as the social and love element that needed to be cultivated among Spiritualists. He said that should he could, he would have been especially gratified to find that this kindly, harmonious spirit so extensively prevailed in our midst. At the close of his grand utterance, to which, in this brief synopsis, I cannot pretend to do justice, Miss Clara Mayo, the eldest daughter of our host, spoke a few congratulatory words to her father, and pleasantly alluded to each speaker present. After this we were again enraptured by thrilling notes of music, to which Mrs. Reed responded in her characteristic way. We then adjourned, feeling, as is usual when meeting at that hospitable home, that it was good to be there.

ST. HELENA.—G. B. Crane writes: "I visit San Francisco often. To its usual sources of entertainment we now have in addition Moody and Sankey, and here I will note a fact suggestive of thought. In the center of the great building, (Dr. Stone's church,) I find myself surrounded by respectable appearing people, but whose faces when consulted with reference to intellect, indicate a much lower grade of intelligence than what is observable at the spiritual meetings. Are we to infer from this that our phenomenal facts appear more forcibly to that higher class of minds which interests itself with the great question of the 'to be' or 'not to be,' and of the condition of the 'to be' in the great beyond, than does Moody's instruction to depend in every emergency, on the 'grace of God' and the 'blood of Christ'? In asking for his grace, says Mr. Moody, 'you need not be sparing; it is as easy for God to grant you an abundance as a limited quantity.' But I must respectfully and not irreverently inquire, What is it? How are we to know that we are the recipients of the one, or have been 'cleansed from all sin' by the other? Theoretical reasoning can never settle debatable questions—tangible facts will."

New York.
COMMUNITY.—D. E. Smith writes: "If a man die, shall he live again?" has been and is a question of world-wide importance. During the past thirty years it has been satisfactorily answered to the minds of tens of thousands. A number of friends were gathered in a room the other day, when a voice, not belonging to any person in the apartment, said: 'Death! there is no death. It is only being born into life eternal.' 'But,' says the skeptic, 'what evidence have you that you are not imposed upon?' I answer, the evidence of the sight, touch, and hearing of a dozen different persons; and the same evidence is within the reach of all.

Some time since a few of us, who were desirous of carefully investigating the subject of spirit manifestations, raised a purse and decided to hire Mrs. Mary Andrews, of Moravia, N. Y., to come to a house and cabinet of our own arranging and give two sances a day for a week. She has lately filled that engagement, and has succeeded in satisfying many beyond all doubt that the so-called dead are more alive than ever, and under proper conditions are able to rejoice our hearts by their actual, tangible presence, letting us feel them, see their familiar faces, and hear their voices.

It is impossible for me to do justice to a description of one of Mrs. Andrews's sances. But I do not believe that any one can attend a number of her dark sances without being convinced of spirit presence. You hear voices singing and talking, and at the same time you hear the medium singing, or one talking with her, in a quality of voice which you know she could not possibly assume, and far beyond any known power of ventriloquism; and you hear the natural tones of those you have long known, hear them using their own marked characteristics, idiosyncrasies of speech, and in many ways convincing you beyond all doubt that there is no death, but only a passing into another state of being, and one from which, under proper conditions, spirits can return and tell their experiences and manifest their love.

To me the independent voice of departed friends is much more satisfactory than independent writing. And this seems to be the great peculiarity of Mrs. Andrews's mediumship—that spirits are able to draw from their natural voices, and through their own lips, and not through the medium's. Mrs. Andrews is in the least clairvoyant or clairaudient, but remains in a normal condition during all kinds of manifestations.

One of her controls, Dr. Baker, formerly well known in Central New York, is able to talk in his natural tone of voice for a long time, diagnosing, and prescribing for disease, giving advice and words of cheer, and all so natural and under such test-conditions that the greatest skeptic is obliged to confess that the most reasonable explanation is that it is really a spirit from the unseen world who is talking to him face to face.

Many are laboring hard to conform facts to theories, but it never can be done. Theories must bend to facts, and be built upon them if they are to be of any worth. And in so important a question as this to every human being it is passing strange to me that so little thought and investigation is given to the subject, especially by church-going people. Why do not all persons who have ever heard this wonderful story of telephonic connection with the other world, form circles in their own homes of their own trusted friends, and patiently search for the truth? or engage some well vouchered for medium to come to their homes where they can become fully satisfied of the truth or falsity of the claims of Spiritualism?"

