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# Foreign Correspondence.

MEDIUMS-THEIR TREATMENT AND RESPONSIBILITY.

To the Editor of the Banner of Light:

The year that is now nearly closed has not been one that can be called eventful, unless we consider that a series of blows dealt against phenomenal Spiritualism are events worth note. On your-side of the water, as well as in a minor degree on ours, there have been what are called exposures of public mediums. Whether or not such exposures were to be expected as the result of methods of investigation, is a point that may usefully engage the attention of investigators

Our past experience can hardly be called pleasant in this respect. As a matter of fact we have found that the number of those who possess the power through which these phenomena can be produced in the face of antagonism is very small. Such mediums are consequently much in demand. By necessity, they accept as sitters in their public circles all who can afford to pay the fee. What does that mean? Simply that regard for spiritual conditions is impossible; that all must be accepted, and the circle formed without any respect to its constituent elements, save only the price that they can pay. - Now let us turn aside for a moment, and ask what is the method by which manifestations are evoked through the means of a circle? We do not know very much on the subject, but we know at least this: Manifestations are produced the interplending of the aura—the atmos pheric aura that surrounds the several individnals that form the circle. Until that intimate relation has been established all is blank. When it has been established there is a mutual interblending, which results in the vital force of those present being made common property, and utilized by the operating agency through the medium, who is the general depository of the vital forces of all. Into him is poured and through him is utilized whatever the spirits employ. Much of it he furnishes himself; more perhaps (some at any rate) he receives and holds

This being so, how important must it be that the circle should be composed of harmonious elements, duly arranged, and each properly prepared for an experiment that must always be delicate. The results to be desired are to be obtained, experience shows us, only by delicate experiment. The best results are to be had only with the most careful and prolonged experiment, after all elements have been thoroughly harmonized, and those which do not properly amalgamate have been rejected.

Yet more. Those who form the circle must be careful to present themselves in a state of due preparation. Extreme sensitives must see that they have not during the day been brought into contact with disturbing influences. Even though they themselves be calm, they must be sure that external influence has not disturbed them. The less sensitive members must see that physically they are healthy, mentally at peace, and spiritually in an equable frame.

There are other conditions to be considered too. What I have enumerated can be controlled by the human elements of which the circle is formed, though it very seldom is. But we have to reckon with a changeable atmosphere, which imports into our experiments perpetual elements of disturbance. We have to consider the disturbing elements on the other side, and especially the difficulties that are imported by antagonistic and vexatious spirits.

Now, if this be so, and no experimenter of average experience will deny that I have laid down roughly the disturbing causes, and have indicated the conditions under which the best results are to be obtained-I ask how it is possible to get these results under our present methods of public investigation. We all deplore the scandals that bring disgrace on the cause we love. Some of us consider that the medium is hardly treated in being visited by condign punishment for fraud for which he is not primarily responsible. None of us, or very few, ask how far the conditions we set up necessitate the results that we lament.

I do not know how far ingenuity may devise conditions for public investigation of the phenomena of Spiritualism which shall be satisfactory. I cannot hope to see any experiments of such a kind productive of the highest results. At the present moment, conducted as they now are, they are productive of results the most de-

um, nervously sensitive to every passing influence, is gathered a motley crowd of persons who have assembled by virtue of the dollar they can

pay, and by no other virtue whatsoever, to try the spirits, to while away an idle hour, to gratify their curiosity-for any and every reason (as a rule and as my experience goes) than the right one. There are exceptions, but, as a rule, what I have said is true here if not with you. And I suspect that there is a good deal of human nature on both sides of the Atlantic.

The spheres of these heterogeneous sitters are interblended, and the medium is the recipient of their several influences, and forthwith ensues a more or less modified pandemonium. The medium becomes possessed by violent and undeveloped spirits, and the result is violent and painful manifestations,

Or, the spheres refuse to blend; there is a deadlock, and, as a consequence, the medium, having accepted his fee, is in a predicament. If he repeatedly tells his patrons that nothing can be done, as (if he is entirely honest) he must frequently do, the word goes forth that he is not sure, that manifestations are precarious, and so his trade goes. Too frequently, being already half under spirit-influence, he falls a ready victim to any idling, conscienceless spirit that may be hovering near, and is, from that moment, irresponsible for his acts. If he be himself base enough to trade on such a power and supplement it by fraud-and such things have beenyou have an additional element of complication. If he be poor and sorely tried, and if starvation is the alternative, you have another

Is it to be wondered at, then, that we have, out of all this sorry complication, fraud, disgrace, and perpetually recurrent shame? And is it surprising that the medium very frequently comes in for far more than a fair share of blame? He is the only person that can be gotat, and he catches it accordingly.

I hope that the coming year may clear away some of the fog that has hung around this vexed question, both on your side of the water and on ours. Let us remember that we are dealing with sensitives, and what that means. Let us remember what the constitution of a circle involves, and let us be sure that we are blameless, as having done our duty to ensure good conditions, before we run amuck on mediums.

Mind, I think no punishment too severe for a medium convicted on legal evidence of having basely trifled with the feelings of those who have trusted him. The sin is black, and deserves strong condemnation. But I should like to be sure that he is responsible, and that no one else is, before I visit the whole sin upon

At any rate we may usefully set to work to revise the methods under which public circles are held; and I feel sure we shall thereby diminish the cropof fraud. We here, in England, find that manifestations far more satisfactory than any to be got by the use of the cabinet, can be had while the medium is held by both hands in the circle. What a vast element of uncertainty is eliminated by that simple precaution!

These are thoughts that we are concerned with here. No doubt the same have passed through your minds in America. My only excuse for writing such a mass of truism is that we may compare notes.

For the rest, we go on quietly. Spiritualism is interpenetrating the whole fabric of modern thought. It crops out in the most unlikely places, and influences the most unlikely people. As a concrete system it finds no more favor with the man of science and the priest than it ever did. But, spite of that, the thought of the age is permeated with it, liberalized, made more free and thorough, less servile, stereotyped, and stag-

May the New Year bring to you and to all your readers progress and peace. We don't think much of our political "peace with honor" here. May yours be more enduring and satisfactory. Lendon, Christmas, 1878. M. A. Oxon.

### THE CLEAR VISION.

I did but dream. I never knew
What charms our sternest season wore;
Was nover yet the sky so blue,
Was never carth so white before!
Till now I never saw the glow
Of sunset on you hills of snow,
And never learned the bough's designs
Of beauty in its leafless lines.

Did ever such a morning break,
As that my eastern windows see?
Did ever such a moonlight take
Weird photographs of shrub and tree?
Rang ever bells so wild and fleet,
The music of the winter street?
Was ever yet a sound by half
So merry as you school-boy's laugh?

Oh Earth! with gladness overfraught, No added charm thy face hath found; Within my heart the change is wrought. My footsteps make enchanted ground! From couch of pain and curtained room Forth to thy light and air I come, To find in all that meets my eyes The freshness of a glad surprise.

Fair seem these wintry days, and soon
Shall blow the warm west winds of spring,
To set the unbounded rills in tune,
And hither urge the bluebird's wing.
The vales shall laugh in flowers, the woods
Grow misty green with leafy buds,
And violets and wild flowers sway
Against the throbbing heart of May.

Break forth, my lips, in praise, and own
The wiser love severely kind;
Since, richer for its chastening, grown,
I see, whereas I once was blind.
The world, oh Father! hath not wronged
With loss the life by thee prolonged;
But still in every added year
More beautiful thy works appear!

As Thou hast madd Thy world without As Thou hast made thy world without,
Make Thou more fair my world within:
Shine through its lingering clouds of doubt,
Rebuke its haunting shapes of sin;
Fill, brief or long, my granted span
Of life with love to Thee and man;
Strike when Thou wilt the hour of rest,
But let my last days be my best!

—John G. Whittier.

The Rostrum.

#### DARWINISM FROM A SPIRITUAL STANDPOINT.

A Lecture Delivered at Republican Hall, New York City, Sunday Evening, Nov. 17th, 1878, by MRS. NELLIE J. T. BRICHAM.

(Stenographically reported for the Banner of Light by William Innes. 1

Oh, Spirit of Truth, Source of divinest inspiration, to thee we come as naturally as a child comes to a par-

we may not stumble as we go. we do not seek to set aside injustice, or anger, or to turn away the hand of violence; but rather do we feel that by prayer we break through the ice which covers, as it were, the river of life, and feel upon our thought the reflection of a diviner life, the presence of endless peace and wisdom and love.

We come gratefully in our prayer, in our thought, to thee, oh, Father. Thy gift hath brought us existence, progression—all the senses through which, while still in the body, we learn of the life which lies around us; and we express our gratitude that life is not narrowed in, that it is not held in bondage continually; that it is not chained to this little earth, but that it has a certain re- ; dust of the earth, shaped in that manner, and then the chain of its bondage is broken, the door of its prison is opened, and it comes out, in obedience to the summons of the Angel which mortals call Death, into the brighter life, where its progression goes on endlessly.

Father, we thank thee, not alone for bliss and joy, not alone for success, but for anger and sorrow, for defeats, if these educate us or uplift us, and thou dost assure us that such is the mission of sorrow and of care. We thank thee, not alone for the present which darkens us, but for that future which blossoms from it, which bears its fruit beyond the darkness and the shadow of to-day. Oh, Divine Presence! oh, thou who seest all things, there is not a heart that bows beneath its load, there is no eye dim with the bitter tears, but the nature and the light of thy love cometh to it!

We thank thee, oh, Father, that the earthly life does not continue forever, for its burdens are too heavy and its clouds too dark; but when we know what lies beyond, when we feel the sun is shining overhead, then looking up, we see the silvery and golden edges of the clouds, and we know beyond the burden of to-day lies the glorious strength of the future. Yet while we thank thee, while we pray to thee in gratitude, we pray to thee for aid from the realms above us; as light cometh down to the earth, quickening and inspiring it, so from the angels, who are nearer to the true concer tion of right and truth and all good, may strength and inspiration come to thy waiting children below.

Oh, Father, we pray for light for those whose eyes who pass over into the other life, for their quickening, awakening, and more rapid progress, and the assistance of higher angels, we most earnestly pray.

Oh, teach us, Father, that prayer uplifts us! Teach us that when the pool of thought is troubled by the angels' wings, it becomes the pool of healing, for the angel of prayer brings to its waters the elements of highest spiritual help. Teach us to pray in our deeds, oh, Father, and here and hereafter teach us that our life is thing, that to make it noble, dutiful, beautiful, and true. is to give to thee the highest expression of prayer.

LECTURE.

The doctrine of Darwin is as old as Genesis: "Dust thou art, and unto dust shall thou return," is a terse sentence which covers the most vital point of Darwinism. Some imagine, when sneering in ign thee, or comparative ignorance, of the theories of this most noble thinker, that he only goes back, in tracing human life, to the monkey, and stops there. Back of that he goes, further and further along the line of organic being, and only stops at the protoplasm, the lowest or smallest point or atom of existence that the mind of man can conceive of; and from that point traces, step by step, that most wonderful spirit of progression until he reaches man, and sees in the development of today only the grand combinations of efforts and forces we find at work for untold centuries, ages and cycles of ages. While the enemies of Darwin have even denied that he originated the theory which is known as Darwinism-and, of course, no truth has ever been originated by any minds, for men are only discoverers we have for years recognized in him a great worker, a helper of humanity; one who has evolved and elucidated a truth of the sublimest importance, and the results, the ponderous results of his researches, you find to-day as the inspiration of the scientific world. See how his thoughts, thrown forth, as they were, at first disturbed the scientific circles: What a futter they were east into; how they sought at first to repudiate, jealous, perhaps, or with a little prejudice, or with a feeling that they had attained the truth, and to have these startling ideas worked out in minutia, so patiently, so clearly, was something which filled them will astonishment. But, step by step, he pursued his own course, not coarsely and aggressively, not with denunciation for the opinions of others, but in a mild and gentle, and yet a forcible manner; setting forth his ideas, illustrating them one by one, till the people could not reject them, and, far and wide, among the best and deepest thinkers, his ideas are accepted, not in all things, but in their most permanent and perfect features. When you see, then, what he has expressed in external things, you only behold his material discoveries, or his discoveries on the material side of life. He has learned that the gigantic wheel of evolution carries all form, all organic form, forward further and further, and that in all nature there is nothing lost, nothing wasted. When he reaches man, and has discovered this, he takes you not beyond this realm of materiality; but, friends, don't suppose that God has ever appointed in all human history one mind which could fathomall thought; which could reach out into all research, and give to you the entirety of truth. Man would need to become Delty to do that. So it has been given to this thinker to seek out on the material side of life, even in minutia, this important fact of evolution, and to show a natural process by which all things have advanced. Friends, the great apostle of this doctrine of progression in material things is Darwing; but can we stop there? No! we accept his theory, and find most important features. and go beyond that into the spiritual side of it, learning the existence of spiritual forces and the finer laws, and strive in this most difficult task to bring these finer forces into external expressions; to show you that | ing in themselves a promise and a prophecy of that | things? The spiritual side of it, when we cast the light

part, including one most important one, that of vision, and as while you are on this plane of. life your vision is narrowed and limited, and it is only a little way into spiritual things that you can reach, we can carry you then only a little way—as far as by analogy; as far as by intuition. By comparison it is possible for you to learn of the spiritual side of this great subject. In speaking of this particular theory, we find that

persons who think of original man, are compelled to take one side or the other; that is, to believe in evoluent, and find that from that communion with thee in | tion, the gradual progression which has produced huour thought and in our aspiration we derive strength | man life, or to accept the old materialistic, narrow, and light; strength to pursue the path which lies be- | sectarian account. Ah! but you say, remembering the fore us; light to shine through all the darkness, so that | remark with which we commenced the lecture, did you not say that the doctrine of evolution was as In prayer we do not seek to bend nor change a law; as Genesis? Yes! as old as the spiritual part of Geneve do not seek to set aside injustice, or anger, or to esis: But you must remember that in all biblical statements, if you stop on the outside, you have called on a friend, and are content to stay in the vestibule; and we tell you the only true way to do is to go beyond, to enter the structure of religious thought; of religious expression, and then you will find a higher truth contained within passages which seemed dark and blind to you before. In reading the olden account in Genesis, sectarians who are afraid of science, afraid to begin to investigate, fearing that they may be led to disbelieve In God, or to set aside the divine inspiration and authority of the Bible, say: " Man was made out of the quisite development here, and when it has acquired that; | when he was so shaped, inadmate, silent, waiting. God the chain of its bendage is broken, the door of its prison | breathed into his nostrils the breath of life, and he became a living soul." Therefore they say, "We don't want science, we don't want modern thought, we don't wanf anything that you call light upon this matter; you may claim that Darwin has evolved or clucidated a truth, that he has thrown light upon a hidden subjeet; but all that we want is the light of God, the light of the Bible," and so they solemnly sit down by the side of this passage, saying, "We understand all about this, for the Bible says that man was made out of the dust of the earth." Wait! When the breath goes out of the body, does the body return to the dust? "Yes," you say, "Instantly." Oh, no; not instantly. It goes through a certain process, its atoms become disintegrated, detached, and through that process which Nature earries out so perfectly, it seeks, at last, through days and months, and even years, until at last it enters the that of man, but there are important differences in the dust of the earth. Now that is a gradual process when the dust returns to the dust from whence it came. Do n't you see that the same recognition of a gradual Now if it takes years for the human bones to become courage for those who sink and droop despairingly its process of unfoldment, it may cover ages uncount-, find a certain presence of unkindness; of injustice, is a along the flinty pathway of human life. And for those ed; and when it returns again to the dust, is it in its God who could so fill the world, who could allow the old primal condition, just as it was before that dust races so to increase that they became crowded and a rsame place, but goes onward and onward, for evoluay, of eternity; and they move onward forever and ever; there is no power to stay their progress.

If you make a mark on the rim of a wheel, to observe It more closely, you will observe as the wheel turns round and round that now the mark is in the sunshine, now in the dust; but whether in the dust or sunshine it is moving onward and forward. So the forms of dust, as they climb upward through this process of evolution, change in the same way. There is no retrogression; there is nothing wasted in all the universe, for the Divine Economist cares for everything. So, if the body of man goes from the dust of the earth, who can tell how long a time, how many ages have covered its development, and brought it to the point at which we see it to-day? It is said that between the physical structure of man of to-day and that existing as far back as we can trace human life there is very slight difference. Now if that is true, if the difference is so slight in development or unfoldment, what does it indicate? Why! Instead of a few thousand years passing over this earth, man must have had millions of years to bring him to his present point of unfoldment! It is said by one of the great and most perfect of those who illustrate this theory of evolution, that there is between man and the ape less of a difference than there is between the ape and the dog. Now, when you trace this physical progression, step by step, it gives you such an idea of the immensity of the past, of the numberless ages that have swept by, as probably nothing else in this world could give you.

But one will say: "You will take it for granted that man did come from life which underlies him. Now is there anything in nature to prove that? [i\*] And, inwinian theory, for in this case I should not be particularly proud of my ancestors!" Perhaps not; suppose then you go to the other extreme, the only other point of acceptance, and you take the Mosaic theory, if we may so call it—the theory of sectarianism; would you be more proud to trace your ancestors to mud ples, so to speak, than the forms of animal life which may underlie you? Is man made only of dust? If so, we ask you then what was it which held the atoms together in that early composition, and what it was that kept Adam, particularly Adam, from dissolving in the very first thunder shower that fell? If this first account is true, what was it that helped hold these atoms together, or kept them from being blown away by the wandering breezes? Oh! Humanity, when you search this earth, when you go into its mystical patks, astronomy will help you form some idea of what the earthonce was, and evolution will lift fold after fold of the veil, until the subject takes form and becomes clearer in its revelations. Astronomy will tell you that there are worlds probably now in process of formation; vast nebulous masses floating in space and gradually drawing into shape, growing spherical as the ages go by. Now that which is true of other worlds, is most probably true of this, and there was a time when upon the heated surface of this earth, even after its spherical shape had been gained, it was not possible for even the lichen to grow; not even possible for mosses and ferns to take root. But years passed on, and the lichens came, and ferns came, and mosses came; crude, strange forms of vegetable life appeared, and then out of the great world of waters-for, indeed, that seems to be the cradle of all organic existence-came forth forms of animal life-strange, crude, simple, but hold-

which works through difficult, intricate spiritual proc- | which was to be afterward. From the fossil remains esses in its external and organic manifestations. Flut, 1 which the earth shows us now, those which still exist, friends, to show you all of this subject is a work impos- | we can trace the history of life back to a far-off age; slide for us to do; that is, to carry you to the utmost we lose sight of it because we are finite, and cannot limit of this spiritual side; for to make you see it, and grasp the immensity of this subject. Let men trace understand It fully, would necessitate the possession this thought back, as scientists have done, down and use of an entire set of spiritual faculties on your through animal life, far down, until in the watery part, including one most important one, that of vision, world they find a progenitor, as they might say, even In the form of a claim-back of that buds and-branches the trilobite; and in all these they find a promise of future and further developments. Take human life as It is now, the body of man, and you find that with all its divine development if we can apply that term to it there are, nevertheless, vestiges of worn out life, or the life that you have outgrown, lingering relies which

show your relationship to the lower types in existence. But some will ask, "How can it be that human life has ever been, evolved from the life that is beneath us, while to-day no such evolution takes place and there is a clear, distinct line running between man and animals." But, then, this line may not be so distinct as it may seem to them to be. How is it? Why! you can only answer that as a child's body may have certain expressions of development which change as years go on, as its first teeth are shed, and are never reproduced In exact likeness, so the life has a certain wondering type expressing to you growth and development a periods of development wherein it was possible to evolve through natural selection from the highest type of all animal existence the lowest type of all human ex-Istence. Men have Sought for the missing link, and they say it cannot be found. Is there so great a differ-ence between the ldghest form of ape development and the form of the Fueglan dwarf, or of the Hottentot, the next step in progression? So, step by step, you can go on, through the races of savage life, of coarse, low undeveloped life, and it does not seem to us that that link Is missing- it becomes revealed when you study a little more closely and carefully.

But what is there by human life to show the kinship

with this life that is beneath us? Man with all the beauty of his development, with all the pride of his life, can find that in this physical structure there is a duplicate of the life that underlies us. In the bones, the muscles, the tissues, in all this complex and deilcate structure, you can find a similarity with the life of apes. Now if other forms seem to be reproduced in human life in certain ways, as science will admit, do you notified then a connection, which is, to say the very least, significant? But one may say, "Oh! It is true that in the form of the ape we may find bones, and muscles, and tissues, and blood vessels, and all those expressions of their physical existence very much like development of the brain, or differences which we never fall to find." Why, of course! If you found no differences, if they were exactly alike, why, they, do process must be given to the other side of that passage? | you not see this lower phase of life would be no longer lower, but it would manifest the same mental faculties, decomposed, and to enter into the dust, you would at least admit, would you not, that it takes years for the development of humanity, tracing it back as far as we spirit of man to attain to its progression, and for the | can, we find that through natural selection man has body to attain to its development? "Dust thou art, and | striven until he has attained the higher point of existunto dust shall thou return!" But whatever you look | ence; the higher phase of his development. You can upon in this earth, in all the forms of growth or unfold- see that in the increase of human life a struggle for exment, is made of the dust, has grown from the dust, | istence has been necessary, and in the crowded consielimbed and towered and blossomed to trees and ani-i rowed in for space, and hence it was natural for the mals and men? No! It is far higher in the scale of strong, those more intelligent, and more artful, to rise being, for evolution is, indeed, a gigantic wheel, that and to crush out and to utterly destroy the weak; yet, never turns round and round like a mill-wheel in the friends, if there were no other life, this would be time, but as eternal justice does not find room in this earthly tion-well, it constitutes the charlot wheels of time existence to expand in everything to its full perfection, its manifestation, why, then, to the great good of humanity, and in the boundless realm of progression beyond the grave, all these difficult matters are made straight, and that which seems to you to be cruel and unjust becomes fair and clear with the expression of divinest love. So men have striven; so the strong and the more intelligent have prevailed, and in natural descent from them their offspring have treasured and kept that which was best and highest; and so each generation has carried the work of life onward a little further, step by step, continually.

