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### Foreign Correspondence.

The General Condition of Spiritualism in America as a Public Movement; Its Relation to Orthodox Christianity; and the Necessity for Active Organizations Throughout the Country.

BY JOHN TYERMAN, OF AUSTRALIA.

To the Editor of the Banner of Light:

The boast that is sometimes made of the vast extent to which Spiritualism has spread, and the great things it has accomplished, considering its short history, and the difficulties that have beset its path, is not without foundation. Probably no movement, having the same amount of prejudice and opposition to encounter, and so few and feeble visible instrumentalities at its command, ever made such progress as it has done, within the limited period of thirty years. In spite of the misrepresentations of the press, the slanders of the pulpit, the opposition of the general public, and the fulminations of the Pope of Rome, it has won its way far and wide, and secured adherents in almost every land under the sun. And in no country, I suppose, has its progress been so marked and its achievement so brilliant as in America. It is said to number several millions of converts there; and, as the result of the observations and inquiries I have made in crossing the continent, I am fully prepared to endorse that estimate.

a healthy and flourishing condition to-day as could be wished. Any one traversing the country, and judging of the status of Spiritualism by the ordinary external criteria of success, would not be very favorably impressed. He would not find buildings erected in its name, and organizations for the propagation of its principles in almost every city, town and village he visited. In the great majority of places he would find no zations for the propagation of its principles in almost every city, town and village he visited. In the great majority of places he would find no society of its believers, nor other outward evidences of life and prosperity; and most of the few he would meet with, would be found to be too small and feeble to wield much influence over the community around, and might almost as well die as live, for any good they are likely to effect, as at present constituted and worked. At least, such is the state of things I have found in my travels from San Francisco to Boston, and I presume, from what I hear and read, that matters are pretty much the same in other parts of the country. While finding Spiritualism in America quite equal to my expectations, so far as the number of professed believers in it is concorned. I have been painfully disappointed and grieved at the condition I have found it in as a public movement, and candidly say so. It is no use deceiving ourselves; by painting things in more flattering and attractive colors than facts fairly warrant. In the few short letters of travel that I have published, I have presented things under as favorable an aspect as I could, without wishing to exaggerate or mislead; but there is a darker side of the picture, which, as alike due to myself and to the interests of truth, should be fully recognized and frankly confessed. I have found a few earnest, devoted, noble souls in each place I have stopped at in crossing the continent; persons who have the courage of their opinions, act consistently with the principles they profess, and do their best to diffuse a knowledge of the truth among those around them, notwithstanding the still existing unpopularity of the cause in some places. All honor to those brave and self-sacrificing few; they will have their reward. But what are they compared with the numbers who believe in Spiritualism, never were connected with it as a public movement; and some of those who formerly were, have, from various causes, withdrawn from it, and left it to pe

name of Spiritualism, has driven others from its ranks. Unworthy mercenary motives have detached not a few from the cause, and connected them with more popular institutions on the other side. Fear of organic effort developing a sectarian movement and a limiting creed, has kept a portion of its disciples confined to the narrow point of lonely isolation. A few appear to have carried their idea of freedom and individualization so far, that it has degenerated into cold selfishness; they have become so completely and intensely individualized, as to be utterly indifferent to the claims of others. And yet another class have ranged themselves on the side of Orthodoxy, and are supporting some form of sectarian Christianity, under the mistaken notion that it and Spiritualism can be harmonized.

entitled to; and the public efforts that are put forth to extend and popularize it, are neither so many, nor efficient, as its vast importance would justify, and the condition of the world demands. I know of no movement whose foundation is more broad and secure; whose principles are more rational, comprehensive, and wisely adapted to the wants of the human race; whose aim is more just, noble, and inspiring; and whose claims upon the liberal and cordial support of its professed believers are more fair and legitimate, than those of Spiritualism. And yet I venture to say there is no movement which, in proportion to the number and ability of its adherents, receives so little practical aid and public recognition. This state of things should not have come to pass, and ought not to be permitted to perpetuate its existence.

Among the several causes already indicated, which have contributed to here a characteristics.

Among the several causes already indicated, which have contributed to bring about these results, I wish more especially in this article to deal with the last one, namely, the number of Spiritualists who are connected with, and renderresults, I wish more especially in this article to spiritualists who are connected with, and rewlering their support to, various Christian Churches. Wherever I have gone in America, I have heard of Spiritualists who are connected with the churches. Several of those establishments, I have been informed, derive a considerable proportion of their support from known believers in the New Dispensation. Some of those persons were no doubt Orthodox when Spiritualism found them; and they have never carried its fundamental principles to their logical conclusions, and become fully emancipated from sectarian bondage. While others, who once professed to be free, and took their stand on the broad platform of Rationalistic and Progressive Spiritualism, have, for reasons best known to themselves, gone back to the churches; though still admitting, at least in private, their belief in spirit-communion. Whether those Spiritualists who are connected with Orthodoxy range themselves on that side from conscientious and worthy motives, or because that position is thought most respectable, and pays best in business, is not for me to determine. Some of them have gone so far as to attempt a reconciliation of Spiritualism and Christianity, professing to believe that the two, when rightly understood, are identical in their main features. In this view they are supported by a few believers who are not connected with any Orthodox church, but form a sort of little sect by themselves. And hence we have a small body known as "Christian Spiritualism and Christianity he so far legitimately harmonized that the helievers in the former can honestly and consisteally support the lutter? This question has been often and ably discussed in the past; but I think its importance will justify a few additional remarks upon it at the present time. I therefore venture to express my thoughts upon it, and I do so with due deference to such men as Dr. E. Crowell and Dr. S. Witson, whose views and conduct in this matter differ from my own.

It appears to me, then, t

consequence that Spiritualists cannot, consistently with certain essential principles of their system, support Orthodox churches.

I use the term Spiritualism in the comprehensive sense in which it is employed by nearly all the ablest writers on the subject, and by at least ninety-nine out of every hundred spirits who communicate with us, as denoting certain facts and principles which, though not, strictly speaking, new, have in the main only been developed into a system within the last thirty years. It means something more than simple belief in spirit communion. I am aware it is sometimes said that a person who believes in the power of departed spirits to return to earth is a Spiritualist; but surely this is altogether too narrow and incomplete a definition of the term. A bigoted Hindu, Mohammedan, Catholic or Protestant might admit that much—as in fact many of those religionists do—but would that constitute him a Spiritualist, as the term is generally understood? I think not. The mere belief that spirits are able to manifest themselves to mortals no more makes a person a Spiritualist that the belief in the actual existence of

erally understood? I think not. The mere belief that spirits are able to manifest themselves to mortals no more makes a person a Spiritualist than the belief in the actual existence of Jesus would make him a Christian. And the sooner this loose and illogical definition—adopted, apparently, in the hope of propitiating dominant Orthodoxy—is abandoned, the better it will be for all concerned.

I also use the term Christianity in the sense in which it is generally understood, as comprehending a system of facts, doctrines and customs supposed to be taught in the Bible, especially in the New Testament portion of it. I am willing to exclude the minor points on which Protestant sects differ from each other, and also the subjects on which Protestants and Catholics disagree; and retain only those alleged facts and doctrines which they alike regard as essential parts of Christianity. I have nothing to do with the spurious and nondescript thing that certain very "liberal" and "advanced" people call Christianity, which has scarcely any feature but the name in common with what is usually meant by the term. Having rejected everything that is distinctively Christian, and has been so regarded for over eighteen hundred years, those so-called Christians do not appear to me to have any just title to the name. If they were to give their system

eighteen hundred years, those so-called Christians do not appear to me to have any just title to the name. If they were to give their system some other appellation it would be far more honest and consistent, and save a great deal of misunderstanding, confusion and controversy. Having thus defined the two leading terms, I respectfully submit that the fundamental principles of Spiritualism are logically subversive of the fundamental principles of Christianity; and that, therefore, it is absolutely impossible to harmonize the two conflicting systems. I think this could be conclusively demonstrated if time and space permitted; but in this article I can only point out two or three facts and arguments, in the briefest possible manner, in support of this position.

them with more popular institutions on the other side. Fear of organic effort developing a sectarian movement and a limiting creed, has kept a portion of its disciples confined to the narrow point of lonely isolation. A few appear to have carried their idea of freedom and individualizations of ar, that it has degenerated into cold selfishness; they have become so completely and intensely individualized, as to be utterly indifferent to the claims of others. And yet another class have ranged themselves on the side of Orthodoxy, and are supporting some form of sectarian Christianity, under the mistaken notion that it and Spiritualism can be harmonized.

The result of these things is, that Spiritualism, as a public movement, is in a comparatively unsatisfactory state in most places one visits. Many mediums are not properly sustained; the majority of speakers are remunerated at a rate far from commensurate with their merits; its periodical press, and other literature connected with it, do not receive the patronage they are 1. In the first place Spiritualism teaches that

its logical conclusion, and pretend that the two radically antagonistic systems are in substantial accord!

2. A second fundamental principle of Spiritualism is, that the law of progressive development is universal and immutable; and that it embraces the whole human family, as well as the material universe. I suppose almost all Spiritualists admit this principle, and yet some of them do not seem to perceive what is involved in its logical application to Christianity. It plays terrible havoe with that religion as a theological system. For example, it completely demolishes the doctrine of the Full, at one end of the system; the doctrine of the Full, at one end of the system; the doctrine of the full, at one end of the system; the end; and the doctrine of the Alonement as its great central pivot. If man is under the law in question, he never fell, but has been gradually rising from a low, obscure beginning; and hence there was no necessity for an atonement, to redeem him from a fall that never took place; and eternal punishment becomes an impossibility, inasmuch as under the beneficent and irresistible operation of this law, all men will be finally elevated to a condition of purity and happiness. And of course this law of progressive development, in excluding the atonement as a non-necessity, also excludes the doctrine of Christ's Deliyship—the most vital part of the popular faith—from which the atonement derives its special value. Christ is thus deprived of the Deific attributes which a false theology has so long credited him with, placed in the rank of created and finite beings, and shown to have no just claim to the homage and adoration so generally accorded to him. And when these cardinal doctrines of Christianity—the Fall, the Deity of Christ, the Atonement, and Eternal Punishment—are destroyed, surely its principal features have disappeared.

3. A third fundamental principle which Spiritualism teaches is, that certain unusual phenomena, generally called miracles, are not produced by the direct agency of God,

rests. The Orthodox appeal to the so-called miracles and prophecies of the Bible, as special Divine interpositions, intended to accredit its teachings, and invest its religion with infallible authority. And in order to increase the force of the argument from those supposed supernatural events, they not only ascribe them to the direct agency of God, but limit their performance to the authors of the Bible. Special prominence is given to those which Jesus is alleged to have wrought, as proofs of his Deityship, and of the divinity, and consequent paramount importance of the system that bears his name. Unfortunately, however, for these sectarian pretensions, the power to work those wonders is possessed and exercised by many in our day; and results as remarkable and startling as those which Christians rely upon to prove the Divine authority of their religion, are now witnessed as matters of common occurrence. And the extraordinary phenomena now developed are not attributed to the direct power of God, nor regarded as miracles; they are alleged to be produced by departed human spirits, through persons of poculiar arganization, known as mediduced by departed human spirits, through persons of peculiar organization, known as medisons of peculiar organization, known as mediums; and are considered perfectly natural events, as much dependent upon fixed laws and conditions as any act we perform. And thus, without denying the reality of most of the socalled miracles of the Bible, as Materialistic science does, Spiritualism recognizes their objective existence; but it transfers them from the mysterious region of the supernatural, to the domain of natural laws and linite causes; and thus robs them of the special evidential value which Christians have so long attached to them. For, if such phenomena are claimed as evidences or, if such phenomena are claimed as evidences of the Divine origin and authority of Christianity, they will logically prove much more than is wanted—they will prove the Divine origin and authority of Spiritualism as well; and as the Orthodox will not allow them as evidences of

Orthodox will not allow them as evidences of the latter, they cannot consistently claim them in support of the former.

These three fundamental principles of Spiritualism, then—even if it consisted of nothing else—necessarily destroy the largest and most essential portions of Christianity. But the two systems are as irreconcilably opposed to each other on other points as on those just named. If space permitted I think this could be clearly demonstrated, but as it does not, it must suffice other on other points as on those just named. If space permitted I think this could be clearly demonstrated, but as it does not, it must suffice to simply say that Spiritualism does not recognize the Christian Trinity as a truth, but treats it as Pagan myth. It does not acknowledge its God, in his character, relation to man and connection with the universe, as the true God; but regards him simply as the creation of the human mind—the highest conception of Deity which certain ancient worthies were capable of. Nor does it endorse the Christian theory, based upon the Bible, of the creation of the material universe; the origin, nature, capabilities, duties and destiny of man; the elements of true religion; the motives of moral conduct; the importance and efficacy of faith; the forgiveness of sin; regeneration by supernatural grace; the nature, uses and power of prayer; providential interpositions in the affairs of the world; the origin, character, obligation of the Sabbath; the principles and methods of rewards and punishments, as part of the Divine economy; and the power and means of departed spirits to return to earth and communicate with its inhabitants. Upon each of these subjects the teachings of Spiritualism are radically opposed to those of Christianity, as every one who is well acquainted with the system knows. And of course Spiritualism also rejects the Christian doctrine of the resurrection of the physical body; a final Day of Judgment, at the end of the world; a personal devil, who is practically more powerful than the Orthodox God; and a hell of eternal torment as the future home of the larger part of the human family.

Now, when Christianity is stripped of these determs, when its God is absent to the larger part of the human family.

correct, I say, it logically cuts away the very fundation of Orthodox Christianity, the altitude inspiration of the Bible. And the Online in the Christianity, the altitude in the Christianity is the control of the Bible. And the Online is severe meeting monit is a matter of course falls to the ground. The Bible being stripped of the social Divine authority challenge for it, as the result of corroneac views of incipiration of the social Divine authority and the control of the social Divine authority challenge for it, as the result of corroneac views of incipiration of the social Divine authority and the correct of from motives of policy in this matter. They think that by the course they are following they will commend Spiritualism to Christians who would not otherwise look at it; and possibly they will succeed to a limited extent. But ory they will succeed to a limited extent. But will the results justify the sacrifice of principle and manly straightforwardness which this line of conduct involves? Will not the majority of Christians—especially the more intelligent and conscientious among them—be likely to despise such conduct, and be repelled from the system supposed to sanction it? The policy they are Christians—especially the more intelligent and conscientious among them—be likely to despise such conduct, and be repelled from the: system supposed to sanction it? The policy they are pursuing seems to me to be a mistaken and unjustifiable one; but, of course, I am not the judge of the parties in question, I only express my individual opinion. Perhaps some of them will reply that they are not Christian in the Orthodox sense of the term: that they have rejected most, if not all of the dogmas before named, as mere ecclesiastical inventions; and that they simply follow the teachings, example and spirit of Christ. This point, in the main, has been anticipated and answered. Having eliminated the distinctively Christian elements from their system, the thing they profess is not covered by the definition already given, and would not be recognized as Christianity by the general body of its disciples. These latter also profess to believe the teachings, imitate the example, and be animated by the spirit of Christ, and yet how different their views are from those of our friends! They believe, for example, in that part of the Christ-spirit—just as unmistakably manifested in the gospels as the more lovely and benevolent parts—which would consign a large number of the human race to eternal punishment, in the heartless and cruel words, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels"; and yet I presume none of the Christian Spiritualists would approve of that and kindred portions of Christ's teachings, example and spirit. They would only endorse those parts which no one objects to and which are not peculiar to Christ; or would give an interpretation to the debatable portions which the generally recognized canons of criticism would not sanction. I cannot, however, dwell on these points. I have endeavored to show that Spiritualism and Christianity, as the terms are generally understood, cannot be harmonized; that, therefore, Spiritualists cannot consistently support Orthodox churches; and that t

demonstrated, but as it does not, it must suffice to simply say that Spiritualism does not recognize the Christian Trinity as a truth, but treats it as Pagan myth. It does not acknowledge its God, in his character, relation to man and connection with the universe, as the true God; butters as mind—the highest conception of Deity which certain ancient worthies were capable of. Nor does it endorse the Christian theory, based upon tweese; the origin, nature, capabilities, duties and destiny of man; the elements of true religion; the motives of moral conduct; the importance and efficacy of faith; the forgiveness of sin; regeneration by supernatural grace; the nature, uses and power of prayer; providential interpositions in the affairs of the world; the origin, character, obligation of the Sabbath; the principles and methods of rewards and punsishments, as part of the Divine economy; and the power and means of departed spirits to return to earth and communicate with its inhabitiants, as every one who is well acquainted with the system knows. And of course Spiritualism also rejects the Christian doctrine of the resurrection of the physical body; a final Day of Judgment, at the end of the world; the world; the resurrection of the physical body; a final Day of Judgment, at the end of the world; a personal devil, who is practically more powerful than the Orthodox God; and a hell of eternal torment as the future home of the larger part of the human family.

Now, when Christianity is stripped of these doctrines; when its God is shown to be only a gigantle and imperfect man, its Bible deprived of the motive of the power of the human family.

price for it, let them candidly confess the wrong they have done, openly surrender the false doctrines and superstitions customs that have so long enslaved the intellect and perverted the conserience of man, and publicly admit their conversion to the new cause; and not allow the errors of the old faith to disappear without formal recantation, and steal the principles of the New Dispensation in the dark; and after a few years have clapsed openly profess them, as though they were parts of the system of Christianity they have always taught, as they have done with too many other things in the past, alianity they have always taught, as they have done with too many other things in the past, alianity they have always taught, as they have done with too many other things in the past, alianity they have always taught, as they have done with too many other things in the past, alianity they have always taught, as they have done with too many other things in the past, alianity they have done with the many other things in the past, alianity they have done with the many other things in the past, alianity and powerfully affect the churches. It will permente and revolutionize them, in spite of all that sectarian bigots of the day can do to prevent it. It is doing this already, and the operation will be quickened and extended as time rolls on. But all clear observers and logical reasoners will perceive that in proportion as they embrace genuine Spiritualism, they will case to be Christian. in the full and popular sense of the term, though they may still cling to the empty name.

Having stated the general condition of Spiritualism as a public movement, as I have found it in my travels through America, indicated some of the causes of the present unsatisfactory state of things, and made a few remarks on subjects which one of those causes suggested, the question is as public movement, as I have found it in my travels through America, on the firm my travels through America, and individual can only make a remark or two on one matter. —if those and others were united on a broad platform, and animated with the enthusiasm which our grand philosophy ought to inspire, what a mighty power Spiritualism would soon become in society, and what immense good it would accomplish among all classes of the people! It is not for want of numbers that Spiritualism is not in a more prosperous and satisfactory condition. There are undoubtedly several million believers in it in America. But where are they, and what are many of them doing for the cause which has brought them so much light and liberty, truth and consolation? Instead of being a united, active and powerful body, they are too much like a disorganized and scattered army, only a handful being found here and there at their posts, bravely doing their duty. In almost every place I have visited there are Spiritualists enough, if properly organized and earnest in the work, to make the movement generally respected, and its influence felt for good in all social, educational, commercial, political and religious departments, instead of being persecuted and treated with contempt and derision, as is too frequently the case at present.