Massachusetts.
BOSTON.—Remark upon an article in the Boston Journal of Chemistry for November, in which it was said the old axiom, so often used, has as much force to-day as it ever had: "The existence of a law proves that there must be a law-maker." E. B. B. writes as follows: "Now the law operative in the universe does not prove a law-maker; or, if it does, it also proves, not as is claimed, the existence of infinite intelligence, but its non-existence, and worse, as will presently appear. A law-maker, the maker of law of universal, infinite application, a law to which all things are amenable, are governed by, implies his existence before the law, before the law was required; hence before the law affected by the law. In short, he existed solitary and alone. Therefore he cannot be produced; and

having commenced to produce he was of course previous thereto inert, lifeless, void—in a word, a nonentity. For to be, and not to create, produce, effect or act anything is not to be—an impossibility. Hence the law-maker must be law, and the law is the law of nothing, after production by himself being either directly from nothing or indirectly from nothing—through and from himself. All things, consequently, being substantially nothing, infinite intelligence is the knowledge of nothing—if you would know all things know nothing.

The law had a commencement in its relation to the earth, for instance, because the earth had a commencement; but the law itself did not have a commencement—it never was made.

Although the law does not prove a law-maker, and therefore infinite intelligence, infinite intelligence is, nevertheless, a demonstrable fact; non-originary in the absolute, infinite intelligence, one involves the other, and both are involved in the fact that something—whatever we may call it, or however define it—has always existed. For it is evident that progress which absolute originality and the negation of infinite intelligence imply, inheres in that which had a commencement, and that that which had a commencement, inheres in that which has something ever and produced, it always has produced. Consequently absolute originality is not, infinite intelligence is."

Minnesota.
WORTHINGTON.—A correspondent forwards us a copy of the Advance of this place, wherein is contained a plain-spoken and liberal-spirited editorial, entitled "Another Heretic." The "heretic" in question is Rev. Dr. Thomas, of Chicago, Ill. After referring to the bravery of this clerical gentleman and the progressive tendencies of his thought, the Advance editor says:

"Among all the articles we have read on the subject of Dr. Thomas's heresy, we have not seen a word as to what led him out of error into the truth. Dr. Thomas for some years has been investigating the phenomena and the literature of Spiritualism, and he grew under it as inevitably as a plant grows under sunshine and rain. Three years ago, when we were in Chicago investigating among the best mediums, we heard everywhere of Dr. Thomas, and learned of a number of testimonials and reviews. As showing the liberality of his church, as compared with the narrowness and prejudice of churches generally, we give the following: A few years ago, while the yellow fever was raging in Memphis, we happened to be in Chicago, and on Sunday attended service at Century Church. After the sermon Dr. Thomas said a word of his acquaintance and sympathy with Spiritualism, and he grew under it as inevitably as a plant grows under sunshine and rain. 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until the conclusion of the service except in case of abso-
lute necessity. The public are cordially invited.

The messages published under the above heading in-
dicate that spirits are with them the character of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly sphere in an unde-
veloped state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her own. All express as much truth as they perceive—
no more.

It is our earnest desire that those who may recognize
the messages of their spirit-friends will verify them by in-
forming us of the fact for publication. Hold natural flowers
upon our circle-table, we select donations of such
from the friends in earth-life who may feel that it is a pleas-
ure to place upon the altar of spirituality their floral offerings.

Miss Shubhamer wishes it distinctly understood that she
gives no private sittings at any time, neither does she re-
ceive visitors on Tuesday, Wednesday or Friday.
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ensure prompt attention, should in every instance be ad-
dressed to "Colly & Kitch," or to
LEWIS B. WILSON, Chairman.

Messages given through the Mediumship of
Miss T. Shubhamer.

Science Nov. 12th, 1880.
Invitation.

Oh thou Grand Designer of the universe! (thou Great
and Mighty Architect, who hath formed and fashioned
in thy wisdom and power all the forms of life that we
behold; we approach thee in adoring gratitude, feel-
ing within our souls that thou art all potential to bless
and to bestow upon thy dear humanity the needs and
the requirements of every hour. We behold in nature
the manifestations of thy love and power; the materi-
alization of thy thought expressing itself in outward
form to the eyes of humanity; and we know that all
these things will change; that the outward form and
expression will pass away and be seen no more; but
we can realize that the spirit within, which giveth
life, will pass on to new existences, fill new forms of
creation, but will never change nor pass away from
life. Through all the vicissitudes of life may we ever
realize that thy love and care are abiding and know
no change. And thus may we, as the years roll on,
through sorrow and affliction, through clouds of strife
and misery, realize that we may trust in thee, who art
our strength and our never-failing guide.

Rev. Wm. C. Wisner.