You can see in Nature certain inherited conditions which would demonstrate these previous forms of life from whence we sprung; these primates, so to speak, which leave their autograph not only on the human body but on the human spirits as well. There are certain indications all around you of this truth. As we have said, man keeps in his physical existence a certain record or certain traces of life-primates, from whence he has sprung. Look round you, and you will find that this thing is true. Take animals; for instance, oxen; you find there are certain teeth that they never cut-they never use-they are there, nevertheless. Now, what use are they there for? Why do they exist? We said there is no use for them, and yet God knows they exist for something; they linger as proof of a certain change-a development which is significant to the scientist when he traces those conditions which mark physical life, and spiritual life as well. So, in many things in humanity, you trace this same truth; and as usage, as the effects of past conditions leave their epitaph, as it were, or their writing, upon the body and spirit of man, you find that when you pass out of deed, one says: "I would not like to admit this Dar- this earthly life into the spirit-life there are effects that still exist, there are conditions that you carry, and only as you keep the record-the memory of them-they stand as indications of that which has been, and as living proofs of the power and certainty of progres-

> But where is the spiritual side of this Darwinism? Why! simply this: That as progression has marked all physical life, all material life, so progression has marked all spiritual life. If physical progression can be traced step by step-from the protoplasm, from the atom, through the lowest forms of organic existence until you reach man, and you find that there are certain chains of connection manifest between the higher and the lower-then the spirit of man, also, can give its significant indications to those who are ready and willing to seek for them. How shall they be found? You read that God made man out of the dust of the earth. and that he breathed into his nostrils the breath of life, and he became a living soul. You read that God created the heavens and the earth; these are the generations of the heavens and the earth, as Genesis tells you: That in the day God created them, the plants of the field and the herbs of the field He created before the plants were in the earth, or before the herbs began to grow. Read carefully this account of Genesis, and perhaps these two verses may strike you with a little deeper thought. What does it mean? How could it be that God created the plants and the berbs before they were in the earth, or before they began to grow? Does it mean that they were perfected in some upper realm, and then he came down to the earth with them so prepared, and with a trowel, perchance, He placed them. In the earth, and then they commenced to grow? Is that the coarse, material idea of the creation of these

the earth, or before they become to a row. I volved, peressed, conceived, by the Divine mind, and afterwards born into this world of materialists.

so, when you think of this you can follow on this course of splittingly and in to the ough these grades of We leave it before your perception, knowing that when around life everything slowly regime forward, drawing you grow to accept the theory of progression, of every menul life everytimas slowly robine forward, drawing to arer and nearer to hamamaty to arer and meater to Jution, that which covers the sublime story of humani-

the Lowest forms died, and a certain presence or elerefer you be the first of the ethics. The ethics were the controlled the following the planets only could be the first of the controlled the first of the controlled the first of the first amakan coertion natural attraction of attinity, as you and continuous to the wheel is to do the tiself and melts and blends in that, and soft rises in its step

lov step procuression So it is that the new matherly until the highest torn, of along we have spoken of infinal life Lecture the proceeded of Luman lite under fortunate and fa-yorathe characteristics, at a time when the earth was so forted for it, then was taken that one step in crossition which properly in their the resistant of a sout. As all site has found had existed before, and when at fast he new to the abstratoint of development, then, the By the save, is then the attend in the his need tills the breath of the third the expect of  $(G, \mathbb{R})$  in the breather a living weight  $(A, \mathbf{x})$  we get her stand that it the distribution at a certain Aconjung As we go be stand that lift contest hat at a certific point of exception this life to whe dialognetic ways in it was possible for a count to be awakened, whereas it was possible for a cisen to stir, for mind to act in the runties so alto contract Sirs existence, its property was reached for linek to the dimensis. For her was reached for linek to the dimenses, how low was mind. And yet is not rifl that little for bie spark of an out lightness step by Sonde physics seed that if has we find a count of it when the very stown of the human count the very sign at of tids developing at of many many count of our many count or a count of the count of the minus to a count of the count of the minustration. Now inches process which is one of the year most re-ments on a gift in the secretary state. Out that man can a be not sinck chemise at edinarrewed in by a staying for Parties will be a train a equate with a conjugation of the best winder to be given by model turbit, the appear of best of the bost force field of the exploration of the formula had been easily when their this exploration is a very more than the exploration of the first exploration of the exp assect the Bart with that stalt is free trend the dignified an expression. If I might to show where he the first wind of energy and the second it is stored in expression. If I happy to show where he than the winds of energy is the second it is stored if it is no use for me to attempt to be highly wind by define the record in the first second in th

into the Particle of the Color which is the nearly system to your assume that these of an invisible one." Mr. Tyndall is referring to further traints at index gosty, that in both and first the invisible material world with its seventy elements. Spirit he dog result of combined activities, he is the state listed, or the "almost numberless" that in this seem of the tree of passies or the is the dorious standing to not to our spiritual world. as employed the monkey. Or e may tell you that they of a man or the monkey. Or e may tell you that they Seems to be this that everything beneath you has been elimbing, asparing forced by the power of evolution, of potural selection, of progression, until man comes forth monothe state of existence as a suffine result. not finishing the goat work; only finishing it, for masterial things, or for this with but holding within him self the produce, the proplacy "To type of, higher and evertasting unfolding ut-

So with it is be intiful philosophy of progression, you may book back to the past and thank Heliven that you are is high as you are "Occool the great thinkers, and pecullar thinkers also, has said to the world it seemed to bing a far more, preferable belief that man started from the lowest form of life, and has been climbing up ever shice, Pan'that he started at perfection and-loss been coming down ever since. So denying the old the crystasted upon, of perfection in some paradisincal state in the far-off-Garden of Eden, and coming down to to-day, let us remember that every phase of life orgavie beneath us has been only one tound of the ladder, and we have climbed gradually until, thank Heaven, we have gained the present hyight! As a person in some mountain gorge, seeing, before him the steep rocks arise, may on his way perhaps in the soft limestone, and climb hand over hand, step by step, until he reaches the smanit, so, friends, you are climbing, only there is no danger of your falling; and there is no danger of your reaching a point of perfection wherein you can sit down and rest, and thank God that you have nothing more to do for through ceaseless ages of eternity, man will find no time to feel gratified that he is really beside that last mile-stone on the road to the New Jerusalem; or that in his soul is the highest of all development; for if it has taken millions of years to bring the body of man by evolution to its present position; If it has taken millions of years to bring this breath of life to its present attainment and conscioustess and intuition, and aspiration and education, why, then, friends, before you lie such ages, such countless ages, that the soul walts, breathlessly, while it considers that which is to be. So Nature may take its lower forms of life, and melt, them over in the great, crucible of progression, to shape its newer and better forms, and who can tell but out of the dying life of some life seet may slowly flutter up, as it would seem, a spiritual element, which takes shape in the wide immensity of spirit-land, waiting there for a certain time when it shall gravitate to its true level, and become melted into some other life nearest to itself.

here represented? 'A certain man in viewing the self. | said, and if he is no wiser than these above named

upon it, says to you this. That as an inventor, before lishness, and meanness of a person's nature, said he modest men on the subject of matter and heat, I wonbe makes a machine, before be constituets a model, has delieved if this old doctrine of metempsychosis was der he dared to shift the door in the facelof that spirit he makes a machine, before be constincts a model, has an idea, and it at model is only the materialization of the idea, and it at model is only the materialization of the idea, and is the paneter zens in his thought, in his sonly you see, was wanting? But taking this doctrine in the dared to shift the door in the facelof that spirit time, that make wis boin neclody died. So a who said he was Mapes.

I find I am growing lengthy, yet I ought to say a you find a certain element of truth in, you can see that word on "solution." I suppose "diffusion" would have seen that offered word or "solution," I suppose "diffusion" would have been a better word to have used when speaking of the dared to shift the door in the facelof that spirit time, that make was boin neclody died. So a who said he was Mapes.

I find I am growing been a better word on "solution." I suppose "diffusion" would have been a better word to have used when speaking of what the air contains, for the elements of the atmospheric properties of the word on "solution," I suppose "diffusion" would have been a better word to have used when a physical structure of the spiritual life go onward in a spiece was a mechanical, and not a chemical combination of the spiritual life go on the dared to shift the door in the facelof that spirit when that makes boin neclody died. So a who said he was Mapes.

I find I am growing been the word on "solution." I suppose "diffusion" word on "solution efore ever a plant came for the total ever the herbs true is destroyed, that sphirmal form, that Divine idea, often a still I think that was a very harmless error, and of the field grow upon this control before ever animals of or all things. In the elements of life representing the or men, while daying tiles the union perception divine idea go into other forms, who can tell where it then, and the growth of the plants or berls was only a matter already waits. In the meantime? Who can tell whether it is unregardance of that idea. It it is all. So the plants are a the herbs were created telesic than were placed in unfoldment until it finds some life fitted to it, and besending our eyes and appliances were microscopic and comes amalgamated, as it were, into some other form; the enough to know the fact, taken up in Nature's condinations, and carried into a ligher expression?

This truth is too broad to go further and deeper into. ty, you can go beyond the shadow of to day and know ment the rife pair uple that was an them only advever and ever in the future life; that God in his sub-secretars eprovident death. The associate a your rush. Hime economy loses no atom, but interweaves forever mater you for thome small ferroof the of the Charles Dolyon and ever, making brighter forms, better, higher, fairer

Char's to morta - showing This crowning truth, that no note 5.5 t an stand shift in its being. But strong each, this righ come stattle, · Francis operal their.

Then in the mathe of earth as a toric With we such from his borrow. The promise sweet of lives succine Shines like the concoler sorrow, And as the clouds rise in the cky. Arel melt in severy rations, Society our gris bescen to be an 1dt. And we shall consecomptaining

O'd as the flowers, but and be a From all the status weather, Sochallour spirits erso and grow And doop on high together. Sodet us sock for 200 d and tradic And find the may, strayers In what is a west he to account to the highest, still somewhat.

Althory can be able to be of test the stars each to end all well as a first of test of the stars each to the star, the first of the dearent each to be specified as a first open of the spirit test to be among the spirit test to be a spirit test test test test test test t The to in the carther to the skell \*
Its growner for be turning DESCRIPTION

Ohe Earlier, may be from Thy both a Prison by Note from the depose by: May The great published we not were depose. Where ter Halls storms we had Antimized know that before annihimpats on With he felt can be felt depart. Bit stars with west and hely be near the

#### DENTON vs. RICHMOND. DEFENCE CONTINUED

species which you can do bent as it so hard to go hard, will not see. The whole of my article was to show, where as your say too, do trought. Do not from the glass, that from my personal intercourse with Prof. spiritly, it can essive the result of my ten to so notes. Maps the lecture criticised was characteristic of him, existing a fitter a fi

of coat the simperfactic straint is which would lead. Prof. Typidall instities as perfectly scientifie. I will the ate principles of lower terms it to those which the quote him so as not to be indiminestroid, as follows: best great for their record in Dill you ever think what it We have been pleturing atoms, and molecules, and host fitted for the fitter of the fitter of this section will the section performs around an instruction for the section of Man, in lead is the fitter of most of the section of the fitter of the fit and we on meltes families conclude each uncles expresse of the imagination, this, in fact, is the faculty moves which again the least of that underlies which enables us to transcend the boundaries of sense you also heavy year also have the fact of a late.

top resembles of theirs work table the blending of the . Mr. Deuton's reply to me, which is, as I have sald, an matter along the spiritary the material beautiful as a content to justify his accusation of Mrs. Richmanillas a Mr. Deuton's reply to me, which is, as I have said, an needed the external expression of the docume bleat. In the end, by showing where the control made false statelooking lene at you were ned that in the wing of the ments, is rather trilling even if sustained, but they are but in the finger of the soul in the feet of the berse, mot in the sense that I am freather them, or as Mapes in the angren v. or the state tent form very find a nest, would were the present. I would be equally justified would were be present. I would be equally justified In saying the Farmer was a fraud supposing it a medium and our friend a spirit Lee use the communicawere all formed on the same ideal plan but that spendy an opinion, it is one which weights less than the scientific mand. The true idea as you trace it, discourses till we have infinitely more evidence of exterior authorship than has yet been given." Mr. Denton is an educated man, and "Infinitely" is too extensive or immense a word with which to qualify the statement, and he would have known better than to have used it. I do not object to it it only appears triffing, as lds straining is triffing in the reply before me. I think I shall show before I get through that elastic expressions are not in conflict with modern science, especially so clastic a science as that of

chemistry. Next-preceding the closing words above quoted from his reply, I read this terse sentence: "Po scientific men ever talk such nousense as is contained in the statement that water and heat hold elements in solution?" If there is one that does not, I never heard of him. My eye lights upon this expression in a book of "modern chemistry," which will briefly answer Mr. Denton's question, viz. "As the sea contains minute particles, or a little of everything soluble in water, so the atmosphere may be considered as containing a little of everything capable of assuming the gaseous form." The nebulae hypothesis takes the ground that every Ceina is resolvable into a vapor, or once was a hot vapor, and so must have held all the elements in solution or diffusion. I cannot give more time to this question, but I think Mr. Denton himself will think that he "slipped" If he did not slop when he wrote that sentence. Next he says, "Did Prof. Mapes ever utter such absurd and false statements as those I have criticised?" I think they are not absurd, or false, and 1 am sure, if 1 am any judge, that President Felton did not think so when he and Mapes both heard something from Mrs. R. very similar, as I mentioned in my criticism, and I do not inderstand that even Mr. D. considers them "false or absurd," only as being at present below the horizon of positive knowledge.

Another paragraph in the reply reads, "Mr. W. acknowledges that heat is a mode of motion, but he does not inform us how motion can hold anything in solution." I believe science resolves everything into motion, or "points of force," and if so, motion must have had everything in solution or diffusion; at any rate. I am not required to write a long essay as such questions would need, and so I will avail myself of what Dr. Nichols, the editor of the Journal of Chem-istry, says on this point, which is this: "We believe that as little is known regarding what matter is, as what electricity is." Now if Prof. Denton knows what to some other life nearest to itself. heat is, when Prof. Grove says the thing heat is un-There was never an error in all the world but what known, as I said in my last, and if he knows what matsomewhere among its manifestations it held the germ ter is, when Dr. Nichols says matter is as little known of truth. The ancient doctrine of metempsychosis - as electricity is, and Prof. Faraday said he supposed who can tell but what through mystery it grasped the the knew as much about electricity as any one, and yet truth when it taught the human soul could take on one confessed his ignorance, and Prof. Tyndall's writings body and then pass out of it at death, and enter some and lectures are full of such modest expressions, I think other body, so changing as the years went by? who Mr. Denton will not expect me to answer his hard quesshall decide but that in a certain way a truth may be tions, "who am only a pencil maker," as Thoreau once

very likely, in talking to an average audience, Prof. Mapes would have said solution, as a better understood

I am not trying so much to enlighten Mr. Denton, or even to correct him, as I am to defend Mrs. R. It must be borne in mind that in this attack upon her, he used very strong and very offensive language, such as, "Prof. Mapes would never employ a person who could so misrepresent him;" "she was deceived and deceived others:" " was doing the cause more injury than its that that spiritual evolution will carry you onward for-ever and ever in the future life; that God in his sub-graph in which he says are six false statements. I think I have shown that the statements were not false in any essential sense, but on the other hand were quite characteristic of Map (), whether right or wrong. The future of chemistry is not now under discussion, as Denton says; still in a matter of this kind, the dawning truth cannot be ruled out even if it be as yet below the horizon, and the "false statement" which seems to be the most definite one of any I will especially notice. It, is this where the says "Modern science declares them [primates] to be almost numberless, and Mr. W. acknowledges that modern chemistry only recognizes about seventy." Now in reference to that quotation, is it not rather difficult to tell what modern science does declare, or modern clobalstry either? at least sufflefent to warrant such a cusations as I have referred to? And just now comes a statement, that a distinguished English selentist, Prof. Lockyer, has succeeded in reducing all or several of the primates to a single one, the lightest and most teauous of all, viz., hydrogen gas: verily, matter is a fleeling shadow. This may seem as though it was the reverse of "numberless" in their reduction to one; but it only makes matter dynamteat in its manifestations as I intimated might be the case in my first communication. Being so, the," almost numberless" primates of matter will be like the "almost numberless" colors of light +a matter without any question.

Prof. Lockyer is quite emiacut as a scientist, and his work on astronomy has engineed attention, and the editor of the Journal of Cremistry speaks of his discoverles of the transmutation of primates as worthy of attention; so when such a man says he reduces many of the primates to one he simply says what Prof. Mapes said through Mrs. Richmond that modern selence-had declared the primates to be "almost numberless," for reducing them to one is practically saying what the splitt of Mapes said. Therefore I maintain again that the expression through Mrs. R. was both scientific and Mapesey. Mr Mapes may have been using his imagination, as Mr. Tyndall recommends, and who says in its connection. "These guesses are by no means leaps in the dark, for knowledge once gained easts a light beyond its own immediate boundaries." Mr. Mapes as a spirit, and Mr. Denton as a form, like Mr. Tyndall have a fight goldo draw some truthfrom the light their knowledge casts beyond its boundary.

- I am aware that I have not sustained the letter of Mr. Mapes's discourse as I could had I more time and room, but I think those unprejudiced to abnormal utterances will see that I have said enough to sustain Mrs. Riehmond's claims and to show, also, that the splitt as well as the letter of a discourse involving what this does, should also be considered.

I think the trouble with Mr. Denton and many others Is the trance or abnormal fact, a disposition to have all utterances impersonal as to their authorship; on the other hand I wish the sparits to make themselves at home, and if Inclined to anaromic their personality to let them do it; and I shall find no fault if such controls are criticised if they do not come up to the mark; very likely will do so myself a leaf I should want the shortcomings of the "Illustrious departed" to do more violence to their earthly reputations than Prof. Mapes has in the discourse in question.

I have a very high opinion of Bro. Denton's scientific abilities, and he is doing a good work, and his lec-tures now being given in this city are instructive, as I have learned by personal attendance upon them; but I felt that Spiritualism was burt by that criticism. and so I entered my profest in the way I did. If Mr. Denton had been a man of medlocrity, what he said would have required no notice, but, on the contrary, he Is a man of ability and prestige, has a hearing inside and outside of Sphritualism, and is one of the bright lights of this new awakening, and his prestige would add weight to his remarks, and the effect, as I looked at it, was to injure the cause, by making one of the ablest and most popular trance speakers a conscions or an unconscious fraud, and wholly unjustifiable by the facts in the case, if I am any judge, and I think I am.

I need hardly say anything about the discourse "bearing the stamp of the woman's mind," that is a matter of course. If O'e Bull were to play the air of "The Last Rose of Summer" through a flute instead of a violin, the discourse would bear the stamp of a flute rather than a violin, and yet be Ole Bull nevertheless.

### To " Medicus" -- A Similar Case.

To the Editor of the Ranner of Light:

In the Bonner of Dec. 21st I find an article signed "Medicus," on the restoration of an aged man by magnetism, after the usual remedies had failed. For the benefit of this individual, and others who have never seen the like of what I am about to relate, I will, by your permission, Mr. Editor, state in brief a fact that came under my own observation, and most wonderful manipulation, though I have never claimed to be either a medium or physician:

In 1860, or about that period, a Mr. Horton, then living in this town, had an attack of hemorrhage of the lungs, which had run about five days under the treatment of an old-school Allopath, the patient constantly going down. About this time the old doctor-Castle, by name-went for counsel, which resulted in a decision of no hope for the patient's recovery; and well they might, for a few hours later, when I first saw him, a cold, clammy sweat stood all over him, and the blood had settled heavily under all the nails, fingers and toes. This has ever been an indication of immediate dissolution, and the

case truly looked hopeless. The M.D.s were away at their breakfast when I arrived. I immediately laid off my coat, took him by the hand, and with the other began to make passes from the shoulder downward to the make passes from the shoulder downward to the extremities, changing from one to the other, and from shoulder to foot, first one side then the other, with heavy passes, and with most satisfactory results. In about half to three-fourths of an hour this treatment had taken the blood from under the nails, an equilibrium of the internal forces had been restored, circulation was active and regular, hemorrhage had ceased its flow, the work of death had been arrested and put at defiance, and speedy recovery of the patient was the result. The man lived between seven and eight years afterward, and

of the patient was the result. The man lived between seven and eight years afterward, and finally passed on from other diseases.

A lady, who was present at the manipulation, saw the M.D. a few days later, and said to him that she "never before saw so rapid a change for the better under any other treatment." His reply was, "he had done all in his power, but to no effect, and that the treatment the manipulator gave him was just what he needed."

Why is it that the M.D.s are so slow to introduce effective remedies? Why so ready to enact laws that would fine and imprison for such a cure as described above, performed by one who

In this case it was evident that the vital forces had concentrated upon the most vital organs, and had found an outlet and were passing off. What, then, was the most natural remedy? was it not to bring back into their natural channels those life-forces, so that nature could again rally and restore to health? W. D. Holbrook. Waukesha, Wis., Dec., 1878.

Written for the Banner of Light. DEATH.

BY ALEXANDER J. CRANSTOUN.

"Mors hand vita."
"Der Tod welt entfernt die Personlichkeit zu schwachen,
Sie vielmehr erholtet, indem er sie von so manchen Zuffäligen betreit." "Schelling."
"I look upon death to be as necessary to our constitution
as shep. We shall rise refreshed in the morning." - B.
Franklin. Franklin.

They err who think kind Death our foe, The penalty of primal sin.

The gate by which we enter in To realms of changeless bliss or woe. Oh, elder brother, feared so long! I raise to thee this pardon-song.

I love thee, Lord o'er life on earth. Who gatherest all things to thy breast, Who grants the broken-hearted rest. Who leadeth souls to spirit birth, Where each must reap his earthly years, But all shall rise to higher spheres

I love thee, angel—twin to sleep, [1] For most get wearied here below. Most drink the dregs of sin and woe. And calling on thee groan and weep: We die, our psychic souls arise To spirit-earths with brighter skies.

I love thee, child of Him unknown. Of Him we dare not hope to know: Enough! if now and then a glow From that supernal Sun is thrown On the dark walls, our prison here. To give us hope, and bid good cheer.

No vengeful God, as ancient creeds In loveless ages dared to say, Created thee-our hope, our stay; For without thee, alas! what weeds Of hopeless grief would poison life. And make our days with misery rife.

Thy shadow comes at hush of eve: When the first stars light up the sky I feel thy presence-know thee nigh; Thou whisperest me to cease to grieve. Thou comest from those long gone before Who long to greet me on Life's shore.

Has said such evil things of thee. Thou loving heart to whom all fice; Without whose help God's hidden plan Would be yet darker than to-day. Unlit by any hope-sent ray. I would atone for evil deeds, And evil thoughts of days gone by.

Oh, pardon, loved one! that base man

For I, who feel thee ever nigh, Know in my heart how false those creeds; I know thy face—thy smile is sweet. Unveiled, it is Love's face I greet. They made thee hideous, thou so fair! A grinning skull with seythe and glass:

Fit Horror to seize those who pass From evil here to worse woes there;

Fit Herald to that blood-stained throne Where the dread Shadow sits, they own. But this is modern creed and art, The wiser ancients saw thee clear,

And knew thee, loved thee, without fear; For them thou hadst nor seythe, nor dart, Beauteous as Sleep, [1] thy brother, thou Brought peace and rest to aching brow. Oh! "Shadow east by Love" [2] on earth.

Accept my praise, and welcome me, Behold I stretch my arms to thee; Oh, beauteous One, who bring'st new birth, Receive me in the arms of Sleep To waken where I cannot weep!

Yama the King" [3] they made of thee Of old by Saraswattis' stream Where life was one delicious dream, And Death Love's shadow, where we flee To find a refuge made for grief In "Yama's bosom," [4] sweet relief.

The Psyche leaves its chrysal state, Rejoleing in the spirit-light, Seeking new homes in realms more bright. Led upwards by Progressive Fate, While o'er our dead Death's beauteous smile Gleams like earth's sunset for awhile. [5]

But when the Psyche mounts on high The chemic forces rule the dead-The soul they cannot rule, 't is fled Away from earth, beyond earth's sky. Unseen save in those moments rare When spirit-souls earth's hopes can share.

But the last parting smile [5] of death Soon vanishes in quick decay, And that strange beauty fades away, Changed by the World-Soul's loving breath; New beauty crowns the changing clay. Roses and daisles [6] greet the day.

"The spirit-world is open still, "I is we are blind, our hearts are sere," Thus we have come to doubt and fear; To doubt of God, to fear his will: And so, oh Death! we grieve thy heart. Thou who unitest those who part.

For without thee we cannot rise To higher spheres, when earth and time Have taught those truths by which we climb To purer life and loftler skles; 'T is thou who tak'st us by the hand To lead us to God's Summer-land.

Even then we shall not cease to die, For when each sphere its truth has wrought Within our being's central thought, Then from that sphere we seek to fly, And we shall then once more be thine. Clothed with new forms yet more divine.