The failure of many organizations in the past will no doubt be pleaded against any proposal for frèsh efforts in that direction. Those failures are frankly admitted, but what caused them? No doubt several things contributed, but I can only refer to one at present. It appears to me that the chief secret of at least most

for fresh efforts in that direction. Those failures are frankly admitted, but what caused them? No doubt several things contributed, but I can only refer to one at present. It appears to me that the chief secret of at least most of those failures is found in the fact that the organizations were too ambitious; they aimed at more than they had material at their back to warrant the hope of realizing. Instead of building up from the bottom, they in a large measure reversed that process, and began at the top; and not having a proper basis to rest upon, they inevitably collapsed. It is little use attempting to form a national organization, till a number of State organizations exist; and equally futfle to aim at State organizations, till a good deal has been done in the way of establishing local ones. The national organizations of the churches rest upon State ones, and State ones upon a network of local ones. It is the vast number of comparatively small local organizations that give such influence and stability to the larger and more imposing institutions. And many of their dogmas as we may reject. I think we should do well to follow their example to a large extent in this respect. Liberal local associations, for business, social, and other reasonable purposes, should be formed all over the country. There are plenty of materials for such a work. From these, State Associations would naturally be developed; and in due time those State Associations would be crowned by a National Association, in every sense worthy of a great and glorious cause.

I am aware that many Spiritualists are, from various reasons, opposed to organization, and disparage all efforts in that direction. In some cases, however, I fear the objection is only a flinsy cover for selfish indifference; and where it is conscientious, it does not appear to me to rest on valid and satisfactory reasons. They seem to think that its mission is only to disintegrate and individualize; overlooking the fact that in nature, our greatest teacher, reorganization, in oth

grate and individualize; overlooking the fact that in nature, our greatest teacher, reörganization, in other forms, invariably follows disintegration. They are troubled with groundless apprehensions as to certain evil results, if too much organization is attempted. They fear that some objectionable creed will be sought to be formulated, and imposed upon the people, who have escaped from creedal bondage; or that sectarian exclusiveness and intolerance will spring up, and shed its withering influence over our heaven-born cause; or that some Spiritualistic "organizer" will bound from the ranks to the throne, establish an empire of intellectual despotism, and invade the rights and liberties of the individual; or that some other terrible calamity, as conjured up and portrayed by their own active and vivid imagination, will befall the movement. And therefore they shake their

and chilling isolation. But these leafs are as ignoble as they are unwarranted; and betray a strange misconception; to use no stronger term—of the real genius and inevitable tendency of genuine Spiritualism. Whatever selfish, scheming, ambitions or unprincipled persons might attempt, the people "generally, recognizing certain well-known fundamental principles, and being influenced by the spirits world, might safely be trusted to steer the organizations clear of the rocks and quicks ands so non-h dicaded.

In closing this article, I may be permitted to express a hope, that the remarks I have made will be received in the spirit in which they are offered. They are no located sentiments candidate workerseach. My only aim has been to promote more consistency, and incite to greater carnestness in the spiritual ranks; and thus in some measure assist in the accomplishment of spiritualism's Divine mission in the world.

\*\*To tayon, Scotharch, Feb., 1879.

#### Appropriate leading Modern and December TO RELIGION "

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All p linears have had some form of splittualism for theh basis. Justly and aptly does Mr. Staliton Moses remark. As a factor, in the reliate is thought of the age is a regenerating force operating most strongly within the pare of religious systems that saddy need proraying, I believe it Spiritudism to be reperishable in it's effects " To figure the religious' surificance of spiritualism to tall to recognize it as "riod's gift to a Subdiscour generation." Is to be content with the leask and relief the life diving grain. All religious still owe to its In its past forms, if not in its present-all they have in them of vitality,

The abstract attenuated Spirit relism, for which Descartes; among the more modern philosophets, is so largely responsible, still dominates in philosophy, in religion, and in the speculations of leading physicists. Nearly all the attacks on Sphritu distriction physicists like Lyndall, or from amateur philosophers like Mr. Frederic Harrison, are grounded on the imputation which holds the Cartesian notion in regard to the soul as the only selentific one, since from that to a psychie nonentity the step Is easy. These men seem to consider the soul as something having not so much sule stantial existence as the reflection of a form in a mirror. Thought, for them, inheres not in a supra-physic cal substance, but in a certain pulpy cerebral matter, going oft in a flux of atoms, and disorganized by death. Hence thought, consciousness, emotion, having no other instrument or basis, vanish like a reflected image when the mirror is covered or shivered. To such thinkers, therefore, with their limited or partial science, the immortality of the soul is an absurdity, since to them the individual life and experience are the exclusive property of that compound of charcoal lime, water, oxygen, nitrogen, and hydrogen, which goes to make up the visible body. Dissolve and dissipate these by death, and the phenomenon man has an end, body and soul. No thought is given to the consideration that allthese substances and gases may exist in, or are resolvable into, invisible states, in which their powers and uses may be greatly augmented for spiritual appropriation, if necessary,

"The causes," says I. H. Fichte; "that have turned the so-called educated class away from this belief in a d spiritual organism are far from being irrefutable arguments against its scientific possibility: they are wholly

heads, fold their hands, and stand aloof on the narrow ground of irresponsible individuality and chilling isolation. But these fears are as ignoble as they are unwarranted; and betray a verted into the more surface properties. which means. Remember that you are to live hereafter." The future state is a continuation of the present, and will be affected by our experiences and our prevailing thoughts and affections here.

IS SPIRITUAL SCIENCE ANTAGONISTIC a scholar and a medium, through whom came the phe-

ten jet cent, would be nearer the truth than alretyunless by "instinctive belief" for Wyld simply made, unless by "instinctive helief", Dr. Wyld simply incans that the ninety-time have an interior conviction, it is in the riperty-time have an interior conviction, it is incapitally consciousness, though ineperative so far as their external and normal consciousness is concerned. He tells us of sphitmalists who speak of sphitmalism as "a new religion." I know of no one authority that regards it as such. On the contrary, it is regarded as the celectle, pine iple, attracting what exert is essential in all religious, but asserting nothing that the saints and sazes have not, in their highest meedly, recognized as the eternally, true, and sulverting hothing or vital truth'in any religion. Since Spiritalism seconds deviate the saints and sulverting hothing or vital truth'in any religion. Since Spiritalism seconds deviate the interior in the hight first, and run for the second with hammanity there can be institling for the additional problems. d at notice may lead him into very foot confount and a time bothing of Affal truth in any religion. Since Spirthat spherified thought is the another's may. Buildsmass count with humanity, there can be nothing him with all uplified it was easy had thew in it except so far as there is something new in buillsmas coeval with humanity there can be nothing in into the very hely of helies, the sameta my that is severy bilinan being who appears on the stage of life, stid passes on to the spirit world.

#### Tropolite Linden spine aves !! IN MEMORIAM.

Tt. T. H. Burn at My tone with Hardon, Name of A tone died at New Yers, Line 18th 1850.

He is not dead, he sheps, and he shall wake — Wake to how yoy new triumph, and he w power; Wake to he everlasting metaling break.
Soon will the inists and clouds his soul forsake.
And there, and leafy glade and supay lower, shall hive each tree and bloom each sweet, bright these.

the level of earth, his heart's home to remake. We weep plant when for him that sim shall rise. We shall forget our mief and earth-both pain. And watch the dawn with glad expectant eyes. That shall restore our dead to life again. As come bright finds along the summer skies.

11.

I sing of soy, dear Father? all for thee.

No sole of mine shall mar the angels' song;

No terr of mine shall do thy spirit wrong.

Did'st thou not know of love's etanity?

Death hath but crowned thee, the ath hath set thee free!

Thou art thyself. Phase 7, freed, great and strong.

With all the powers which to thy soul belong.

And visions which no car thly eve can see.

We knew thy truth, we know thy heart of gold,

Eich with its treasures of life manifori.

Those hidden treasures hard to seek and find.

In vain they tell me that that heart is cold;

In vain, in vain that those dear eyes are blind?

We know "He giveth his Velovid-sleep."

And that for them a place hath been prepared,
We who with thee our cartrly love have shared
Know well that Hejavenly Love thy soul will keep.
Rest rest, beloved one; in sweet shimber deep.—
The sleep of earth is not to be compared.
With heavenly rest which hath thy spirit snared,
And e died thee hence as shepherd calls his sheep.
The pang of parting from thee lingers yet.
The toy of meeting thee Is yet to be:
For live me if mine eyes be sometimes wet.
For live me if the se eyes be slow to see.
When thou dost come we shall all grief forget,
For live and life, and joy will come with thee!

IV.

Hou hast not left us. (No! Christ did not leave His leved ones lonely; surely He half said.) Where two or three in me are gathered forether, there am I, we need not grieve. The Contester shalf come, we shalf retrieve. The Contester shalf come, we shalf receive your dead. (1) And thou who did st in His own footsteps fread shalf come again; we cannot but believe. For these we know that death hath had no sting. No victory the grave, and blest art from the for the no directs will we sing. But only lay red roses on thy brow!

And all said shows of grief assile we fling and thou can'st not leave us, thou art with us more!

Fig., the 487.

Financially the Association is strong; it has Financially the Association is strong, it has \$600 in the treasury, with no outstanding bills; with total assets of \$2,100. F. E. Stedman will probably do the catering the coming season, and proposals will soon be called for for renting ther privileges.

Springfield, Mass., March 1st, 1879.

Through the courtesy of Colby & Rich, proprietors of the Bonner of Light Publishing House, 9 Montgomery Place, Boston, Mass., we have received a new book entitled "Logic of Fracts," by Almira Kidd. It treats of Occultism, Spiritism, and Materialism, showing the different phases of spirit-life by her own experience, obtained by association with disembodied humanity.

## Banner Correspondence.

Two Extracts-Prophecy-its Fulfillment.

To the Editor of the Banner of Light :

end and will be affected by our experiences and our prevailing thoughts and affections here.

"Tertainly this be a serious revelation at a time when an extragethyle in a future for man has been so which it alies to be a monitor and a stimulator for us to recover a fine and abiliting assurance of our immortality."

The translation has been made by a German, imperfectly acquainted with the English language; but I have not the original at hand whereby to correct the version. Coming from a wise occessoration, a man of vast experience in a sychological and philosophical stales, a so, of that Fishire who was one of the most eminent and independent writing. See a most man of the world, and a medium, through whom came the phenoments of independent writing, See, and who wrotes a vehicle on the prevent of the prevent is solved and a medium, through whom came the phenoments of independent writing, See, and who wrotes a vehicle on the prevent of the prevent and the prevent seed between the subject, referred to in the precent excellent world, on "Psychography," by "M. A. Oxon", a best, worthy a place in every Spiticality's living, a break, weithy a place in every Spiticality still and printing the results of the revisitionation of the telephone sentiment of the distribution of the chickes sentiment, and the precent of a lith and printing distributed instability, since a knowledge that we are under the sentiment of the first of the subject of the revisition of the chickes sentiment, and the precent of a lith and printing distributed instability, where it is not of the character. It is sentiment is a little of selection, exercise a nost, hugorian influence and the precent of the printing of the character. It is a sentiment of the precent even of the properties of the previous properties and resident of the properties of the previous properties and the precent of the properties of the previous properties and the precent of the properties of the properties of the previous properties of the previous properties of the previous pr Extract No. 1 is from a letter written by myself to a friend, Feb. 19th, 1851, as follows:

Extract No. 2 Is from a letter from a friend, dated

January 18th, 1879;

forchead.

One night, it being quite late when I retailed, as I laid down, hardly having time to close my eyes, I felt the familiar hand brush my half back. Topened my eyes, and the room seemed to be in a blaze; it was so light I could plainly see my wife; and on recognizing her, she conversed with me in regard to what I had done with our little ones, and seemed much pleased. She told me she had been lone and had seen the children, and promised to be near me, and sometime again to show herself.

On returning home, my backgraper such as Verne

dren, and promised to be near me, and sometline again to show herself.

On returning home, my housekeeper said: 'Your wite has been here, I took a light, vent up stairs, showed her each of the boys, and she appeared highly pleased. Under ordinary cheamstances I should have been afraid, but somehow, although your wife was an entire stranger to me, still I had no fear?

My housekeeper had never seen my wife in the flesh, but she described her very minately, and I found she had seen her as a materialized spair several times. It was my custom at noon to be down on my bed for a map. On one such occasion I was undergoing a little trouble in my mind, not thinking or dreaming that my wife was near, and was about leaving my room, when she appeared to me, looking as perfectly antired as ever, and spoke to me as of old, kind and tenderly, and told me she was so pleased that I had made the children's comfort the one-afine of life, and that by-and-bye I should be with her in a mest beautiful land.

In view of the two appearances to me in person, and several similar ones to my lousekeeper, I am inclined to believe our friends still live to sympathize with us and guide us over the dark river into a realm that is truly magnificent."

she appeared to me, looking as perfectly natural as ever, and spoke to me as of old, kind and tenderly, and fold ine she was so pleased that I had made the children's confort the one ghan of the, and that tye-and-type the state of the confort the one ghan of the and that tye-and-type the state of the tender of the confort the one ghan of the confort the one ghan of the and that tye-and-type the state of the tender of the confort of the state of the tender of t

Lake Pleasant Camp-Meeting Matters.

The Directors of the Ranger et Light:

The Directors of the New England Spiritualists' Camp-Meeting. Association met at Greening field: Feb. 26th, to make arrangements for the next annual meeting. It was decided to hold the meeting from Aug. 6th to Sept. 3d, 1879, including four Sundays, and to employ the best speakers obtainable, also good music. The meeting four Sundays, and to employ the best speakers obtainable, also good music. The meeting last year was the greatest success of any in this series; two hundred and forty-three tents and cottages were occupied. Already thirty-live cottages are in the grove, and more are to be built the coming season. Sixteen States were represented at the last meeting, and sixty-three towns from Massachusetts. The success of the next meeting is already assured by the engagement and prepayment of over one hundred lots, about sixty more than at any previous meeting.

The microtors of the New England Spiritualists (and the lease the last meeting and sixty-three towns from Massachusetts. The success of the next meeting is already assured by the engagement and prepayment of over one hundred lots, about sixty more than at any previous meeting.

The microtors of the New England spiritualists (and there the woman sat, as usual, plying the needle. I asked if she had been down to the pasture that day. She realied that she had not been out of the yard that day. I did not dare to tell her what I lad seen. She lived, however, several years after the occurrence, and 1 yet live to remember the incident most vividity, and to still wonder from where the apparation proceeded. Are such manifestations the product of the beholder's two days are a duality? I am anxions the product of the beholder's two days are a duality? I am anxions the product of the beholder's two days are a duality? I

HILLSDALE .- A. Houghton writes, renewing his subscription, and testifying to the valuable service rendered him by the Banner of Light as a source of spiritual information. There are but few Spiritualists in that vicinity, though an interest in the subject exists, and he feels confident that if missionary work could be done thereabouts the laborer (whoever he or she might be) would receive at least partial support. A good test medium he thinks would do welt in Hillsdale, Glenwood, etc. wood, etc.

### Illinois.

CHICAGO .- Julius A. Willard writes: " I have no ticed the call for an additional pronoun, to answer to intended as such the grounds for an entarged and improved psychology lie in Modern Spiritualism, since its physical phenomena are, in remarkable particulars, analogous to those known long ago. The old has been unexpectedly continued by the new, and vice corsal, "The power of the departed to materialize is entire by antagonistic to all conceptions of a pure, abstract spirituality as the only ground of being in a future state. This new science of a transcendental physics, the elements of which are presented in materialization and other objective phenomena, is as yet, however, only in its first uncertain beginnings. Bellef in the immortality of the soul is ratified by these evidences. such terms as somebody, anybody, person, individual,

Transgressed. To quote from the Transcript: 'If anybody' or somebody or a person' trespasses.' ... it shall suffer the penalty of Its transgression. It will not be well for It.' This would dook alltitle odd, at first; but If' adopted, custom would make It familiar. Again, if writers and speakers should pluralize such words as' person' and 'Individual,' they might avoid the want of another pronoum.

We, as Spiritualists, seem to need to make one other change in the use of pronouns. We are often using the phrase, 'Father and Mother God.' It seems very inappropriate, then, to follow the word 'God' with masculine pronouns. In Genesis I, gath and 27th, we read, 'And God said,' Let us make man in our image, after our likeness." ... So God created he him: male and female created he them.' Here we have good authority for viewing God as father and mother. Now, if I have read commentators aright, it was Elohim who said,' Let us make man in our image;' and the Hebrew word, Elohim, is in the plural number. So, if the translation, it would read, 'The Gods said," Let us,"' &c. So, when we speak or write 'God,' we may well consider it a plural num, and follow it with plural verbs and pronouns, instead of the masculine, he, his, him. And so in the use of the word 'man,' as including the human race, we really ought to consider it in the plural number, and not masculinize it with he, his, him. I submit these thoughts for consideration and criticism."

NEW YORK CITY. - The following extracts from a letter by M. B. Hayden, M. D., 150 East 32d street, will prove of interest: "Liberal thought has been considerably stimulated in New York, not only by Mrs. Brig-

prove of innerest in Energy indigent has been considerably stimulated in New York, not only by Mrs. Brigham's charming lectures but by numerous publications and incidents.

The Ladies' Psychometric Society of this city, founded by Prof. Buchanan, is becoming an object of much interest, and its meetings are deeply interesting, but very private and select, embracing only those endowed with the powers of intuition. Dr. Buchanan has given some very cloquent and original addresses, in which he foreshadowed the great change that is to'come on so ciety when through the divine faculties of humanity, to which psychometry is the door, science and philosophy shall be advanced to a higher state, and the moral nature of man uplifted by Divine inspiration.

The vlews presented by Dr. Buchanan constitute really a new departure in religion and philosophy. This new movement it is thought may realize the church of the future, in which the brightness of primitive Christianity may be seen, redeemed from the bigotry and crimes of seclarianism, and cherishing in its bosom the highest truths of schene and progressive philosophy. Such is the future which Dr. B. has portrayed for us. In such a church said Dr. B. the portrayed for us. In such a church said Dr. B. there should be no creed but the grand old commandment. 'Thou shalt love thy neighbor as thyself."