On the wings of music I return to earth, not
as I retired from it, but with a new feeling of
humility infilling my spirit and pressing upon
me; for I feel that I am but a babe in the sight
of those mighty teachers who surround me in
the immortal world. I have entered a new
school; I have learned that I am really and
truly an immortal soul, and that I have the
power to wing my flight backward to earthly
scenes, and say to my friends and followers it is
true, there is no doubt in immortality, human-
ity is blessed with the power to live on and on
through countless ages, and when the soul re-
quires, it may return to earth, and gathering up
mortal experiences still press onward for its
own advancement. But the new school I have
entered is one where gather many like myself
who are beginning to unlearn much of that
which they acquired while in the material
body, and I wish to say to my friends, I am un-
learning many of the false ideas which I pos-
sessed while in the form; I am seeking to cast
them aside, one by one, that my soul may be-
come, as it were, divested of all its acquire-
ments, in order that there may be room for the
new which I find beyond. I am earnest and
honest in this. I desire to say to each and all,
"seek, and ye shall find"; investigate this truth,
that your souls may become spiritualized while
yet on earth. I would not advance one error if
I could; I would not send out one false teach-
ing to any soul; and this is why it presses upon
me that it is my duty to return to this public
place, and say to one and all I am a disem-
bodied spirit, endowed with a power and capac-
ity of receiving knowledge from higher beings
than myself, and return and transmit what I re-
ceive to you who remain in the mortal form. I
have met many who passed on unenraptured in
the teachings of theological ideas, who have not yet
emerged into the full, clear light of spiritual
truth; yet like myself, they are honest and ear-
nest, and do not desire to keep what does not
belong to them; they are anxious to receive
only truth; and as fast as they may, they are
gaining more and more instruction and light
concerning spiritual things. We are like little
babes in the immortal world; we are weak—
in need of strength—because of the life we attained
on earth; but little by little, it is given to us,
till we become strong and free, able to try our
own powers, and use them for the advancement
of others, and for the unfoldment of ourselves.
Rev. William C. Wisner, of Lockport, Ind.

Mrs. Emma L. Barrows.

[To the Chairman:] Sir, I would like to re-
turn, to say to those who mourn for me, I am
not dead, I am living in a world where I am free
from pain and suffering, and my care seems to
be centered now upon those dear ones who re-
main in the mortal form. From day to day I
return, seeking to make my presence known, and
to give some token of my identity, or make
some movement whereby they may realize that a
disembodied soul is beside them. I come to
bring my love and say, I will never leave you,
until you, too, join me in the spirit-world. It
is beautiful, it is grand, it is homelike! And
there, in the companionship of those dear ones
who passed over the river of life before myself,
I am growing in happiness, and am free and
glad. It would give me untold pleasure to be
called upon by some one of those who are dear
to me, to speak in private concerning the things
of my new life, and also of those material af-
fairs in which I was interested while here. If
you could realize how anxiously I am waiting
for this—to reach you through private channels
and speak to your hearts alone—you would
hasten to respond to my wishes and seek out
some channel through which I could come to
you. My husband is G. H. Barrows. I dwell
thirty-four years in the body, and then I was
summoned to the spiritual world. It was the
greatest summons that could come to my spirit,
if I could only have my friends realize truly
and well that I am with them constantly, to
cheer them on and encourage them in their
daily lives. My name is Mrs. Emma L. Bar-
rows. I passed away in South Abington, Mass.
As this season returns it seems to me like a
voice from my friends, and I feel I must return
to them to give them greeting.

James Warren.

[To the Chairman:] Well, sir, I am from
Charleston, S. C.; my name is James Warren.
I cannot say that I have ever had any particu-
lar interest in the Spiritual Philosophy, but I
find it may serve me a purpose in returning to
friends on earth, and for that I feel indebted to
it. I shall call the attention of my friends to
this, and tell them that after all it is worth
investigating, although I scouted at the idea
when I was here in my midst; yet when a
spirit finds himself disembodied, and unable to

make his friends know what he desires—unable
to make his presence known because they are
so enwrapped in external things—I tell you this
Spiritual Philosophy, or whatever it is called,
comes home to the soul, and he finds it is indeed
of priceless worth. Therefore, dear friends, you
had better look into it and find out whether it is
true or no. I reckon you will discover some gem
within which will be of priceless value to your
spirits. Now I have long and anxiously been
waiting to touch you up and call your attention
to my own affairs. You have been like one dead,
or in a dead sleep—I have been the live one,
working earnestly and long; you have been the
dead ones, who have not known of the one who
was knocking and desired to enter.