For endless is the progress given To every spirit clothed with form In which a heart with love is warm, Each form more perfect as each Heaven Is opened to us by thy hands, Great Prophet of God's better lands.

Hence, love, I greet thy coming soon-With outstretched arms and willing mind I leave initial earth behind. Knowing that thou art God's best boon; And when I 'm dead, oh crown with flowers Thy brows, true Guide to Heaven's best bowers.

And crown me dead with rosebuds young, Emblems of Heaven's immortal race Still gathering strength and loveller grace; And for my requiem still be sung, Not truly dead, for friendly Death Gave me new life and spirit-breath." [7] Lucerne, Switzerland.

NOTES.

[1.] Ancient art plctured Death as the brother of Sleep, as on the celebrated chest of Kypselus. A deep and true conception, for to each brother comes a waking, but the Death-waking is the best, as it is to a better, higher and more energetic life.

(2.) In one of the Vedic hymns (2000-1000 B. C.) Death is beautifully and truly called "The shadow of love."

is beautifully and truly called "The shadow of love,"

[3.] Yama, in the Vedic period, was, like Osiris, the "beneficent Judge and Monarch of the dead, who led them into 'pastures ever new,' and guarded them from all evil." One of the hymns speaks of the dead being gathered together into [4] "Yama's bosom."

[5.] A strange and mysterious thing is that wondrous, unearthly beauty which rests calm on the marble features of the dead, those dead who in their lives were beautiful. Is it not caused by the sudden, conscious change to a state of higher existence, where suddenly, perhaps unexpectedly, are met those loved ones gone before. It seems to me as a parting smile, recording a delighted recognition, and intense satisfaction and peace at the change from matter to spirit.

[6.] Keats shortly before his death said "I feel the

cure as described above, performed by one who has no legal parchment?

In this case it was evident that the vital forces had concentrated upon the most vital.

[6.] Keats shortly before his death said "I feel the daisles growing over me," and his last words were, "Thank God it [death] has come."

[7.] "Der Geister-welt ist nicht geschliesen."

Octhe speaks of the new psychic form, Immediately after death, "breathing spirit." The angels say to Faust just dead and risen, "Athme Gelst." A strange expression, had it not come from a Spiritualist like Goethe. The fact denoted corresponds to late revelations from the spirit-worlds. It is probable that what we call spirit is not immaterial, and therefore

may, in a higher state, and with a suitable higher organism, be breathed, as the true "breath of life," the only food necessary. May not the great storehouse of spirit he that mysterious "Æther," which science now admits to fill all the interstellar space of the universe, and of which our atmosphere forms a condensed portion; and which is always ready to flow as love into every open soul, which desires it by a strong aspiration?

"Space regioned with life-air and barron vold,"
-Kents's "Hyperion,"

Physiologists even now, in this very ignorant age, admit that a considerable portion of this earth body's nourishment is drawn from the atmosphere. No need of bloody steaks!!! even now -but then-

# Banner Correspondence.

Michigan.

Michigan.

State Convention of Spiritualists, and Liberalists.—At the coming Convention, which takes place in Mead's Hall, Lansing, from Marehreoth to 24th, the Executive Board desire to make it the most important and interesting session ever held in the State. To aid us to accomplish that success, we shall hope and expect the hearty coöperation of all Spiritualists and Liberalists throughout the State, as Individuals and societies. Hence, we advise that in every district where there are a few liberal or spiritual thinkers, they will convene and choose a delegate to represent them at the State meeting, that we may know who are representative men and women, and call, them to our aid in the choosing of committees and officers.

To all Spiritualists, mediums and investigators of the phenomena of Spiritualism, we would say that we have devoted Thursday—day and evening—commencing at 10 A. M., to the discussion of all forms of spiritual phenomena—experiences of mediums, reliability of spirit communications, the good and evil effects of mediumship, public and private séances, light and dark circles, &c.—Also, we desire to invite the friends throughout the State who have spirit-paintings, or other work or phenomena purporting to have been produced by spirit aid, to bring such work, paintings, &c., the day before the Convention, and have them on hand for exhibition on the day above named.

Speakers, mediums, bellevers and opposers of Spiritualism, are luvited to be present Thursday, and discuss, prove or refute, the phenomena of Modern Spiritualism. Hope all lovers of this truth will feel that they are especially invited to come forward and give the reasons why they believe in future existence by demonstrating the same. Come prepared to give short, pointed tests, speeches and experiences.

From Friday morning until Sunday evening we shall try to interest and instruct the beople by speeches from the best speakers in the liberal and spiritual ranks.

try to interest and instruct the people by speeches from the best speakers in the liberal and spiritual ranks.

We do not expect to be able to give every speaker that may be present time to give a full discourse, but we earnestly request all the speakers—or those wishing the endorsement of the Board—to be present, that we may arrange for further work, and more efficient organic action and missionary work throughout the State.

Not only do,we intend to give "a feast of reason and flow of soul." but we desire to see much important business discussed and arranged for. The project of locating a camp-ground, where a month's meeting may be held each summer, is an important one, and we wish that the friends throughout the State, knowing of any good point near a Lake and Railroad, would communicate with J. M. Potter, of Lansing, who is Chairman of that committee.

Another very important feature of the Convention which will tend to harmony and enjoyment will be the inspirational singing by Mrs. Olic Child, from Greenville, and Rishop A. Beals, of New York. Their sluging needs no words of praise, for to hear them is to be lifted from out the material into the splitual, out of the gross and selfish into the realms of love and purity. We have also secured the services of Wm. S. Fuller, of Jackson, who will act as stenographer during the session.

Last, but not least, a memorial service of George W. Window of Kalanezgo will be held on Smiday from

We have also secured the services of Wm. S. Fuller, of Jackson, who will act as stenographer during the session.

Last, but not least, a memorial service of George W. Winslow, of Kalamazoo, will be held on Sunday, from ten to twelve. Our worthy brother, and one of our directors, passed on to the higher life at the ripe age of seventy years, Dec. 21st, 1878. He was a firm Spiritualist since 1831, never in public or private life acting otherwise than consistent with his glorious religion. An ornament to society, and a blessing to humanity, we had no more carnest worker in our State. His counsel has been a pillar of strength to our State. His counsel has been a pillar of strength to our State board; he always acted from his highest ideal of right. No coward, hypocrite or egotist, loving truth, purity and right above all things, kind and charitable, yet firm and heroic, he died as he had lived—calm, happy and firm. The speakers for the service, as friends of the deceased and representatives of Spiritualism, are Gles B. Stebbins, Mrs. L. A. Pearsall, and Mrs. R. Shejhard; also a short memorial poem by Asa A. Stoddard, Now, friends of the cause of truth, whether Materialists, Liberalists, Orthodox or Spiritualists, come up to our State capital, view the fine new State House, and let us reason together for the best good of humanity and the redemption of truth wherever found, until a religion of science and norality—not bound by creeds—shall bless our State. A. B. Spinnery, President State Association Spiritualists and Liberalists.

New York.

NEW YORK CITY .- A correspondent, "H. D.," writes us, under a late date, urging the claims of the Children's Lyceum on the attention of all the adult friends in that yielnage: "Come one, come all," she says, "come often, come always. You know not what good your presence may do. Come and speak to the little ones, as they were spoken to recently, by the pleasant Conductor of the Willimantic Lyceum. Come and talk to the older ones; bring them new ideas. Come and talk to the older ones; bring them new ideas, and the knowledge you have gained, that they may grow wiser. Give, and ye shall receive. The happy faces will suite their thanks, the bright eyes will shell rays of Joy, and the little souls you have cheered will grow and become bright Jewels in the crown of truth. Do you indeed realize the work to be done in the Lyceum? Do you not know that it cannot be accomplished successfully by a few? In cultivating even your favorite plants you change their position and give them fresh earth, water and sunshine. So the Lyceum needs reinforcements, that its vitality may not run out; needs to be nourished by your presence and your thoughts; needs the encouragement sit will receive when you bring your little ones, and the little ones of your neighbor. Come and teach us, come and learn of us, come."

California. LOS ANGELES -In the course of a business letter a kindly correspondent speaks to us the following

words of cheer:

"How can I tell you what an angel of consolation is the bright and blessed Banner of Light to me. Rays of soul sunshine in hours of darkness, prophecies of peace beaming down through clouds of soul-strife and sorrow, its pages prove daily more and more a source of comfort and strength. My soul cries to be at work also! How glad beyond expression must you be, true friend of angels, unseen and terrene, that your grand life work goes on so ceaselessly, so increasingly! No break, no diminution, but instead, the full tide, growing ever fuller, more crystalline, more beneficent as it rises toward the heavenly shore. Be glad, he glad that you are not called to be one who can 'only stand and wait.' May God bless you even more, and even more increase the sacred usefulness of your life, until all the world shall gather in one faith under the white folds of the Banner you so faithfully uphold."

Illinois.

PONTIAC.—W. B. Fyfe sends money for renewal of subscription, and writes: "I like Dr. Peebles's 'Christ the Corner Stone of Spiritualism.' That is the kind of the Corner stone of spiritualism. That is the kind of treatment of the subject which we want to bring our Orthodox friends to our spiritual fold; and his lecture on 'Salvation,' published in a recent number of the Banner, was excellent—so was his discourse on 'Prayer.' Permit me through the avenue of your columns to convey to Bro. Peebles my thanks for the excellent ideas contained in the above-mentioned products of his mind, and personally I thank you for publishing them."

Maine.

GARDINER,-B. F. Johnson writes January 10th: "Spiritualism is progressing in our city. When we gain a convert, he never backslides, for the Spiritual Philosophy leads upward and onward as long as time holds out. I have been trying to get new subscribers for the Banner, and hope to succeed."

Connecticut.

NEW HAVEN.—A correspondent writes Jan. 13th: 'Dr. H. P. Fairfield has been here for two Sundays, lecturing with marked success. The cause is prosperous in this City of Elms, and large audiences greet him each Sunday. The Spiritual Association have a fine hall, and one of the very best Children's Progressive Sunday school Lyceums."

Ohio.

PORTSMOUTH. - A correspondent writes: "We have organized a society under the name of Portsmouth Liberal League, for the purpose of promulgating the Spiritual Philosophy and advancing free thought generally. C. W. Cotton is President, and William Welch. Secretary. We intend to have one service every Sunday afternoon."

Massachusetts.

PEPPERELL.-Gustave P. Wiksell writes: "I take great interest in Spiritualism, its progress, its advocates and its literature. I have the reading of the 'dear old Banner.' We have a circle in town and a number of good mediums, who are, I think, developing for good work."

The best way to keep the wolf from the door is !to leave a few sheep in the pasture.—Chicago Times.

### Children's Department.

#### TALES OF THE EVERLASTING MOTHER.

Written down through the Mediumship of ADELMA, BARONESS FON VAY, of Gonobitz (in Styria), Austria, and translated specially for the Banner of Light.

THE SECRET.

I thought that thou hadst yielded to me, old sorrow! I thought that my heart was healed from thee, old remembrance! Consciousness of what has been, thou secret of my life, I was again happy, and now thou hast once more appeared as a ghost in the midst of my happiness, as a discordant tone in the midst of harmony. And wilt thou never leave me, memory of an old and evil hour, witness of my sorrows? Has what I once experienced all at once become a personified imperishability? Yes, the dead returns to life, arises warm and living out of its cold lethargy, sings old well-known melodies, and speaks deep-felt words whose sounds have long since died away.

Human beings, as ye wander through the world with dull or smiling faces, each one of you carries secret within himself a skeleton; it may be a word, a feeling, or the memory of a deed. I, the Everlasting Mother, know it, and I pity you, poor beings. Often when you are gay and laugh, it is but a mockery; or say, when you are alone in your chamber, what mean those tears, those sighs, what means that flashing, angry

I know a deep secret. He loved her warmly and truly, as she loved him. They were separated. At this the woman vowed to him: "I will appear to thee at night, as a shadow on the white wall, so long as thou desirest it. Spiritual shall be our wedding, spiritual and hushed our conversation. Here, thou hast this saying, these locks of hair, thy word and thy love to use as a spell-and I will come and follow thee always, if thou lovest me truly; but if thou ceasest to love me, my shadow will leave thee, and thou shalt never see it again." They parted. Every night as he lay sleepless and full of sorrow, there appeared on the bare white wall of his sleeping apartment a shadow. Dost thou hear it? A rustling. Ha! there she is. The phantom of her beautiful form signs to him, pointing to heart and lips. Yes, she is true to him, for her shadow remains always spotlessly pure. It bends over him, softly whispering in his ear, and intoxicated with bliss he stretches out his longing arms toward it, but a gentle stupefaction comes over him, and he sleeps. So it goes on night after night for a year, two years. Then the shadow begins to fade, for empty it finds the apartment of love, empty the place of rest. Every night it sighs and complains, and at last is a larve striven to in the past. of her beautiful form signs to him, pointing to Every night it sighs and complains, and at last it vanishes. Where is he? Do you not hear the sounds of an organ and the hymn of praise? Do you not see the lovely bride who so tremblingly and softly gives the word of affirmation? And the man who gives his "Yes" loudly and boldly? It is night; already the bride has retired to rest. Gloomily and yet snugly the silk curtains surround the bed. All awaits the bridegroom. It is night, night—the hour of the shadow nears! There! see! On the red silk walls a dark, dark shadow! It becomes larger and larger, until it has attained a giant size. Now it nears the place of rest, and assuming the form of a woman, softly draws aside the heavy curtains. Her eyes are hot and anxious, her breath is-he feels it-over him, and he cannot move nor scream. The form threatens, and points to heart and lips; then bending over him whispers something in his ears, and moves slowly on its

Spiritual oaths burn up life; spiritual unity forbids and annuls other love. Thou hast sworn to the shadow eternal fidelity. Bear now, thou strange human being, thy secrets with thee to

### THE ELF-CHILD.

I knew a little elf that had become a human ! child. Its hair was fair and fine, and soft as silk; its eyes deep and dark, like the magic spring of the woods; its cheeks when it slept were rosy and full, its lips purple and fresh, with teeth like pearls; and the little blue veins showed themselves on the soft, velvety arms. And so this tender little maiden drank in the love of life at her mother's breast, and was rocked to rest in her father's arms till she grow large in spirit, heart, and feelings-a beautiful enchantress.

It was, as I have said, a human child. It had a heart and human feelings; it could speak, sing. and love. Once it became ill, very ill. There it lay languishing in bed, the poor elf; it quietly groaned and sighed: "Ah, I feel the weight of the whole world upon me. How I should like rain, wind and tempest!" Her cousins, the mountain goblins, gnomes, nymphs and elves, yes, even the hunchbacks and the hobgoblins, heard her. "The poor child!" said they; "let us quickly gather a great storm together. Blustor, ye evil spirits, weep torrents of tears, ye clouds and rain-elves, thunder, ye mountain goblins, and lighten, ye nymphs! Quickly, here, all! all! Blow, whistle, sing the song of the storm! Our human-grown elf understands ye. Yes, she wants refreshment, music and consolation, for ill and feverish she lies there." "What a dreadful thunder-storm," say the human beings. "Oh! the lightning!" says the old attendant, and crosses herself. "I am frightened, mother," cries the real human child. "Ah, how refreshing, how splended," says the sick maiden, the quiet, mysterious elf-child. "How easy I feel. How the rain refreshes me, how wildly merry sounds the dear old thunder, and how joyfully it lightens. The storm relates to me such dear old fairy tales that I think I must have heard once before somewhere. Ah! I should like to go there again, home, home, through storm and rain." And as she said it nature again became quieter; it had vented its rage, and sung its song to the end.

It is a bright, fresh, humid summer morning. The birds twitter cheerfully, the grasshoppers chirp, the branches and blossoms shake off the sparkling rain-drops. The maiden too is quiet; she lies in her little bed softly smiling, as if she would say, "Oh! how beautiful, how sweet it

Behold, the night after, a fresh, lovely little elf danced in the moonlight with her cousins. It is a great elfin feast, and all the mountain, tis a great elin feast, and all the mountain, valley, wood and flower-spirits are there, for the child that has been away so long has again returned home. She has now no longer a human heart, and can neither love like a maiden, nor speak as a human being; neither can she be ill any more. But she often sits thinking on the banks of the forest stream for hours together, and throws in forget-me-nots, which the waves carry by the house where she lived, loved and suffered.

[Continued in our next.]

BRIEF SYNOPSIS OF TRAVELS-THE WORK OF DR. CHARLES MAIN.

BY JOSEPH D. STILES.

To the Editor of the Banner of Light:

A number of years have clapsed since I ventured to address your large corps of readers through the medium of your columns, preferring that other and abler pens than mine should occupy the space with their progressive thoughts and sentiments. But realizing that among your readers I have many dear and valued friends, who doubtless would like to hear of my whereabouts, and what I have been and am doing, I will give, with your permission, a very succinet account of my past and present labors.

Until within two years and a half my mediumistic mission has been confined to the State of Vermont, lecturing in various places, especially in the northern and central parts, and A number of years have clapsed since I ven-

Until within two years and a half my mediumistic mission has been confined to the State of Vermont, lecturing in various places, especially in the northern and central parts, and with uniform success. My audiences generally have been large and appreciative, many journeying miles to hear the principles of the "New Gospel" expounded through my humble instrumentality. Everywhere I found true, resolute and progressive souls, many dating their belief to the very incipiency of our glorious cause, remaining firm to their convictions through good and evil report, and under any and every circumstance of condition. Slander, hyperbole and misrepresentation have proved impotent in their efforts to crush down the e heroes and heroines of the grand army of Progression. They have only had the effect to make them more determined in their purposes to release humanity from the bondage of superstition and error, and introduce it to a larger liberty and a broader platform. Speakers have been, and are, well patronized, while platform test mediums are in demand there as elsewhere. Bigotry no longer rears its hydra-lpead, as in days agone—is not so bold and defiant. It has been shorn of a portion of its strength, and has lost much of its aggressive power and influence. But it is not by any means wholly silenced. Here and there it crops out, putting forth fresh efforts to choke down freedom of speech, and everything that does not harmonize with the popular prejudices of the day. In spite of all this mediums are multiplying; and in Vermont especially there is searcely a place but shelters one or more of these important vehicles of communication between the two worlds. The cause there, as everywhere else, is rapidly advancing, and rests on so substantial a foundation that nothing can shake or topole it down. To Mr. and Mrs. George W. Ripley, of Montpelier, Mr. and Mrs. George W. Ripley, of Montpelier, Mr. and Mrs. Goorey Thompson, of Riehmond, and many, many others, am I largely indebted for their kind favors of the past, and the words

again to revisit the scenes of my former labors, and continue my work as faithfully in the future as I have striven to in the past.

For the past two years I have labored at intervals in different portions of this State. In Quincy I have had large audiences, and in Barnstable and West Barnstable appreciable and at times full houses. In the former, Spiritualism is on a firm basis — the philosophy numbering many believers. The old pioneers, Mr. and Mrs. Josiah Brigham, Mr. George Veazie, Mr. John J. Glover, Mr. Perez Chubbuck, Mrs. Eldad Worcester, Mr. and Mrs. Bryant Newcomb, and their excellent daughter, Mrs. John Wright, Mr. and Mrs. William Torry, and others, whose names I cannot now recall, have all passed away to the higher life, whose everlasting vertices dawned upon their souls in full splendor while in the body, and which illumined their passage through the shadowy valley of Death.

For three Sabbaths I have spoken in this town to goodly numbers—twice in Lincoln Hall, and once in the Reform Club Hall, and should have lectured again at the latter place Dec. 8th, had not higher your much

lectured again at the latter place Dec. 8th, had not bigotry, or something that looks very much like it, closed the doors to the entrance of the Free Thinkers and Spiritualists of the town. way. Gasping for breath, he would follow it, but in vain. He feels always the last word in his ear and heart, it gnaws and tortures him, tormenting him to death.

Free Thinkers and Spiritualness of the formed in the unit of the surface of the corner in the content of the corner is and spiritualness of the formed in the corner is unitary action has not cowed nor killed corps us and will not down at their bidding. The few noble women who, by voice and vote, defended the right of free speech, deserve a company to the correction from us and the appropriation.

femded the right of free speech, deserve a commendable notice from us and the approbation of all who believe in freedom of utterance, however widely different the ideas embodied in such may be from theirs. They will lose nothing, but gain much by their fearless action.

Since my return to Massachusetts I have had the pleasure of forming many new acquaintances and of renewing the old ones, some of whom had almost passed from sight and memory in the rapid whirl of the years. Especially glad was I to grasp again the hand of that early pioneer of the cause, that war-worn veteran in the great battle between truth and error, Dr. Charles Main, of No. 60 Dover street, Boston. Separated from him by the gulf of distance for a number of years, he had passed from the ken of my vision, but not from memory, until the happy mutation of circumstances brought us again face to face. I was surprised to see how lightly the years rested on his brow. His step was still bold and intrepid, his form unbent by years—a perfect mirror of manly vigor and strength. Life to him has been a grand success; not, to be sure, without battling for it. cess; not, to be sure, without battling for it but a success won through his indomitable will energy, and perseverance. For nearly thirty years his life has been consecrated to the good of humanity in the healing art, and thousands are living to-day who bless and reverently breathe the name of Dr. Main. His home is the abode of the most exalted influences, and one cannot cross the threshold without feeling himself in the presence of superior forces. The air seems balmy with the breath of angels, and their benedictions of love and proper fell upon all who

balmy with the breath of angels, and their benedictions of love and mercy fall upon all who
come within the radius of their influence.
Every one feels at home the moment he is in
the presence of this world-wide healer. There
are no stiff nor formal receptions, no air of affectation to weaken the chords of rapport and sympathy between patient and physician. Everything is hearty, cordial and natural. Invalids,
faithless and hopeless, shrinkingly enter his
presence, to go forth hopeful and glad, and to
feel that possibly life has some benefits and
blessings in store for them. The open grave
seems further off, while heaven is brought nearer to their souls. He doctors entirely through
natural and scientific methods. He takes nature
for his supreme guide, and relies upon his imnatural and scientific methods. He takes nature for his supreme guide, and relies upon his im-mortal guardians for valuable assistance and strength. Alone in his chamber, dedicated to his angel Anna, and other ennobling intelli-gences, he catches those inspirations which are to scatter benefit and blessing to the suffering and distressed.

With a lock of hair in hand, he diagnoses disease with marvelous accuracy, and rarely, if ever, fails to trace its locality and to prescribe the right remedies for its eradication. Through his magnetic and curative agencies, the demon disease is forced to abdicate his throne in favor

doctor diagnosed her difficulties with entire sat-isfaction and correctness, and the application of his magnetic method of treatment, together with the potent remedies prescribed, (and which

his magnetic method of treatment, together with the potent remedies prescribed, (and which are his own manufacture) greatly benefited her at once, and she has every reason to feel assured that, under his beneficent ministry, she will eventually regain her wasted vitality and health. Naturally very ambitious (being a school-teacher in one of the districts of Barnstable,) she is too apt to go beyond her strength, and unconsciously obstruct the way to a final recovery.