The meetings of the Society have developed some of the most wonderful phenomena ever discovered, and which I should not be authorized to disclose. But the proceedings will not be entirely private hereafter, as the society will in time be enlarged to embrace an extensive clicke of the liberal minds which are prepared for the highest truths of philosophy and the highest evolution of the religious sentiment.

The wisdom and moderation of Dr. Buchanan, as well as his profound originality in everything, inspire great confidence in the new movement recently inaugurated. Those who have read his addresses on 'The Divine Commands for 1575' will readily anticipate his aims in developing the interior nature of man for a more heavenly life on earth." The meetings of the Society have developed some of

NORTH GRANVILLE .- J. A. Shaw writes: "The Banner of Light of Jan. 25th comes with its usual amount of interesting matter; fully in unison with my own conceptions of truth. Reading with much interest the article from that patient investigator, M. A. Oxon, I discover that he says: 'We, here in England, find that manifestations far more satisfactory than any to be got by the use of the cabbuet, can be had while the medium is held by both hands in the circle.' I am in accord with this suggestion, and am pleased to add a little observation of my own in such circles, which for aught I know may be well known by all Spiritualists who sit for spiritual manifestations, but I have never read of any one having the same test—which does not apply to circles where great harmony exists, but in a promiscuous circle, where we find 'wonder-hunters' and 'willful ignorance.' After many unsuccessful slittings we were told by the 'spirits' to place a 'genuine believer' or an 'honest skeptle' the first to the left of the medium. The reason for so doing was that the magnetic current always flowed from left to right, and would be purified or 'strained' before reaching the medium. Following the instructions of the spirits in forming the circle, we had satisfactory manifestations." amount of interesting matter; fully in unison with my

### Ohio.

HOMEWORTH. - "H. L. G." writes: "Happen-

### Massachusetts.

FITCHBURG .- A correspondent forwards us a copy of the Fitchburg Sentinel containing a letter from II. H. Brigham, Esq., from which article we make the following extracts:

In Brigian, 1881, from which article we make the following extracts:

"If Spiritualism is true, and our loved ones do exist and can return to us, it will do more, when fully established, to convince the world of immortality and a future life than all other means combined. To-day we find skeptielsm and doubt very prevalent both in and out of the Church. If spirit-return be a truth, the good it will do cannot be estimated. It will bring comfort and happiness to the bereaved and deceased, and shed joy and sunshine all around; "death will lose its sting, the grave its victory." By communing with departed spirits we may learn more of our spirit home and the real condition of but spirit friends than by all other means. There cannot be any subject so momentous in its consequences, so undermining all sects and society in general, as Spiritualism, for their highest good and the best interest of all. . . . It claim it is true, and that our spirit friends do return and greet us once again. . . . If spirits never did return we have no evidences of immortality and our hopes may be in vain. If they ever did return they may return now, for the same law that governs at any period governs at all periods, and we may receive fresh evidences direct to our own senses of immortality and a future life."

### California.

SAN FRANCISCO .- Addie L. Ballou writes: "There is on exhibition in one of the leading Art Galleries in this city, a full-sized portrait of the distinguished traveler and favorite lecturers and writer, J. M. Peebles, M. D., which was painted from life-sittings during Dr. Peebles's recent visit to San Francisco. The portrait is a remarkable likeness of the original, and is executed in the best style of one of our eminent artists. Thinking that among the many admiring and appreciative friends of Dr. P. are individuals and Societies who would gladly avail themselves of the opportunity of purchase, to adorn the walls of parlor or lecture-hall, I will further say that the portrait may be secured at a considerable discount from its original valuation price if taken within six months from the present time. Will furnish details on application to my address, 759 Market street, San Francisco, Cal." this city, a full-sized portrait of the distinguished trav-

"Should a man drink malt liquors?" queries a medical exchange. Well, if a man has a wife it's his duty to sup porter.—Somerville Journal.

# Children's Department.

TALES OF THE EVERLASTING MOTHER.

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

### FROM EARTH TO HEAVEN.

Do you not hear peculiar music in the air? See how a glorious angel floats upwards full of majesty and grace; eye and heart directed toward the higher shperes. Tenderly he clasps another form which he holds carefully to his glittering breast; she rests, weary, and yet so happy and smiling, in the arms of the beautiful angel. "It is accomplished," rejoices the angel. "Now we float up to God. He will raise you to an angel, for I have gained you as a reward for great efforts. We belong now to each other, spiritually, and become before the gracious look of God in spiritual marriage, one,"

Enter !

Just :

with

from

So they float upwards, the glorious angel bearing the weary pilgrim of earth through all the spheres, past all the stars and clouds of the universe. It is a long journey, but to them it appears short, and ever stronger and stronger becomes the weary spirit in the arms of its angel. Ever more and more the surrounding bright ether fills and penetrates her breast, and ever lighter and higher they float. "See," said the loving angel, "how you are gradually becoming an angel. Only follow me and prepare yourself for our glorious spiritual marriage." They meet on their journey many forms, spirits, angels, and even demons. Here glided slowly and softly by them a mild angel of patience. There floated the pure scraphs. They distribute themselves in all worlds and stars, bearing the little spirits who become men. See there penitent angels, who are being thrust down, and through suffering and trial must atone for their faults. And here again are spirits rising from all places and worlds in the universe; as if in a dusky fog, they arise from their coffins and graves. As the bright sun-rays from the dark shadows, the good spirits distinguish themselves from the bad; thou rise borne by angels up to God and blessedness. The darker ones, however, remain in intermediate space, or on desert worlds as suffering spirits. What is this whirling and rattling along? These thick, black clouds that, filled with icicles, heavily roll onward? What is the meaning of them? They are dark demons. They would, like Titans, take the golden clouds of the angels by storm, but cannot attain to them; they roll and rattle like thunder here and there, setting the world of ether in fright, and rushing upon all those who are allured by temptation. Ah! what a frightful picture. And what do you see here again? That angel there! He must fight, he must separate and scatter such a cloud, bind the demons, or drive them away. He alone against hundreds! But quietly and confidently he advances; the brilliant brightness and purity of his form penetrate the thunder clouds like lightning; yes, before his freshly blowing breath, and before the power of his words, the demons become fixed and dumb! He calls to them: "God, the Lord, sends me; yield to His all-powerful will, whose holy aim is not dark annihilation and destruction, but restoration, new life and happiness." And they must yield even when writhing with fear; shricking, gasping, starting from each other with coward-

Our angel with his sweet burden rose through all this, and it lasted much longer, till they reached the presence of the Highest! And as they gained the appointed region for them in the Eternal Kingdom they stood as two inwardly united and equal seraphs, singing harmonious praise before the Everlasting Throne.

### ON THE HEIGHTS.

Yes, I know another story; it is a true one; I will answer for it, for I saw it all myself on the steep heights between fir and pine trees. There stood a little cottage, on whose threshold sat a young woman; her head supported on her hands, she was looking sadly up at the clouds. Before her a little boy was playing in the grass. Listen! what is that? Bass-viol and flute resound in merry tones. The sounds float up to her, and she stands up and looks. Yes, see, maiden, see! Deep down below in the valley lies a little church. A wedding train with bride and bridegroom are wending their way toward it. The bridegroom is a proud and strong young fellow, with nosegay on hat and breast. See! how the satin ribbons fly out toward heaven, or toward thy little hut, thou poor child! Breathlessly she stands there and sees them enter the church. No, he had not even looked up to her hut; he had not waved his hat as usual as he went by; no "Holie" floated melodiously up to her.

Lost in dreams, she stood there, and the child cried, "Mother!" She looked at him. "Yes, child," said she, "look down there! there he goes to the church with another, and I am here alone, quite alone!" She weeps, sobs, and kisses the child. The sound of bells comes up, the knot is tied, they have sworn to be true to each other. And thou-with thee, poor child, he has broken his fidelity.

### UNITED.

In a quiet little chapel I saw a peculiar couple standing: they had just pronounced an audible 'yes," and the priest had blessed their union. The two witnesses sign their names and they leave the chapel. The bridegroom is a haggard old man; white locks adorn his head, deep furrows his forehead; he is bowed down with age, but still it is with a firm step he leads his bride home. How smilingly happy shelobserves him! Silver locks peep out of her white little cap; they are as white as the myrtle blossoms; and. spite of her age, it is a rosy face that looks out of the cap. They go home, and we find them there cosily chatting by the fireside.

"But how is it they are married so late in life?" you ask.

I, the Everlasting Mother, look back into the past of this couple and see there how they have struggled and suffered-how they have been true to love and duty, and now I see how happy they are. A golden and beautiful weddingday was this, dear children, if I read rightly; I do not know, I read so. We and the angels look 75.41

# smilingly on. [Continued in our next.]

THE BLISS IMBROGLIO, and A FAMILY REUNION. By Thomas R. Hazard. pp. 140. Price 15 cents. Address the author, South Portsmouth, R. I., or Colby & Rich, No. 9 Montgomery Place,

Boston, Mass. This is a strong vindication of the Blisses and their mediumship, giving experiences which the author has had with them from time to time. Also is given their trial for fraud in materialization, showing that the conspiracy was on the part of the prosecutors. This seems a full vindication.—The Westfield (N. Y.) Messenger.

#### Written for the Banner of Light. STANDING ON THE BORDER.

BY MILTON H. MARBLE.

(The following lines were written on reading the article "A Touching but Confident Farewell," page fifth of the Banner of Light for Feb. 22d, 1879.] Fraternally dedicated to Sylvester R. Fowler, Circleville, Ohto.

I am standing on the border of a fairer land than this. Sorely tried by long affliction, I but long to go from this!

I shall soon cross o'er the river to the glorious sniritland, Enter in the holy temple; see its glories great and

grand! I am standing on the border; and my angel friends will

come Soon to bear my wearled spirit to its bright angelic home;

Soon their music-words will greet me in the land where is no night,

For I hear the echoes sounding from across the river bright!

1 am standing on the border. I have done what I could do To advance our cause so noble, that I feel and know is

This will be my final message, till I send one from that shere Just across the bridge that leads us to the Golden

Evermore! I am standing on the border. I can see a glorious band Waiting just across the river but to grasp my waiting

I am ready; I am waiting; I am not afraid of death, For I pass away, my brother, as I lived, strong in

THE FAITH! Table Rock, Nebraska, Feb. 25th, 1879.

# Spiritual Phenomena.

#### A SKEPTIC'S EXPERIENCE WITH A CHICAGO MEDIUM.

To the Editor of the Banner of Light:

In September, 1877, Milo A. Townsend, of Beaver Falls, Penn., departed this life. He had been a Spiritualist and a warm personal friend of mine for thirty years. The week before he died I called to see him. when he repeated the promise he had often made before: that in case he passed away first, and it were possible for him to do so, he would send me a communication to satisfy me that he still lived, and that death, like birth, was a mere climacteric in the immortal life of a human being. I had long been charmed with the reasonableness of the spiritualistic theory from beginning to end. Compared with the old church systems of belief, so antagonistic to each other, and so absurd, it was as Hyperion to a Satyr. I believed firmly in the testimony of others, who, I knew, would not lie on so solemn and important a subject as the soul of man, its extinction at death, or its immortality beyond the grave. But their belief, although satisfactory to themselves, was not, and could not, out of mere courtesy and confidence on my part, become mine. Like eating and sleeping, bellef is something that every man must experience for himself. I had devoted my best days to the service of the Church, till after many years of bondage I gradually and finally broke my bonds and became free. I was determined not to be deceived again by the opinions and authority of other people, and therefore was an honest skeptle in regard to the truth of the beautiful theory of Spiritualism, keeping the docket of my mind always open for new evidence, but stern as a judge on the bench, or a jury in the box, in sifting that evidence.

Being recently in Chicago, and making inquiry for a reliable and truthful medium, I was directed to Miss May Shaw, who resides with her mother in West Madison street. Neither Miss Shaw nor any other soul in the house had any previous knowledge of my existence, and I had never known of theirs. The person who went with me carefully concealed from all my name, vocation, place of residence, &c., and introduced me to the medium simply as "a friend." Miss Shaw is a young woman of nineteen or twenty

years of age, and impressed me with the conviction that she was what a friend of mine calls just good; a comprehensive term, by which he means sincere, innocent, and scrupulous in all matters relating to truth and propriety. In a few moments after my entrance and by a process which, in my ignorance and inexperience, alarmed me, she purported to pass under the control of an Indian spirit who calls himself "Hawkeye." I noticed that her mother, who stood behind her, was not alarmed, and my fears soon quieted down and I came into a state of receptivity. She then told me my name, place of residence, and wrote out the name of my father, who, she said, was present, holding by the hand my daughter Mary. She omitted, however, the middle initial of my father's name. He had been dead ferty-two years, and there was not, among the scores of thousands of the inhabitants of Chicago, one who knew his name. The medium then said that a cousin of mine, who had died many years ago, was also present with words of kind greeting. Her name was written out in full, giving the town and State in which she had lived and died. Then, after a pause, the medium said that a warm, life-long friend, who had not been gone many months, was present. She wrote out his name, "Milo Townsend," omitting, as in the former case, the middle initial. These intelligences, for they communicated ideas, professing to be the disembodied spirits of my friends, all spoke words of kindness and good cheer, such as I might naturally expect from them if they were living. After an hour the scance closed. Now I took this evidence, and much more of the same kind that I had received during the scance and retired within my soul to consider of my verdict The first question I asked myself was, whether what had seen and heard stood in the category of actual facts or were only delusions? Could my faculties when wide awake and in broad daylight, deceive me? Did I want to be deceived? Here was the announce ment of the names of departed friends and their former places of residence, and they spoke words which only they could utter. Here was the name of Milo Townsend given, and the reason why he had not sent me the promised token of recognition and assurance sooner. Could I do anything else but believe that these were indeed the spirits of my departed friends. whose bodies were lying in the grave, and that they still lived and loved me? Is it not far easier to be Heve that it was the "dead" speaking to the living, than to explain it by any other hypothesis? Most gladly would I have given a thousand dollars in gold to any one who would explain the facts of the case as I have mentioned them, consistently with the doctrine of the materialists, that as bile is a secretion of the liver, so is thought a secretion of the brain; and that when death dissolves the body into its original elements, the human being-thinking intellect and allno more exists than it did a million of years ago. What interest have I in being deceived as to a matter of fact? I am either immortal, or I will go into extinction at death, whether I believe or disbelieve in either alternative. Then what folly to blind myself to my destimy, or suffer any one else to blind me! If my existence ceases at death I want to know it. Like Murat, when he was court-martialed and ordered to be shot. I do not wish to be blindfolded and manacled, but to gaze fearlessly upon death, and meet my fate like a brave man. But if death, like birth, is but a stepping-stone to a new and more advantageous stage of existence. I

Last autumn, Mr. and Mrs. H. of Cleveland were visiting my family. Mrs. H. was very skeptical on the whole subject of the spiritual phenomena, yet frank and candid in all matters of fact. She listened with interest to the recital of my experience as given above Having business in the State of Wisconsin in the course of a few months which would take her through Chicago, I earnestly advised her to call on Miss Shaw saying that perhaps she might see or hear what would interest, if not convince her. She did so, introducing herself as a total stranger, and carefully concealing her name and place of residence. The moment the medium passed under control, she exclaimed, "Mr. B. sent you here." Then appeared Mrs. H.'s parents, the names being given. Then a sister, whose children, when orphaned, Mrs. H. had taken and brought up

want to know that too.

with motherly care, and who was profuse in her expressions of love and gratitude for the service. Then a brother, who reported himself as having been gone fifteen years.' During the séance, an incident occurred which sheds much light on the subject of mind-reading. Mrs. H. when told by her brother that he had been dead fifteen years, disputed the fact, saying, "No, not so many years." The medium insisted upon the number she gave. Now, if it were a case of mindreading, the medium's statement would have been a transcript of the mind of Mrs. II. But there was a difference of opinion upon a matter of fact; each persisting that she was right, and the other wrong, with no umpire to decide the question. However, when Mrs. H. returned to Cleveland, and examined the family record, she found that she had been wrong, and the

In January last, another friend of mine, in Lowellville, Ohio, having a son in Chicago, visited that city. Although he has been a Spiritualist from the beginning of the Dispensation of Light, and needed no conviction of its truth, I urged him to seek a sitting with Miss Shaw, keeping, as he naturally would, his name and place a profound secret. He did so, and said it was the most satisfactory of any séance he ever attended. During its continuance, the medium, among many other strange things, told him where he had money invested; told him the name of a man who had once defrauded him when engaged in business—an incident that had long since been forgotten by him. The wonderful circumstance in this case was that the incident alluded to had occurred in 1843, many years before Miss Shaw was born! How did she come by the knowledge of this long-forgotten fact? If Hawkoyo, who controls her during these scances, and who purports to be the spirit of an old Indian Chief, whose body was converted to dust ages ago, found out the name of this fraudulent person, and the amount of the money, how under the shining heavens did he find it out? To me these things, even if they do not prove the doctrine of immortal life, are just as wonderful as if they did. Here was the communication of mind with mind about a fact. And although such things as these are constantly occurring all over the country, the church people, who can swallow without choking the story of Balaam's ass speaking to his master in the Hebrew tongue, cannot believe

Before concluding this article, I beg leave to say that I do not design it as a puff of Miss Shaw's mediumistic powers, but as a motive to others, who are still unconvinced on the great question of questions, to act fairly with themselves by giving their minds a chance to get

cabinet, séance-room, or committee of gentlemen who conducted the séances, I will proceed to relate what we saw. In a few minutes after the medium had entered the cabinet, Minnie, the Indian control, announced her presone in the usual way—by some quaint, original witticism; soon after the cabinet doors were thrown open, and there, in plain view, under a good light, stood the materialized form of George Powell, brother to the medium, while she could be as plainly seen, sitting upon her chair, in a deep trance. Soon George stepped down from the platform and passed into an adjoining room, the medium remaining in plain view of the company, at the same time ringing a small bell during his absence. After remaining out for perhaps five minutes, George returned to the cabinet, and, bidding us good evening, closed the doors. Soon the cabinet-doors were again opened, and the form of a slender, heavy-bearded man stepped out and was at once recognized by the writer and wife, Dr. Pence and others, as that of Dr. Samuel Maxwell, late of Philadelphia, Pa. After announcing his name he extended his hand toward the writer. I ascended to the cabinet, when he grasped my hand and shook it as cordially as he ever did in earth-life. After thus greeting me he requested Jennie (my wife, who is a near relative to the Doctor,) to come to the cabinet. He then and there gave us such convincing tests of his identity that we can never doubt his presence nor believe we have been the victims of a gross deception. After shaking lands with several of our party he took the writer by the hand, and in the presence of the entire company began to slowly dematerialize, disappearing first at the feet, gradually vanishing distribution of course of the late the book was found restribute the placed of the cabinet, when he grasped my hand and shook it as cordially as he ever did in earth-life. After thus greeting me he requested of the cabinet, when he grasped my hand and shook it as cordially as he ever did in earth-life and placed it under the lable; it

the floor, all the while bolding to my hand until he had entirely disappeared from our sight.