My affairs did not concern the public much of
any, because I was not a moneyed man, and was
not very generally known in business circles.
But yet I had affairs of my own, which were of
great interest to me, so they have been of in-
terest to me since passing out of the body. My
friends know of them; they know that these af-
fairs of mine were in a muddled condition, that
nothing was straightened out, and consequently
they have been left pretty much to themselves.
Now I can give my friend, John Morgan, a clue,
whereby, if he desires to render me a service,
he can set to work and unravel the tangled end
and make it straight. I wish to say to him:
John, write to my friend and relative in New
Orleans—you know who he is—Samuel S., and
ask him what became of the papers, and not
only the papers, but certain personal effects of
mine, which he had in charge, which he was to
hold till called upon to render them up. He
will give you all that is requisite to settle up my
affairs, not so much the personal effects, but
the papers, which are of great value, because
they will be of benefit to one or two individuals
who are sorely in need. Now, John, I hope you
will do this for me. I have no nearer relative
or friend that I can come to for this, but know-
ing that you are always ready to render a ser-
vice to a friend, I feel that even coming from
beyond the grave I may call upon you. I have
no fear but what I shall be answered. In return,
should you care to seek for evidence of this
eternal life, and also to hear from your friends,
myself included, I will work earnestly and long
to satisfy and gratify your desires. I thank
you, Mr. Chairman, for this privilege. My friend,
John Morgan, lives in Charleston, S. C.

Thomas West.

[To the Chairman:] I am an old man, sir,
but I am glad to avail myself of these privileges
or opportunities which you extend to spirits to
return and say a word. It is only a few months
since I was called to the other life. I died and
was buried. Probably many of my friends
thought that was the last they should hear of
me until they, too, died and were buried. I wish,
however, to say to my friends, I am not idle, I am
at work; I do not desire to remain inactive; I
shall do all that I can for them, and for myself
likewise. It was in the summer when I was
called to go. On freeing myself from the old
worn-out body I was enabled to pass beyond
into new scenes, among new associations.
Friends long passed away, faces that I had
well-nigh forgotten, but which came to me
with a likeness that I could not help remem-
bering, surrounded me, and I was made wel-
come. I do not express myself very clearly,
for I do not understand, exactly, this process
of returning and manifesting; but I hope I
shall sometime be able to do better, when I may
come to friends and acquaintances that I knew
in the body. I wish them to know that I am
very comfortably off, and I shall try and re-
main so; it all depends upon the will and the
desire of the spirit, and if you wish to be well
off, to be good and to make others happy, you
can do so without any difficulty. My name is
Thomas West. More than three score years
and ten of life were allotted to me, so that I
feel I have nothing to complain of, but that I
was well favored. I am from New Bedford.

Louisa Wilkins.

[To the Chairman:] I belonged, sir, in New
York City. I have never controlled a medium
before. I have heard about these things—I
knew of them before I passed away from the
earthly life—still I did not understand them
very well. My friends, some of them, are be-
lievers in Spiritualism; and one in particular—
a dear lady friend, who cared for and tended
me while in the body, for some months, when,
weary with sickness and pain, I could not bear
the presence of strangers by my side—is a me-
dium and a believer. She wishes me to state
whether or no I have visited her since passing
from the body. I would say, Yes, decidedly yes.
Many times I have come to you in your own
home, and likewise when you have been pre-
sent with my own immediate family. You have
seen me with clairvoyant sight, not wan and
weak from long and continued illness, but strong
and bright and free, because of the new spiri-
tual life which has come to me. And I wish to
say here, where my friends must know parties
have never heard of me, that what you tell
them is true—that I am happy and well, and
that no care or sorrow seems to drag me down
to earthly things; and, as you have thought, I
have come to you with that little radiant angel
of light who, at times, through your organism,
sends forth messages of love and cheer to bless
the hearts of mourning ones who know not
whether their dear ones have gone. It is she
who has been a teacher to me; she has given
me light and strength and knowledge; she
has brought me here, that I might gain experi-
ence and grow strong for my spiritual work—
and I have a work.

I shall come to you and give through you
tidings of my home and the home of others, that
they who are waiting for knowledge may grow
glad and happy because their dear ones are not
dead! I wish to thank you, dear friend, for
the kindness you extended to me, and ask you
to carry my message of love to my friends and
family. Say to them I am happy; that I return
to bless them, to watch over them and give them
love and sympathy. All is well with me and
with the angel loved ones; all is well with
my friends who come with me from the spiri-
tual world to bless those who wait for the summons
home while yet on earth; and by-and-by, per-
haps, I may come in a better way; perhaps I
may come stronger, and give to you much con-
cerning my life, and may reveal to your clair-
voyant sight some scenes of beauty that you will
rejoice in spirit and be able to come out from
the privacy of your home and give to the public
and to mortals the tidings which we bring to
you. We ask you to do this. Your guide asked
you to do so some little time ago. You thought
it was an imagination of your own. It is the
desire and purpose of the spirit-world to bring
you out from the privacy of home in order that
many, many souls who are anxious, who are
hungry to receive food from on high, may
through your instrumentality be satisfied.
Now, dear friend, do as we ask of you and

you shall be abundantly blessed in the future.
My name is Louisa Wilkins. I passed on with
consumption.