The most remarkable cure, however, was that of her sister, Miss Hattie A. Crocker, a young lady of nineteen, who was attacked some months ago with all the symptoms of rapid consumption. The hacking cough, the heetic flush, the wasting frame, all told too plainly that she had fallen a victim to that scourge of onr Northern clime. Parents, relatives, and friends felt that her demise was only a question of brief time. Hope had almost departed, and the sladlow of Aznael's wing was deepening around the young life of the daughter, sister, and friend. Her parents hearing good reports from their other daughter, (who was then at Dr. Main's,) resolved to place Hattie under his care as a last resort. The Doctor received her in that cheerful and happy spirit (as he is wont to receive his patients,) which inspires one with so much confidence and hope, and which at once establishes a sympathetic rapport between himself and patient. He saw that her case was a desperate, but not a hopeless one; and with full confidence that she could be helped, he went to work, administering his magnetic treatment and the remedies he deemed necessary in her case. In a week's time and less, she began to experience a very favoraing his magnetic treatment and the remedies he deemed necessary in her case. In a week's time and less, she began to experience a very favorable change in her system. Her appetite returned, she slept well, the heetic flush departed, the alarming cough ceased, and the attenuated frame which relatives and friends thought could retain its hold on life only for a few weeks' longer at furthest, began to assume its wonted vigor and roundness. In exactly a week from the day she went to Dr. Main's, she returned home improved in health, and has continued to improve, and to such an extent that she considers herself about as well as ever. The family of course feel a gratitude to the Doctor that they cannot express, for snatching their young daughter and sister from a premature grave, at whose portals they sorrowfully saw the young feet of their heart's treasure tremblingly standing.

The neighbors were so astonished at her im The neighbors were so astonished at her improved appearance, that some of the disease-afflicted ones immediately wrote to Dr. Main for descriptions of their cases, which were correctly given, and remedies prescribed and forwarded under the administration of which, as I have learned, they are being much benefited. My mother is also taking his medicines, which he has so generoisly furnished, and she states that it is all that keeps her up. She is nearly seventy-six years old, almost sightless, and her age precludes the idea of a perfect recovery. But she has complete confidence in the Doctor, and feels if any one can benefit and reach her case, he

has complete confidence in the Doctor, and feels if any one can benefit and reach her case, he most assuredly can.

These are only a few instances out of a multitude that have been benefited by the Doctor's treatment. His office is at No. 60 Dover street, Boston, to which all sufferers may trustingly repair and find a balm in Gilead for their ills and infirmities. His house is presided over by Miss Caryl, whose excellent management and cheerful disposition win at once the love and esteem of the numbers who seek Dr. Main's Institute as a Mecca at whose healing shrine they are to find the health of body and mind they have elsewhere failed to gain. Let all afflicted with disease, of whatever name and nature, however

ind the health of body and mind they have elsewhere failed to gain. Let all afflicted with disease, of whatever name and nature, however seemingly hopeless, seek the services of this successful magnetic physician. Try him first and last, and not wait till you are completely broken down by experimental poisons, administered by incompetent and ignorant hands. Long live Dr. Charles Main to bless and aid humanity, is the prayer of his countless patrons. Thank you, dear prayer, for your noble defence of mediums. They are obliged at best to travel a hard road, and the compensation too often is very meagre, compared with the services rendered. They may entertain large audiences, (as I frequently have,) but the remuneration of mediums often falls upon a few, who are hardly able to bear it. Hope there will be an awakening in this respect, and audiences will remunerate as they receive.

Excuse my long reference to Dr. Main. I considered it was a duty as well as a work of justice to let the world know what he has done, and is doing, and I am happy to perform the task.

Weamouth, Mass., Dec. 1878.

Weymouth, Mass., Dec. 1878.

# Our Children's Lyceums.

(From the Cleveland Herald, Monday, Jan. 6th. 1 Progressive Lyceum-Annual Election

of Officers-Valedictory of Mr. Lees. But few of the regular exercises of the Ly-But few of the regular exercises of the Lyceum took place yesterday, on account of the annual election of officers. The usual dryness of the election, however, was neutralized by the beautiful singing of the Cleveland Harmony Quartette, Messrs. W. E. Cubben, Frank A. Doyle, George A. Henninges, and J. T. Cook, who kindly volunteered to sing to the children and their friends. Nearly every Sunday, in addition to the usual exercises of this Sunday school, there is either speaking or singing by persons not in the ranks of Spiritualism, which seems to show that there is good feeling on both persons not in the ranks of Spiritualism, which seems to show that there is good feeling on both sides. Full reports from all the officers were submitted and passed on, from which the Conductor, Mr. Lees, computed a comprehensive report, giving a clear digest of the Lyceum's status in this city. The following officers, were then elected for the year 1879: Charles Collier, Conductor; Mrs. Emilie Van Scotten, Guardian; Mr. Hatcher, Musical Director: George Benedict, Secretary; G. G. Wilsey, Treasurer; Mrs. York, Librarian; Wilbur Olds, Maynard Wilkinson and Charles Watson, Guards. [Mrs. Ella Williamson has been appointed Assistant Guardian.]

Guardian.)

These officers were at once duly installed, and Mr. Thomas Lees, on doffing his badge in favor of Mr. Collier, and before retiring, delivered the following valgdictory:

of Mr. Collier, and before retiring, delivered the following valedictory:

OFFICERS, LEADERS AND CHILDREN OF THE CLEVELAND LYCEUM: This day terminates two years of continuous office for me, making in all five years out of the thirteen we have been organized I have served as your Conductor. In refusing the candidacy so kindly tendered for another term, I hope I may not be misunderstood. My interest in the Lyceum has not abated one iota, and I trust as a Spiritualist I shall never so far forget myself and my duty as to grow indifferent to the importance of the Children's Progressive Lyceum. It is the hope of Spiritualism, and should be the pride of Spiritualists everywhere. I merely retire from the leadership for a time, feeling the need of a rest, and with the hope that the good work may be accelerated rather than retarded by the fresh ideas a new conductor will necessarily bring with him. I fully appreciate the compliment you paid me to retain the office, for it is a position I have ever been proud to hold, and my growth, while in the office, I feel has been commensurate with the responsibilities of the position, and thus I feel I am fully compensated for the labor expended.

The Children's Lyceum is a positive blessing to all those who participate in its exercises, be they scholars, leaders, or officers; it is the most natural school I know of for developing our spiritual and moral natures. It is almost superfluous for me to say that in the many years I have been with you in the Lyceum, I have be-

pleasurable feelings derived from presiding over a full and well regulated Lyceum.

And now, in conclusion, my dear children and friends, I thank you for the cordial support of the past two years, and ask your forgiveness if, at any time during my administration, I have ever been remiss in my duties or stepped beyond them. I have ever tried, during my conductorship, to be just and impartial to each and every one, and I retire from my proud position with the consciousness of having done the best I could under the circumstances.

What I have done in the past for the Lyceum I have done from a sense of duty and love of the eause sodear to us all. I was late in waking up to the truth of Spiritnalism, but have been

up to the truth of Spiritualism, but have been trying the past eighteen years to make amends for my fardiness. When speaking of Spiritual-ism, I feel in *rapport* with the author of the fol-lowing beautiful times, W. D. Rockwood, I be-lieve, when he says:

lieve, when he says:
"To me? I is a beautiful beacon light,
Ever leading me on in the pathway of right.
It teaches that God, in his infinite love.
Hath sent the bright angels from their homes above.
To whe the hot tears from the sorrowful eye,
And assure us not one of His children can die.
It teaches that death is no terrible fright,
Or, cheerless and dark, a long, dismal night;
But only a change that comes o'er us here.
The door for higher, more beautiful sphere.
It teaches that heaven, in beauteous array,
Is so very near—just over the way.
It tells us in language so plain that we know
We can if we will make one here below.

It gives us no special religion or creed, But one universal—and all are agreed Its teachings aff-suited to old age and youth Its claim, and its only foundation, is truth."

# The Reviewer.

THE PHILOSOPHY OF EXISTENCE. •

Significant as is the title of Dr. Kelley's volume-The Philosophy of Existence-it can hardly be said to denote the contents of the work. It is rather a cursory ; omission of the index detracts much from the value of a haps. Dr. Kelley is wise in employing words in the the book to students, who will accordingly consider themselves debarred from using it in their more care ful explorations.

The writer has employed the older plan of giving Latin names to the Hellenie divinities; and we notice some mixing of Egyptian with Greeian myths. There are likewise several new orthographies to Oriental names; as though there were not too many already, The modern sciolists appear to do such things for the purpose of "casting a spell" over their uninitiated | vidian tribes. They are all duly exhibited by Dr. Kelreaders. It is not safe, except for the very few, to at- ley as known in later mythologies. He does not, howtempt to spell or pronounce an Hindu name. No two | ever, resist the temptation to copy also the sketches of writers spell alike, and no two persons give a word the same sound and intonation. Even the most familiar, these accounts are really jolly. We hardly know where words are daily mispronounced. Every layman says, to assign Martin, Luther's familiar visitor. Beliaf aphis shibbotcth with a samak to the scholar. He cannot safely trust his ears. The a, g, j, n, r, s, ch, etc., are prolific sources of blundering. If Orientalists wish their books sold and read, they must unite to abate the spelling muisance. Why not, like men, let go the petty jealousies of which no real scholar is guilty, and adopt a uniform orthography for Sanscrit, Old Perslan, and other Oriental words, when these are to be expressed in European speech? Dr. John Welss's great work on the English language proposes a sufficient rule-to pronounce words as they are spelled, or to spell them as they are pronounced.

Book 1. is subdivided into two parts: 1. Theism: 2. Mythism. By theism, the author means the belief in a God, yet not without attributes and acts; and by mythism, the legends of mythic delties and divinities. The first part accordingly includes the God, or Trinity of Gods, of the nations that believe their respective Godhead to be the true Eternal First Cause. These several peoples had not only their sacred records of put people whom we hate. The lible says little about the doings of their deities, but of the national religion | it; theologians, much. We have little taste for followof each as well. The polytheism of certain of them, who believed in inferior local deities, tends to place we had almost said, the necessary, of theology. Years them among the mythical, so that the division is neces-, and centuries of hard study conjoined to a morbid, dyssarily somewhat arbitrary. The author overlooks an-, peptic imagination, were required to evolve this reor his reputed spirit, to have been the anterior, and In such things, devised it for those who told lies and probably the original object of adoration. Part Second violated contracts. Their head devil, it will be remenwith those of the forefather-nations, chiefly of modern other names was engrafted on the later religions of Christendom. These delities and divinities were de- Judea and the West. "God made it before he had ocfrom phenomena in nature, and from delified heroes- 11 has been placed pretty much everywhere; by one subordinated to the One Sole, Supreme, Unseen God more critically; the author has been very liberal in his quotations from classical and other authorities, with which scholars are generally familiar.

The Second Book is a treatise upon the Celestial Regions. It is not always quite clear in its distinctions. There is a confounding of heaven and paradise, or Elysium, which may be common enough in our modern period; but is hardly permissible when ancient faiths are the subject of consideration. No old time here or patriarch cherished any expectation of going to heaven. "I will go down to Hell to my son, mourning," says Jacob. "Thou wilt not leave (or forsake) my soul in Hell," says the Hebrew psalmist. " It is pleasant to descend under the shades," says father Anchises. Hell was a place of bliss to bim, compared to his life on earth.

Dr. Kelley, citing the first chapter of Genesis, infers that "heaven" is the "heaven of heavens," and the firmament another heaven, one elementary and one empyrean-"possibly some circulating orb of the universe; and as such, the supernal abode of the Great Unknown, the true Creator." To sustain this construction, he quotes freely from Milton. But unfortunately for some of his inferences, he has mistaken beaven as being in the singular number, whereas in the Hebrew original, the word is generally plural. After speculating in regard to the heaven made at the same time with the earth and the firmament, he next surveys the corrent opinions of the ancient and archaic periods. Here his labor is really valuable. We are informed that the Chaldean and Persian accounts were similar to that of the Hebrews. This is not to be doubted; the Zoroastrian revelation was the older of them all. All nations placed heaven away or above the planetary worlds, and peopled it with gods, but not with men. Only when metempsychosis, valingenesia, or re-births, was adopted as a belief, did men aspire to be united to the delty. But when this doctrine became prevalent, theologists proposed the existence of a great number of heavens. Especially was this the case in India and China. The Jewish Rabbins, copying from the Vendidad and old Chaldeans, described a plurality of heavens and subdivisions of heavens; and Mohammed, Dante, and perhaps Swedenborg thence derived the ideas which each elaborated in his own method.

mensurate with the responsibilities of the position, and that site, and responsibilities of the position, and thus I feel I am fully compensated for the labor expended.

The doctor does not claim to be a performer of miracles. He does not expect to accomplish prodigies or impossibilities. But he does claim, as we all claim for him, that his method of practice is natural and scientific, and seldom fails when patients abide by his rules.

It cannot be expected of me to enumerate the countless cases that have come under and yielded to his treatment, for that would require more than one issue of your paper to do so, and then would atterly fail of its object. One or two that have come within the range of my observation and knowledge will suffice.

Miss Addie G. Grocker, of West Barnstable, Mass., a niece of mine, was attacked with a serious difficulty a year or more ago, which threatened to demolish the citadel of life. The assistance of a local physician was summoned to her case, whose prescriptions hardly alleviated, and certainly did not cure. By the strenuous advices of relatives and friends, she sought the hold.

The Children's Lyceum is a positive blessing to all those who participate in its exercises, be they scholars, leaders, or officers; it is, the counted that in the many years of the books so called, or the Apocalppse." Dr. Kelley has noted the strange resemblances of this work to the book ascribed to the how so called in the Bible, are those of the New Testament, comprising months and they exercises, be they scholars, leaders, or officers; it is, the total those of the New Testament, comprising the all those who participate in its exercises, be they scholars, leaders, or officers; it is, the counters of the work scaled or the Apocalppse." Dr. Kelley has noted the strange resemblances of this work to the book scaled, or the Apocalpse." Dr. Kelley has noted the strange resemblances of the New Testament, comprising the they call those scaled or the Apocalpse." The Kelliphan work in the library weak the the "The principal revelations from heaven, recorded in

Mr. Charles Collier, you will do the same to him as you have by me; give him your hearty support; let him feel by your actions you are with him in the movement; strive to make him happy in his new position by your punctuality and good deportment. I know from experience the pleasurable feelings derived from presiding over the same character and source that the helievers in one will not reject the other. Not only were these modern manifestations the more extensive, but the famed Baron was bolder and more inquisitive. He was also more observing of phenomena, and, reasoning therefrom, made the applications and lessons instructive to manking."

tion of all the departed in beaven by the ideas of modern Spiritualists. The answer is suggested, but not made. The remaining chapters are devoted to theories of the resurrection and judgment, as held by Christians, Pagans, Spiritualists and others. The sex of the angels is referred to somewhat humorously as a unoted question. "While there is ample evidence of male angels, there is less proof of the existence of female angels or angelings." Milton has suggested that they "either sex assume;" berhaps after the analogy of the Kadoshim, or priests of Kuhele and Astarie. It may be that women, passing to the angelic region, undergo some neutralizing process like working-bees during pre-natalineubation. But Dr. Kelley cannot be serious. Book 111, is devoted to the whole question of Dectorology. We notice the same tendency to contracted views in this as in other departments. He compresses definitions to limits almost as narrow as those of modern theologians; and so he almost lames his arguments He gives as a reason, in this instance, that demon spirits or beings were originally acknowledged to consist of good and had spirits or influences; "but their more modern signification and character are evil, and that continually." So with the dres, who were delties In India, and devils in Persia. The fact is, that the Iranians broke away from the older Hindu Aryan religion, and so placed the ban upon the older gods! The Christians and Mohammedans have treated the Perslan and older Semilie worships in the same way; bence magic has always an evil meaning, and Mithras, view of ancient Legends and Mythologies. The author- \(\frac{1}{2}\) the Persian mediator and god of truth, was represented lifes effed are numerous, and the investigations are by Tertuillan as Satan, the Father of Lies. But ancandid and generally stated with great clearness. The ; clently, Drimon was the title of the Supreme God; and conclusions are not always so distinct; nor is it often | daimonin was the divine in man. The men who easy for the reader to make them for himself. The made up the New Testament changed all that, and persense in which they are understood.

This part of the work is characterized by a sketch of opinions entertained concerning the "Power that un-makes"—by his obi-time designations, Satan, Abriman, Siva, Typhon, more correctly, Seth, Loke, Eblis, or Di-abolos, etc. All these are chieftains; indeed, most of them had served as gods in religious that had been overturned. Satan, or Seth, ruled Egypt and Palestine; Ahriman, the Ethiople Indians; Siva, the Drathe grotesque devils of the mediaval period. Some of pears to have been a kind of Cupid or diabolic St. Valentlie. "He is unquestionably the demon of the association of the sexes." The author has an unpublished manuscript of this personage, which he quotes freely, and which tends to lessen the opproblum which Belia! has long groaned under. Belial is a philosopher in his way; he criticises laws and usages for their partiality. and makes sport at the disclosures condemning the conservators of society and the sanctuary, who, in order to divert attention from themselves, denounce unmercifully the unprotected classes, less guilty than themselves in the waywardness of life. After Belial come numerous quotations and illustrations from the Autobiography of Satan, equally apt and just. He certainly does not appear so very black. The Scotch divine is justified in his wish to pray for him. 3

Book IV, is devoted to the Infernal Regions. In popular acceptation. Helf is the abode of the damned. the State Prison of God Abulghty. It is the place to Ing up the subject, and will be brief. It is the necessity, sestor-worship in a great degree, and assumes the Sun, ceptacle for the lost. The Persians, always foremost embraces the gods of the Greeks and Romans, together bered, was the original "Father of Lies," and under rived from those of antiquity, from celestial objects, easion for it," says the Rev. Nicholas Chernes, M. A. subordinated to the One Sole, Supreme, Unseen God elass of writers close up beside heaven, so that of all, in whom was general belief. There is little ectain to prosecute the examination of these chapters which God's inexhaustible ingenuity devised; by another in the hollow of the earth - perhaps in Symmes's Hole; by another in the outermost space. It was the asylum for the unfortunate of earth, and the rejected of heaven." We never heard it satisfactorily solved why sulphur, the theion or divine element, was made the fuel with which God roasted his enemies. But then, happily, the writer, as well as the author, bas become an atheist to such a God, and will remain such in all worlds and forms of existence.

Dr. Kelley has enumerated the variety of hells thus ingeniously depicted: the Hebrew Gehenna, the Sun Itself, the Buddhist narakas, Tartarus, John Milton's and Dante's. He ought to have added the English hell-the fear of not being respectable. It is the most real of them all. But the real hell, the Hades of the ancients, was the world of the dead. The Norse goddess. Hel, who gave her name to it, was custodian of souls. "Hell, or its principal apartments," says Dr. Kelley, "seems to be reserved for disembodied spirits." All who died were supposed to repair thither. Even Jesus was said to have descended into bell, and then to have preached the gospel to the dead and to the spirits in prison," the disobedient angels of the time of Noah. In the Hellende mythology, Manus was the chief delty of heaven till dethroned, when Kronos, the Fire-god, succeeded; Zeus, or Jove, ruled the Aitherworld : Herê, or Juno, the lower atmosphere : Paseldôr, the sea and all non-Hellenic countries-leaving to Hades, or Pluto, the dominion of the under-world.

Emanuel Swedenborg describes hell as plural, antagonizing the heavens. There is no chief devil in his system. The spirits are ranged in infernal societies, but they all exist in their own delights and subsist from the Lord, having somewhat of good in them. The fire of hell is infernal love, and it exists from the same origin as the fire of heaven. Each spirit is in a state, of evil and falschood-these, indeed, constitute his hell. Instead of the nuptial love of the heavens, conjoining two as one, they have only the laselylous and scortatory impulses, which impet to harlotry and concubinage. Probably, however, these are only figures of speech.

The various "descents into hell" by heroes and gods. like Christ, Ishtar, Odin, Ulysses, Æpeas and Danté, are ilke Christ, Ishtar, Odin, Ulysses, Æpeas and Danté, are noted—the book finishing with several chapters of this literature. The real conclusion, however, appears before. The author seems to be a rapport with the late Wm. Blake, who advocated the reconciliation of good and evil. If all were originally created good, he argues, there were at best no occupants for hell. If angels rebelled and mankind sinned, and together established a hell, the parties interested have only to consent to a reunion. The Powers have but so to will. If these Histories provy but the courtship and the publishing of the banns-effect a reconciliation—it will be compensation for the toil.

According to Mr. Blake's philosophy, as cited, contrasts are essential to progression. "Attraction and repulsion, reason and energy, love and hate are necessary to human existence. From these contrasts spring what the religious call good and evil. God is the passive, and obeys reason; evil is healt. Energy is eternal delight. Man has no body distinct from his soul; for that called body is a portion of soul discovered by the five senses. Energy is the only life, and is from the body; and reason is the bound or outward circumference of energy."

Indeed the principal world-religions have more or less expressed this idea. If Christianity is what its supporters declare—the culmination of the past worships—it will yet assume a form, "meek and lowly," and merge evil into itself; if not, a universal faith will be evolved, transcending all, which will be more capable of meeting the necessities of human aspiration. noted-the book finishing with several chapters of this

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# Banner of Light.

BOSTON, SATURDAY, JANUARY 25, 1879.

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### Year.