Then came Minnie, Mrs. Stewart's control who is an Indian woman, over six feet tall; she would stand in the cabinet door, and while one of our party was holding her by the hand she would slowly dematerialize, settling down till she was not more than two feet tall, still retaining a firm hold on the investigator's hand. The cabinet door closing would completely sever the visible hand from the form, and when let go of by the person it would fall to the rostrum floor, remain in sight for a moment and then vanish! Scarcely would it be gone before the door would again open and there stand Minnie, ready to repeat the test for the benefit of another skeptic. She performed this feat no less than eight times, with as many different members of our party.

Others were permitted to hold both hands of departed friend, and while thus engaged the control would project the hand of the medium from the cabinet: take hold of the investigator's clothing, in full view of all others, thus proving beyond the possibility of doubt that there were two living forms, or two pairs of hands, at least, within the cabinet, one of which must necessarily have been temporarily materialized.

Mr. Editor, this is but a tithe of what we experienced, but to relate more would simply be repetition, as every member of the party recognized some departed friend who fully demonstrated the great fact of immortality, completely answering the question, "If a man die shall he live again?"

Already has this letter assumed greater proportions than I had intended, and I am admonshed to close; but ere I do so, allow me to express the hope that life may yet have in store many years of usefulness for you, and may they be spent in spreading abroad, through the columns of the dear old Banner of Light, the grand principles of that beautiful philosophy which alone evinces the fact that death has lost its sting and the grave been swallowed up in victory.

I remain, as ever, yours in the cause of truth

description in the control of the co

drawer of the table we had been sitting at wish then thrust out by some inseen force and shot back again. This same phenomenon took place several times in succession. Just before leave the place of the state of th

real character of the work, and that it finishes up the very thing they have been laboring to accomplish for years, the complete exposure and overthrow of the Christian superstition, they would lose no time in obtaining it, and scattering it over the world. I am sure that every man and woman after reading it will acknowledge it to be a great work, if not the greatest theological work they ever read.—Charles Dupin, in the Seymour Times.

[\*Published and for sale, wholesale and retail, by Colby & Rich, No. 9 Montgomery Place, Boston, Mass.]

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To the Editor

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# Banner of Light.

BOSTON, SATURDAY, MARCH 15, 1879.

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40 fill Mission of Months, Strain affect to be ENTER INTO DEVERY DEPARTMENT OF LIFE. To bring forth a new not more price ordered then he not nothing a berter spirit into every protection, throater discussion less and procedum the victoiden Bore to the beginning statisfactor Actions to redeem the words to make an examply of members tors to teach, them to involves or long to the decigns of the finite men, that their twee may be a recard tribe, building them up higher speritual's

#### Dr. Beard Turns Up Again.

How does it happen that the Popular Science Monthly an find so much space for the utterly unscientific speculations of Dr. G. M. Beard in opposition to the phenomena of clairveyance. but can never afford a few pages for facts to the contrary, put forth by entinent physicists. like Wallace and Zollner? The March number contains the first of a series of papers by Di. Beard, entitled "Experiments with Living Human Beings," in which he iterates his shallow quaritudes about the "six sources of error" and the power of his "deductive reasoning" to prove that there never was a case of clairvov-

And how does the redoubtable doctor prove this. Why, by assuming that chairvoyance, if it exists, must be a slettlesense reculiar to certain individuals, and not common to the race. Having taken this blundering view of the fact, the doctor concludes by his "alednotive reasoning," that no one human being can be so highly effectabove all other human beings, and that therefore the claim is not even entitled to consideration by sogreat an "expert" as Dr. Beard, and that it would be; to use his, own words, "unscientific for him to investigate any such

Now if before jumping from his deductive spring-board to this broad conclusion, the docfor had acquainted himself a little with the subject on which he affects to pronounce with such an oracular air, he would have learnt that clairvoyance is a faculty which, in certain states of the organism, may be as march the property of one human being as of another, just as the faculty of distinguishing colors may, in healthy states of the organism, be common to all persons, though many are afflicted with colorblindness, and may call black red, and yellow

Again: there are instances of uneducated. boys like Colburn, Bidder, and Holland, who could answer in a moment questions in arithmetic over which expert accountants would have to puzzle for hours. Ask the boy how he does it, and all the satisfaction be can give you is in the reply, "I don't do it I see it." The ease of Mozart, a pro-ligy of musical ability and executive talent at five years of age, is another case in point. But do we conclude, by our "deductive reasoning," that the mathematical and musical faculties do not exist, though inactive or undeveloped, in all human sints? Far from it."

of scientific force in Dr. Beard's deductive conclusion as to the non-existence of clairvoyance; on the ground, that every person does not have it in an equal degree!

As for his "six sources of error" on which Dr. Beard harps and nonsoun, as if he had made a discovery which throws that of Copernious: into the shade, they may be all summed up in the one camion, Be sure you are not deceived. He subdivides and spreads this till he really seems to have persuaded himself that he has hit upon something that nobody ever thought of before.

These six sources of error are in his own language, at The phenomena of the involuntary life in both the experimenter and the subject experimented on: 32 Unconscious deception on the part of the subject experimented on; 60 Intentional deception on the part of the subject : Thance and Coincidence,

There are "just six sources of error," this wise doctor assures us; just six; neither more nor less. And here you have them.

Armed with this six-headed club he goes valiantly forth to demolish every proof of superday, that they have all imagined that they saw what they really did not see; that if they had impostors the "cold shoulder" they deserve? all been armed with his patent preventive of fraud-his exposition of the "six sources of error"-they would have found that they were being cheated, and would have come out all

Those gentlemen who held out an unused slate in broad daylight, and got writing on it, though no hand but their own had touched it, would never have fallen into the delusion that ! they had had such an experience, if they had only carried in their pockets a memorandum of for kindly efforts put forth by him to extend speech, the facts as to age, residence, illness, &c., desiring her services at her rooms, 82 Montgom-Dr. Beard's "six sources of error," and looked our subscription list.

out (1) for the involuntary life; (2) for uncon- Celebrations of the Thirty-First Anniscious tricks on the part of the medium; (3) for his conscious tricks: (4) for unintentional cheating on the part of some bystander a bystander on the part of "third parties"; 6 for chance and coincidence.

It is impossible for any person, acquainted with the subject, to treat with gravity such amazing pedantry as this, put forth with an affectation of scientific precision, and published as a sequel to similar maunderings from the same pen.

norage and conceited doctor would explain such being free to the public, as usual, phenomena as we get through Charles H. Foster, ly such as readily suggest, themselves to every g intelligent investigator. To say that an act of clair voyance comes from the "involuntary life" or a state of trance, is no more of an explanaclouds. To say that you must look out for deception, intended or unintended, on the part of the subject, or of some bystander or third par-tendance. ty, is to offer a caution which every skeptic of sensual power. To inform us that a phenomeself to the most ordinary observes as a possible

And yet Dr. Beard tells the readers of the be elevated to a "positive science" if this great discovery of "the six sources of error" is only properly appreciated and regarded. When this Nellie M. King. takes place, "men of narrow or but limited cutate results in experimenting with living human beings where now the strongest scientific vices to hold scances at Parker Memorial Hall geniuses of the world are every day failing ab- in further continuance of these exercises. jectly and lounilistingla," . The italicized adverb is the doctor's own; it is a discovery quite formed into a ball-room, where dancing will as honorable to him as that of his six sources of

Seriously: Are the readers of the Popular Science Monthly of that class of mind, that they can accept the presentation of claims like these as in any sense entitled to be regarded as either scientific or philosophical? Would they feel greatly outraged if Editor Youmans should plack up courage, and give something on the gentleman with ladies, 50 cents; extra tickets, other side from Alfred R. Wallace or Prof. Zoll-for the accommodation of those who may wish here the eminent astronomer? These men, to attend the ball at the close of the entertainthough they may not be such immense "ex-ment, can be obtained by gentlemen for 25 cents, perts" as Dr. Beard, and though they may never have heard of his "six sources of error," are yet regarded as rather clever in their way among scientific circles in Europe; and possibly they may have something to say, on the subject of supersensual phenomena, that may interest minds not so preoccupied with "deductive reasoning," and carried away by the dialectical skill of Dr. Beard, that they cannot lower their scientific dignity so far as to listen to well-attested facts with candor and attention? We consist of readings, recitations, &c., interspersed hope, that Editor Youmans will consider the with music and addresses by some of our local matter, and let his readers hear the other side.

2.6 Notwithstanding individual ambitions, eral well-known mediums. In the evening, there mar the beautiful teachings of the spiritual will be a general conference meeting, at which philosophy, the spirit-world is bringing into the remarks will be made by Dr. H. B. Storer, I. P. work with astonishing rapidity numerous humble media in all parts of the world, and the peo. The friends are most cordially invited. ple are eagerly seeking from this source alone knowledge of the future life. Spiritualism with. al Hall, at 103, J. Frank Baxter will give one of out its media would be a nullity. We might as well call ourselves free religionists and join the if conditions are favorable. In the afternoon at sectists at once. But notwithstanding the rule, 23 Prof. William Denton will occupy the platmate work goes on, and will, until the whole tures. Seances for tests and physical manifesearth shall come to a full knowledge of direct spirit communion. Under these circumstances it behooves all true Spiritualists to fully sustain their mediums who are the instrumentalities through which the angels commune with mertals. Broader views in this respect should be entertained than at present exist, to the end that greater harmony may prevail. Strengthen, then, the hands of the devoted workers, for without this potent auxiliary no cause, however good, can advance in the ratio that it should. The loved ones in spirit-life stand waiting at the portals to be admirted to our presence. This in itself should be sufficient inducement to all honest Spiritualists to lay aside the weapons of malice and revenge and act in unity in so holy

18-6 Each time the Massachusetts diplomaites have endeavored though unsuccessfully to capture the Bay State law-makers in the interests of the medical societies, they have found a lion. in their path in the person of Rev. Mr. Emerson, (formerly a Unitarian minister of Chelsea.) whose statements were always to the point, and who received on one occasion the high compliment from the Chairman of the Legislative See then the atter inconclusiveness and lack. Committee that his speech, just closed, had the merit of succinctly embodying in it every raisable point in opposition to the proposed law. Mr. Emerson has recently attended lectures and has applied himself to the study of medicine in Philadelphia, and is now prepared to meet and refute the M. D.s on their own ground, as a physician, as well as formerly as a clergyman,) should another "Doctors' Plot" statute be attempted to be sprung on the people of this Commonwealth. We are glad to be able to state that Mr. Emerson's physical health is much improved, and hope that years of usefulness yet

spread out before him. STEREOTYPED IMPOSTORS.—If the columns of our Western exchanges are to be believed, H. Melville Fay-against whom we have repeatedly warned the public-is again on the move, Illi-(4) Unintentional collusion of third parties; nois, Wisconsin, and other States being enumer-(5) Intentional collusion of third parties; (6) ated as his present stamping-ground. Common report also asseverates that the notorious T. Warren Lincoln, with whose facile operations many of the people of the East are but too well acquainted, and whose numerous aliases and business covertures such as "C. A. Mansfield," sensual power, past, present and to come. He Brothers," etc., have become a stench in the but the religion of Love." tells the Gregorys, Elliotsons, Crookeses, Wal-nostrils of the community hereabouts, is also in laces, Zöllners, Parkhursts and Charcots of our a lively state of activity. When will the public learn wisdom, and turn upon these stereotyped

Ear If the Inter-Ocean of Chicago is to be be- | ance, and the Rev. Mr. Flower preaching to the lieved, Annie Eva Fay got into difficulty with a Rockford, Ill., audience recently, and made various statements to the special correspondent of members. that paper, which are so couched as to appear in the light of a confession of deception on

Our thanks are due and are hereby extended to Benjamin F. Hayden, Esq., of Colfax,

#### versary of Modern Spiritualism in Boston.

ing day of the present month.

Miss Fancher and other clairvoyants, are mere- Sunday evening, March 3oth, Prof. J. R. Bu- which had been suggested for consideration by appropriate oration specially prepared for the been throughout the course. occasion. Prof. B. is well known to Boston . ers in the United States, and his presence on

ern Spiritualism." Brown's Brigade Band and March 30th. non-may be explained by "chance or coinci- Orchestra, in full uniform, assisted by H. C. dence" is simply to say what would suggest it- Brown and J. Gilcher as soloists, will on that evening turnish instrumental music. Select readings by Miss Livie J. Thompson, Mrs. M. experimenting with living human beings may etc.,) will be furnished by Misses Singleton, Dolbeare and Hastings, and Messrs, John C. Bond welcome contributions. and W. Worcester, under the direction of Miss

Fraternity Hall will, on that evening, be transcontinue from 8 P. M. until 1 A. M. Music, National Band, E. W. Masters, Prompter. From 103 until 12 o'clock a banquet will be served, under the supervision of Mr. E. N. Reed, Caterer,

Tickets for the lecture and entertainment on Monday evening have been placed at a figure within the reach of alleri: 25 cents, with reserved seats; eards for dancing, admitting a ladies free.

The Children's Progressive Lyceum No. 1, and Ladies Aid Society, will celebrate the Thirty-First Anniversary of Medern Spiritualism with appropriaté exércises in Paine Memorial Hall, n Monday, the 31st of March. There will also be exercises of an appropriate character, on Sunday, March 30th, In Amory Hall., On Sunday morning, the exercises of the Lyceum will speakers. In the afternoon, Mrs. C. H. Wildes: will give one of her test scances, assisted by sev-Greenleaf, Henry C. Lull and others, to which

Monday, the 31st of March, at Paine Memorihis able discourses, closing with a test seance, som, and others. The lectures during the day will be free to all; a collection will be taken to defray expenses.

In the evening a grand fancy dress ball will take place in Paine Memorial Hall. Grand March at 8 o'clock; music by Alonzo Bond's orthestra, eight pieces; dancing till 2. Tickets admitting gentleman and ladies, \$1,00, gentlemen, 75 cents, ladies, 25 cents. Tickets can be obtained of the members of either Association.

The friends from the adjoining towns are cordially invited to bring their lunch-baskets and spend the day of Sunday, the 30th, On Monday, 31st, at Paine Memorial Hall, refreshments will be furnished by the ladies of the Societies, during the day,

For full particulars of the Paine Hall celebration apply to Dr. A. H. Richardson, Chairman of the Committee.

Ed From Australia we have the Harbinger of Light of Jan. 1st. Dr. Slade has returned from Ballarat, and was holding scances at 84 Russell street, Melbourne, meeting with his usual success as to the remarkable manifestations witnessed. Mrs. Emma Hardinge-Britten's success in Sydney is unabated. Spiritualism, which but a very few years past was little known and grossly misunderstood there, has made such rapid strides in the march of progress that it is now the theme of every-day conversation and discussion, exciting both interest and investigation from all quarters. To this result the visits of Mr. Thomas Walker, trance lecturer, largely ontributed, as also the brilliant addresses of that highly-gifted inspirational speaker, Mrs. Emma Hardinge-Britten, who at present is speaking there to large assemblies, who not only admire her inimitable oratory, but feel an absorbing and increasing interest in the revelations of spiritual teaching from the spirit-source. The Melbourne Progressive Lyceum is prospering finely. Mrs. Fielden's test-séances are attracting unusual attention. Mr. Walker is lecturing in the Academy of Music to good audiences. Mrs. Britten, in concluding one of her lectures, said that "Spiritualism was unlike all other faiths, in that it was based upon demonstrable facts, whilst the purity of its teachings commends it above all others to the human rea-"Samoset," "Warren Brothers," "Carbonel son, the religion of Spiritualism being in effect

The Rev. R. C. Flower, of Alliance, Ohio, and Dr. J. M. Peebles exchanged places last Sunday, Dr. Peebles speaking to the members of the Independent Christian Church in Alli-Spiritualists of Cleveland. Mr. Flower is a Spiritualist, and so are full two-thirds of his church-

Mrs. A. M. Richards, New York City, recognizes the spirit message (through Mrs. Danskin's mediumship) printed in the Banner of Light of March 1st, as coming from her father, Marquis Richards. She says the manner of are all correct.

### Parker Memorial Spiritual Meetings.

On Sunday afternoon, March 9th, the free course of Spiritualist lectures in this popular The Thirty-First Anniversary of the advent hall, which has been in operation since last Ocbeing required for the full evolution of the six of Modern Spiritualism will be appropriately tober, was additionally extended by an eloquent sources of error); 55 for intentional cheating observed in Parker Memorial Hall, on the closs trance lecture, wherein the guides of W. J. Colville gave their views in pointed and earnest On Sunday, 30th, and Monday, 31st, the Par-sentences on the theme selected by vote of the ker Memorial Spiritualist Lecture Committee, andience, viz: "The Spiritualism of the Bible ments. The ready sale of this book by Mr. and Mr. J. B. Hatch, will jointly and severally Compared with the Modern Phenomena." As do what can be done to make the recurrence of "we purpose printing the discourse at some futhe anniversary a pleasant and spiritually prof-ture time, we attempt the presentation of no in the leading scientific magazine of America, itable occasion. On Sunday, under the direct abstract. At the conclusion of the stated distion of the Committee, Mr. J. Frank Baxter will course Mr. C.'s guides gave lucid and piquant of Detroit, is made up of choice and valuable occupy the platform in the upper hall of Parker replies to quite a large number of questions The "six sources of error" by which this ig- Memorial during the afternoon, the admission from the audience, closing the meeting with an Brahmans and Buddhists, from Persian, Chi-We are also privileged to announce that on treatment some half-dozen different themes chanan, of New York City, will occupy the ros- his auditors. The singing of the choir, conduct- and our own land, down to the able and intrum at Parker Menorial Hall, and deliver an ed by Miss Nellie M. King, was fine-as it has

Mr. Colville will speak in this hall next Suntion than it would be to say it came from the Spiritualists as one of the ablest platform speak. day afternoon, March 16th, and also March 23d. are different in their aim and scope, and each Though the original time for which this course that evening will inestably call out a large at- was projected expired March 1st, the Committee, in accordance with a very general desire on

Those parties in Boston or vicinity who may feel disposed to strengthen the hands of the A. Carnes, and Mrs. Hattie E. Wilson, and vocal meetings will find Mr. George A. Bacon, the ing to immortality and telling of the soul's Popular Science Monthly that this subject of music in the form of selected quartettes, duetts, Treasurer, at the hall each Sabbath, who will worth and powers of inspiration and seership.