Agnes Peck.

Oh, it is indeed a pleasure to me to return to
earth, to send out to my dear parents and
friends my love, and the love of the dear ones
who are in the spirit-world with me, they who
have cared for me all these years, and guided
me in my spiritual path. Young and tender in
years when I passed away, I was received by
loving angels, and cared for, and now I re-
turn to say: Oh I receive our love and bless-
ings; we come to you daily and hourly—when
clouds of sorrow press upon you, when the sun-
shine of pleasure and joy streams in, at all times,
when your hearts are sad, and when they are
joyous. We are ever with you, bringing encour-
agement and cheer from the Summer-land. I
bring beautiful blossoms, emblems of love, and
peace, and harmony; they go forth from the
spirit-world freighted with divine perfume
which shall enter into your lives and enrich
them with new sweetness. I love the flowers
and birds and sunshine. My home is where the
flowers bloom from day to day, decaying not,
but sending forth their perfume upon the air,
where the birds sing, and all is sweetness,
where the sunlight gleams down from above
and blesses each heart with its genial light; and
oh, it is so delightful there, surrounded by dear
friends and sympathetic hearts, who are kind
and loving, and who will teach my spirit what
it most requires!

I have found that every spirit, in returning
to earth, leaves some innumerable of material
life behind—some crudity that may cling to it
in consequence of its contact with matter while
on the material plane. I have a dear friend in
the spirit-world who has returned from time to
time, each time leaving something of material-
ity behind, until now she is so spiritualized and
pure that she desires not to return to mortal
life, but presses onward to gain knowledge,
truth and wisdom from on high—which she
may dispense to poor benighted souls who are
in need of instruction and light and cheer. It
is a blessing to every spirit to return, because
in this way it may grow brighter and brighter,
and also gain power to help others while gain-
ing knowledge and strength for itself.

I bring for my dear parents a beautiful gar-
land of flowers, which I shall hang in the dear
home. I want you to feel that it is there. Try
and realize, if you can, that blossoms spring up
in your path planted by angel fingers, and that
they may entwine around your hearts to light-
en them of the burdens of life and point you
upward to a home where all is sweetness and
purity, so that you may go forward, gaining
new light and knowledge day by day, until you
join us in the immortal spheres, where we shall
all sing the songs of harmony and praise be-
cause of the blessed reunion. My father is
John Peck, of Portland, Me. My name is Agnes
Peck.

John A. Stevenson.

I am obliged to come a long distance to send
a letter to my son—yet I would go to the ex-
treme ends of the earth to do so, if necessary.
First, I will say my name is John A. Stevenson.
My son Henry is at present in Liverpool, Eng-
land. He has been engaged in business pursuits
in that place for some time; but in a few
months he contemplates returning to his home
in Toronto. I have certain friends in Boston,
who, I feel, will see my message or letter,
and I hope they will send it to my son when he
returns to his home. He will probably be at
home, certainly by March, and I want my
friends to do this favor for me.

Now, the message which I desire to send to
my son is this: You have troubled yourself con-
siderably about the disposal of my remains, and
I wish to say, let well enough alone—it is all
right. I have no care, no anxiety concerning
the old body. I am free from it, and the old
shell is no more to me now than an old coat
which has been cast off. Now, I would far
rather speak to you concerning your own affairs,
for I want you to look after them sharp. There
is something to arise before you are another
year closer over your head, which will demand
your closest attention and all the executive
ability you possess. Look well to this matter,
Henry, or disaster will come. There is no un-
avoidable reason why it should; but you have
a friend—I must speak his first name that you
may know who he is, Solomon—and through him
this trouble may arise. Do not trust any of
your business interests to him. If you do,
you will certainly founder. I have too much
love for you and for your little ones to see this
happen, without striving with my utmost en-
deavor to prevent it.

Your dear companion in the spirit-world sends
out all the force of her love toward you and her
little ones. She desires you to return to them
immediately; they are not situated as she would
like to have them; still, before you receive my
message you will have returned, and I believe
all will be well.

I want you also to write to your friends in
Boston, and strive to understand something
concerning the power of your father to return
and speak to you. I am told by those who seem
to know that if you will send a letter to a me-
dium in New York, by the name of J. V. Mans-
field, perhaps I can come and reply. I will en-
deavor to do so, and will see that I send out
some message by which you may know it is my-
self.

Emma S. Dodge.