#### The Cheyenne Massaere.

have been also but bone, essays Chromsing pulo from the living. And he said that be believed licattention ( ) I which there again of a tost there was a "Bible Spiritualism in the light of itive character is blick to result. This is observable the soul can find ineffable comfort," the last strawfell hals to weak the cand?'s though other prenchers of equal or superior lock. The dromstan is leading to the storth. Fible learning declare the exact contrary. per of some thirty-two Covering Indians at . Concisely stating his position, he observed

them to the revolt which has had so bloody a course and ending. It was Caster's military ineursions into their territory, the Black Hills, receive impressions and to become cognizant of and the succeeding invasion of the greedy golds events, without the aid of the senses to transhunters - the whole of that region having been mit the knowledge. The unseen may be unsolemnly pled gel to Indian occupation by treaty veiled, the impression being made upon the -that first made these red men restive and ex- mind and thus becoming a perception. And cited their resentment. White men would re-then he appeals to the Bible narratives of visions volt for a far smaller cause than that of being for verification of his theory. What is all this driven from the homes which are theirs by but mediumship? What but phenomenal Spirsacred guarantee. When Sitting Bull fled into litualism? Denouncing both to begin with does Canada they left him and voluntarily surren- not cloud the intelligent mind so that it cannot dered to Gen. Crook in the Spring of 1877, at the old Red Cloud Agency. It was then that word was given them that they must remove to the which concerns and comprehends all. The ex-Indian Territory, upon which the greedy whites to-day have fastened their eyes as they did upon the Black Hills country. Some of them consented, while others only seemed to consent, willing merely to try the experiment. And still ones instantly appear. others held back, and did not come into the plan for a year and a half. The rest went north, 'ity of the Invisible World," in which he set forth and are not yet even on the way. But it is un- the belief that it is possible for persons living in deniable that those who a greed to go also agreed this physical world, and immersed in its cares to certain conditions. Those conditions have and duties, to realize and enter into a perfect not been fulfilled, as the military history of the conception of the invisible world. "Everywhere! last eighteen months analy certifies. One offi- in the New Testament," said Mr. Beecher, "is cer reports that "all the Cheyennes are dissat- to be found the announcement that there are isfied, and complain that they are not receiving two worlds, and that they so far intersphere what was promised them: they would be satis- with each other that it is not only the privilege. fied, if they received what the treaty allows," No complaint could we'll be conched in more the other. The distinctive characteristic of the

reasonable terms. Indian Agent Miles last September made an

in return for peacefully abandoning their homes—but it is in no sense a representative of the and native land and removing to a strange cli-cause, and there is therefore in the recognition mate and a strange country had not been full of mankind a supersensuous realm that the filled. Let it be impressed on every mind right—higher senses deal with. But the New Testa-presented at the Patent Office."  $\frac{N_{co} \circ M \cdot nt}{t_{co} \circ M \cdot nt}$  and native land and removing to a strange cli- cause, and there is therefore in the recognition at this point, for it is the turning one, that the ment goes further than that; it represents us as Government has been faithless with the Indians. having those experiences only as initiatory steps description of the new invention, in the course failing to keep its word and imposing cruel and to a much higher life. Now, is it possible for a of a report of one of its "trial trips": degrading conditions beside as a regular part of man to live in that upper life? Does not, this its treatment. For instance, the Cheyennes, life and its duties until him for that? Is this who were thus confined and guarded at Fort duality possible? These are questions which Robinson while on their way, in addwinter, to come up to men continually." the Indian Territory, were treated with exprisoners. Their willingness to lowas all forgetten. These who had delibera, dy cheated them knew well enough that they had expelled

lead be in reciety has ever been charged targed that the mind was necterial, but even on a disst them. They are the sufferers, the vice that ground it must be denitted that it was untines, and they alone. This imprisonment, with like all other matter; it lifted itself far above to and reas in take tilled with resentment, and of matter could not apply to it. the breakerolt. But attenuil their revolt was guet willy a peaceful cone. They attempted sensord; forced, by cutting off their food ing some of their kindled who were still left morth, would do so; and contrasting the malariable from in which they were with the healthy air of their old homes, they set out for the late ter. They kept their tents and everything in then; they did not strike a blow; it was only When they were not such and attacked that they had been they were not such and attacked that they had been they were not such and attacked that they had been they were not such and eitzens closed in the property of the party o when they were run sized and attacked that they upon them, that they attacked the ranches on their foute. After great, exertions, the troops succeeded in capturing the facitives, halfstarved and half-treeen, in the Nebraska sands. cut shills, and took them to Camp Robinson."

the 20 of problem, satisfied that it has not been The Spiritual Outlook for the Coming world is the shoreless so across which they try, solved yet, the great nevstery of the invisible. to distable in ever in voin. In the recent issue We shall print they fixed at the by ture delive of a New York dally journal were reported two ered by Miss Court, V. 43 bound on her resessions, delivered the Sunday picylogs by two min to (1) and frida Ligable stement viewental well known premiers of New York and Brook-We are lightly self for the pereceived evolutions living "Rev." Mr. Lleydand Henry Ward Beechof the Toward that little It is most there are Wo will look in each in its turn, taking, coincide the second of the desired of a great daily me up that of Mr. Ll and first. His subject was that bustling her the distributes devote so timble; "Are the dwellers in the spiritual universe still of its space to a cursue to the need, the relations of singlicentially interested in us 2." After running the spiritual of Possets, and we must be liber-house the customents around of "the delusions" ality of the T -country be home in wind by the analycharlatures as of ancient souths avers and friends of the  $\Gamma$  -right is the  $\Gamma$  -difference and the attackeries of Modern Spitimalists," he comes to sreak of "the reticence of church teachings upon the question," which he pronounces "both painful and disap-This very layer to entremed in Connection pointing?" He thought there was an effort in with our management of the Indian tribes may the church to recove the dead as far as possible

Fort Robinson Nebras's, by United States sel , that, first, the invisible universe is in class comferced or our to the Indian Territory, which arise of the spiritual universe are interested in was to be their farmed, one already been and influentially connected with the destiny of them."

This is a book of which in a brief notice it is intelligent, sober desire to have as distinctly the masses, they have been but too willing to his confidence. Nay, it was his didn't end abandon religious speculation to professional elegally expressed. That his faith, did not depart from him, as the end drew near, it was his intelligent, sober desire to have as distinctly the distinction of the masses, they have been but too willing to his confidence. Nay, it was his didn't end the confidence. Nay, it was his didn't end the masses, they have been but too willing to his confidence. Nay, it was his didn't expressed. That is subject to have a distinctly in their farmed and influentially connected with the destiny of the masses, they have been but too willing to his confidence. Nay, it was his didn't end the masses, they have been but too willing to his confidence. Nay, it was his didn't end the masses, they have been but too willing to his confidence. Nay, it was his didn't end the masses, they have been but too willing to his confidence. Nay, it was his didn't end the masses, they have been but too willing to his confidence. Nay, it was his didn't end too willing to his confidence. Nay, it was his didn't end to the masses, they have been but too willing to his confidence. Nay, it was his didn't end too willing to have been but too willing to his confidence. Nay, it was his didn't end too willing to his confidence. Nay, it was his didn't end too willing to his confidence. Nay, it was his didn't end too willing to his confidence. Nay, it was his didn't end too willing to his confidence. Nay, it was his didn't end too will his confidence. Nay, it was his didn't end too will his confidence. Nay, it was his didn't end too will his confidence had not been also will have the masses and his confidence. Nay, it was his didn't end too w diers, where the Indians were prisoners under to t with the visible; second, that the inhabit-No one has vell ocurbeard to defend this metals, souls are most deeply interested in the spiritual less slaughter but too. Sherman. He thinks welfare of those who remain upon this earth, the soldiers did bast what they should have. That reads like a positive advance in ecclesiasdone; which was mardering who can and chilstical views coming from a Presbyterian elergydren, as well as males, for an attempt to escape, man. He says he derives his "arguments" from to which the Indians were driven by the stury's - the Bible, though that is no matter. That we tion treatment and chief junge without hithey do not see into the invisible is, in his opinion, were visited. The build press, the st without no weakening of his "position." We should say an exception, existesses its horror and indignatined, since it ought to be impossible to see the tion at such a massione in unoprolitied as well unseen. After explaining how our eyes and as fitting terms. If declares the bloody affair cars are only conductors of the illustions called the final scene in an Indian drama which from light and sound to the delicate cerebral structbeginning to end has been a disgrace to the fures of the brain, which transform such vibra-Government and the people. Such is the land tions into perceptions of sight and hearing, he guage of a jayer like the N a York Three, proceeds to say that there lies beyond the ma-Although neither the character for the cent terial and the visible a vast realm of spiritual duct of the Chevennes is detended, it is a knowled beings, and realities, which only need to make edged that the Government is shockingly in the "their presence sensible to the brain by impressional contact, and at once they become percep-The journal referred to says that the Govern tions. And to make this brain-impression posment has been shamefully remiss in its treat- sible, it may be necessary in some way to remove ment of these ledius, and thus has tempted, the individual from the contracting influence of the visible.

His whole idea is, that "the soul" is able to see that the speaker merely seeks to get behind his Bible screen before admitting the vital truth planation which he offers to meet the fact of the Bible visions is equally adapted to those of the present day. The senses are simply closed to outward things, when the invisible or spiritual

Mr. Beecher's discourse was upon "The Realbut the duty of every man to live in one and in lower sphere is that it is physical, that we recognize all its events by the use of our senses; official report to Commission Hayt on the cause, but civilization does not take many steps forof the Cheyenne revolt, and after specifying ward before men become aware that there are the rest of the troubles said: "In addition to many matters of profound interest that manthese general grievances, and others relative to kind will not willingly let go, which have no things which they claim were promised them as "physical representation. There is such a thing part of the consideration in obtaining their con- as love, but no man can see it. We can behold sent to come to this country, I will say that the the bird, and hear its song; we cannot behold full list of rations named in their treaty of 1876 love, nor anger, nor hope. We know well, and has not been furnished them." He says he has more and more as we grow refined, the joy and

With much directness and emphasis he obtreme harshness and made to feet that they were served that the direction of the thought of the present time was to unharness men from this higher world and to harness them to the lower and material world. There was a feeling abroad everything If e good feeling and consent from that this material tendency was going to emancipate men from superstition. Men forgot in It would be a mistake to infer that the Indist their reasoning about havire and matter that in ans were these eachly and falsely dealt with be-, all the round world, there was not so much nacause of their own cord let. Nothing like falses ture as there was in a human soul. It was

its rivers, was put upon them because the milli-linferior and grosser fores of matter, as the law beyond an areler knew very well that they had of its being and the law toverning lower sorts

Does not this view, already hardened into a fact, teach the urgent accessity of a spiritual is things but to escape. It was for this alone baptien for the present generation? And would that they wan fixed on and shot down in their lit ever have manifested the signs of its coming, tray'rs, their women and children being slaugh, would it in this notable way have penetrated tered W.ewise. As the New York Times says of the churches and indicated as it now does a the while affair, "Cherted under the contract complete change in relitions belief, if Spiritual-Ism had not come to prepare the way by breaksay these to adopt at once occupations which, sing the sod and sowing occade as the seed? One THE NLW ENGLAND MIWS COMPANY, however foolishly, their customs had held ile- can see already what the harvest is to be, though grading, prevented from joing to hunt where it is as yet far from rise for gathering. Let us game abounded though other Indians, includ- rejoice as Spiritualists and work on with increasing zeal.

. A Remarkable Book. "SPIRITUAL MANIETSTATIONS," by Charles Receber, is the name of a book just issued from the press of Lee & Shepard, of this city, which exceptionally merits a patient and thoughtful perusal not only by Spiritualists but by Christians, also. It is learned, set fairly level with the common apprehension; and it clearly displays from beginning to conclusion a familiarity with Spiritualistic writings, theories, and beliefs which is accompanied by the gentle evenness of spirit, the coolness of reason, the largeness of sympathy, and depth of insight which marks the approach of the master who is still the disciple, and of the interpreter who still remains the humble and devoted learner. The author opens his remarkable book with the following impressive words: "This work is deficated to all sincere Spiritualists of every name. It is not intended to be controversial. . . . In every soul thereis an invisible realm, a beavens and earth of thought, a universe within. The author decribes his own."

He believes in Medigusskip, and declares that it has been from the beginnings, on this basis he goes over the field of history and speculation, seeking to make all things not only intelligible oft-rejeated assertion that common people are unequal to the task, and that "a feeling of seern is sometimes manifested toward the entire spiritualistic literature as a product of the uneducated classes," he says that "the fact is, that . That he was a believer in Spiritualism, a con-

impossible to give an adequate sketch. It discourses about nevsterious phenomena, second sight, visions, historie method, analogy, tableaux, Eden, theories, primeval Spiritualism, the rise of polytheism, and the features and parts of Scripture history, the Israelites and the midst to the Undiscovered Country. classic nations, the incarnation, regeneration, and so on to the end, with a wealth of learning, a felicity of illustration, a prolific suggestiveness in lieu of argument, and in the truly spirthat of a man who would seek out and know the truth just so far as it is given to human spirits o see and recognize it.

The real purpose of the whole investigation and study is this; to impress it not less upon good men of all professions and ranks than upon Spiritualists that they must cease: to differ and divide over opinions when the all-powerful spirit only waits to work unresistingly through them in a state of unity. And he sympathetically, not to say affectionately, counsels Spiritualists to "try the spirits" at all times, to shut our access to deceptive spirits, to stop this waste of power, in order to be prepared for the crisis long forefold by ancient and modern mediums, and which he believes to be at hand. He would fain see a "congress of mutual help," because the power would in that case be redoubled. With this too brief notice we advise a general perusal of the book.

### A Practical Fire Escape Invented by

an Invalid Impressionist. The frequent recurrence of conflagrations, in by which the inmates of the buildings can reach and law-makers; but the ardent efforts of the able remarks of this distinguished savant. one class, and the severe rules of the second, have up to the present time failed to bring to ders prove a slow and insecure escape for strong utterly useless for timid women and children," their appearance, even, acting in a marked manner as deterrents upon the delicate nerves of this class of humanity.

Cornelia A. Sheldon, an invalid and elderly lady of Belmont, N. Y., is the inventor and patentee of a fire escape, by which, after adequate and practical trial, it would seem the desideratum had been reached, and that through what may be regarded as the plain intervention of disembodied lowing extracts from a private letter written us by the lady herself:

After the horrible holocaust of human beings done the best he could, supplying them with strength to be obtained in the upper realm of beef when there was any in store, but that does not in any way break the force of his overphysical exponent, though it may lead to physwhelming charge that what was promised them ical action. The action may suggest the cause,

The Commercial Advertiser gives the following

of a report of one of its "trial trips":

"The apparatus is very simple in construction, being a frame which fits to the window without requiring much adjustment. From the lower bay of the frame hangs a canvas bag or slide, made of fireproof material, reaching not only to the ground but far into the roadway, where it is finished off with a bar on which appear the words: 'Hold this out.' When the bag is thrown out of the window, any passer by or policeman can take hold of this bar, and by stretching the canvas to its full length, draw it away from any of the windows beneath from which flame or smoke may be escaping. On, or rather through the upper bar of the frame, is an endless band of canvas, passing On, or rather through the upper bar of the frame, is an endless band of canvas, passing through the bar at the end of the canvas bag; which band can be held by the person escaping from the lire, so as to steady his or her movements while descending from the burning building. When the end bar is held out firmly, it is not even necessary for the party-descending to hold this band; consequently, very young children, or invalids, can be safely rescued by merely putting them into the canvas slide, down which they will rapidly but safely pass to the street. Clophing and boxes could be passed down the ground in safety from the top of the highest huilding. One advantage of this fire escape, which is the invention of a lady, is that it can be kept always under the window in a cabinet, so as not to be unsightly, and less than a minute would be required to place it in position for actual use."

The price of this escape is small. Those in-

The price of this escape is small. Those interested can address Mr. Isaac C. Sheldon, agent, at Port Chester, N. Y.

#### Decease of James W. Robbins, M. D.

The Worcester South Compendium, printed at Uxbridge, Mass., of the date of Jan. 18th, contains a three-and-a half-column biography of Dr. J. W. Robbins, from which we learn that he passed to the higher life from Uxbridge, 10th inst., after a residence there of forty years, at the ripe age of seventy eight. He was a graduate of Yale College. Not only was he a thorough and well-read physcian, but he was one of the ripest scholars of the day. He was also one of the most accurately learned and accomplished botanists in the country, and was enthusiastic in botanical study and exploration. He possessed a native aptness for the science, and lacked litthe or nothing in other scholarship to enable him to reach the ripest culture in it. His explorations were extensive. He possessed the most complete botanical library in the country. He was a contributor to medical journals, and among his papers are found humerous articles and essays read before medical societies, including an elaborate one read before the Worcester Society, detailing the results of his experience as a mesmerizer in disease. He was unusually kind in his attentions to the sick, and especially to the poorer classes, where remuneration was not to be hoped for. The article closes with an allusion to his spiritual belief as follows:

seeking to make all things not only intelligible of this well known that in the latter years of but reconcilable. He is ready, with Spiritual-his life br. Robbins gave much attention to the ists, to account for all phenomena on the hypothesis of spiritual agency. In relation to the placed great reliance on the efficacy of mesmerhe influences in the treatment of certain classes of disease. The paver, before referred to, which he read before the Worcester Society, claborated his views on that point, and instanced various surprising results, the fruit of his own experi-

while the common people may not be able to originate a theory of the universe, they may have common-sense enough to judge one when  $\tilde{v}$  is elaborated." And also that "if a man be ever so learned, he ought frequently to come out of himself, and deal with the average needs of homeanity." Again he answers, that, "as to the masses, they have been but, too willing to like onfidence. Nay, it was his dying faith, and and life. Nor let it be imputed to him for weakness by any, who may think they have a surer staff to lean upon, when they also shall pass through the valley of the shadow of death. Upon his leaning, this excellent man of near four

'What sounder faith may man require. This life to live, this life to cease. Than such as looks for life still higher. And names his death All-Wise release?'"

### itual method, that stamps the whole effort as Ed.S. Wheelerat the Parker Memorial.

This old-time favorite in Boston delivered an address before the Parker Memorial Society of Spiritualists on the afternoon of Sunday, Jan. 19th, which thrilled the assembly with earnest enthusiasm, and marked an era in the history of this course of free meetings. His theme was "The New Miracles and the Old Faith," and it was handled with an eloquence of delivery and depth of thought which were alike highly creditable to the Society and to him who addressed it. I nal Notes was the seventh number of that well We shall print the discourse in full at an early date in the future, also the improvised poem on "Liberty" (subject chosen by the audience) with which the exercises ended. The singing by the quartette was excellent. Mr. John Wetherbee presided, and the occasion as a whole will remain a pleasant memory in many hearts hereabouts. /..

### Prof. J. R. Buchanan,

With whose name and scholastic productions readers of the Banner of Light are so familiar, and whose powers of oratory have been so frequently and favorably tested by Boston aularge cities and towns, especially, which are diences, will on Sunday afternoon next address characterized by loss of life, because no means, the Parker Memorial Society of Spiritualists, are supplied for if so furnished cannot be used) his remarks being based on the following subject : "The Religion of Anthropology-Does Scithe ground from the upper stories, has for years | ence point to a True Religion?" Undoubtedly past excited the attention alike of inventors a large audience will assemble to listen to the

15 In our last issue we briefly adverted to bear any practical agent for the work sought to the decease and burial of Dr. J. T. Gilman Pike. be achieved. As another has said, in view of of Boston, who was for years the medical adthe various mechanical contrivances which have viser of the late Mrs. J. H. Conant. We negbeen applied to buildings for life-saving pur- lected at that time to state, for the benefit of poses, "machinery, chains, rope and iron lad- those who did not personally know him, that he was a Spiritualist of the firmest convictionmen," in hours of excitement and peril, "and having been brought to a belief in the New Dispensation under circumstances and through evidence which we shall detail next week.

> Those who wish to peruse an essay which passes in review, in a succinct and eloquent fashion, "The Conquests of the Century," should read the article bearing this title, by Prof. S. B. Brittan, in the January number of the Spiritual Offering.

Mr. Nelson Hempstead, of New London. intelligences. If any doubt exists, read the fol- informs us that the statement of our correspondent in that place that, Mr. II. is a trance medium is incorrect.

> Moses Hull will review Rev. Joseph Cook's attack on the Freedom of the Press and Mails, next Sunday (Jan. 26), at 7:30 P. M., in New Era

#### Change of Opinion.

From the letter of a London correspondent we observe with positive satisfaction that a change of sentiment and opinion, in regard to Spiritualism, is at present taking place in even wider measure than before in England, and especially among the clergymen of the Church of England. The method of the advance of the great verity is represented to be silent but sure. This is the way the light of truth dawns on the world. It comes without prophet or trumpet, silently winging its way across the heavens and descending like a dove with its awakening influences on every heart. Those within the church are just as liable to be greeted with the silent accession of light as those without, and it is in such a way that the walls of partition are to be insensibly dissolved and thrown down.

writes from New York as follows: "The clearest estimate of Bayard Taylor was in the N. Y. Sun, written by Dana, I suppose. It was just and appreciative. Taylor was capable of doing a good deal of moderately good work, but I never could read anything of his except his translation of Goethe's Faust: and in my judgment there is no translation of Faust worth a copper except Anster's. Taylor's translation, however, of that poem is no doubt his best work. There is nothing of the rivida ris in anything he has written, but this ability of doing a great deal with facility is the secret of his popularity. . . . . His ' Deucalion,' his last poem, has been immensely puffed, but is an ambitious failure, a straining after something that the writer was no way qualified by the nature of his culture to deal with. Taylor has had his fame in overflowing measure in his life-time. Three or four bright little lyries will probably be all of his productions that will be read fifty years hence. His novels are failures: his 'travels' are clever, but not above the calibre of scores of newspaper correspondents and reporters of the present time. who lay no claim to the laurels of authorship. But Taylor was a good fellow, and all who knew him personally were well pleased at his suc-

185 The Banner of Light has never endorsed Mr. James's mediumship in the materializing phaseAbecause its editor has had no opportunity to witness this class of manifestation of spirit power through the agency of the medium in question; but it has published, as matter of news, accounts in this regard furnished its columns by correspondents. One thing we are confident of, however, is the genuineness of his (J.'s) development as a trance medium, as we have personally tested him as such. Our endorsement of Mr. James as a trance medium we now repeat with emphasis. We published accounts from Mr. Oakley (particularly) of alleged materializing manifestations given through Mr. James's instrumentality; but did not do so until we had first inquired carefully (both by letter and verbally) of friends in Brooklyn concerning this writer-all of whom concurred in endorsing him as a reliable man. Last week letters from Messrs. Tice and Nichols reached us, detailing the late flusco in Brooklyn. We then said we desired additional information before going further in the matter. Since then we have received a letter from our friend Judge P. Good, of Plainfield, N. J., in which he certifies that he was present at the Jan. 5th séance, and that whatever Mr. James may have done at previous séances, he is sure that on that evening he (Good) "beheld the trappings of the Roman gladiator, and other ancient notables, taken out of the lining of James's dress coat Per contra, Mr. Roberts, editor of Mind and Matter, in his issue for Jan. 18th, devotes some four columns of space to the defence of Mr. James, implies questionable proceedings on the part of other persons than the medium, and says:

"Since this great wrong was committed, Mr. James has continued to give his scances without that coat or those pantaloon bottoms, or any other means of personating spirit forms; when as many as ten different forms have walked out, in a strong light, completely clothed from head to foot, no two of whom were in any respect clad alike."

The January issue of the London Spiritconducted paper. It has met with such favor that the editor cherishes the hope of being able ere long to issue it weekly instead of monthly. He says: "Ours is purely a labor of love. We work for no other end than to promote the extension of the truths and the consolations of a pure and unadulterated Spiritualism-that is, of the assurance of our immortality, and of the possibility of sweet and profitable communion between those who yet remain and those who have passed on to the higher life." May success attend so worthy an object.

Mrs. H. N. G. Butts writes : "I have just read, with much interest, the excellent discourse recently given by Mrs. Cora L. V. Richmond in the Parker Memorial Building. It is a masterly production, full of inspiration, and cannot fail to uplift the souls of those who read it. The subject of this discourse was: 'The New Advent of Truth.' I only wished, as I read, that bigoted religionists could be persuaded to read this discourse, and others of like beauty and truth which often fall from the inspired lips of Mrs. Richmond.'

For Geo. W. Swan writes us from Richmond, Va., that an account of the mediumistic experiences of Mrs. Anna Whitehead Bodeker will soon be issued in that city, in pamphlet form. The lady, we are informed, has suffered for the. faith that is within her, even to the extent of temporary incarceration in the Stanton Lunatic Asylum, because she gave utterance to the words which her controls dictated, and her story will, without doubt, prove interesting reading.

Ro Mr. J. J. Morse, in a letter in the London Spiritual Notes, says: "The book from the press of Colby and Rich, Boston, entitled 'The Bible of Bibles,' by Kersey Graves, is a valuable compilation of historic record from all the religious histories of the world, and has been produced with the skill and taste which the above firm evince in all their productions."

The Holmes media are now in Fitchburg, Mass., where they will remain for a brief seaBrooklyn, N. Y.
On Tuesday and Wednesday, Jan. 7th and 8th, Mr.
Colville delivered trance addresses, followed by the answering of questions, and the improvisation of poems, in Everett Hall, 398 Fulton street, in the above amed city. Large and intelligent audiences convened tolisten to his guides; many subjects of importance were presented for treatment, the people preferring that the controlling intelligences should from the num ber given choose the theme most agreeable to their own views, the speaker weaving in an allusion at least to the themes which were not fully discoursed upon. On Tuesday evening the subjects treated were, "The Origin and Destiny of the Human Soul," and "The way to prevent Crime and Pauperism." The replies to questions were principally with regard to medium-ship, its rights and responsibilities, and those also of sitters in circles. The guides of Mr. Colville expressed it as their opinion that when the necessary conditions were supplied at a séance, spiritual manifestations of a low order could not take place; that the sitters would either achieve communion with spirits of an intelligent order, or no results would transpire-at least, none awing their existence to spiritual sources. They considered that spurious manifestations did not in any way necessarily affect the cause of Spiritualism itself: as such bore only the relation to genuine spiritual manifestations which a counterfeit dollar did to the

entire currency of the country. Wednesday evening, all the subjects from the audience received extended attention—the control making exception in favor of none; an hour and a quarter behig consumed in this exercise, Winoona Improvised several poems, which won the applause of the audience. The people present at these two services were remarkably attentive to the matter given, and were evidently pleased with both it and the manner of its delivery. The interest of these meetings was enhanced by choice instrumental and vocal music.