#### Mrs. Cora L. V. Richmond,

We are authorized to state that Mrs. Maud E. The world-renowned trance speaker, whose field ability," he tells us, " will be able to attain ac- Mitchell, Mrs. L. W. Litch, and other well- of labor has for some time past been Chicago. known mediums, have kindly offered their ser- III., has just received additional evidence of the high esteem in which she is held in that locality, ment on our fifth page that the price of that the First Society of Spiritualists in that place | beautiful steel plate engraving entitled "THE having recently secured her services as their DAWNING LIGHT," representing the birth-place settled speaker for another year. Her audiences | of Modern Spiritualism, has been reduced to a are among the finest in the city, the interest in merely nominal figure. Its high artistic merits spiritual inquiry which she has aroused in the have more than once been urged upon the atpublic mind thereabouts is marked and un-tention of the readers of the Banner of Light, mistakable, and it gives us indeed great pleasure and no further commendation is necessary. to chronicle the appreciative decision—that they cannot spare her-to which the Chicago friends artistically inscribed upon the margin of the have arrived.

### The Taxation of Church Property.

A correspondent writes us as follows from Salamanea, N. Y.: "On the 7th inst. Hon. Geo. E. Williams, member of the New York State Legislature, presented to that body the petition of twenty thousand voters of the State asking that the law exempting church property, and ministers and priests, from taxation be repealed. Mr. Williams has also introduced a bill to carry the prayer of the petitioners into effect. Many more petitions are being sent in from all parts of the State."

The venerable John M. Spear called at and giving promise of much good work in years cheered by the revival of youthful memories. Mr. Spear is confident of the continued growth and expansion of the spiritual dispensation, and feels interiorly assured that his past labors in the vineyard are to be counterparted by other service yet to be rendered by him to the cause. priate in this connection, to advise those wishor-tuin policy of certain individuals, the legiti- form in the delivery of one of his superior lectations will be held in the adjoining rooms dur- have always experienced satisfaction with what ing the day, by Mrs. Maude Lord-Mitchell, Mrs. we have received. He can be addressed No. Thayer, Mrs. Nelson, Mrs. Carnes, Maggie Fol-

RT Mrs. C. E. Smith, Secretary of the Chilas follows: Conductor, Mr. Jacob David; Assistant Conductor, Mr. W. C. Bowen: Guardian. Mrs. C. E. Smith; Assistant Guardian, Mrs. Hattie Dickinson; Musical Director, Miss Belle son, George Newman, D. J. Strang; Leaders, Laramie, Mrs. Hattie Dickenson, Mr. C. R. Mil-Bowen, Mr R. Howard, Mr. J. Price, Mr. L.

Last Sunday evening, Prof. William Denon addressed the largest audience which has vet assembled in his present series, at Paine Hall, Boston-his theme being "Genesis or Geology," and his remarks going to show that the science above cited, and the initial number of the Pentateuch (at least as that book is generally understood,) were at decided variance, the weight of evidence being in favor of geology and its declarations. Next Sunday evening, March 16th, he will speak in Paine Hall on "Egypt, its History, its. Monuments and its Religion," his remarks being accompanied with copious illustrations by the oxy-hydrogen process.

We recently attended in Baltimore, Md., one of Bro. Danskin's public spiritual séances, and were both entertained and instructed. Mrs. Danskin is an excellent trance medium and a very genial lady. We were much pleased, also, with the demonstrated mediumship of two Baltimore gentlemen who were present. We especially recognized the spirit-Indian, Red Jacket, who in past years communicated many times with us through the organism of Mrs. J. H. Co-

E. A. Chapman writes: "The Spiritualists of Lowell, Mich., and vicinity will hold an Anniversary Celebration of the birth of Spiritualism, in Train's Hall, commencing Saturday, March 29th, at two o'clock, and closing Sunday evening, March 30th. The following speakers will be present and address the people: Dr. A. B. Spinney, Rev. Charles Andrus, Giles B. Stebbins and Mrs. Lydia A. Pearsall."

Mr. John Tyerman is busily engaged in lecturing in England, but intends to sail for Australia March 24th. He was well received in London, where he has spoken to full audiences. He placed Spiritualism on an independent footing, sustained by facts and enforced by reason. In his first lecture he said, "My position is grounded on truth and reason, and I am prepared to defend it."

Mrs. Kendall, test medium, has now recovered her health, and can be found by all ery Place, Boston.

Chapters from the Bible of the Ages.

"The Bible of Bibles," by Kersey Graves, has a chapter giving brief notices of a good number of pagan Bibles, but the great part of the book is made up of criticisms and exposures of the errors and contradictions in facts and morals of the book, which is the Bible of Bibles with Orthodox Christians-the Old and New Testa-Graves is the best proof that its value is appreciated.

Another book on our list, "Chapters from the Bible of the Ages," compiled by G. B. Stebbins, selections from the Sacred Books of Hindus, improvised poem which deftly blended in its nese and Mohammedan gospels and old Jewish writings, from Greek and Roman philosophers, and from the great seers and thinkers of Europe spired representatives of the great spiritual movement, with brief appendix of notes, dates and authorities quoted from. The two works has its especial value.

Thousands of copies of the "Chapters" have been sold, and it has had high commendation On Monday evening Mr. W. J. Colville will the part of the public, have decided to continue from the best sources. Whoever reads it will ordinary sagacity has fixed in his mind as a pre- deliver the anniversary address in Parker Me- the meetings till the first of April, closing the have his thoughts broadened beyond all Chrisrequisite to any satisfactory evidence of super- morial Hall. Subject: "The Advent of Mod- season with the Anniversary exercises, Sunday, tian or Pagan limitations, and will realize the spiritual fraternity of mankind and the worldwide sweep of divine and angelic inspiration.

"Poems of the Life Beyond and Within" is a Committee by the bestowment of pecuniary aid choice selection of great poems from four thouin the worthy work of supporting these free sand years of the world's literature-all pointbe pleased to receive and acknowledge their This, too, has had high commendation, and is full of beauty and power. Both these works of Mr. Stebbins we publish, and they are on sale at \$1,50 each-sent free of postage to the buyer.

#### Reduction in Price.

It will be noticed by reference to an advertise-

The following lines are appropriately and engraving:

"Still the angels bridge death's river
With glad tidings as of yore;
Hark! their song of triumph swelling
Echoes back from shore to shore,
We shall live forevermore."

#### Salem, Mass.

S. G. Hooper, President of the Society of Spiritualists, informs us that the friends now hold conference meetings in Pratt's Hall, corner of Essex and Liberty streets (which has been fitted up in fine style by the Ladies' Aid Society), relying mainly upon home talent. Miss McAllister, a test medium from Vermont, has entertained the audiences for two Sundays. Her tests were generally recognized. This was her first our office not long since looking hale and hearty, | public appearance. On Tuesday, the 25th of February, Mrs. Cunningham, of Lynn, the excellent to come. During his stay in Boston he visited test medium, held a scance in Salem for the Wendell Phillips, William Lloyd Garrison, and benefit of the Society; the attendance was good other prominent friends of his, and was greatly and the tests satisfactory. The Society is gradually increasing in numbers.

### Spiritualists' Meetings in Lawrence.

The Spiritualists of Lawrence, Mass., have organized a society, and engaged Templar Hall, corner of Essex and Lawrence streets, the best It will not, it seems to us, be deemed inappro- in the city, for the purpose of holding regular meetings Sunday afternoon and evening. Ening to know of the verity of the psychometric gagements are being made with speakers to sup-We have consulted him frequently, and street, will respond to inquiries from lecturers.

The British National Association of Spiritualists is just now disturbed by some internal dissensions, which have caused the resignation of several of its most conspicuous members, Mr. dren's Progressive Lyceum of Brooklyn, N. Y., C. C. Massey and Mr. Harrison, the editor of informs us that the officers of that useful and The Spiritualist, being of the number. The prosperous organization are at present recorded | disintegration commenced some time ago by the conversion of two members to the Roman Catholic church, who, however, have not renounced their faith in the psychological phenomena to which the attention of the Association is di-Reeves; Secretary and Treasurer, Mrs. C. E. rected. In allusion to these facts the Boston Smith; Guards, John Newland, Willie Peter- Herald says: "Many Spiritualists are confident that organization is in opposition to the genius Mrs. P. J. Hussy, Mrs. Mary Gregg, Mrs. C. of Spiritualism. It seems not to have succeeded in this country, and is threatened with failure ler, Mr. W. W. Nae, Mr. J. H. Neil, Mr. W. C. in England, while at the same time the interest in the general subject increases and converts multiply."

> A distinguished Spiritualist in the South writes us: "If people imagine that Spiritualism is to be controlled or directed by mortals, their error will be made manifest to them. Spirits both wise and good have the matter in hand, and while they may possibly not be able to suppress all the selfish aspirations of ambitious men, they will guide and protect those who, with pure hearts and clear heads, are cooperating with them in this work."

We have received files of The Age, printed at Dunedin, New Zealand, from Jan. 7th to the 24th. Each one contains a lengthy synopsis of the discourses and discussions of Mr. Charles Bright, who has been lecturing there on liberal subjects for a long time. He is a man of ability, and is doing a noble work by infusing the light of reason into the minds of the people.

By reference to her advertisement on our seventh page, it will be seen that Mrs. Clara A. Field, clairvoyant and magnetic physician, inspirational speaker, and test and business medium, has removed her office from No. 83 to her old location, No. 7 Montgomery Place, Boston, where she will be pleased to meet her patrons.

Kersey Graves's fine work, "THE BILE or Bibles," has just reached a third edition. It has been carefully revised, and is again placed before the public by Colby & Rich in an attractive manner. Circulate the book, friends. It is capable of doing a great work in the awakening of thought.

ET J. Jerome Graham, of Hartford, writes recently, remitting money for subscription, and saying: "Please forward for another year a copy of the best conducted paper publishedthe Banner of Light."

Read what our correspondent, John Tyerman, has to say of Spiritualism in America, which will be found on our first page.

The Banner of Light Public Free Circles are indefinitely postponed, on account of the serious illness of Mrs. Rudd.

The Boston Post says of Brunton's "Daisies," that "Many of the poems are little gems.

We lively up in is sti has fore "W wha insti calle lecti

relista dog cer that cas mig ser this sibi

#### Mrs. C. B. Bliss.

To the Editor of the Banner of Light:

Opportunity offering, I attended Synday evening, Feb. 23d, for the first time, a materializing circle held by this lady, at which over thirty persons were present-too many byihalf. A new cabinet had been made to order, which was christened on this occasion, always a difficult matter to overcome. The circle was held in a newspaper office for the first time, where all things had to be disarranged, instead of in a parlor, where, other things being equal, harmony usually prevails. Several parties were present who evidently came for the purpose of destroying all favorable conditions, in which they partially succeeded. Subsequently these parties acted in a very insulting manner. Despite all Culver, Mrs. Bennett, Mr. and Mrs. Martin L. Vanthese untoward circumstances, these well-nigh horn, Mrs. H. M. Slocum, Vice President of the Woinsuperable obstacles, the affair demonstrated man's Suffrage Society; Mr. Edwin Leach, of the Mrs. B. to be a richly endowed instrument for choir; Mrs. J. A. Cozino, Mr. J. B. Gardner. The this phase of the spiritual phenomena. While first hour was occupied socially, and it was noticeable it was not a strictly test circle, the several faces that appeared at the aperture while my own face was within twelve inches of it, were, as far the piece entitled "Faith and Hope, or The Old Man's Song to His Wife"; this was followed by a recitation by Ex-Governor E. M. Lee, entitled "Hannah appear and disappear while my eyes were resting on them. The shape and expression of the countenances were life-like but very dissimilar. the "My Trundle Bed"; by special request, Miss A pale, soft light would illuminate the faces, and they would then gradually dissolve into nothingness. The forms that afterward appeared, and walked out of the cabinet, in the shaded light, love a general appeared to the control of the cabinet, in the shaded light, love a general appearance to that of the wedding. bore a general appearance to that of the medium, Jefferson in "Rip Van Winkle,") recited "A Story of though the apparel was different in each in-stance. One lady, into whose face I was per-(the well rendered recitation causing considerable mitted to gaze, was arrayed magnificently in merriment); Mrs. Anna Randall-Diehl rendered "Over white brocade silk and satin that must have cost the River," in a touching manner; Mr. Joseph followed several hundred dollars. Another was dressed in pure white. How these, and several others, could have been secreted about or upon Mrs. B. without detection, as some assume, or are disposed to charge, is almost as great a marvel as a genuine materialization. This scance was both interesting and mysteri-

Philadelphia, Feb. 24th, 1879.

#### The Spirit-World.

The very grave is a passage into the beautiful and the glorious. We have laid our friends in the grave, but they are around us. The little children that sat upon our knees, into whose eyes we looked with love, whose little hands have clasped our neck, on whose cheeks we have imprinted the kiss-we can almost feel the passed from us-but where are they? Just beyoud the line of the invisible. And the fathers and mothers who educated us, who directed and comforted us, where are they but just beyond the line of the invisible? The associates of our lives, that walked along life's pathway, those with whom we took sweet counsel, and who dropped from our side, where are they but just beyond us ?-not far away-it may be very near us, in the heaven of light and love. Is there anything to alarm us in the thought of the invisible? No! it seems to me that sometimes when our heads are on the pillow, there come whispers of joy from the spirit-land, which have dropped into our hearts thoughts of the sublime, and beautiful, and glorious, as though some angel's wing passed over our brow, and some dear one sat by our pillow and communed with our hearts, to raise our affections toward the other and better world .- Bishop Simpson.

### Spiritualism in Worcester, Mass.

We learn from our friend Prince that quite a lively interest in spiritual matters has sprung up in Worcester this winter, and the good work is still progressing. Mr. E. S. Hammond, long a resident of that place, a mechanic by profession, and for some time past a clairvoyant, has dereloped as an unconscious tra has addressed the meetings in Union Hall, before the Spiritualists, nearly every Sunday, for

the last six or eight weeks. Our informant says, When under control he speaks well and easily; what he says is good sound common sense and instructive." He will speak Sundays wherever called, at a moderate price. He will probably lecture in Fitchburg soon.

The Vaccination Delusion.—We have received from the publishers a supply of Mr. Tebb's timely pamphlet, entitled "Government Prosecutions for Medical Heresy," with an admirable Introduction by Mr. William White. It demonstrates that persecution has not ceased, but has only changed its form. Men and women are now allowed the utmost toleration in their religious opinions, but are fined, robbed by the State, and imprisoned for heresy against the dogmas of medical orthodoxy. Herbert Spencer says: "I wish I had known some time since that the Vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served further to enforce the parallel between this medical popery which men think so defonsible, and the religious popery which they think so indefensible."—London Medium and Daybreak.

We acknowledge the receipt of a copy of the

We acknowledge the receipt of a copy of the above-named pamphlet from the author. It is a valuable document, and clearly sets forth the dangerous and too often fatal results of vaccination for small pox.

Journal says of K. Graves's work, "Sixteen Cru-

"Now is the time for a work like this. 'Had I the wealth of an Astor I would devote at least one million to printing it and circulating it grantilously. . To say that this is the most remarkable book of the age is not assuming too much. It contains a world of thought and a library of mythical history. It is truly a great work and impresses me like the vast and grand in nature. The language is bold, the structure massive; standing on a basis of demonstrated reasoning and unimpeachable logic. For every assertion carries its proof along with it, pressing home its conclusions to the conscience and reason it addresses. The author everywhere begins at the very root and germ of truth, and from the special builds up his broad and sweeping generalizations. Everything is proved by such an array of unimpeachable authorities as no other work can boast." cified Saviors":

Ascended to the higher life, Jan. 6th, from Colfax, Ind., Henry J. French, aged 31 years. He was, until recently, a resident of Randolph, Mass., where he has many relatives. He was a sufferer for many years, and bore his affliction with patience and firmness.

One of the most remarkable things in human nature is the willingness of women to sacrifice a girl's life for the chance of saving the morals of a scapegrace man. If a pious mother can only marry her Beelzebub to some good, religious girl, the chance of, his reformation is greatly increased. The girl is neither here nor there, when one considers the necessity for saving the dear Beelzebub.—Sunday Afternoon.

Spiritualism in India.—Just before going to press we are glad to hear from Mr. Eglinton that he is going to India, where a physical medium has long been wanted among European residents. Those of Mr. Eglinton's scances during which both his hands are held are usually convincing. At present he is in Cape Town.—London Spiritualist.

#### Mrs. Brigham's Sixth Reception.

Fo the Editor of the Banner of Light:

Through the courtesy of Mr. and Mrs. Henry J. Newton, Mrs. Neille J. T. Brigham, lecturer for the First Society of Spiritualists, gave her sixth reception this evening at their residence. A cordial notice was given out at the last Sabbath morning and evening services,

by Mr. John Bisco, inviting all to be present. The host and hostess have established themselves with the people as patterns of cordiality in receiving and entertaining guests. The time was occupied very much the same as at the former gatherings. Owing to the notices which have appeared in the Banner of Light, these receptions are now generally known, and on this evening the parlors were filled with a larger number of people than on any former occasion. Among those we happen to call to mind as being present, may be enumerated Mr. J. V. Mansfield, Ex-Judge E. D. even to a stranger that all seemed at ease, there being none of that stiffness which oftentimes chills receptions of this nature. Dr. O. R. Gross played and sang Jane"; Mr. Alfred Weldon played and sang the song, Florence Newton recited the piece entitled " De Convenance," and as usual she was very happy in the with the very amusing piece of the "Quack Doctor"; and Miss Bertha Reynolds, of Syracuse, favored the company with "Sandalphon," by H. W. Longfellow. This charming selection was given excellently well, and secured the closest attention from the entire company. The lady evidently had given the piece careful study, and fully appreciated its beauty. Her enunciation was clear, and the modulation of the voice was so artistic as to give great satisfaction. A good composition like this, artistically rendered, is always sure to give pleasure to the listeners.

Mr. Newton here made a few remarks in a happy vein, saying that many had come to hear Mrs. Brigham, but as she had been speaking every night during the week at Saratoga and vicinity he trusted the company would excuse her this evening, and at the next recep

tion they would have the pleasure of listening to her Mrs, Martin L. Vanhorn then recited the piece entitled "Flight," by Caverly. The lady gave this piece with good effect, and, like Miss Reynolds, entered fully into the sentiment of it, speaking with marked clear, throbbing of their hearts to-day. They have ness and good taste. Mr. Lee now gave the sequel to the piece "Betsey and I are Out," reciting "How Betsy and I Made Up," which afforded much pleasure, and Mr. Joseph followed with a comic piece, "Taking the Stage," causing a good deal of merriment.

It being now about half-past ten o'clock, the company dispersed, having passed the evening pleasantly, both socially and intellectually. HERBERTUS. New York, March 8th, 1879.

#### THE IMAGE IN THE CASKET. Affectionately inscribed to Prof. S. D. Brittan.

and this is death! so cold, and still, and white!

A chiselled marble in a velvet case; Where now are thought and feeling, and the light That gave expression to that beauteous face?