Like the beautiful spirit who was here a few
moments ago, I feel that by returning to earth,
and controlling a mediumistic organism, I may
gain some power and strength for my work in
the spirit-home, and so I come. I send out my
love to those who still watch and wait for the
summons to call them home, and say, we are
well. Father is with me; he is strong, happy,
and working on for the advancement of truth,
which, you know, he desired through the later
years of life. So long as he could realize that
there was truth in Spiritualism, did he endeavor
to send it abroad in his own way, and now he is
at work, striving to enlighten those who are in
darkness, and to give some assistance to those
in need. We are together; he is with me in a
sweet little home, where we await your com-
ing. I am not now weak; I am not feeble from
the effects of illness, but I am strong in my
spirit-home. I can work for others, as I desire,
and that is a blessing to my spirit. Remember
that we return many times when you know it
not, but each time bringing some gift of peace,
or consolation, or love to your souls that shall
be of blessing to you. Although changes have
come to earthly things and earthly friends, we
regret them not; we are pleased; we know that
all is for the best, and that each experience
which comes to one of you is for the better-
ment of your individual beings; therefore re-

member although you hear not my voice again
in loving accents, yet I am by your side, and at
all times work for your benefit, and for your in-
struction. Emma S. Dodge, of Malden, Mass.

Science Nov. 16th, 1880.

John Pierpont.

We are, at times, pained to observe very many
of earth's children ignoring the finer, more spiri-
tual attributes of being, and paying deference
alone to the so-called solid, substantial acquire-
ments of material wealth, grandeur and fame.
Are our friends indifferent and forgetful, or do
they not believe that in reality the material is
the fleeting, and that the spiritual acquire-
ments of each being are the real, the solid, the
substantial? Like dry leaves in autumn, world-
ly wealth crumbles and vanishes away, the ma-
terial frame dissolves and disappears from sight,
earthly possessions are left to others, and spiri-
tual acquisitions. These will continue for-
ever—never decaying and, never taken from us.
They may be brightened and enriched, but they
cannot pass away. Therefore it behooves each
individual to look to this eternal being, which is
to know no death, and seek to acquire spiritual
knowledge and power, even though it be at the
expense of the outer or selfish man. We do not
mean by this that you are to repress your love
of the beautiful in external things—that you are
to pass through the world indifferent to the
good things it presents to your notice and ac-
ceptance. Far from this.

We mean to convey to your souls the idea
that worldly wealth should not be accumulated
by over-reaching another; by subjecting your
work-people to grinding toil and labor, for a
mere pittance; by defrauding your neighbor or
by fostering avarice, greed and selfishness at
the expense of benevolence, justice, sympathy
and charity. We mean that there is something
higher to look for than the mere gaining of
earthly fame and power. There are victories
over self to be won; there are treasures of im-
mortal inheritance to be gained, which will
brighten and adorn the spirit through all its
future life; and if these may be attained by
self-abnegation and self-denial they are well
worth the sacrifice. Oh! how truly apparent it
is to the intelligences of the higher life that hu-
manity needs to pass through a spiritualizing
process, needs to cultivate the devotional spirit,
which lifts the soul above the confines of the
flesh into a condition of harmony, an atmos-
phere of purity, where it may walk and talk
and commune with angels. Humanity requires
new helpers, teachers and guides—who are even
now waiting to be called. Let every earnest
commune with itself as to its true motives,
purposes and aspirations in life. If these are
pure, seek to continue them so; if they are un-
worthy, strive to purify them and to reach out
for a higher life; for in so doing the closed
doors of each spirit will swing back, and angels
will enter into close communion with every
soul.

Oh! we tell you, friends, there is a higher and
purer life to lead than the mere catering to
selfish and ambitious desires, and it is the duty
of every soul to strive to attain this pure exis-
tence. When man comes to realize that true
happiness is found in making others happy—
thereby following the perfect rule of life, and
doing unto others the same as we would be done
by—when will blessings come to all, and the
world will blossom like the stars in glory; hu-
manity will rejoice with new life and gladness.
To Spiritualism—that divine essence of all lib-
eralism—and to Spiritualists we look first for
this upward movement.

Spiritualism is no hollow sham that, like a
bubble, may be pricked and exploded into noth-
ingness by any one. Nor are Spiritualists the
purling people certain individuals would have
the world believe. All such "exposures" as that
recently given upon the platform of one of our
Boston tabernacles, only serve to show to the
world the baseness of the counterfeit which is
being palmed off upon humanity as the genuine
article. Spiritualism courts the investigation
and keen, analytical research of the scientist.
And when such investigation is made, no ex-
posure will come of it, but, instead, there will
be a clear revelation of the natural and eter-
nal laws of truth upon which it is based.

Spiritualists, who are the recipients of the
divine messages of love and immortality from
beyond the grave, should inculcate in their
lives, experiences and actions toward one an-
other, the purifying principles of their belief
and the teachings of their ascended guides.