On Thursday evening, Jan. 9th, a reception to Mr. Colville was held at the residence of Capt. Martin, 221 Livingston street, a numerous and select body of friends attending. Miss Allen favored the company with several musical selections of a high order, and friendly congratulatory remarks by Mr. Colville and other services combined to make up an enjoyable occa-

On Friday evening, Jan. 10th, a very successful meeting was held in Phonix Hall, Williamsburg; Charles R. Miller presided, and made a few very interesting and appropriate remarks. "Is God a Personal Being?" was the subject chosen for the address, which, in addition to the poems of Winoona, met appreciative reception at the hands of the audience.

An urgent request has, we are informed, been made that Mr. Colville accept an engagement with the Brooklyn Society of Spiritualists as their regular speaker, commencing with March next.

ence of his spirit guides, addressed an influential meeting of inquirers into Spiritualism at Fitchburg. The meeting was convened by Dr. Brigham, a resident physleian of that town. The audience completely filled the place of assembly, and all expressed themselves as highly gratified with the services.

Providence. R. I.

On Sunday, Jan. 19th; Mr. Colville delivered two in-spirational discourses under the auspices of the Free Religious Society at Providence, R. I. In the afternoon at 2:30 the half was crowded by a very attentive company, who appeared much pleased with the utter-ances of the spirits on "The Advantages of Spirit-Communion to Humanity." This theme was not chosen by the audience, as it was thought best to leave the topic in the hands of the guides of the lecturer. After the discourse two subjects were handed up for a poem, "Immortality" and "Psychological Influence." Both were dealt with by the control at considerable length. These poetical effusions were very highly thought of by many skeptics present, who could not readily account for their impromptu production.

In the evening the choice of the subject for the discourse was left to the audience. The theme selected was "Real Life and Occupations of Spirits in the Spiritual World." For upwards of an hour the spirit-guides of Mr. Colville graphically described various spheres in spirit-life which they had visited, and entered miuntely, as far as time would permit, into the details of their existence, such as food, clothing, sleep, dwellings, &c. After various questions had been answered, a poem was given on "America and her Future," this being the subject which received a large majority of votes. Winoona's reference to the white man's unjust and cruel conduct to his red brother was very

Next Sunday evening Mr. Colville will occupy the platform in the Concert Hall over the Five Cent Sayings Bank, Market street, Lynn, where the meeting will begin at 7:30. The hall is well furnished with com fortable scats, and has a good organ at which G. A. Hardy will preside. The Committee of these meetings have secured the hall for every Sunday until the end of February, and trust the public will attend regularly,

### Close of the Peebles' Testimonial.

As announced last week, the committee of friends having the matter in charge decided to "close the polls" in the way of subscriptions to the fund for Dr. J. M. Peebles, on the 15th day of January. Thanks are respectfully returned to all who have felt to contribute to this worthy object. The sums received, together with amounts furnished the committee by certain friends of Dr. Peebles who do not desire the publication of their names, make up the amount desired-\$1000. It gives us true pleasure to announce that this kindly effort to strengthen the hands of one of Spiritualism's most earnest and devoted workers, has been brought to a successful conclusion.

### The Fair at Bottin's Bower

Closes the present week. We are pleased to learn that it is receiving the generous support it so well deserves. Miss Jennie Collins is doing a grand work in providing meals for destitute shop-girls, and the blessings of the recipients go out to her continually.

It is to be hoped that the friends of progress in medicine will strengthen the hands of J. R. Buell, Esq., who is endeavoring to frustrate the efforts the Allopaths are making in the Indiana Legislature to create a medical monopoly for their own benefit in that State. Parties wishing to come into communication with him for a better understanding of the case can address him 346 So. Delaware street, Indianapolis, Ind.

On the first page, present number, M. A. Oxon our valued English correspondent, gives his views on the correct method of convening séances, the temptations presented to and the responsibility of mediums, and the treatment accorded these sensitive instruments in too many instances. Read the article, and reflect upon its lessons.

Baroness Adelma Vay, of Gonobitz, Austria-with whose attractive contributions to the Children's Department our readers are so pleasantly familiar-has our thanks for a New Year's Card (sent by ocean mail) expressive of good wishes for us concerning the new cycle of time into which all have entered.

President Hayes recently expressed himself as follows to the Visiting Committee of the Woman Suffrage Convention in Washington: "You say I have ignored the women of the country in my annual message. In my next message I will act according to the dictates of my conscience and the best light I have."

Investigator Hall Meetings.

On Sunday last, Jan. 19th, a very interesting service was held in this hall, commencing, as usual, at 10:30 A. M. Mr. Colville-who is the regular speaker-heing absent from Boston on this occasion, the platform was occupied by lady gave (under inspiration) vocal and instru- | care of Thomas Lees.mental music, which was evidently appreciated by the audience; and Mr. C. read interestingly from one of Mrs. Richmond's orations concerning the effect upon the earth of the present aspect of the planets. The discourse was replete with matter of a most entertaining and, to many minds, somewhat novel character.

On Sunday A. M., Jan. 26th, the service will be conducted as usual at this hall by W. J. Col- | him at 135 Grand street, Jersey City, N. J. ville and G. A. Hardy. Mr. Colville's guides announce as their subject on that occasion, ruary. Address 119 North 11th street. The Occult Sciences viewed in the light of Modern Science and Spiritualism."

sets forth that Andrew Jackson Davis has been interviewed by a reporter of that paper with reference to the case of Miss Funcher, of Brooklyn, who is supposed to live almost without food. Mr. Davis thinks the condition claimed for her possible, and even probable. He referred to the case of Daniel, the prophet, who fasted three whole weeks, at the end of which time he had a vision. He saw and heard spiritual persons and things. Mr. Davis says he himself had to adopt a system of fasting for three months before he could begin his clairvoyant investigations; and no doubt was left of his possessing the power to could not otherwise have been known to him. Mr. Davis's explanation of the fact of subsisting without eating is that food enters the system through the cellular tissue and nerves, of which there are hundreds of thousands, and which are the products of elements and essences that are totally unknown to chemists. A magnetizer fed his vital forces just as Miss Fancher is fed, by breathing, and through the nervous system, and through the skin, so that his mind was entirely emancipated from the necessity of carrying out those processes in the body in which we are all constantly engaged, under ordinary conditions. He thinks the condition illustrated by Miss Fancher's case is designed for, and really adapted to, "the study of the truth of ideas, the further-On Wednesday, Jan. 15th, Mr. Colville, under influ-and the spiritual education of the world." ance of science, the development of philosophy

> William Denton inaugurated a course of illustrated scientific lectures in Investigator Hall, Paine Memorial Building, Boston, Sunday evening, Jan. 12th, his presence calling together large audiences-which was the case on the 19th, his subjects for the two evenings being: "The Fiery Beginning of Our Planet; and "How the World was Made." He lectures next Sunday evening on the "Law of Progress as Exemplified in Geology."

> The Santa Barbara (Cal.) Independent intimates that the cause of Spiritualism is far from retrograding in that place. The monthly entertainments of the Children's Lyceum at Crane's Hall, and the lectures of Hon. Warren Chase, come in for special mention-as they richly deserve to do.

Ro Charles R. Miller writes us from Brooklyn Jan' 20th : "John Tyerman was with us at the Friday and Saturday evening Conferences, and spoke well and acceptably to good audiences. He was to lecture last evening in Republican Hall."

Read the announcement made on our second page by A. B. Spinney, Esq., President Michigan State Association of Spiritualists and Liberalists.

There will be a celebration on the 29th instant in Paine Hall, this city, in honor of the name and memory of the patriot-statesman, THOMAS PAINE.

The Boston Sunday Herald gives a very clever epitome of religious news and gossip at home and abroad.

### An Interesting Experiment.

To the Editor of the Banner of Light : I recently attended a scance of the Holmeses, in the course of which it was announced by John King, who appeared, that, at the conclusion of the materializations, the spirits proposed to make an experiment with Mrs. Jennie Potter, who was present. Accordingly, when the time came, we were directed by a spirit through Mrs. Holmes to write questions on cards and enclose them in envelopes. This being done they were placed on the table, and Mrs Potter taking her sent beside it, took one of the envelopes and placed it on her forehead. After a brief interval she commenced reading the enclosure, which was certified by the writer to be correct. The same process was gone through with the remainder (some seven or eight in number), and in each case the writing was deciphered almost verbutim. The questions averaged a dozen words each. Mine was, "How do you like my new Sweet By-and-Bye tune?" which had been sung during the evening. This was read exactly except the last word, which, occupying the last line by itself, was for some reason omitted. The questions were briefly replied to by the spirit ander whose control the medium was acting. It was announced that it was the first time Mrs. Potter had ever exhibited this form of development, and suggests the question whether it was clairvoyance pur et semple, or whether the writing was read by a spirit and then transmitted through the medium. ROBERT-COOPER.

Is it not enough to make one's blood run cold to read the account of the massacre of the Cheyennes? An attempt had been made 'to starve and freeze them out," and making an attempt for liberty, they were shot. And this is called a Christian country, and the church

was at that time having a week of prayer. We confess it makes us almost heart-sick as we read and think of the horrible way the Indians are treated by our government. They are swindled by the Agents, and abused and illtreated by drunken and wicked whites till they fight, and then they are shot down like dogs. If there is a God that watches over his abused children, and avenges their wrongs, the United States has reason to tremble as they reflect that God is just .- Gardiner (Me.) Home Journal.

sæ The Boston Banner of Light, whose prospectus is printed elsewhere in this paper, is the best journal of its class within our knowledge. It is devoted to the Spiritual Philosophy; and through all the vicissitudes of the past twenty years and more has kept on its steady unexed way, never wavering in fidelity, never weakening in faith—always firm, temperate and fair. Colby & Rich, 9 Montgomery Place, Boston. Three dollars a year, postage fifteen cents.—The Fulton (N. Y.) Times.

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

Dr. J. M. Peebles recently attended the two days' conference in Battle Creek, Mich. - lectured three evenings and Sunday in the Unitarian Church in Toledo, Ohlo, and is now speaking in Sturgis. Mich. Dur-Madame Usonellie and Mr. Robert Cooper. The 1 ing February he speaks in Cleveland, Ohio. Address

J. William Fletcher now lectures regularly on Sunday evenings at the Cavendish Rooms, Mortimer street,

Cant. H. H. Brown will speak for the Brooklyn, N. Y., Spiritual Society the Sundays of February. He will be glad to make week day engagements during that month for half or parlor lectures, anywhere with-in twenty-four hours' ride of New York City. If desired, Mr. Vandercook will accompany him. Address

C. B. Lynn will lecture in Philadelphia during Feb-

The Olympia, W. T., Transcript of a late date announces 'editorially that "the Spiritualists of this city are gulte elated over the presence of Mrs. Dr. Lou Pat-A recent number of the New York Sun | terson with them, who is reported to be one of the best test medlums."

For Sale at This Office:

Dr. William Wiggin, the famous magnetic healer, has located at Grand Raplds, Michigan.

The well-known and distinguished medium and healer, Dunnont C. Dake, M. D., who has, through the aid of his spirit guides, performed thousands of remarkable cures these several years past throughout the Union, is now in Boston, and can be consulted until Feb. 18t at 26 Dwight street.

For Sale at This Office:

The Religion-Philosophine C. Dake, M. D., who has, through the aid of his spirit guides, performed thousands of remarkable cures these several years past throughout the Union, is now in Boston, and can be consulted until Feb. 18t at 26 Dwight street.

For Sale at This Office:

The Religion-Philosophine C. A. Semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies Semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies Semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St.65 per annum. Single copies Semi-Monthly Spiritualistic Journal, Philished in North Weymouth, Wass, St

A correspondent writing from Brooklyn, N; Y., recently, states that "J. Frank Baxter is acquitting himself nobly on our Sunday platform."

cents,
Thi, Shaker Mantersto, tollerat monthly) published by the United Societies at Shakers, N, Y. Greents per autum, Single copies locents,
The Orive Branch. A monthly. Price to cents,

T. H. Stewart has entered upon his work as Mission ary Agent for the Mintesota Association of Spiritualsee accurately, in the clairvoyant state, what ists. His address is Farmington, bakota Co., Minn., eare S. Jenkins, Treasurer of the State Board,

Mrs. Clara A. Field Jeefured in Grand Army Hall. Quincy, Mass., Sunday afternoon, Jan. 19th. She will be there again next Sunday. She spoke in Lynn on the evening of the 19th.

Mr. and Mrs. M. L. Wheat have located in Colfax. Iowa, for the winter.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL, Spiritualist meetings will be held at this hall, in Parker Memorial Building, somer Appleton and Herkeley streets, Heston, on Singlay afterneous (at 25) during the senson of 1878, Good becturers and excellent music. The public are invited to attend free of charge. Prof. 3, R. Buchanau will lecture Jan, 26th, Per order Ex. Com.

INVESTIGATOR HALL, PAINE MEDIORIAL BUILDING, APPLETON STREET, W. J. Colville delivers an inspirational discourse and poem and replies to questions in this had every Sunday morning. Services connected at 10½. Congregational Singing Practice at 12½. AMORY HALL, - Children's Progressive Lyncom No. 1 holds its sessions every Sunday morsing at this hall, cor-ner West and Washington streets, commencing at 105 o'clock. The public cordially invited, D. N. Ford, Con-

PYTHIAN HALL.—The People's Spiritual Meeting formerly held at Eagle Hall) is removed to Pythian Hall, 76 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present. **EAGLE HALL.**—Spiritual Meetings for speaking and tests are held at this hall, 616 Washington street, every Sunday at 109 A.M. and 29 and 79 p. M. Excellent quartette shiring provided.

PARKER MEMORIAL PARLORS, - The Spiritual-ist Ladles' Ald Society will meet at this place, Parker Me-morial Bullding, Berkeley, corner of Appleton street, every Friday aftermoon and eventing. Mrs. John Woods, Presi-dent; Miss M. L. Barrett, Secretary.

USON'S ALL DE HALL, T Treemont Row.—Meetings continued every Sunday at 100<sub>2</sub> A, M., 20<sub>2</sub> and 70<sub>2</sub> P, M.

ABBOT'S FORD BALL, Meetings are held in this hall, Waverley Building, Charlestown District, every Sunday evening, under direction of C, B, Marsh.

Amory Hall.—The interest at this place continues unabated; many new faces are seen, and many whom we used to see are coming back to the fold. This is as it should be, and when the friends of progress have waked up to their duty, we shall have such a gathering that our small hall will not contain them, but we are ready and glad to receive them, and will make accommodations suitable to the occasion. The exercises to-day were as follows: Overture by orchestra, ten pieces; singing, responses and Banner March; remarks by Dr. Richardson, of Charlestown; reading, by Mrs. Francis: recitations, "The Independent Farmer," Charles Lothrop, "Disappointment," Eva Folsom; song, "He Giveth His Beloved Sleep," Nellie Thomas; recitations, "The Complaints of the Poor," Ada Downs, "The Corristmas Tree," Alixa Blaisdell; pianoduett, Mrs. Ricker and Annie Folsom; recitations, "There's a Silver Lining to every Cloud." Affy Peabody, "The Boy that Saved the Train," May Waters; song, "Old Black Joe," Mr. Fairbanks, Gracie and Frankie, accompanied on the Amory Hall .- The interest at this place con-May Waters; song, "Old Black Joe," Mr. Fairbanks, Gracie and Frankie, accompanied on the piano by Miss Bell: recitations, by special request, "The Smack in School," Maudie Lord, "The Hell of the Puritans, and the Future of Our Beautiful Philosophy," Affy Peabody and Jennie Bicknell; Wing Movements, led by Mr. Ford, singing and Target March, closing by Choice selections by the orchestra.

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[Copy.]

Mr. James B. Hatch: Dear Sir—At a meeting of the Children's Progressive Lyceum Association of this city held this evening, a vote of thanks was extended to you for the faithful and able manner, in which you have filled the position of Conductor of the Lyceum for the const three years. past three years.

C. F. RAND, Secretary. Per order, Boston, Jan. 3d, 1879.

Pythian Hall.—The morning conference exercises were opened last Sunday morning by an invocation by Mrs. M. A. French, also remarks by the same. Mr. Geo. C. Wait, Dr. Charles Court, the Chairman of the meeting, and others filled out the morning hour quite interestingly.
Mrs. H. Clark occupied the platform in the afternoon, and spoke upon "the development of the undeveloped faculties," the subject chosen by the controlling influence out of several which were proposed, although all the subjects were commented upon to a greater or less extent. The controlling intelligence held the medium over an hour in speaking, giving tests and answering questions.

swering questions.

By request of the audience, Mrs. Clark will speak again next Sunday afternoon in the above named hall. F. W. J.

Charlestown District—Abbotsford Hall.—Sunday evening, Jan. 19th, Mrs. N. J. Willis occupied the platform. She gave a very eloquent discourse, taking for a text these words: "And there shall be a new heaven and a new earth," closing with a fine poem, which was listened to by a very attentive audience. Next Sunday evening, Jan. 26th, Mrs. Dr. P. R. Lawrence will speak in this hall at 7½ o'clock. C. D. M.

of Oklahoma out of what is now known as the Indian Territory will probably come before Congress again at the present session. We trust it will not receive favorable consideration, for we do not believe that the scheme is based on honest counsels. It looks more like a movement to circumvent the peaceable and civilized Indians and pave the way for an invasion of their privileges than anything else. The Congressional Committee appointed to visit the Indian nations and look into the merits of the case are favorable to the change, but Senator Patterson, the Chairman of that Committee, has admitted that a vast majority of Indians are opposed to any change. That ought to settle the question. The rights and privileges of these nations are nominally secured to them by the most solemn treaties, the terms of which they have kept inviolate. It has been bad and base enough to break our promises to the wild savages; these civilized tribes should receive better treatment at our hands. We ought to have some respect for Indians who pay more per capita for education than the population of many of the States. When the Indians of the Territory petition for the change it will be time enough to seriously contemplate it.—Boston Post. The question of organizing the Territory

In 1874 nineteen (19) death claims were paid by the Union Mutual Life Insurance Company of Maine, on which the persons whose lives were insured paid only the first year's premium, amounting in all to \$2,049,83. for which the Company returned \$49,000.

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The scene at the gallows in Camden, on which Hunter was strangled to death in thirteen minutes, his body being alternately hoisted and lowered according as the examining surgeons were tall or short, was one to call for both executive and legislative interference to put an end to the possibility of such shocking barbarities in the numer of panel instinct Bashar Past ties in the name of penal justice.—Boston Post.

The Tenth Annual Convention of the New England Labor Reform League

Will be held in Nassan Harl, 8th Washington sheet, B. sten, Smidy and Monday, Jan. 25 hand 27th. Three sessions conbiday. Henry Apideton, A. H. Weod, Moses Hull, Matthe Sawyer, John Oryis, A. D. Wheeler, Goo, C., Walte, Proj. J. H. W. Teohey, E. H. H. ywood, and other speaker sery period.

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we also provided this page reports of Sparit-Messages given call we will be a Ba timete. Mell, threads the medium-shap of Mell, Sanan A. Davish S.
Thes Messages indicate that sparits carry with them the characteristic cost their early with the flat severel, whicher

spirits in this comment at does not compete with his or her teasons. All expresses much of thith as they perceive

#### The Banner of Light Free-Circle Meetings

Are lead at N = N with more Places were deliver, nor not of Principal series, every little stay. The instay and Fritt av Arman seek. The Hallwar beginning to back PRICE TO SECURITY CONTROL OF THE SECURITY COMPANY AND THE RESEARCH OF THE SECURITY CONTROL OF THE SECURITY CONTROL OF THE S By W. Butter and the first sections are of a property of the section of the property of the section of the sect

# MRS. JENNIE S. RUDD.

worship thee for thy great and mighty power over the earth. Thou speakest into life all existence; then art incomprehensible. We do not comprehend thee, oh Father, even though we are spirits, but as we 20 enward and upward may we feel in see thy presence, may we come to thee as little children seeking for more light. We feel that thou will give unto as strength, oh Fathereshat we may go forth on earth to renew the spuits of all, that they may draw nearer to

#### Questions and Answers.

Cos rhot tand Spinit. Mr. Chairman, we will Costrioteino Sprint. Mr. Chairman, we will now consider whatever questions are before us. Ques. By Elear W. Eastnam. Is it true that between two and two the four planets, Jupiter, Neptane, Uranus and Saturn are to be in such a position as to seriously affect our planet's atmosphere, magnetism, A.c., and cause famines, doorghts, protracted storms, siekness, and a great many doorths?

Ans. It seems to us, Mr. Chairman, that we have answered this question once before, but we will again say it is one belief that the planets you have specified are nearing the sun, as assent, in conjunction, which event will result in so affecting the atmosphere of this

will result in so affecting the atmosphere of this globe, after 1 so as to sause humanity many stratice exteriores

Q. By Westeney, Are Mercury, Venus, Ju-piter, Satiani, Neptune, Uranus, and our moon

piter, Sathen, Neptune, Francis and our moon conhabited?

A. It would be quite as strange a thing to ask, if we were en one of those planets, "Is the earth inhabited?" Most of the planets that you have named have the same vitality that your earth tesses see, or by in a bigher degree; then why double it be strange that they are inhabited? They a suppose that God made only this little planet to sustain life, and no other? It you will be earth is a very small orb. Is it reasonable, then to suppose that none other is inhabited? Do you marine that all these planets you have a read revelve and live to support this little carth, when many of them are vastly larger? The idea is proposterous. The earth larger? The idea is preposterous. The earth is but, a drop in the bucket compared to the planetary system. You must understand that almost eyery planet is inhabited by beings ad ipted to it. On a moone could have breathed in the latitude where you now live, because the vegetation, the atmosphere, the chemical condi-tion of all things was such that unless you had Proceedings of the process of the control of the co one moment, that this world is made up just for you, and that all the planetary systems revolve for your benefit. Other planets are inhabited, and just as well governed, and some of them a great deal better, than your earth, which was thrown off, as other planets were, from the great central sun! Study astronomy, life, psychology, psychometry, and you will have a better understanding of the earth and the other planets.

Q.— From the same. Did Christ ever visit any other planet than ours?

A. To supe see that Christ, after his birth into the spirithal, did not visit other planets, would be simily absurd. A medium of his juincense rower and divine strictuality would undoubtedly be able to reach any planet be chose to visit.

By the same. Will the earth eyer cease Q. By the sar to be inhabited?

A.-I don't believe in retrogression. As the earth-planet originated, as it were, from the merest atom of life to its present state. I canthot think it will ever be uninhabited. I believe that life is a circle that there is no beginning

and no end.
Q. By Martin G., Ohio Un the "Message Department" July 6th, 578, the invocation closes with this sentence: "May we give to the

closes with this sentence: "May we give to the world truths which will be thoroughly understood, and of all things may we make immortallity sure." The question is: Can mortals, by Jany one or more acfs, through a long or a short life, dispossess themselves of immortality?