There's no emotion here; no moving sense Of passing things; no solitary tear For all we shed with sorrow so intense, No love for love, no suffering, no fear!

Where are the memories of things which were? The love of kindred, and the aims that fed Her girlish dreams when life was new to her, And all its ways untried? Are they, too, dead?

Have hope, affection, power, will, forthude, Which from this sacred image were evolved, No conscious being-no solicitude ?

Are these to elements again resolved? She is not dead! nor here unconscious lies; The soul which made its dwelling in the form-

Invisible as now to mortal eyes To a diviner sense is newly born. # NELSON CROSS. March 4th, 1879.

### Mr. Colville's Work in Boston.

On Sunday, March 9th, the service at 10:30 A. M., hitherto held in Investigator Hall, was removed to Paine Hall, in the same building, owing to the congregation having increased so as to necessitate a more commodious place of meeting. The large hall was very well filled by a highly intelligent audience. The subject of W. J. Colville's inspirational discourse was "The Spiritual and Temporal Effects of Prayer and Fasting." A great deal of very useful information was given. The questions were also of an interesting nature. "Winoona's" poem on "The Child's Prayer" (subject selected by the audience) was very warmly received. Mr. G. A. Hardy presided at the organ with his usual taste and ability. The subject for next Sunday's discourse will be "Resurrection-the Letter and the Spirit."

The Friday evening expositions of the Apocalypse by Mr. Colville's spirit guides, in Kennedy Hall, Warren street, continue to call together large audiences As the meetings continue, the interest manifestly in-

In addition to this public work, Mr. Colville's guides have recently quite frequently addressed audiences varying in numbers from thirty to fifty persons in the private drawing-rooms of many of his friends.

All persons desiring Mr. Colville's services in the vicinity of Boston on Sunday or week-day evenings are requested to make immediate application to him at 8 Davis street, as he intends leaving this city on the 4th of April, during which month he will reside in Brooklyn, N. Y. On the Sabbaths of April he will speak A writer in the Religio-Philosophical twice each day in the large hall of the Brooklyn Ins 1tute, corner of Washington and Concord streets. This fine place of meeting has been secured by the Brooklyn Spiritualist Society, by whom Mr. Colville's services have also been engaged.

### Manchester, N. H.

On Monday, March 3d, W. J. Colville again addressed a successful meeting in this city. The City Hall was engaged on this occasion in order to meet the wishes of many who had heard Mr. Colville on Sunday. The lecture was a continuation of the theme treated on the previous occasion. The discourse occupied an hour, and was most attentively listened to. At its conclusion, three-quarters of an hour were occupied in answering questions. A poem on "The Home of the Soul" concluded the exercises, which were throughout

TRULY TYPICAL.—"Gath," in a recent letter from Washington, wrote as follows: "A few days ago I was passing through the Capitol building, when I met Mr. Wm. B. Mann, for many years District Attorney of Philadelphia. He remarked: 'I have not been here for many years, but I think I have heard the remark that this rotunda is typical of the history of the country. Let me call your attention to something: Over each door, four in number, leading out of this dome, is a composition of stone. The first composition represents the landing of the Pilgrims. A'boat is grounding ashore, and an Indian is presenting an ear of corn to the Pilgrims. That is the Indian giving to the white man. bread. The next relievo is the treaty with the Indians by William Penn. That shows the Indian giving the white man land. The third group represents Pocahontas saving the life of John Smith, under her father's club. That is the Indian giving the white man life. Now look over the fourth door and 'you see Daniel Boone shooting the Indian. That seems,' said Col. Mann, 'to be a climatic series. Here the Indian is giving the white man bread, next land, third life, and fourth white man shooting Indian."—New York Sun.

Spiritualist Meetings in Boston. PARMER MEMORIAL HALL. Spitinglist meetings will be held at this hall, in Parker Memorial Building, corner Appleton and Berkeley streets, Boston, on Sunday aftermoons (at 24) during the season. Good lecturers and excellent musle. The public are invited to attend, free of velorye, W. J. Covidie will feeture March 16th. John Wetherbee, Chairman; George A. Bacon, Secretary.

INVESTIGATOR HALL, PAINE MEMORIAL BUILDING, APPLETON STREET, -W. J. Colville delivers an inspirational discourse and poem and replies to questions in this half every Sunday morning. Services commence at 10½. Congregational Singing Practice at 12½.

AMORY HALL, Children's Progressive Lyceum No. holds [Ix sessions every Sunday morning at this hall, cor-ner West and Washington Streets, commencing at 10% clock. The public conflatly invited. D. N. Ford, Con-

ductor,

PYTHIAN HALL,—The People's Spirinal Meeting (formerly held at Eagle Hall) is removed to Pythlan Hall, 156 Tremout street, Services every Sunday morning and afternoon, Good medlums and speakers always present.

FAGLE HALL,—Spirinal Meetings for speaking and tests are held at this half, 6bi Washiluston street, every Sunday, at 102 a, M. and 22 and 72 p. M. Excellent quartette shiging provided.

shigting provided.

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

ARROTSFORD HALL, "Meetings are held in this halk Waverley Building, Charlestown District, every Sun-day evening, under direction of C. B. Marsh.

Amory Hall.—The exercises to-day at this place took in part the form of a memorial service. Mrs. Milk, one of our most efficient workers, and the Leader of Glen Group, having passed ers, and the Leader of Glen Group, having passed to spirit-life recently, it was eminently proper that a part of the day should be devoted to a consideration of the lessons of the event. A large and attentive audience manifested its appreciation of her worth as a kind and loving friend by the spontaneous outpouring of sympathy during the ceremony, which consisted of singing; remarks by Drs. Currier and Richardson; reading of a selection by Glen Group, and a short poem by Mr. Rockwood. The target of the Group was beautifully decorated with flowa short poem by Mr. Rockwood. The target of the Group was beautifully decorated with flowers and smilax, by Mr. Temple. The other exercises consisted of orchestral selection, singing, responses and Banner March, orchestra, duett, "Yes, Heavy Woes," Miss Adams and Mr. Howlett, of Cambridge Conservatory of Music, assisted by Prof. Fisher; song, "Warrior Bold," Mr. Howlett; reading, "Life and Death," Mrs. Francis: recitations, "The Rock beside the Sea," Jennie Lothrop, "Baby Land," Mabel Ganshorn, "Only a Tress of Silver Hair," Willa Bell; song, "Home so Blest," Nellic Thomas; recitations, "Lifte by Little," Daniel Welch, "Lifted Up," Jennie Smith, "Step by Step," Charles Lothrop, "Come, thou Long-expected Saviour," Miss Adams; wing movements, led by Mr. Ford: notices, singing, Treasurer's report, Mr. Ford: notices, singing, Treasurer's report, and Target March.
WM. D. ROCKWOOD, Cor. Sec.

Children's Progressive Lyceum No. 1, Boston, March 9th, 1879.

Charlestown District—Abbotsford Hall.—Sunday evening, March 9th, Mrs. Sarah Byrnes-Snow gave an able and interesting discourse from the words, "What shall we do to be saved?" The speaker did not endeavor to show how to be saved from hell, &c., as theology would undertake to teach, but what shall we do to be saved from ignorance, vice, and other evils that we are subject to in this life. The discourse was listened to with marked attention, and gave great satisfaction to a good audience. Mrs. Snow will speak in this hall next Sunday evening, March 16th, at 7½. C. B. M.

### Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week,] Bishop A. Beals has closed his present engagement at Kankakee, Ill., and goes next to Momence for the third Sunday of March, thence to Lowell, Ill., for the fourth and fifth Sundays of this month.

C. B. Lynn's address during March is 119 North 11th street, Philadelphia, Pa. He is speaking to large audi ences in that city.

Ed. S. Wheeler lectured for the First Association of Spiritualists of Philadelphia March 2d, delivering two very able discourses.

E. V. Wilson, the seer, spoke in Springfield, Mass. Sunday, March 9th; he will continue there for the 16th, 23d and 30th of this month. He will speak for the So clety of Spiritualists worshiping in Washington Hall, corner Spring Garden and Eighth streets, Philadelphla, Pa., the Sundays of April.

C. H. Foster, the genial medium and gentlemanly man, is convincing the most obdurate skeptles in New York City that the so called dead communicate to mortals through the agency of his wonderful medial powers. His Sunday evening séances are crowded by the very elite of the great metropolis.

Dr. Amanda Harthan is still meeting with good suc sess in Northampton and Holyoke. Can be addressed in Springfield, Mass., for the present.

J. Madison Allen is busy in the South, lecturing, and in company with Mrs. Allen giving parlor séances and private sittings. He spoke in Knoxville, Tenn., Jan. 19th, 21st, 23d, 25th, 26th, 30th, and Feb. 2d, 7th, 9th; in Chattanooga, Feb. 16th; and in Atlanta, Ga., Feb. 23d, and March 2d, 5th, 9th. Is under engagement with the First Spiritualist Society of Atlanta, and may be addressed accordingly till April, in care of L. R. Palmer, Secretary, 871/2 Whitehall street. He will make further engagements, and would like to hear from parties west of Atlanta. Will probably pass over the Memphis and Charleston Railroad to Memphis, thence to Little Rock, Fort Smith, Indian Territory and Kansas; or through Nashville and St. Louis.

THE SPIRITUAL OFFERING for March comes to us from its office in Rochester, N. Y., with a fresh face and an interesting table of contents. The fourth chapter of R. D. Jones's series on "Modern Spiritualism, its Development in Rochester, and Subsequent Growth," is the initial article; Chapter X. of the biography of Prof. S. B. Brittan is of marked attractiveness; Mrs. Nettle Pease Fox, editor, has a contribution of some eight pages on "The True Marriage"-the matter composing it having first been given expression to in the shape of a discourse delivered in Rochester, Jan. 19th, In response to a question from the audience; John Wetherbee treats of "Prevision," Prof. J. R. Buchanan speaks of "Mediumship," A. E. Newton has a brief sketch entitled "How to 'Feel Good,'" and editorial notes, a continuation of "The Phantom Form," poems, Young Folks' Department, etc., combine to make up a fine display on the literary plane. One more number will complete the third volume of this worthy and enterprising publication, and its proprietors aunounce that if five hundred additional subscribers can be obtained they " will enlarge to 80 pages, to be continued at the present price."

HONEY BEES .- We call the special attention of our readers to the advertisement of Mrs. Cotton in another column under this head. Mrs. Cotton is one of our most successful bee-keepers.

These old people whose blood has become thin and steps feeble are praising Hop Bitters for the good they have done them.

The first company to issue a definite policy contract, having printed thereon the exact time in years and days for which the insurance would be continued in force after the non-payment of any premium due after the third year from the date of Issue, was the Union Mutual Life Insurance Company.

### Passed to Spirit-Life:

On Thursday morning, Feb. 20th, from his home in Waterville, Me., John P. Caffrey, after a residence in earthlife of 56 years.

life of 56 years.

Mr. Caffrey was favorably known in that community as a bushness man for thirty-five years. In all the walks of life he was well approved, and his departure will carry sadness to a large circle of relatives and friends.

Truly does the Waterville Mail remark of him: "He was one of the few men of whom it may be said that in all the compileations of an extensive business his integrity was unquestioned; while in the relations of son, brother, husband, father, neighbor and friend, his life was an example to be quoted with pride by those who knew him best."

Though by education a Universalist, yet in process of time Mr. Caffrey became convinced of the trail of spirit return, and embraced a belief in the verity of the spiritual Philosophy and Phenomena which are also after occurrence was able to shake—a belief which, the Mail remarks, entered "strongly into his daily life."

The deceased leaves a wife, but no children. By a life of in ustry he had secured a reasonable competency, independent of a considerable sum in life-insurance. His funeral took place on Sanday afternoon, Feb. 2ad, at the Unitarian of the considerable sum in life-insurance. His funeral took place on Sanday afternoon, Feb. 2ad, at the Unitarian of the pastor, Rev. Mr. Bellows, and brief remarks by Rev. Dr.

RICHARD N BOOK DEPOT.

E. M. ROSE, 56 Trumbul street, Bartford, Conn., keeps of the Bunner of Light and a supply of the Bunner of Light and a supply of the Spiritual and Reform Works published by Coby & Rich.

ROCHESTER. N. Y., ROOK DEPOT.

JACKSON & HIGHEE, Bookselters, 62 West Main the pastor, Rev. Mr. Bellows, and brief remarks by Rev. Dr.

ROCHESTER. N. Y., ROOK DEPOT.

LIAMSON & HIGHEE, Bookselters, 62 West Main the competition of the pastor, Rev. Mr. Bellows, and brief remarks by Rev. Dr.

Sheldon, preceded the retemories of the frateralty, an au-dience which crowded the house to repletion assembling to do honor to his memory,

From Bradford, N. H., Dec. 17th, 1878, of cryslpelas, afg an Illness of eleven days, Marinda Rowe Ingalls, wife of D. P. Ingalls, aged 51 years 9 days.

1879, Mrs. Susan Call, widow of the late Capt. Nathan Call. aged 83 years and 20 days.

Oblituary Notices not exceeding licenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required. A line of again type averages ten words, 1

From the home of her son, at Concord, N. H., Feb. 26th,

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOERNAL: Devoted to spiritualism. Published weekly in Chicago. III. Prices cents per copy. 25.15 per gear.
Vote 1. of Angels. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. \$1.05 per ansmin. Single copies scents.
MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. For year, \$2.15.
THE SPIRITUAL OFFICIANG. A Monthly Magazine, published in Rochester, N. Y. Per annum. \$2.00; six months, \$1.00. Single copies, 25 cents.
The Heraldo of Health and Journal of Physical Cellture. Published monthly in New York, Price 10 cents.

cents.

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

THE OLIVE BRANCH. A monthly. Price to cents.

### Subscriptions Received at this Office

MIND AND MATTLE. Published weekly in Philadelphia, MIND AND MATTLE. Published weekly in Primacepoin, P.S., Especianium.

THE SPIRTIVALIST: A Weekly Journal of Psychological Science, London, Eng. Price \$3.00 per year, postage \$1.00.

THE MEDIUM AND DAYHELKE: A Weekly Journal devoted to Spirlinalism, Price \$2.00 per year, postage 50 cents.

HPMAN NATURE: A Monthly Journal of Zoistic Science and Intelligence, Published in London, Price \$3.00 per year, postage \$5 cents.

SPIRITYAL NOTES: A Monthly Epitome of the Transactions of spirlinal and Psychological Societies, Published in London, Eng. Per year, 55 cents.

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Each line in Agate type, twenty cents for the first, and diffeen cents for every subsequent insertion.

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#9\* For all advertisements-printed on the 5th page, 20 cents per line for each insertion.

## Electrotypes or Cuts will not be inserted,

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

#### SPECIAL NOTICES.

The Wonderful Healer and Chirvoyant 1—For Diagnosis send lock of hair and \$1,00. Give name, age and sex. Address Mas. C. M. Morrison, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. 13w\*.N.9.

The Magnetic Healer, Dr. J. E. Briggs, is also Practical Physician. Office 126 West Elev-enthst., between 5th and 6th ave., New York City.

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DR. F. L. H. WHALIS will be at the Quincy House, in Brattle st., Boston, every Wednesday and Thursday, from 10 A. M. till 3 P. M.

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

PHILA DELPHIA AGENCY.
DR. J. H. RHODES, Philadelphia, Pa., is agent for the Banner of Light, which can be found for sale at Academy Halt, No, 810 Spring Garden street, and at all the Spiritual meetings.

G. D. HENCK, No. 446 York avenue, Philadelphia, Pa., will take orders for any of the **Spiritual and Reform Works** published and for safe by Collay & Rich.

PHILADELPHIA PERHODICAL DEPOT. W 14.1.1AM WADE, 828 Market street, and N. E. cornet Eighth and Arch streets. Philadelphia, has the **Binmer of Light** for sale at retail each Saturday norming.

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At No, 318 Kearney street (up stairs) may be found on sale
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J. BURNS, Progressive Library, No. 15 Southamptor Row, Bloomstonry Square, Holberth, W. C., London, Eug.

And Agency for the RANNIBOOK DEPOT.

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No. 81 Russell Street, Melbourne, Vistrada, has for sile
the works on Spiritualism, LIBERAL LINDREFORM
WORKS, published by Coby & Rich, Boston, U. S., may
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Throughout the World!!!

TMIAT loc on MoRE OF YOU'R HOMES may be more attractive to angel visitants through the pure and powerful influence of spiritual art, we this day teduce the price of that evapishely wrought steel plate engraving tentified "Tho Dawning Light," designed through the hand of Modson Spiritualism," designed through the hand of Joseph John on his visit to that "lightly how of spiritualism, and engraved on steel in superior style to 3, W. Wats, a noted bank note engravet. The humble house and surrounding seemery are convertly and very artistically between, and over it are groups of angels without whus. Materialistic clouds mantle the horizon, and are receiving in the distance, and brilliantly illuminated by the floods of light from the morning sun. A fight for the wavaring Physical Sunses from the windows of that room where "spiritual to be prophy" began to electrify the world with the systatic point.

began to electrity the world with its "glad tidings of great 1993."
This charming historic pleture was projected through "hispiration" for you. It has been receefed by the world, and refused admittance in pleture stores. We other it at unprecedentedly low prices, hoping to self many thousand rapides and benefit many and be partially repud for the rost of producing it. Published price for India thread impressions, two colors, 82.50, now reduced to 05 cents; Published price of plain prints, one color, 82, now reduced to 55 cents; both the same size sheet 20x1 inches. A Chemian is turnlshed from with each Engrating containing Major the Viliage of Itydesylle, Dasgram of that "Mystic House," Historie Facts, etc. All malled postage free, and warranted safely through. Reinit ellher 55 or fivents is in sertp. three-scept postage stamps, or sliver, well scaled, at our risk. Please tenfit ten couls additional outside of United States, Address all orders to It, ILCU RIAN & CO., Publishers, 22 School st., Hoston.

Celebrate 31st Anniversary

# By welcoming "THE DAWNING LIGHT" to your homes. See particulars above. March 15. ITCHING PILES are moisture, distributed by though plus worms were crawling in about the parts discussed, particularly at night, "SWAYNE'S ON TMENT," pleasant, sure cure also to tetter, all skin diseases, Malled to any address on receipt of price, 30 cents a box, or three boxes \$1,25. Address betters DR, SWAYNE & SON, No. 330 North Sixth street, Philadelphia, Pa. No change for advice, Solid by leading druggles.

awi North advice. Sold by leading dringgists, Sold by COLBY & RICH, 9 Montgomery Place, Boston, Sold by COLBY & RICH, 9 Montgomery Place, Boston, 18tf -dam, 4, MRS. A. W. WILDES, Electro-Magnetic Physician,

No. 863 Washington street. Boston. A SURE Remedy for Catarrh-a cure guaranteed. Sent for \$2.00. Rheumatism cuted in three days. Office hours to to 12, and 2 to 1. 8w\*-March 15.