Spiritualism, which comes to earth with an
ever-quickening breath from the boundless
realms of the immortal world, teaches that love
to humanity is love to God, and that purity of
thought and action, honesty of dealing with one
another, denote the ever-abiding presence of
the angel within. Through Spiritualism and its
honest followers we look to see humanity re-
deemed from selfishness, and rise in the grand-
eur of its spiritual might to bless the world—
John Pierpont.

Charles H. Gench.

If it is possible, Mr. Chairman, I would like
to send a few words to all my friends, and es-
pecially to those who are in Ann Arbor, Mich.
When I passed away, I had a difficulty with my
lungs; and I would say to my friends, that, not
only were my lungs congested, but I understood,
after passing out of the body, that my liver
likewise was in a very bad condition. I presume
it is all for the best that I passed beyond the
river of death when I did; I feel that it may be
so. I am striving to perform my work where I
am, striving to extend the labors which I began
on earth, and to carry with me an influence
that shall sway certain individuals in the form.

This is my first attempt at returning to earth,
and I feel somewhat confused; but I desire to
send my love, and to say that I am comfortably
situated in my new home, where I expect to be
able to perform much more labor than I did
here. I was twenty-nine years old and a few
months more when I passed away. I had much
work to perform—that is, my mind seemed to
lay out work for my brain and hands to perform,
but I found the physical unable to cope with all
that I desired. Now, although my work is some-
thing of a more spiritual nature, yet I believe I
shall be able to perform much, not only to the
satisfaction of my friends but of my own spirit.
My name, sir, is Charles H. Gench.

Pardon me if I add, I desire my friends in the
East to remember me, as I do them, with love;
that I return likewise to send them greeting.

MESSAGES TO BE PUBLISHED.

Nov. 18.—Lavinia Merrick; Col. J. P. Barber; Mary E.
Collins; Henry Rayner; Sarah L. Martin.
Nov. 19.—Julius T. Burton; R. W. Huntington; Betsy
Hagwood; George Lutter; Cornelia Clifford; John A. Curtis;
Mrs. Alice Foster; Carrie Lewis.
Nov. 20.—George Prestman; Mary Crowley; Sarah Mil-
ler; Jonathan Brooks; Clara Alice Morley.
Nov. 21.—David B. Tarr; Lydia M. Flanagan; Lizzie At-
kinson; Mary Beaman; Samuel Taylor; Dr. Henry Clark;
Nov. 22.—Evelyn T. Chandler; Willie Foote; Asa Fletcher;

er, Mary Arnold; William Howland; Henry B. Tolman;
Jennie Wiley.
Dec. 2.—Rev. Thomas C. Moore; Lyman Odell; Mrs. C.
H. Hardy; John A. Barnard; Nancy Peckard; Sarah Jane
Reed; Jonathan Berry.
Dec. 7.—Abbie M. Barnes; Hush Cowan; Sybil White;
John Edwards; George P. Fisher; Samuel Curtis; Aunt
Chloe; Forest Flower.
Dec. 10.—Mrs. A. M. French; Flora B. Cartmell; Wil-
liam Butler; George P. Fisher; George Shaw; Nellie A. Lang-
maid; Simon Thomas; Lillie Perkins.
Dec. 14.—Rev. E. W. Porter; John L. Chandler; James
Wood; Helen S. Ledy; John A. Fisher; Samuel Curtis;
Big Beaver.
Dec. 17.—Gideon Frost; Katie F. Hand; Lizzie L. Groves;
John Edwards; Robert L. Taylor; John A. Fisher; Re-
becca Abbott; Jennie Hyder; Emma Gray.
Dec. 21.—Mrs. Eliza J. Smith; Robert Rogers; Capt. John
Cody; Sarah A. May; J. C. Birchall; Maria L. Gordon;
Nash Hill.
Dec. 24.—Robert Dale Owen; Louie L. Peabody; Eva May
Clark; Hattie A. Palmer; Mary E. Fuller; Frances Black;
Mattie Hayes; Flossie Reed.

Verifications of Spirit Messages.

ELIAS COLLINS'S MESSAGE.

To the Editor of the Banner of Light:

In the *Banner of Light* of the 4th inst. I no-
ticed in the "Message Department" a com-
munication from ELIAS COLLINS, of Hartford,
Conn. I was well acquainted with Mr. Collins,
having had business transactions with him for
years; he was one of the firm of Collins Brothers,
wholesale dry goods, on Asylum street, and
also on Ann street. He was a man of wealth,
having inherited a large amount from his
father, A. M. Collins, and accumulated more by
a successful business for many years. He
was one of the best men I ever knew. I did not
know he was dead until I saw the message in
the *Banner*. I wrote to Hartford, and ascer-
tained that he died (or what the world calls
such) last July. It is just such a message as I
should think would come from him, and I have
not the least doubt but that it did.
Respectfully yours,
P. PRATT,
Formerly of Hartford, Conn.
New York, Dec. 16th, 1880.