A.—The questioner evidently has misunderstood the sentence. We did not suppose for one instant that immortality was not sure, but we wanted to make mortals feel it to be so, to give them a belief in it. Hundreds of people doubt the reality of an existence after death, and our prayer was that God might give us strength so that brighter angels than we might put forth their geogerative powers, through natural, although

brighter angels than we might put forth their cooperative powers, through natural, although occult laws, to make the children of earth know that immortality is sure.

Q.— By the same.! In the Questions and Answers, same day, is this one: "Is love a subject: an act of the will?" The control answered: "It is a mingling of the magnetic and electric forces of life; a mingling of the powers; an embracement of the magnetic forces," &c. My question is: Can the love of one sex control the opposite? If not, how can the powers mingle and embrace?

A.—The love of one sex may not control the

and embrace?

A.—The love of one sex may not control the opposite. The idea we intended to convey was, that if two individuals really love each other, there is a mingling and commingling, as we may say, of the electrical and magnetic forces, and a power is brought forth therefrom which permeases each soul, and gives to each one greater power than they could have without this mingling of life's forces. If one person loves another, and that love is not returned, then there is no real attraction. It is like the law of chemistry; you must out two forces together if you want to

real attraction. It is like the law of chemistry; you must put two forces together if you want to demonstrate another element.

Q.—[By the same.] Further on, the same spirit said: "Love is an attribute of the soul, going whither it must." I would ask: Can harmony prevail, where one loves truly, without a response by the opposite sex who may lack the ability to love?

A.—Leannot conversioned any contral existing

A. I cannot comprehend any one's lacking the ability to love, because I believe every hu-man being, even the idiot, has more or less ability to love. Love is the grand motive power of life—it is that by which you are governed. All the wrong acts committed are caused not by love, but by the lack of love. If you love a thing you will never injure it. If you feel for it a protound regard, you will not endanger its life, you believes in Spiritualism there will always be a

The property of the Charles are set in the Charles R. Smith, of Peoria, Ill. I am colly twelve years old. My mother's name is Martha, my father's name is Gershom. I the Fewerite research of the Charles R. Smith, of Peoria, Ill. I am colly twelve years old. My mother's name is Martha, my father's name is Gershom. I thought, maybe, they would like me to come. I aint sure. I have been gone since 1870, somewhere about the middle of March. Life of time, but maybe they will find me. Sister Lacy and I have had nice times since we've been up here. I've met Uncle Charles, I've seen grandpa and grandma.

Nov. 26,

Invocation.

Our Father and our God, we ask thee to draw near tong, that we may bring unto thee the shildien of thy household; that we may put into their hearts words of praise, that they may worship thee for thy great and mighty power 15th.

I wish you would say that Lizzie Meredith, from Troy, N. Y., sends her love to her brother Henry, and to her Uncle Thomas. She wants to do all the good she can, to help them along and I went away, I think, in 1872, about June 15th.

James O'Leary.

To the Chairman. It've come here, sir, because I was led, not because I wanted to come at all. Indeed, I would rather have stayed away, a good sight, than to have come, but they diagged me along, they unde me come, and they told me I must tell my story. I went out from work world they teld me to say, in Boston, in the year 150. I've been through puggatory: I've seen all there is there, and now when I'm having a right good spell, I do n't know why they make me come here. Only I want to see my mother. I do n't know what I died with. I was a hard-working man, sir, I used to drive a team part of the time, and part of the time I drove a back, and part of the time I went out to Mitten and worked on a farm. I've forget the name of the man I werked for I'd like to give it to ye. Maybe when I come again, I'will. I did all that I could, sir, and now I've come back and told all I know how. What my age was, sir, I don't know. I looked like a man about forty: I guess that must have been my age. I've been through purgatory, sir, and now aim I all right to go into the high places? This is the first step. This is a step beyond purgatory, is it? I am glad of that. I hope I'll never have to stay in purgatory another day. The reason I had to stay so long was, because I was so poor, and my folks were so poor they had no meney to pay for prayers. Then you think I'll not have to stay in purgatory another day? Well, sir, it's blessing ye I am: I hope Godwill, take care of ye. After I get out of this, I'll come again and tell ye all about what I see, sir. Nov. 26. ye all about what I see, sir.

### Elizabeth A. Kinsman.

I am Elizabeth A. Kinsman, of Beston. It is some time since I died-some sixteen years. I was thirty-four years old. I have friends in Portland, Me., and in various other places whom I would like to reach. I have been all these years in the spiritual, yet I find myself unable to do justice to my friends, and therefore I shall say to those that I have left: Be true, be kind; let me come to you sometimes, William. I am near, and I will do for you all I can. Please give my love to all, and say that I care for maught except to do well and to enjoy the spiritual. I would I could paint for them pictures of my home in the spiritual life. I used to live on Tremont street, Boston.

### Amos B. Treat.

Amos B. Treat.

I don't know, Mr. Chairman, whether I have got timber enough to build a ship with and sail down your harbor or not. I'll try, I've got a few timbers here, and I understand building ships, but I don't understand running a craft like this. However, I'll do the best I can. I've not been gone quite a year; it won't be a year till next March—about the middle of the month. My name is Amos B. Treat. I was a ship-builder of Frankfort, Maine. I've got some friends down there that I'd like to talk with. I'd like to keep them from doing the foolish things which they are about to do. There's an, old friend of mine who used to be withme. I'd like to reach him. I thought maybe if I came here I'might possibly influence somebody to send 'em a paper so that they would know I could come; and then'they might go somewhere and listen to me. That 's all I want to say now. Nov. 29.

### Eunice Betsey Downes.

Eunice Betsey Downes.

My name is Ennice Betsey Downes? I've come from a good ways off—from Peoria, Ill. I don't know what you call it; they call it going out, here; we used to call it dying; but I aint dead, I am alive. I've got a little cousin, Angie Thurber, but she aint there. I don't know exactly where she is. They say her Aunt Julia reads everything that's in your paper, and I thought maybe it you would let me send a message it would be all right, and she would get it. Tell her I love her now. I shall never forget the last good play we had. Up here I've got all the cups and saucers I want, and all the dolls, too. I've got a great big cow, not a live one, but a toy one. I've got a work-basket, and everything that she and I wished we had. We used to wish we had a farm-yard. I've got one now, and all the creatures in it. It aint like the Noah's ark we used to lave; somehow it's far better—there's more to it. I wanted to send her word about it, if you're willing. You would n't mind my telling her about the cow, would you, because that 's what we wanted, and could n't get because we did n't have money enough to buy it with, because wo wanted a big one and they asked a dollar for it, so we couldn't get it. I want Angie to know all about it. There's a gentleman here said I might come and tell her. If you do n't object, I do n't care. There's a little girl here who helped me to come. If you don't object, I don't care. There's a little girl here who helped me to come.

### Henry C. Wright.

Chairman, I am glad to see you. I came here this afternoon, because I have been asked to come by a friend who wished me to tell him how the cause of Spiritualism was getting along,

BANNER OF LIGHT.

All her can it down, har was all merita and control in the factor in the same of the control in the same of the factor in the same of the control in the same of the same o to Freedom, to the levelet God, which means the love of mair and woman. Nov. 29.

#### Sophia B. Clifford.

Please say it is from Sophia B. Clifford, who went out from Cleveland in 1860. I think it was in the month of January-somewhere about the 21st. I felt to come back here, I know not why, 2ist. I felt to come back here, I know not why, but there seemed to be an attraction, a something which drew me on. I pon entering your doors, when I found myself here, I thought I would send a word to my brother Frank, who is now somewhere in Texas. The last news that I had from him was that he was in Galveston, and I trust that this may in some way reach him wherever he may be. I know that he often goes to St. Louis, and I have a friend there—an Aunt Emily-through whom I thought perhaps I might reach him. If I can, I shall be glad. I want to tell him not to feel badly at all about my going away. "T was all for the best. He has far more to take care of in his home, than anything he had to worry over about me. Yes, anything he had to worry over about me. Yes, it had right: I am all right now, and shall be for the future, but I wish very much that he would look to Amy and see whether he can't do a little to make her "circumstances pleasanter. I was twenty-one years old." Nov. 29,

MESSAGES FROM THE SPIRIT-WORLD

MRS. SARAH A. DANSKIN.

Trance Mediumship. [CONTINUED.]

BY WASH, A. DANSKIN.

In my last article I gave a brief account of the circumstances under which a stranger, visiting Baltimore, received most satisfactory evidence that his wife and mother, whom he thought dead and lost to him, were not only living beyond the grave, but were as much overjoyed as himself when, they were privileged to commune with him through the trance mediumship of

This same gentleman called on me a few weeks after and, in course of a somewhat lengthened conversation, remarked that he had spent the previous Sunday with a friend fir New York-Judge C. The subject of Spiritualism being introduced he had related his happy experience in Baltimore, and before leaving the Judge had requested that he would stop and see Mrs. Morrell when on his way to Washington, and ascertain if a communication could be obtained from his brother who had passed from earth several years before.

I requested my visitor to return and let me know the result of his scance with the medium. When he called upon me some hours after, he said that when seated at the table his wife came and could converse much more freely than when she first communicated; that he became so much absorbed in his interview with her that he lost all recollection of the promise to his friend in New York. When his wife's control was withdrawn he was about to leave the room, when Mrs. Morrell said to him : "There is a man here who wishes to speak with you. I saw him enter the room with you." gentleman returned to the table, and the spirit of his friend took possession of the medium and gave some information in regard to a business matter in which himself and his brother were mutually interested; also giving instructions by which lie expected certain important results to be accomplished. In conclusion he said: "I was with you at my brother's house in New York, and have followed you here for the purpose of sending this message to him "

Here was not only an incontestible evidence of the truth of spirit intercourse, but one of those manifestations which the man without even a single spiritual faculty unfolded would pronounce a practical use of this newly awakened power. The real practical value of these manifestations, as I understand them, were his whose whole spiritual being was quickened under their influence; whose beloved companion was restored to him; whose mother blessed him with her presence and her love; and who, from that hour to this, has been an earnest and consistent worker in this new field of human development.

### [To be continued.]

Mary Leavitt.

I was seventy-four years of age, the widow of Alonzo Leavitt, of Newton, Mass. The human mind, I know, is strangely constituted. Some cannot believe unless the eye can see or the ears can hear. No condemnation for them. I now am holding control of another and, through her organs of speech, doing the best I can under the circumstances.

#### Ouset Bay Grove Association.

The annual meeting of this prosperous enterprise of Spiritualists was held at Eagle Hall, Boston, on Wednesday, Jan. 8th, and the stockholders were generally represented in person or by proxy. The election of officers resulted in the choice of the old board, with one exception, as follows: President, H. S. Williams, of Boston; Vice President, Geo. Hosmer, of Boston; Treasurer, W. W. Currier, of Haverhill; Clerk, Dr. H. B. Storer, of Boston; Directors, B. F. Gibbs, of Wareham, W.F. Nye, of New Bedford, E. G. Brown, of Charlestown, W. D. Crockett,

of Boston, Dr. II. H. Brigham, of Fitchburg. As the report of the President gives a comprehensive view of the present condition of this enterprise, it is herewith presented to the spiritual fraternity through the Banner of Light, as indicating one of the external features of the growth of Spiritualism in this vicinity:

growth of Spiritualism in this vicinity:

Ladies and Gentlemen—Another year having rolled around since we met in this hall, the time for our annual meeting has arrived, when the stockholders are entitled to a full statement of the business affairs and financial condition of the Onset Bay Grove Association.

It becomes my duty as President, and in behalf of your Board of Directors, to recapitulate, as briefly as possible, what has been done the past year, the various improvements that have been accompilshed, the expenditures for the same, and, perhaps, offer a few suggestions in regard to the future. In comparison with the last annual statement, our present condition will show a degree of progress worthy of the cause we represent, and no abalement, thus far, of the energy and enterprise that characterized the first year of our existence as a corporation.

a degree of progress worthy of the cause we represent, and no abachemat, thus fat, of the energy and enterprise that characterized the first year of our existence as a corporation.

During the past year a substantial bridge—20 feet wide and about \$1,600, and a new roadway—40 feet wide—opened, and secured by deed, which practically brings our grove half a mile hearer the railroad. A new station, half way between Agawam and Cohasset Narrows, with a side track for our especial accommodation, has been established. A permanent wharf has been erected, at a cost of about \$1,200, thus affording the necessary accommodation for the safe landing of passengers from steamboats, and the various sailing vessels that ply these waters, and practically opening another highway, which makes four we now have by which the public can reach our grounds from any direction, either by land or water. Streets have been graded, groves trimmed, bath houses built, and other minor improvements made too numerous to mention, at a cost of about \$1000, makingin all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 makingin all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 makingin all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 making in all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 making in all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 making in all, including incidental expenses, and the expense of camp-meeting for the year 1878, about \$1000 making in all, including incidental expenses, and the expense of camp-meeting for the year 1878, about 1000 making in all, including incidental expenses, and the expense of camp-meeting for the year flavor and the will be south \$1000 making in a provenent south

healthy growth of the appear from the following condensed statements appear from the following condensed statements appear from the following from the f LIABILITIES. Capital Stock, 100 Shares. \$5000,00 Bills Payable \$43,75 Contracts for Street Improvem'ts (not due) \$50,00 Interest (due in February). \$0,00

can hear. No condemnation for them. I now am holding control of another and, through her organs of speech, doing the best I can under the circumstances.

An inclination swept over my aspiring mind to seek knowledge of the laws, rules and regulations which govern this communion between the two workls. Now I cannot say whether those to whom I wish to speak will receive it or recognize it, but if not, the fault will be with neither of us.

The absurdity of thinking because we die

County, Ill., died at his residence on Knob Prairie, Dec.

31st, 1878, in his 60th year.

Those who knew Mr. Hagie well, respected him for his many good qualities. Those who have partaken of his hospitality, and those who have deat with him, admired him. He was always true and good. A man of more than ordinary intelligence, he thought correctly and his actions were correspondingly correct. He read quite extensively and reasoned well. Knowing the nature of that change called death, and what it led to, he had no fear of the transition from this life. A good man is gone, and we shall regret his absence. He leaves a wife and live children. J. W. II. 31st, 1878, in his 60th year.

Oblinary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty exhis for each additional line is required. A line of agai-type averages len words.]

### SPIRITUALIST MEETINGS.

BRODKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 P. M. and 7½ P. M. My. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. B. French, Secretary; Mrs. C. E. Smith, Treasurer, The Children's Progressive Lyceum meets at 10½ A. M. Mr. A. G. Klpp, Conductor; Mr. D. B. Bennett, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. L. J. Bennett, Assistant Guardian; Mrs. Leona Cooley, Musical Director.

Musical Director.

CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Lafth and Monroe streets, every Sanday at 104 A. M. and 73 p. M. Dr. Louis Bushnell, President: A. B. Tuttle, Vice President: Miss Nettle Bushnell, Treasurer; Colling Control of the Control

Eaton, Secretary.

\*\*CLEVELAND.\*\* OHILO.\*\*—Spiritualists' and Liberalists' Sunday School.\*\*—The Children's Progressive Lycoum meets regularly every Sunday at 12½ p. M. in Halle's Hall. 33 Superior street. Chas. Collier, Conductor; Mrs. Emelie Van Scotten, Guardian; Mr. George Benedict, Sectiary. The public are coidially invited.

\*\*ENDIANAPOLIS.\*\* END.\*\*—The First Society of Truth-Sackers meets for religious sofvice at 83% East Markot street, every Sunday at 2½ and 7½ p. M. J. R. Buell, President; S. D. Buell, Secretary.

S. D. Ruell, Secretary.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, No. 55 W. 33d street, near Broadway, at 104 A. M. and 74 P. M. J. A. Cozino, Secretary, 32 West 32d street. Children's Progressive Lyceum meets at 2 P. M. Mrs. M. A. Newton, Guardian and acting Conductor; Mrs. Phillips, Assistant Guardian; Mr. O. R. Gross, Jr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PILITADELPHIA, PA.—The Keystone Association of Spiritualists meets every Sunday at 2% p. m. at Lyric Hali, ROCHESTER, N. Y.—The Spiritualists meet every sunday morning and evening in Odd Fellows' Temple. Mrs. Nettle Pease Fox, speaker. Liberal Conference every sunday at 3 y. M.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lycsum is held at 10½ a. M., and a Conference at 2 p. M.; also regular Sunday evening lectures are given at Charter Oak Hall, Market street.

Oak Hall, Market Street,

SANTA BARBARA, CAL, - Spiritual Meetings are held every Sunday at Crame's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Searvens. NALEM. MASS.—Conference or lectures every Sunday it Hardy Hall, Washington street, at 3 and 7 P. M. S. G. Hooper, Secretary.

SUTTON, N. II. Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton Sec-

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Sept. 7.—II

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# New Norh.

SPECIAL CORRESPONDENCE.

The Press on the Case of Mollie Fancher- Pro-The Pression the Uase of Modlie Funchers Progress of Spiritualism of Cloud of Witnesses of Modern Materialism is Daing-Linorunce, in Materialism is Daing-Linorunce, in Stills of Transmasition of the Senses 1/2 Seis spandent Reviewed-Interesting Phenomenospandent Reviewed-Interesting Phenomenospandent Reviewed-Interesting Phenomenospandent Reviewed-Assumptions Relations of Vision to the Elbows 4. Assumptions Relations of Vision to the Elbows 4. Assumptions of the Opposition. The Senses and their Brootans Opposition. The Senses and their Brootans of The Fuels Explained The Musterious Vision—Light and Organic Instruments not required—Partial Relation at the Spirit The Logical Computation A. Secrets in the Packet She Reads a Logical Cutter Fifs as a Means of Progress Science at a Dissourd-The Victime of Catalopsy Cutter Herself—A. Woman with a "Magic Stag"."

To the Pairter of the Banton of Light

by the free discussion of the remarkable psychis this department of sensorial phenomena. cal prenomena presented in the case of Miss MOTTH FANCHUR. The correspondence elicited the reader, it is not necessary to occupy space has been quite extensive, and the leading jour- by an elaborate argument. It is enough that hals especially the Herald and Saw have freely every intelligent school-boy knows what the or ened their columns to the parties on all sides function of the eye is, and that he neither sees of the continuersy. With occasional exceptions with his ears, nose, nor from the angle of the pressively incitate that the materialism of physical reacts a conclusion that favors Spiritualism, that ceal's ience and copolar ignorance is fast yield- can ever, for a moment, entertain the idea that ing to the irresistible logic of demonstrated facts - any one can ever see through any other organ, and the sublime philosophy of Spritualism;

such momentame as to astonish the outside world. man carries his crystalline lens and vitreous The saints who preached and prayed against it in thumor under his sterioun; no woman keeps her the church, and the sinners who tried to swear clackrymal glands in her gloves; the pupil-the it down at Jefferson Market, and other police open-window of the souls with its wonderful They are amuzed at the "cloud of witnesses," in which they recornize many of the most distinguished reopie in all the superior walks of life. The opposition staggers under the weight of accumulated evidence that noist soon demolish all the materialistic speculations of the age, Crushed at last in the irrepressible conflict of Truthand Error, what memorials will the old Only these. The broken implements of its unholy war the ords of libelous assaults on honest stitute his bowels for his brains! with uses; sears of the wounds it inflicted on the innerental and the unsavory mentory of a taxed itself against the spirit of religious free-Truth and Humanity with its litest breath.

Naturally enough the discussion of the facts, to play signification end and apply signification

Atomiz the parties whose published contributions furnish some evidence of reading and thought on the general subject, my attention has been vailed to the letters of M. H., a Brooklyn correspondent of the Hera'd, whose peculiar utility of that bournal. This writer, in his attain cases of catalogsy, there occurs a "tronsposition of the senses," in such a manner that the it is intelided to express; but borrows both the eyen a deaf person. mas. He is not to be driven from his purpose by editorial criticism and the running commentathe following brief paragraphs from his last let-

"Now, the disputed fact, that of transposed is usation, is an old and well-recognized doctrine in medico-physicological science. It is a hypothesis that brings many, if not all, of those alleged phenomenal features of Miss Fancher's are get prenemenal reatures of Miss raincher's case within the domain of known physical laws. It is hardly profer, therefore, that it should be so summarily dismissed from consideration, even if I were willing to pass by in slight e the unjust imputations and impertinences of the Herabl's constraints.

imputations and impertunences of the Hermit's correspondents.

"Neer maney, or the art of calling spirits from 'the vasty deep,' is recognized, but is forsibilden as sintul. Verily, extremes meet. The good Christian and the rational Spiritualist will soon get together, while the logic of these experts will land themselves and their so-called scientific traffs in the slough of atheism." scienfing truths in the slough of atheism."

While admitting the real and extraordinary nature of the facts, M. H. is not prepared to inderse the views of Dis. Hammond and Beard, on the one hand, or of Mr. Sargent on the other. He will not credit the assumption of imposture, and he can not accept the spiritual view of the phenomena. Hence the adoption of the vaguely expressed and improbable theory of a "transposition of the senses." Referring to the annamed, he says:

"They are probably wrangling over a simple case of catalepsy, of which there are hundreds on record which have been attended by the same misdirections and super-excitations of sensorial and nervous power. The same lucid-ity, visual transposition and scope of discern-ment have been described again and again as by some of the seemingly incredible features which have awakened so much interest in Miss

This sensorial transposition hypothesis may not prove to be the last poor shift of popular Materialism; but it is the one that just now invites attention. M. II. introduces several facts in his last letter which are intrinsically interesting, and I have therefore embraced them in a note."

\*1. Dr. Peterrin, an eminent physician of Lyons, in a treatise on catalepsy which was published in 17-6, relates the particulars of one of his cases, in which he discovered that his pathent, though otherwise insensible and unconselous, "found hear at the pit of her stemach." He "tried again and again to make her hear with her carsacycen speaking through a tube. She heard nothing." The slightest whisper to the sensitive spot was heard and answered. But the patient thought she heard as ordinarily. Her sensations were the same. She described with awe, and correctly, the physiological wonders revealed in the action of her own internal organs. In a little while the power of prevision was developed. Her predictions were always verified. This was followed by a still more wonderful display of visual power—as in Miss Fancher. She could tell what was transpiling in every part of the house. She actorished the doctor one day by asking him why he wore a letter next his heart; and still more by reading its contents. She frequently gave inventories of the contents of the pockets of jersons present. This lady finally recovered from

cation doctrine, or the locomotive tendencies of these facts is, that when at last the functions of the senses in catalepsy. The logician will read-; all the organs are suspended by the final defurther mistake of presuming that the facts; will remain. While we contemplate these amazcited demonstrate his theory.