Mrs. Mary A. Charter, BUSINESS and Modfeal, 31 Chapman street, Boston, Circles for fests and development Thursday and Sunday evenings at 7:30. Admission 50 and 25 cents; the poor free, March 15. 2w\*

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An Inquiry into the Reality of Divine Revelation.

Ja.4.

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DICLIVING CAADAC

An Inquiry into the Rechty of Divine Revelation, "No holo published in the work, at any time or in any sea, has been due to discuss the color of the gloorant and credulous, and supplied a different class. Both are at alread of any time or in any street with the sample of the gloorant and credulous, and supplied a different class. Both are at alread of any time or in any street with the community as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as this work. It has done more to open the consumity as t

yol.

The second volume will be ready March 30th. On completion of the second volume, it will also be issued in one large demy octave volume. Cloth, \$1.00 half eaff, \$6.00.

This edition is complete, and the only revised and corrected American edition, with index. The Boston edition selisat \$13.50 and the English edition at \$15.00, making our edition one-third the price of any effect.

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BY ALLEN PUTNAM. BY ALLEN PUTNAM.

This lecture, delivered in Roybary, Sept. 21st. 1835, and repeated at the Melodeon, in Roybary, Sept. 21st, 1835, and repeated at the Melodeon, in Roybary, Sept. 5t, same year, though preceded by several addresses by Leray Sunderland; A. F., Newton, J. M., Spear and others, in smaller rooms, and on more private notices, was the first because on Sprittudism in this yielidity to which the picfle was inyfect through the press and by posters, and the first to be printed, and Issued in pamphlet form. Though the author says that it seems erinde now, and contains some affusions to local and transfent events, it is interesting and valuable because of its connection with the introduction of Spidinalism, Paper, 62 pp. Price 25 cents, postage tree.

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Thils volume of some two hundred and fitty pages (12mo) ought to have been natured "A Jacam of Light," It will certainly prove a star-gash to many a mind wandering in the maje of old dogmas, and observing superstiftions rites. It points the way to the true this tian lite clearly, and opens up the vistas; of the letter land invitingly. The author is certainly veryigitied and high-toned, and evidently understands the currents in which the age is diffting. She caters to a high need, and answers the sensational demand at the same time. The book is having a fatge sale, which will continue as it becomes understood by these who want metaphysics and remance hiemed, Cloth, §1.25, postage to cents.

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This is the fourth edition of Mr. Chase's fectures on the above subject. The work has been out of print for several months, but all desiring a copy can now be supplied. "Paper, Secents, pestage free. Paper, 50 cents, postage free. For sale by COLBY & RICH,

The Spirit Messages given at the Banter of Light Public Free-titele Meetings, through the midimuship of Mis-JKNSIES, Retits, are reported for and published each week In this Department

We also pulped on this page reports of Spirit-Messages given each week to Ta tensor, Md., through the medium-ship of Mrs. Service A. Danskin,

These Messados poloate that sprits early with them the characteristics of their earths life to that beyond, whether for good of yell, consequently those who pass from the earthsphere in an undeveloped state, eventually progress to a cher condition.

We ask the reader to receive no doctrine put forth by spit 5s in these constituted at does not compart with its or but teason. All express as much of truth as they perceive

The Banner of Light Free-Circle Meetings Are head at No. 8. Months more Place is conditional, connected Province treely every Territory. Bill RSDAY AND FIFTHMA ATTERMAN INTRODUCTIONS. The Hall will be epichal 20 thock, and services conditions at the color spice resky, at which there the distriction that the action is the factor was to either the enginesis into the content of the district was for the factor was to either the enginesis into the content of the district was for the enginesis into the content of the district was to either the district was for the enginesis of the Ramber's tracked probability of the massaces given at the Ramber's tracked probability of the massaces given at the Ramber's tracked probability of the massaces given at the Ramber's tracked probability of the massaces are respectfully required to the factor of the party commenced by the factor of the party commenced probability was accommended to the desired of the verify of spirit cours in the factor. term in hear.

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-disconducts, April 1988 to provide circles. She receives no loss feet by the free feet of the series, Thorsdays of Fridays, the reservoir of the feet of the series of the feet of the

#### REPORTS OF SPIRIT MESSAGES SIVES THE O'GH THE MEDITASHIP OF MRS. JESSIE S. RUDD.

#### Invocation.

Our Fatta t, to thee we how, to thee we come with aderation, and we trust that thou wilt hear our voice and give us strength to do our work on earth. Then are infinite, while we are only creatures of May will. Give us peace and Jove ...and strength to do good to all, is our prayer now and forevermore.

#### Questions and Answers.

Confuorting Spinir. Mr. Chairman, we are

Contracting Spinite. Mr. Chairman, we are ready for your questions.

Quest. By Truth-Seeker. How does the controlling shift account for the singular phenomenon manifested by patients who have been known to retain an inexpelcable sense of actual physical feeding in any utated limbs, which lasts sometimes several days after the amputation?

Anse We have often told you there is a spiritual form within the material one; there is a spiritual brain, a spiritual face, a spiritual arm, a spiritual band; in fact there is not a particle of the body bar has by counterpart in the spiritual. When you amputate your arm you may amputate the material, but it is impossible for you to amputate the spiritual, consequently the amputate the material, but it is impossible for you to amputate the spiritual, consequently the spiritual remains, and you have the same feeling that you had while the material limb was there. Do you ask the question, "What is the P." That which really is, is the spiritual. To be sure, you manifest through the material, but nevertheless it is the spiritual which induces action. Forein the medium's hand or close it, but it is the spiritual that is acted upon. So it is in every department of your being. You may do what you please, but it will be the spiritual which acts upon the material.

What style places, but it will be the spiritual which acts upon the material.

Q.- (by the same. What auses the movements of a costched limb of witch-hazel when indicating the presence of subterraneau springs. or veins of water, when carried in the hands of estain individuals?

V. It makes or little difference what kind As all makes of little difference what kind of a stick von carry, the movement is owing to the bodividual who carries it. We have seen a branch from an apole tree doas well as a witch-hazek bough. In fact, on making experiments through an entrure ell medium, we found a pine bough quite as efficieious as witch-hazek. The witch-hazek contains a great deal of electricity, therefore in the banks of certain individuals it may be of more use than some other wood, yet be of more use than son eather wood, yet

inay be of more use than some other wood, yet the effect is eximal nor to the person who earlies the stie, than to the stick itself.

Q.— By the same. A great degl is now being said about vaccination. Is it really a pernicious practice? and if so, would it be advisable to substitute anything clee in fieu thereof?

A. We, as a spirits, do not believe in vaccination. To vaccinate them one individual to another awe consider reisenous. Remember this: Matter taken the healthiest child ever been round several time. It hought I die thought I die the some we don't how what to substitute for it, but we have given be mortals at a future time, that will answer as a substitute; and thus do away entirely with the pernicious practice of vaccination.

The darkest cloud has ever the stormiest day is often sa brightest sunshine; the darks to be given to defend the several time.

H.

The darkest cloud has ever the stormiest day is often sa brightest sunshine; the darks to be dark to be dar

away entirely with the pernicious practice of yacchiation.

Q.—From Harrodsbarg, Ky. Many who have nearly drowned and have been resuscitated have detailed a curious experience which they had before losing consciousness, consisting of a panoramic view of their past life. Does that experience occur in other forms of death, or is it confined to the death by drowning?

A.—If an individual is in the water, he knows that unless regard he must, so to the bottom—

A—If an individual is in the water, he knows that unless rescued he must go to the bottom—he must lose the earth-life, therefore a retrostective glance over the past comes like a flash of lightning. We might almost say he sees clairvoyantly, from the beginning to the end; he looks, as it were, in a mirror of the past. But the individual who lies upon his bed of sickness passes out only half conscious, and does not go over his, lifeaswork in that way, by any means. Sometimes when one knows he is going, the same glance over the past occurs, but seldom.

Q.— By the same. Is P. B. Randolph's "Magnetic Developing Battery" of any use in developing the mental and spiritual gifts of mediumship?

A. Of just as much use as any of those things are. They serve to centralize the mind, bring it to a focus, as we may say, and help prepare the system for the advent of spirits. They open the door for the spirits to enter, that is all.

Q.—'By the same.' Can a man who has an undeveloped faith in Spiritualism, yet an unprejudiced mind upon the subject, witness the materialization of the spirits of the dead?

A.—No matter how skeptical an individual may be, if he is an honest skeptic, and enters the presence of a medium through whom materialization can take place, he can witness the manifestations as well as he who goes there with a full faith.

with a full faith.

Q.— From the audience.; Are the books given through L. M. Arnold, of Poughkeepsie, N. Y., truthful, and what they purport to be?

A.—All books are more or less truthful; there

is truth in the most insignificant book ever printed. We have no knowledge, personally, of the books spoken of, therefore cannot express ourselves fully; yet we reach by telegraph influ-ences which tell us there is truth in them.

### William H. Dearborn.

Please say it is William H. Dearborn, from Trenton, N. J., forty four years of age. A lung and liver difficulty took me out of the world. I return here because I don't know where in God's world to go if I don't come here. I want to reach friends. If they are willing to be reached, all right; if they are not, I must wait.

Mary T. Lord.

I am Mary T. Lord, of Boston, I have been gone almost a year, and I come back, sending my love to children and friends, hoping to reach—them. I do n't really know whether I shall be able to or not, but at any rate I want to send my message. If I do n't reach them I request the privilege of coming again. I trust it will be satisfactory if I simply report myself. I went out—I think, it was the fifteenth of last April. If I can reach my friends I shall be very glad; if not; I must come and tell more particulars.

Jan. 23.

Patrick Flágan. Shure, I don't know how to spell it. Her name is Kate, or Catharine she was baptized, sir. I want to tell her that if she 'll go to lose (she 'll know who that is, my sister, who is living with Mr. Harris, of Harrisburg,) she 'll tell Kate just where to go to get the paper. Faith, I don't know myself where it is, but I know that if she goes for it she'll get it; then it will be of benefit to her. And, sir, there 's a lady there that will be looking over your messages, so I am told; there 's an old gentleman here, and he says that he 'll see that theman here, and he says that he'll see that Kate gets my message. If she does may God bless you, and I'll pray the Virgin to do all for you she can. I have great strength myself, and I'll give some of it to this medium, and to you. Won't that be paying my bills, sir? I'll do all I can for you. can for you.

#### Eliza B. Livermore.

My name is Eliza B. Livermore. I came from My name is Eliza B. Livermore, I came from Wilmington. I am fifty-four years old. I passed out, it will be four years ago, next April, with pneumonia. I under-tood something of Spiritualism, and I have friends who understand something of it. I return, hoping to do all I can for them. I have but little to say. I can only say to them that I have found mother, father, Mary and Eliza, and I trust we shall be happy together in the future.

Jan. 23.

#### W., to A. J.

Lieturn Lere, Mr. Chairman, at the request of Treturn Lere, Mr. Chairman, at the request of individuals who wish me to give my opinion in regard to a certain matter concerning them. They are in Waltham, Mass. I will do the best I can for them, as I, promised, but to make any great splurge, or do any big thing, is impossible. You must go along quietly, work with a will, and not be ambitious to have your light shine to fine for a great-heighty. A Learnight was well was the too far, or too brightly. As I promised you, we will help you all that is necessary. Please say this is from W<sub>0</sub> to A. J. Jan. 23.

#### Sewell Wallace.

Sewell Wallace, of Quincy, Ill., puts in an appearance here, and says to his friend, James W. L., if you will meet me anywhere where I can talk with you, I will do so, and will save you some amount of money. You are on the wrong some amount of money. You are on the wrong track entirely, and you really are do'ng an injury to yourself, and to those connected with you. Carrie's intuition is worth far more than yours, and if you would listen to it you would be much better off. As you have said that if there was anything in. Spiritualism whatever, if I would go anywhere where you could hear from me you would be willing to mind what I said, please hear from me now. And as your Aunt Hattie will read you this message, please listen and understand what I mean. Jan. 23.

#### To O. F., from a Friend.

Excuse me, Mr. Chairman, if I present myself here with but little knowledge of the way by which to communicate with the outside world. I have a friend not far distant, in whom I am interested; for when I was an invalid for some time, a consumptive, he watched over me, cared for me as if T had been a brother, and did for me all that it was possible for him to do. I have felt impressed to speak some word to him. To-day the opportunity seems to present itself, and day the opportunity seems to present itself, and I accordingly appear here. I have but little to say except to this friend: 4 would bid him take courage; although darkness may seem to be around him, let him remember the old adage, that "it is always darkest just before the dawn,

that "it is always darkest just before the dawn."

I find the same difficulty in speaking I did while here on earth in my last days; yet I feel that justice requires that I say and do something for this friend's benefit. I think I can do it best by saying to him; Be of good cheer. All that you fold me is true. While you were in the sick chamber, I was there; and when you felt that life was not worth a pin; that you had rather die than live, my hand liried to doofer you what yours had done for me. I will assist, help and advise, and do for you all I can; but, in God's name, try to drive off "the blues," and try to be a man. Please say it is from a friend, to O, F.

Jan. 28.

### Abraham McLeod.

To the Chairman, I do n't know about this. I'm afraid I shan't get things right. I am an old man. I've seen a good deal of life, first and last. I was in some of the times, years ago, when boys had harder times than they do now. I used to make the drum sound and call 'em to-

Lgot rid of my old body a year ago, most a year, not quite. I thought I deome round here, I have been round several times, looking at you? I thought I d like to send word to my folks that I aint dead. I am from Waterville, Me. My name is Abraham McLeod. They'll know me, because they know I was in the war of 1812; I was a drummer.

The darkest cloud has ever a silver lining; the stormiest day is often succeeded by the brightest sunshine; the darkness of the night often passes away to bring the most brilliant shurise. So with earth and all its works; so with life and all its surroundings. Cares come and go; and it-seemed oftentimes as if the powers of the spiritual had deserted us, and yet-shey were close by, assisting, guiding, and surrounding us with the halo of love. Life had its joys for me, and yet my life was filled with changes, varying, as life ever does, from dark to light, from light to dark.

My entrance into the spiritual was brilliant, and alive with all that love could bring. The dear ones came to me: I felt as if surrounded by a host of angels, truly; and as I grasped the hands of those who have been veterans in the cause of Spiritualism, I thanked God that I was enabled to do my work, small though it may have been, but I hope acceptable to many of the Liberals and Spiritualists of the country. I am greeted by the warmest of friends. Many a dear old red brother, whom I had spoken with through different mediums, came to me with open hand, and a true Indian welcome has been extended to me with a cordinlity which I never xtended to me with a cordiality which I never

Oh, it has been beautiful to stand on the shore of the Eternal and view the vessels laden with thoughts as they have come over the sea of truth, anchored in our waters, and passengers have landed and exchanged greetings with us.

[To the Chairman.] I shall come by-and-bye,
dear sir, not forgetting you ever, with words of
love, I trust, and with more power. I say to
you, in this hour, when there seems a struggle
between the old and the new: Remember to
hold on to the spiritual; be strong and true;
break not one little thread; hold fast with all
your might, and you shall succeed.

Never mind my full name this time; sign it

Never mind my full name this time; sign it Jan. 28,

Sydney M. Norcross.

My name is Sydney M. Norcross, of Albany, N. Y.: forty-eight years old. I died in 1874, in July, about the middle of the month. I've come here because I don't know where else to go. All my folks are Orthodox; they belong to the first Orthodox Church in the place, and would just as soon expect "the devil" as expect me to come. I never did get religion, never shall: it's no use for even you to preach it into me, because I can't get it nohow, don't know how. I don't know what to call my trade. I was a joiner; then I'ddo a little turn at black-smithing; sometimes I did one thing, and sometimes another. I managed to get my bread and butter. Have n't got any family; never was married; glad of that, 'cause I did n't leave anything. They can't row over what was left, 'cause there was n't anything. I've come here because I want the satisfaction of just poking 'em a little. I know there are some folks that'll take pleasure in doing it. There's an old gentleman here [a spirit] who says I have n't come in the right spirit. I know it'll make 'em mad to have me come down here, so I've come. I want you to print my letter. You 'll'send it out, won't you? and sometime or other I'll do you a good turn.

Jan. 28.

### Eliza Payson Hallet.

Patrick Flagan.

I am Eliza Payson Hallet, of Annapolis. I came with a friend of mine who called here a short time ago, and who assured me of a warm welcome if I came. I knew something of Spiritualism while here. I was a good deal of a metal the Government have been short time ago, and who assured me of a warm welcome if I came. I knew something of Spiritualism while here. I was a good deal of a metal the Government have been short time ago, and who assured me of a warm welcome if I came. I knew something of Spiritualism while here. I was a good deal of a metal the Government have been short time ago, and who assured me of a warm welcome if I came. I knew something of Spiritualism while here. I was a good deal of a metal the Government have been short time ago, and who assured me of a warm welcome if I came. I knew something of Spiritualism while here.

dium, more so than I understood. The strange dreams and the strange sicknesses I had I can now/understand. If the people had understood me (Aunt Mary White, if you had understood me), perhaps I might have stayed with you longer. I have learned to believe in fate. Mother is here, and so is father, and Uncle James Mason. Cousin Susan White is here, too. We make a very pleasant, united family. I am living on an avenue that is pure white; the pathway is white. I can now go where I please. No one tells me I am "going to hell," if I wish to go to the theater; too one says to me, "The one tells me I am "going to hell," if I wish to go to the theatre; too one says to me, "The devil will have you sure," if I go where I can hear lectures which suit me. Yes, Aunt Mary, I told you if there was aught in this I would surely report. You will know me, will understand who I am. Although now you are in the West, yet I know you will come home, and I know that J. will bring you my report. I think she will be home by the time this comes out.

### Mary Brewster.

Please say my name is Mary Brewster. I was drowned in West Meriden, Conn. I have no hard feelings to any one. I don't wish to bring hard feelings to any one. I don't wish to bring anybody to justice, because justice means to imprison them. I do feel as if I would like to say one or two words; that I'd like to have some folks look out for themselves; if they don't I'll come here and tell the whole story, and if I tell the whole story perhaps they won't feel so comfortable as they do how. I haven't been gone a year. I went away in July. I am somewhere about thirty-five years old. I got here to-day I don't know how. I happened to "pop in."

Feb. 4.

MESSAGES FROM THE SPIRIT-WORLD GIVEN THREE OF THE MEDICMSHIP OF MRS. SARAH A. DANSKIN.

#### Charles Laughton.

All those whom I left behind were invested with the divine philosophy of Spiritualism, consequently they did not grieve or sorrow, knowing that under the law my sufferings of the body have departed, and my spirit now enjoys the watchful care of an zels.