JACOB FRIEZE'S MESSAGE.

To the Editor of the Banner of Light:

In the *Banner of Light* Message Department
of Nov. 20th is a communication purporting to
come from JACOB FRIEZE, of Providence, R. I.
Between the years 1831 and 1834 there was consid-
erable excitement on the ten-hour question—a
paper was published called the *Artisan*, and
Jacob Frieze was its editor. He was a Baptist
preacher, but no bigot, and I took his paper.
He also established a reading-room for me-
chanics. I helped him get up his reading-room, and
there, for the first time I saw Garrison, the lib-
erator. That was a long time ago, but his mes-
sage proves him to be the same Jacob. To me
it is another proof of the truth that the spirit of
man never dies. This communication of Jacob
Frieze gives me another ray of light, and glids
my pathway to the truth.
Yours respectfully,
ALBERT MESSENGER.

REV. R. L. DASHIELL'S MESSAGE.

Mrs. J. W. Clark, of Victoria, B. C., writes that
her son, Charles G. Clark, and also a number of
her Methodist neighbors, recognize the spirit
message of Rev. R. L. DASHIELL, printed in the
Banner of Light Nov. 27th. He was a mission-
ary, and had preached in Galesburg and other
parts of the State. He died in Newark, N. J.

Meetings in Peabody.

To the Editor of the Banner of Light:

On Sunday, Dec. 12th, we commenced a course
of lectures in this place with Mrs. Clara A.
Field, of Boston, as speaker. She gave us an
excellent discourse, and a portion of the even-
ing she devoted to psychometric readings, which
were very fine. As a psychometric reader we
predict for her a brilliant future.

Dec. 19th Joseph D. Stiles, of Weymouth, gave
two very interesting discourses, afternoon and
evening. He also gave sixty-eight tests, all of
which were verified then and there before the
whole audience. We wish there were more like
him in the field.
E. I. K.
Peabody, Mass.

It is said that a minister in a country Kirk in Scot-
land stopped in the course of his sermon to ask a mem-
ber who was deaf, "Are ye hearing, John?" "Oh,
ay," was the response, "I am hearing, but to ver-
little purpose."

Passed to Spirit-Life.

From Cleveland, O., Nov. 24th, 1880, Wm. Deia Archer,
aged 28 years.
During the session of the Children's Progressive Ly-
ceum, held Sunday, Dec. 5th, a committee was ap-
pointed to draft resolutions of respect; and at the regular
session, Dec. 12th, the following were adopted:

"Whereas, In accordance with natural and immutable law,
our brother, friend and co-worker, William B. Archer, has
passed to spirit-life; be it therefore

Resolved, That we as a society, of which he was a mem-
ber, tender our sincere condolences to the sorrowing parents
and relatives in their bereavement, and assure them we
share (more than words can tell) their grief at his pre-
mature departure. His loss will be sadly felt socially as a
medium and as an active worker in our cause, he being ever
ready to lend a willing hand wherever he could do the most
good. Most of all with his loss be felt by one of the fondest
of mothers, whose idol and constant companion he was.
But

"While mourning his absence in vain,
Remember bright spirits are near."
Let us not forget the separation is but temporary, and draw
consolation from our beautiful philosophy, that declares:
"There are no dead."

"The living are the only dead;
The dead live on in more to die.
And often when we mourn them dead,
They never were so high."
Resolved, That a copy of these resolutions be presented
to the family, and that they also be published in the *Leader*,
Banner of Light, and the *Religio-Philosophical Jour-
nal*.

The deceased was buried on Sunday, Nov. 28th, at
Woodland Cemetery. The Lyceum was adjourned out
of respect to his memory. At a members' participated
with the large gathering of friends in the funeral obse-
quies—conducted by Mr. Thos. Leach—which were as
follows: Invocation, Miss E. Anne Hinnman; singing
by Lyceum choir; Silver Chalm reclamation, Mr. L. and
friends; discourse by Mr. A. B. French, of Clyde, who
seemed to catch the inspiration of the occasion, and
presented in a beautiful manner the Spiritualist's phi-
losophy of death. He took for his text, "For no one
dieth unto himself." The discourse was worthy of the
gifted speaker, and many of the listeners for the first
time heard a clear exposition of the Spiritual Philoso-
phy. After the address followed singing by the choir,
when the funeral cortege moved slowly to the grave,