Let us subject this hypothesis to trial. The in this rudimental sphere, there comes, assumption that the senses take temporary leave of their appropriate organs and travel about, locating themselves, for a season, in other and remote parts of the body- in any manner that accords with this writer's conception-finds no sanction in either science or reason. I will briefly discuss the question with special reference to sight, as that is the particular sense which, in the case of Miss Fancher and the other illustrative examples, is presumed to be transported from its organic seat to various other portions of the body. The physiologist and the optician know that the sense of vision requires That Spiritualism is making rapid progress in for its normal exercise an organ of peculiar this city, and wherever the Metropolitan papers—structure and delicate sensibility. If we survey are read, is so obvious to careless observers that the whole animated creation we shall discover I may spare myself the labor of an argument to but one organ that is adapted to this purpose, prove the truth of a proposition which few will and that is the eye. I need not describe its anatbe inclined to dispute. A wide and powerful only; the physiology of the impressions it coninfluence has been excreised in this direction, veys to the mind; or the relations of light to

To place this subject in a strong light before To so ular (ress is treating the subject with chow. It is only a crazy materialist who feels misual faitness. The signs of the times im- that, by some shallow subterfuge, he must esor portion of the body, but the eye, except as The great Movement of the age has acquired, the spirit sees through all forms of matter. No courts, are just new somewhat asphyxiated, adaptations to light, cannot be transferred to the extremities; and the optic nerve never runs down to the fore arm. The eyes the eye, alone, is a boautiful optical instrument, precisely fitted to perform the delicate function of vision. To exercised through any other organ of the body but its own, is not a mere fallacy; it is an absordity! Why, a man of common sense would Materialism leave above its dishonored grave? as soon expect to breathe through his liver; see crete bile in his lungs; walk on his head, or sub-

All this absurdity and nonsense must have expression, that some timid people may, if poshard presence, which so long as it fixed, are sible, escape from the conclusion that, under certain conditions, the spirit can see even in dom, and when it died, sharelessly vilitied, this world, without either its own or any other, expected, endorse this daring intellectual effort with corporeal organ. But A may be met with the all possible enthuslasm. Published by Hall & Co., New objection, that one of the facts offered by M. H. in the case of Miss Fancher, has brought out appears to prove, that a certain patient ounder some hear ideas and rational views from such treatment at the hands of Dr. Petetrin-could writers as Mr. Epes, Sargent and Dr. J. R. Busshear at, or through "her stomach." I will not haman, who are qualified to write intelligently squestion the Doctor's report, of the fact, nor on subjects of this nature. It has also brought, does it appear to be inexplicable. Indeed, it is to the surface a number of "ignorant pretenders" not at all strange that when the requisite atmosphetic and electro-nervous disturbance is pro-

in an abnormally sensitive subject, that the effect should be transmitted to the chief seat of all sensorial impressions. The increased sensibility of portions of the body, in several forms of disease, together with a knowledge of the laws of sound, may enable us to account for all views have been criticised in the editorial col. such phenomena. If one may put his chronometer on top of the mainmast of a ship, or at one teingts to account for the mysterious vision of end of a long spar, and by placing his ear at Miss Pare lar, assumes the theory, that, in core the opposite end, detect the ticking of his watch; or, at a distance of live miles, hear the ter-supply, amount of timbered and prairie lands, edufeeblest voice through the telephone; he may cational advantages and prospects, religious privileges, patient, instead of sceing with the eyes, may see readily understand how the least hoise or discharacter of the people, and other valuable and interact the timeses, through the knucklest turbance on the surface of one's own body, and estimated scenario determined with Texas, such as millions of or free, the elbows! He wither claims the directly over a central plexus of the nervous sysauthorship of the places, nor "the doctrine" tem, may be communicated to the sensorium of

e question and expression from earlier writers. The materialistic speculators in phenomena "in medical literature." This old theory M. H. of this class generally confound the senses with defends in such a manner as to leave little their corporeal organs. The powers of sensadoubt that he is one of those mystagogues of tion are supposed to be necessarily limited in science who find pleasure in airing its old their exercise to the use of the organic instruclothes, and in resurrecting its exploded dog-ments. But this is an assumption that is disproved by the very facts cited in support of the theory of the "transposition of the senses." ries of corn spondents. This will appear from The examples offered all go to establish the fun-The examples offered all go to establish the fun-damental fact, that human beings may have and the books published by G. W. Carleton & Co., who ister, published in the Herald of the 5th instant: exhibit the powers of sensation when the organic instruments of the senses are rendered utterly useless. The persons referred to were all able to see very perfectly without using their eyes; see at distances beyond the utmost limit of natural vision-see in darkness, and in the absence of all the conditions recognized by seience and the common sense of mankind, as indispensable to the exercise of this faculty.

The nature of the experience of such persons is readily comprehended by the enlightened ob- & Co. server of psycho-physiological phenomena. Cer- The Shadow of Hampton Mead, by Mrs. Elizatain forms of disease disturb the powers of or- beth Van Loon, author of "A Heart Twice Won," is a dinary sensation. Sometimes sensibility is ren- new story by this favorite and powerful authoress, redered painfully acute. In other cases the susceptibility of sensorial impressions is greatly diminished. Occasionally, the organs of special sensation, as well as the organic instruments of i voluntary motion, lose their power entirely, the proper relation of the sense to the organ being either gradually interrupted, as in cases of wasting disease; or, suddenly, by cataleptic or other spasmodic attacks. In this manner the spirit is partially liberated from its mortal restraints. tagonistic opinions of the gentlemen above tion are opened, and the patient sees as every Then the interior or spiritual avenues of sensaspirit will see hereafter, when "the silver cord is loosed," that binds the soul to this world, and "the golden bowl broken at the fountain" of our immortal life.

If the vision may thus overreach all mortal lines and limitations, and explore the otherwise invisible and unknown, so may the other senses. attending these exceptional cases. No case of invisible and unknown, so may the other senses, catalepsy ever happened without being attended. This is one of the grand natural evidences of our spiritual nature and everlasting life. If the organic action of the sensorial instrument is completely suspended, and yet the power of sensation not only continues, but is vastly intensified, and its field of observation immeasurably extended, it must be obvious that neither the existence nor the exercise of the senses is left in the end to depend on the integrity of the organic

her seizures under a treatment suggested by herself, and with them ceased these abnormal powers.

2. Dr. Prost, author of a work on pathological anatomy, relates of one of his cataleptic patients that "she no longer saw or heard as in the ordinary manner;" but that everything seemed to be transparent around her, and that her "sib-servation extended to incalculable distance,"

3. Dr. Delpit's case, as related by Mayo, was similar to Miss Fancher's in many respects. "She neither ate nor drank; there was no secretion; her features and complexion, nevertheless, remained unchanged." One day the patient became blind; the next she could see, but could not hear; another day she lost her speech. When her eyes became useless, she read printed pages with the tips of her fingers as well in profound darkness as in the light.

4. Herbert Mayo, the distinguished author, lecturer and surgeon, relates a case where his patient "saw alternately with her fingers and her elbows," Another of his girl patients "tead print and discovered the minutest objects with her knuckles in darkness or light, but she lost ths transpesed vision when link or soot was rubbed on her knuckles."

These are presumed to illustrate the translo- structure. The only logical conclusion from ing powers of the spirit, as imperfectly revealed

'Like the eternal thunders of the deep, Into the soul this truth-THOU LIV'ST FOREVER!" It may surprise the reader to know that the defenders of modern scientific materialism too much oil prevents machinery running smoothly, so should ascribe such wonderful powers to sick too much flattery makes its recipient appear flat. people. From the extracts we have made it appears, that Dr. Prost, "author of a work on pathological anatomy," had a cataleptic patient to whom "everything seemed to be transparent," while her sphere of "observation extended to incalculable distances." Dr. Delpit's patient could "read as well in profound darkness as in the light." Herbert Mayo's two patients could see clearly-so we are informed-from their "knuckles" and "elbows." And then, there was Dr. Petettin's patient who astonished the learned Doctor in many ways. She went into the areana of his pockets with the vision of an all-revealing spirit. She read a letter which ( -for reasons we are left to conjecture -he "wore" next his heart." This woman became so wise, by being sorely afflicted with cataleptic fits, that when the good Doctor's skill utterly failed, she was able to present for and actually cured horself! Verily, catalopsy seems to have exerted an immense influence on the progress of the that disease a little, so that he might see a few things in some way or other-through his elto his patients.

Seriously: It is time for the scientific experts, of the materialistic school, to look to their laurels; and medical science may as well retire S. B. BRITTAN. down? .Esculapius.

2 Van Nest Place, New York.

#### New Publications.

EVOLUTION EVOLVED is a monograph, and part of a larger work on "The Problem of Human Life." by Wilford," that contains a review of Darwin, Huxley, and Hacekel. For a frontispiece it has the portraits of six distinguished scientists, Darwin, Tyndall, Huxley, presume that this most admirable faculty can Helmholtz, Hacekel, and Mayer. It is written with a wonderful power of analysis and a fine display of the logical faculty. Those who are addicted to reading the scientists will wish to read what can be said by a competent critic of their-wraines. The author announces his purpose to have been the throwing of new light from a philosophical and scientific standpoint, upon the problem of man's conscious and substantial existence beyond the present lite. He undertakes a careful inequity into what is knewn as Darwinism, and performs his task in a manner that will attract wide atten-Clergymen and college professors, as might be

> Western Texas as a Winter Resort, via the "Sunset Route," gives the tourist and convalescent and persons of delicate organization, who desire to escape the rigors of a northern winter, directions how to find their way to a region, that others, all the attractions and revivifying influences which they seek. It is timely for all who are looking wistfully southward,

PRAYERS, Sermons, and Religious Thoughts, transnation, and a large amount of ignorance on duced, at some vital center or plexus of nerves lated from the French of Voltaire, by John Edgar Johnson, the rector of an Episcopal church in Philadelphia, make a small but neat paniphlet which some will look for with enriosity, and many more with a deeper and Intenser Interest. To most people they will prove a perfect surprise, in view of the stigma which the priestbood has always sought to affix to the name of Voltaire. For sale by A. Williams & Co.

SOUTHERN, AND WESTERN TEXAS GUIDE FOR 1878, published in St. Louis, is a handsome volume, giving the fullest information respecting the topography, climate, soil, productions, rain-fall, temperature, wa-A fine steel engraving, a Ilkeness of Col. Thomas M. Peirce, one of the most distinguished merchants and raffroad men of this city; embellishes the volume. Railroads and transfortation throughout the Southwest form a most important feature of this valuable publication. A biographical sketch of Col. Petrce is prefixed. Published by A. H. Granger, St. Louis.

author of "Widow Goldsmith's Daughter" and many other tales, is the sixth in the series of novels by the same popular author. It is vivacious, fresh, alive with people and their movements, and contains the custom-

CRIMINAL SKUTCHES AND DETECTIVE SKETCHES. by Allan Plakerton, author of a whole family of kindred books, are such as pertain to the author's personal career as a detective, and were, as he says, taken at random from the thousands of incidents which have occurred to him in his detective experience. He avers that they contain a "lesson of caution and warning," and as such he believes their reading will " make bet ter men and women of us all." We should hope that from them, if anything. Published by G. W. Carleton

lating the varying experiences and fortunes of three families with a force and freshness that will arouse as well as please. In the present story she takes a bolder and higher flight than in her previous one. The story is opened in this country, and when well developed is transferred to England, where life-passages and lovepassages are presented. There is great variety in the plot as well as in the characters, and the winding up is of the happiest and most exceedingly effective. It is published in large and handsome duodecimo form by

T. B. Peterson & Brothers. MASON'S PLANO FORTE TECHNICS, by William Mason, assisted by W. S. B. Mathews, is the work of an experienced and accomplished planist. It comprises a system of technical exercises for the piano forte, including a new and complete treatment of scale and arpegglo forms, school of touch, a new method of octave practice, an explanation of Mason's Method of the Rhythmatic Treatment of Exercises, and a plan of daily practice. It is published in large quarto form, of instruction book size, and is for somewhat advanced scholars. To the exercises are annexed short and sufficient directions for practice. Oliver Ditson & Co., Publishers.

GODEY'S LADY'S BOOK-published by a company of the same name at 1006 Chestnut street, Philadelphia-Is received for January. It has for a frontispiece a steel plate picture by F. O. C. Darley entitled "A Happy New Year"; and its contents embrace a mammoth colored fashion plate, diagram patterns, poetry, tales, music and miscellany of a high order. Its publishers promise to make the twelve issues of 1879 among the best that ever left their presses, notwithstanding the great reduction of the yearly subscription price.

AN HONEST MILK-CAN.—An invention which merits notice has just been introduced by Herr Kechen, of Alx-la-Chapelle. It consists of a milk-can so arranged that the milk can be poured jout to the last drop, but not a drop of water can be added to it. In the ordinary tin lid, which is securely locked with a padlock after the can has been filled, is placed a brass valve, which opens ontwards. When the can is inclined to let the nilk out the valve opens, and the milk flows out, but to add water the can must naturally be in an upright position, when the valve closes by its own weight and prevents any water flowing in.

A young man with his first goatee may be said to have a tuft time of it.

#### BRIEF PARAGRAPHS.

SHORT SERMON .- If you act a part truly great, you ily perceive that M. H. merely offers his assump-struction of the body, all the powers of individual may expect men of mean spirits, who cannot reach tion as an explanation, and then makes the alized life, consciousness, sensation and thought you, will endeavor by detraction to pull you down to their level. But posterity will do you justice.

> He is the happiest who confines his wants to natural necessities. He that goes further in his desires increases his wants in proportion to his acquisitions

It is often sald that every man likes flattery. But as

When the chilling winds of winter Sigh and moan in chorus deep, And the lee-king sways his scepter, Bidding wave and brooklet sleep; Then, oh, look in tender pity On the needy, suffering poor, Whom He said " are always with you;"— Give ye from your bounteous store.

Recipients of generous gifts should never become, through the influence of expediency, traitors to those whose bounty has been layished upon them. Such a course is the very antipodes of the Golden Rule.

· It does not follow that because a dog bites you, you should in return bite him.

The serious religious feelings of the late Princess Alice did not prevent her from enjoying the lasting friendship and respect of David Frederick Strauss, the famous author of the "Life of Jesus." The world owes to the intercourse of this famous savant with what at that time was the Princely Court of Darmstadt one of his best works, the "Life of Voltaire." This work consists of lectures which Strauss read before the Princess Alice and her Court.

Low gossip is not only frivolous but positively per-Race." If the average doctor could only catch , nicious. It is altogether too prevalent in the churches, in spiritualistic circles, and in country neighborhoods. It retards progress, makes enemies of friends, and bows, if- he must--it might be a great blessing ( with many persons, degenerates into a chronic disease which is practically incurable.

Fear God and keep your feet dry.—N. Y. Com. Adv. That would save a good many soles.—Boston Post.

It is acknowledged that "the laborer is worth his when a sick woman fairly wins the staff of thire." Then why does his employer wish to cut him

> EPIGRAM. The cannibal eats his man, And the priests on devils feed, While each joint is cut and carved In accordance with their creed. With kingdoms 't is the same-Each one but acts his rôle; Republies enchre kings, Which is the final coal. And thus while time speeds on, And people get the light, They more and more believe

Bob Ingersoll is right. J. M. P. Law, physic and divinity are well supplied with femi-nine members in the United States. The lady doctors number 539, and feminine dentists 420, while 68 women are preachers, and 5 practice as lawyers.—N. Y. Sun.

The Indians are treated well-with "a reservation." says an exchange. Yes, indeed !-frozon, starved, and then shot because they object to that method of extermination by "the authorities"! Yet our Christian ministers utter not a single word from their pulpits in ondemnation of such unwarrantable proceedings on

The popular idea of reform in some quarters-"you go out, and let me come in !"

"Father, what does that 'X' mean on the margin of your paper?" "It means—ah—why, my son, it—ah—dendies—that is, At-&a-sign used by the editor to keep before him the fact that my subscription to the paper is paid up ten years in advance." Nothing can be said in Xtenuation of such base deception as this,—Ex.

The tinkers of the currency are again at work in

Congress. Combination locks-the modern belies' hair.

Mr. Murray's tiolden Rule is hereafter to be published monthly instead of weekly. Rumor now has it that his wounded hand is a more serious calamity than was at first supposed. Also that his project for building a great free church has been given up, or, if still dreamed of, its realization is altogether hopeless, and that it is even doubtful if he ever engages in the active work of the ministry again.

An accident on the Warsaw (Russian) railroad, 10th inst., caused the death of twenty persons, and the wounding of thirty-two, twenty-one dangerously.

President MacMahon feasted Ex-President Grant in Paris on the 16th inst.

The poor working-men in the Legislature are to have their salaries razed!

When men are right they should not fight. When men are wrong they are not strong. When they are wise they none despise. When they dietate they're KISS AND BE FRIENDS, a Novel, by Julie P. Smith, killed by fate. At any rate 't is safe to state that placid mood exalts the good.

> Men like Rev. Mr. Cook, who see evil in everybody except themselves, should be looked upon with suspi-

> The Martha's Vineyard Camp-meeting Association is to erect a tabernacle at the Vineyard prior to July 1st. The members think they have patched and repatched the old canvas quite long enough.

> The Massachusetts Home Missionary Society reports financial irregularities in that concern. Why don't Elder Cook warn the public against such malfeasance in one of his Monday lectures?

> General Howard can write Sunday school-books, eat prairie chickens, and sleep on a feather-bed, but the poor Cheyenne Indian has not a place whereon to lay

They had a two million dollars' fire in New York last veek, which caused the insurance offices to pine, yellow pine being the cause.

Diogenes was a good temperance man. When blamed for throwing a goblet of wine on the ground and wasting so much liquor, he answered: Had I drunk it, there would have been a double waste. I as well as the wine would have been lost.

Paris has forty-five dailies. Gen. Sherman thinks the American Indians should

be exterminated. He wants the top of their territory, but is willing to allow them three feet under ground. A Nero-neous idea!

Is the man who froze his toes off necessarily notori-

Fair are the flowers and the children, but their subtle suggestion is fairer;
Rare is the rose-burst of dawn, but the secret that clasps it is rarer;
Sweet the exultance of song, but the strain that precedes it is sweeter;
And never was poem yet writ, but the meaning outmastered the metre.

Never a daisy that grows, but a mystery guideth the growing; Never a river that flows, but a majesty sceptres the flowing;

flowing;
Never a Shakspeare that soared, but a stronger than he did enfold him;
Nor ever a prophet foretells, but a mightier seer hath foretold him.

[Richard Roalf.]

Yacoob Khan read English.

An attorney named Else, rather diminutive in stature, and not particularly respectable in his character, once met Jekyll. "Sir," said he, "I hear you have called me a pettifogging scoundrel. Have you done so, sir?" "Sir," sald Jekyll, with a look of contempt, "I never said you were a pettifogger, nor a scoundrel; but I said you were 'little Else.'"

The birthplace of Burns-the kerosene can .- Wor.

In Mexico and South America fire files are very common, which shine with so strong a phosphoric light that a person may read by the light of three of them. The largest specimens have a luminous patch under the abdomen, and one on each side of the head. Another species has the light under its wings. When the fly is dead the light continues, and may be transplanted.

#### THE GREAT CHEYENNE CHASE.

Come, let us dle: we can do no better!" Thus said the chief with a sigh and a groan, Have n't we felt the white man's fetter? Don't we know how it eats to the bone?

Why should we live to be starved and swindled, Selling the graves of our fathers for lies? Nearly to nothing our people have dwindled: Offer the remnant for sacrifice!

'Nothing is left to us here but starvation, Slaves of the conqueror's heartless will, Hungry and freezing, the last of our nation, Little remains for their rifles to kill!"

Now you have license to chase and to kill.

Hark! an alarm! the sentries are calling. See the scared creatures run out in the snow! Yes, they are off, in spite of corralling; Children and squaws with the warriors go After them, cavalry! Drive them and shoot them!

Surely if nothing but slaughter will suit them, You should be able to give them their fill. Count up the dead! Are there children among them? Blood in their bodies was scarce by the stain.

Some of our riflemen's bullets have stung them. Well, the poor creatures are out of their pain. Women dead, too? Not remarkably tender; Yet, as we see, the squaw follows her buck.

Why did they go? Why do n't they surrender? Death is, perhaps, the best part of their luck. Cavalry, keep up the chase without tiring! Chase the red wretches through snows and through

When you are through with the hunting and firing, Is this the last of the murdered Cheyennes?

No! for the fire shower of ruin descending. Steel-handed war from their blood rising high, Soon o'er our troth-perjured land shall be bending-Justice shall answer the red martyr's cry!

#### Sulphur for Diphtheria.

In a letter published on the 13th inst, in the Boston Journal reference was made to the sulphur cure for diphtheria. Some time since a well-known stationer of this city had a daughter very sick, with little hopes of her recovery, when a friend handed him a recipe, urging him to try it. The cure effected was remarkable, and the parent was so thankful that he immediately caused a large number of the recipes to be printed, and has since distributed them whenever an opportunity offered, and many are the cures reported to him through its trial. For the benefit of all interested we copy the recipe:

offered, and many are the cures reported to him through its trial. For the benefit of all interested we copy the recipie:

"A few years ago, when diphtheria was raging in Emgland, a gentleman accompanied the celebrated Dr. Fleld on his rounds, to witness the so-called 'wonderind cures' which he performed, while the patients of others were dropping on all sides. The reinedy to be so rapid must be simple. All he took with him was powder of sulphur and a quill, and with these he cured every patient, without exception. He put a teaspoonful of flour of brimstone into a wine glass of water, and stirred it with his finger instead of a spoon, as sulphur does not readily amalgamate with water. When the sulphur was well mixed, he gave it as a gargle, and in ten minutes the patient was out of danger. Brimstone kills every species of fungus in man, beast and plant in a few micutes. Instead of spliting out the gargle, he recommended the swallowing of it. In extreme cases, in which he had been called just in the nick of time, when the fungus was too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and, after the fungus had shrunk to allow of it, then the gargling. He never lost a patient from diphtheria. If the patient cannot gargle, take a live coal, put it on a shovel and sprinkle a spoonful or two of dour brimstone at a time upon it, let the sufferer inhale it, holding the head over it and the fungus will die. If plentifuly used, the whole room may be filled almost to suffocation; the patient can walk about in it, inhaling the finnes, with doors and windows shut. The mode of funglating a room with sulphur has often cured most violent attacks of cold in the head, chest, etc., at any time, and is recommended in cases of consumption and asthma."

"The Logic of FACTS," by Almira Kidd, is the

"THE Locic of Facts," by Almira Kidd, is the title of a spiritual work published by Colby & Rich, 9 Montgomery Place, Boston, which is an attempt to demonstrate Occultism, Spiritism, and Materialism, by the "logic of facts," and to show disembodied man and spirit phases; also the immediate condition affecting man after death. This is a book to be read and studied on Sundays, when one can "sink the shop" and has time (if he does n't go to church) to "read, learn, and inwardly digest." The title of this book, "Logic of Facts," is very taking, and we shall have to read the volume carefully, as facts are just what we are in pursuit of, whether temporal or spiritual. Heretofore, the facts of Spiritualism have for some reason or other been withheld from us, but perhaps by porseverance in our researches we may yet "reap if we faint not." Anyway, we thank our courteous friends, Messrs. Colby & Rich, for kindly keeping us well supplied with spiritual licerature, and doing the best they can to bring us to the Light as it is in the Banner.—

\*\*Roschen measurement begreen, but on accelerate to the second of the Banner.—

\*\*Roschen measurement begreen, but on accelerate to Spiritual Berature, and the Banner.

A newsboy may not be green; but on arriving at St. Louis early in the morning, one is convinced at once that he is a little yeller,—Mo. Ex.

Passed to Spirit-Life:

From the residence of her parents, Mr. and Mrs. E. Tar box, 46 Russell'street, Charlestown District, on the me ing of Jan. 15th, Mrs. Mary F., wife of Mr. Willard W Jones, aged 25 years and 5 months.

Mrs, Jones has, for the last six years, been a victim of dis-case, and notwithstanding the tender care bestowed by her loved companion, parents and sisters, she longed for free-dom from mortal pain, that from her immortal home she might more closely blind every link in the chain of soul af-fection that will unite all loved ones in the bright forever-

Fundamental services, conducted by the writer, were hold on the afternoon of the 17th inst., when the friends and relatives bade adieu to the form, with the assurance that in "the sweet by-and-bye" an eternal retinion awaited them.

71 Leverett street, Boston.

J. H. CURRIER.

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