#### Leonard Cleveland.

They tell us in the 200d book that blessed are they who die in the fear of the Lord; but I say, blessed are they who die in the knowledge and wisdom of the Lord, for they shall inherit his blessings. In all my silent meditations I could never reconcile it to my mind that God was angry one day and pleased the next; and I have not been mistaken in any thought or my education, for in the world of grand realities there are no discords or inharmonies, for all things work naturally, beautifully and serenely. The lower and undeveloped spirits are tended by the higher with kindness, both in words and actions, and are ofttimes showing the way to earth whereby they can communicate with mortais; and in this way they are enabled to throw off their dark garments and take on lighter. Little by little this work is done. When they, my dear friends of earth, once see the light, and enjoy the blessings of converse with the higher spirits, they ask and plead for more light, more wisdom, that they may ascend higher. But there is no force to bring them to the shrine of the infinite. We open the way and widen the path, little by little, with soft and gentle accents.

Death seemingly carries with it a dread, but They tell us in the good book that blessed are

the limbs become rigid, and the spirit finds itself on the other side, without a pain, without an ache, without a pain, without an ache, without a care. I am Leonard Cleveland, of Albion, Michigan; and if I remember right, was in my sixty-sixth year when I left my body. Language would fail to give you a conception of this grand realization of life. I speak to-night through a stranger woman, and my spirit thrills with ecstasy for the privilege vouchsafed me. Blessed are they who live in the spiritual, for they shall welcome their friends on the shores of eternal life.

perceive and the courage to say so in an interesting book—that it has come into the world to save the Christian Church, and, as I look at it, will save all of it that is worth saving.

One of the greatest and most annoying obstacles that the exponents of Modern Spiritualism have had to encounter is the general disbelief in the facts by the skeptical world, that the subject is a delusion—that cheating and sleightfield.

### Elmira Eastman.

After the mortal clothing is once laid aside, the spirit becomes invested with power to scan the grand universes. My name is Elmira Eastman, of Union, Me. I was in my forty-seventh year. I was not stirred interiorly to come back and give a communication until I felt the wall coming up from those deep cover whom I have and give a communication until I felt the wall coming up from those dear ones whom I have left. I respond in truth, founded on facts, that there is no death, but all are alive in the spirit-world, conscious in their own individuality. Some are in high spheres, engaged in majestic work; others are in the lower spheres, approaching offtimes weaker mortals and making them do that which brings them trouble and disgrace, and thus appease their own anguish and agony of feeling. Thank God, I am only a looker-on, not a participator, except in that which brings glory to myself and to the Father. Believe the when I tell you there is a grand and beautiful truth existing in the dommunion between this and the spirit-land.

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

JENNIE S. RUDD.

GIVEN THROUGH THE MEDIUMSHIP OF MRS.

Jan. 30.—From Eya, to her annt Erbra; William Falr;
Sisan S. Gray; Abram Littledeld; Bridget McGutre,
Jan. 30.—From Eya, to her annt Erbra; William Falr;
Sisan S. Gray; Abram Littledeld; Bridget McGutre,
Jan. 30.—Julla E. Stoddard; M. N.; Ellen M. Ewell;
Emily T. Wright; Ohl Uncle Jimmle,
Feb. 4.—Capl. 4., to friends who asked him to come;
Refa Spagae; Sasam A. Merrit; Oweecha; Nathandel
Greene; H. R., to W. J.
Feb. 6.—Rellef B. Stanley; Rosa Williams Dean; Anonymons; Aunt Molly; James Christie.
Feb. 1.—Edwin Pruden; Emilee Greene; Julla M.
Holmes; Herbert M. Lester; Stephen T. N.; N.
Feb. 13.—Fanay E. Whitcomb; Oscar Pendleton; Eliza,
to George S. D.; Mary Ann Subtler; William A. Fletcher;
George N. Danforth,
Feb. 14.—Loenco Dow; S. S. W.; Albert Dudley; Alfred R. Bicknell; Vlolet, to William Foster,
Feb. 18.—H. Nut; Z. Taylor; Sada D. Barrows; Annie
Windsor; F. E.—I; James B. Brady,
Feb. 20.—Bathsheba Litterfield; Marcus M.—n; Frank;
John Gershem; George W. Wesley; Annie S.—e,
Feb. 21.—Jane Carnes; A., to C. A.; Lydiz Fowler;
Thomas A., Tidlson; White Fawn; Ezra B. Buchard,
Feb. 25.—George H. Stawe; Edwin Harris; Lydia Sigourhoy; George H. Taft; C., to O.
Feb. 23.—4—; Sarah D. Wayland; Lucy A. Brown; Ruth
Richardson, George E. Eddy,
Marck I. Juno J. Libby; Charles O'C.—r; James Hart;
—Crandal; I. B., to I. B. S.; Patrick Ring.

GIVEN THROUGH THE MEDIUMSHIP OF MRS. SARAH A. DANSKIN. Charles Bargess; Annie Gorman; Catherine Shea

"When the fleecy snow has vanished,
And the ice has melted up,
And the golden-striped Sir Bumble
Roosts upon the filty's cup,
And the days are bright and mellow,
And the robins sweetly sing,
Then the lisping, blue-eyed maiden
Will indite an ode on spring,"
And make some editor how! till his collar
files off its rear mooring.
—(New York Express.

BANKRUPT EGYPT.—The throne of Mahomet All, the ruler of Egypt, has been placed in the hands of a Receiver. The country is bankrupt, and the affairs of the Government have been placed in the hands of a Board of Trustees. The people there are taxed \$7,60 a head, while in France and England it is but \$4,50. The exports are about \$60,000,000. The expense for inCHARLES BEECHER'S NEW BOOK.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

"Spiritual Manifestations," by the Rev. Chas. Beecher, deserves more than a passing glance by thoughtful Spiritualists, because he knows what he is taking about, and treats the subject as a truth, which is not usual in the world of letters outside of the ism. Some may say, and with much truth, what can an Orthodox minister teach us on this subject, who have observed these manifestations and know them to be supermundane? and in them and through them we know we have eternal life, and we did not know it before: the word preached from the pulpit was of no effect on our minds, for there was no proof or common sense in the preached word; we have left the platitudes of evangelical piety as being against reason, but a few unmistakable manifestations, a few raps not made by any human being in the form, and claiming to be the act of a spirit, and proving it by the tenor of its expression, and we are made true believers in a continuous conscious existence, when eloquence, logic and learning incarnated in the "called of God" have failed to affect us: why then is this work on "Spiritual Manifestations" by an Orthodox minister deserving of special notice? Let me very briefly tell you why: Ministers are cultured and intelligent men,

and when not blinded by bigotry or traditional faith, are certainly benefited by their intellectual discipline. Mr. Charles Beecher, of the somewhat celebrated Beecher family, seems to be one of that sort, and this family is certainly quite an extraordinary one, and I think very Charles Laughton.

I passed out of this life in East Boston, My physical death was caused by a disease called rheumatism. Charles Laughton: I was fifty-seven years old; but for many years I had no use of myself. I was crippled in both hands, and was a great safferer. But, "Nearer, my God, to thee," (the circle had been singing the hymn just before the spirit controlled Mrs. Danskin, did my affliction bring me. The linking chain of memory of other days has never been forgotten, for I was temlerly nursed, tenderly carred for, and my chair was felt to be vacant, and the house was benely when my body was taken out to be buried. This happened some time ago; still, by permission, and the desire of my own heart, I am here to-night to speak to those who still dwell in dear old Boston.

All those whom I left behind were invested impressional, both its males and females. There doxy "higher than a kite," and he carries the people too, and thus is tolerated when a feeble man would not be; can any Spiritualist help knowing that the source of his light is the influonce of the spirit-world using him. I have no doubt he knows he is thus influenced, and is doing good spiritual work in a field that would be deaf to the subject without the disguise; and here is Charles, a believer in and a defender of the manifestations as being facts, and that the subject is a religious truth, and with a rare eloquence and a modest style that is a fascination of itself, is ably reconciling modern spiritual phenomena with the ancient and Bible Spiritualism.

He is doing what the Christian ministers everywhere should have done for these thirty years: accept the facts, and find in them that they had efernal life, and not live, as the church has, in doubt on this point; and, more than that, by living and preaching an untruth-by saying they believe in a future life when they do not. Modern Spiritualism has made me respect and believe in the Bible, not that it is the word of God, but that it is a book full of the wisdom of the ages, and its whole story, from Genesis to Revelations, is a record of spiritual manifestations. which the path, fittle by little, with soft and gentle accents.

Death scenningly carries with it a dread, but those who have passed through it and have been sustained in the higher life, can tell you and others that nothing is more beautiful! After having been racked with pain and fever both of body and mind, then the eyes become closed, the limbs become rigid, and the spirit finds it-soft and the courage to say so in an inter-spirit linds it-soft and the spirit finds it-soft and the courage to say so in an inter-spirit linds it-soft and the spirit finds it-soft and the courage to say so in an inter-spirit linds it-soft and the spirit finds it-soft and the courage to say so in an inter-spirit linds it-soft and the spirit finds it-soft and the courage to say so in an inter-spirit linds it-soft and the spirit finds it The Church, as represented by its ministers, with perceive and the courage to say so in an inter-

> of-hand and credulity account for it all, or most of it, and what is not thus accounted for is some sort of psychical phenomena, somnambulism, or clairvoyance. True, almost all persons who have investigated the subject free from prejudice and as a matter worthy of attention, have been obliged to admit the facts, and generally as claimed, and if brave enough to identify themselves, lose caste in the sphere of intelligence; but as a general thing, like the Hammonds and Beards and Carpenters, many deny the facts on general principles, and intelligent Spiritualists are aware how little such know of the subject they condemn. Things have changed very much of late years in this respect; if Mr. Beecher had printed such a book as he has in this case a decade or two ago, he would have dropped out of sight in the intellectual world.

In Mr. Beecher's plain, straightforward and intrinsically honest statement of the phenomena that he has witnessed, the Spiritualist will find nothing particularly new, but the story is told from a semi-outside point of view, and will have weight, and he read and be believed by the community; when if written as part of the literature of Modern Spiritualism, it would not have attracted the same attention. This will be a very good book to quote from, and would be considered reliable by persons who would read A. J. Davis and other spiritualistic writers

with many grains of allowance. I am a great believer in trained observation. I am aware that our senses often deceive us; that "white man," as the Indian said, "is very uncertain." Still, as I have remarked, one of the most annoying things to me in my spiritual experience is the manifest disposition on the part of the skeptical world to doubt the statements of Spiritualists when testifying to the facts; people considered perfectly reliable on other matters, are not credited the moment the subject of their testimony is the spiritual manifestations. The reason, then, why this book deserves more than a passing notice is, that besides its interesting character and lucidity of composition, it seems to have come almost from the outside as testimony to the inside facts, for though Mr. Beecher is evidently a Christian Spiritualist, being a "reverend" individual and a light among the Orthodox clergy, it would al-most seem to have emanated from the enemy's

I have not attempted to quote from this book any interesting passages: first, it would add to the length of this notice, and second, I shall hope the reader of this will also read the book, if for the reader of this will also read the book, if for nothing more, to encourage the able man and minister for telling the truth openly (not anonymously,) on this subject. I am aware that in many parts of his book he strains his argument to make evangelical truth or some Bible statements conform to the spiritual manifestations, so that he could still be evangelical as well as spiritualistic; but that is a very harmless fault, and in no wise detracts from the interesting and clear statements of spiritual manifestations, which especially, from its source, are the chief attraction of the book. Chemistry of an Orange.

It proved so difficult a matter to find a clear and reliable analysis of the orange in the literature of chemistry that, previous to leaving this city for Florida, we determined that the work of analysis should be undertaken. A medium-sized Florida orange, purchased in Faneuil Hall market, afforded upon analysis the following results:

sults: sults:

The skin weighed 57.5 grams, which is 23.33 per cent. 
" seeds " 7.0 " " 2.84 " " 70.84 " " 70.85

The free acid consisted of about equal parts of malic and citric acid. The ash constituents of the orange were as follows: Polasi Søda Lime Magnesia Ferrie phosphate Sulphur Silica Phosphorie acid

From these results it is seen that the orange is not a very great robber of the soil; indeed, it is not a very great robber of the soil; indeed, it would appear that the growth of fruit depends so slightly upon important inorganic constituents, that fertilization in good soils is hardly necessary. The food most largely drawn upon for the formation of skin, pulp, and seeds, is potash, and next come lime and phosphoric acid. In one hundred pounds of the fruit there are but two and one-third pounds of ash, and nearly one pound of this is potash. It is evident that ashes and phosphoric acid are the forms of food demanded in the growth of the orange, and on poor soils this may be supplied with advantage.

—Boston Journal of Chemistry.

#### To the Liberal-Minded.

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

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Michigan Spiritualists and Liberalists. Michigan Spiritualists and Liberalists.

The Annual Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Lansing, commening on Thursday, March 20th, and closing on Simulay, 23d. Among the speakers expected to be present are J. P. Witting, Mrs. L. A. Pearsall, Mrs. Mary C, Gale, Mrs. H. M. Morse, Mrs. R. Shepard, Rev. T. H. Stewart, Rev. C. A. Andrus, Glies B. Stebhilus, Geo. Geer, Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, member for Michigan of the Executive Committee of the National Liberal League, will also be present and present the alms and objects of that organization.

S. B. McChacken, Secretary.

### SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—Society of Spiritualists meets at the Brooklyn Institute, corner Washington and Concord streets, Sundays, Lectures at 3 F. M. and 7½ F. M. Mr. Charles R. Miller, President; Dr. A. B. Smith, Vice President; Mr. R. French, Secretary; Mrs. C. F. Smith, Treasurer, The Children's Progressive Lyceum meets at 10½ A. M. Jacob David, Conductor; W. C. Bowen, Assistant Conductor; Mrs. C. E. Smith, Guardian; Mrs. Hattle Dickenson, Assistant Guardian; Mrs. Belle Reves, Musical Director; Mrs. C. E. Smith, Secretary and Treasurer, CHICAGO, ILL.—The First Society of Spiritualists holds regular meetings in the Third Unitarian Church, corner of Ladin and Monroe streets, every Sunday at 10¼ A. M. and 7¼ F. M. Dr. Louis Bushnell, President; A. B. Tuttle, Vice President; Miss Nettle Bushnell, Treasurer; Colling Eaton, Secretary.

Seekers meets for religiousservice at 89% East Market street, every Sunday at 29% and 73% P. M. J. R. Buell, President; S. D. Buell, Secretary, p. N. Ew YORK CIT'S.—The Society of Progressive Spiritualists holds meeting every Sunday in Republican Hall, No. 55 W. 336 street, near Broadway, at 104 A. M. and 7% P. M. J. A. Cozlno, Secretary, 312 West 324 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, pr., Recording Secretary; Mrs. H. Dickinson, Corresponding Secretary; Mrs. H. Dickinson, acting Treasurer.

ary; Mrs. H. Dickinson, Corresponding Secretary; H. Dickinson, acting Treasurer.

PHILADELFIHA. P.A.—The Keystone Association of Spiritualists meets every Sunday at 2½ P. M. at Lyric Hall; 250½ North Ninth Street.

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 P. M.

SAN FRANCISCO, CAL.—Under the patronage of the San Francisco Spiritualists' Union, a Children's Progressive Lyceum 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.

also regular Sunday evening bectures are given at Charter Oak Hall, Market street.

\*ANTA BARBEARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 13 p. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary F. Hunt; Secretary, Mr. Geo, Childs; Musical Director, Mrs. Emma Searvens, \*\*SALEM, MANS.—Conference or bectures overy Sunday at Hardy Hall, Washington street, at 3 and 7 p. M. S. G. Homes, Secretary.

retary.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. H. R. Ingalis, President; Mrs. Ellen Dickinson, First Vice President; Dr. L. K. Coonley, 2d. do.; Mrs. Mary A. Howe, Recording Secretary; Mrs. Mary E. Tillottson, Corresponding Secretary; N. E. Shedd, Treasurer. Children's Progressive Lyceum meets at 1248 p. M. at 1216 P. M.

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ВУ ТВЕТЕТЕК Г. «СООК.

To the Politer of the Bar to roof Light:

I read with more than passing interest a communicathat from Mr. C.A. Singson, in the Engineer of Tele-15th, on the perplexities sometimes presented by the atterances of noigans under central. The writer gives explence of a trained as well as cultured infint. He appreaches the subject in a spirit of carder quite rare in these days of "festing" and "purging," and I hope that the Legice may receive further taxins from this source especially with related to Mr. Singson's special-

The first at any rate. I have ewith what. Mr. s. has tesay by way of criticism of the lecture delivered through the organism of Mrs. Enclined by a splitt purporting to be a rewho was knevn when clothed with the share Prof. Magis. At the same time I wish to say that I remail Mrs. It as the prof. baddy gifted medicinence. read and the first part party gritten materials followed the party as well as one of the most useful, and in a cutton of the lapsa because the spirit world at this caretine of the reweigensation of their depends of eventual influence optical follows shows a party and spiritual strength. to all spiritually nor deditionally who concounder the unference of her beneficial controls, and the attenues s to these of this remeal as less first instrument. During the past term years drive had exceptional opportunity. Show he proved ship. I want the time indicated these listered to be too less than a bailed differs in callie and observed for mider controlleven more frevertism the privacy of her own home, underconditions wholly of my evin making meaning by this that the topics discussed between the controls and myself were stack as Leless, to introduce . It is to view of the Lundaging of the subject, which these trequent opportune Story of serve their Lave made possible, that I feed as it a weld from no at this time no. In ref. from ely dayed of interest to the readers of the Tenner, \$\frac{1}{2}\$ SHAN TO MADNESS

by a relulic trend the controls of this readbure a re-Luke to be fairly administered Lecture at was in the cattage of the case that the medium should suffer abuse Lecause of it, but nost wholesome and never more thelay deserveds an inspotent calculates for nearly n year jett-t--- effect untried to discredit Ler influences, falff chall previous to this monable profess her now traduc ers seemed to lack for words with which to sound her praises. To the assaults, so obviously animated by retsonal and unworthy notives no well wishing friend ct Mrs. Riel is aid felt called a on to make reply. None was recided. Such was the display of venems so-palpally was the annualing spirit, that it could safely be left to work its own destruction, as poisonous reptiles, tader conditions of injetent rage, turn their deadly

I would not be understood for a moment as holdings that Mrs. End nord is above criticism. But, as any other lady stills above abuse, and the rather from a scource where she interfer teasonably expect not only considerate but even rayonable treatments, the columns of a forainal osterisably devoted to the cause of spiritual-

In the way in which the matter is approached by Mr. Sing son, only good can to salt from discussion, and according to my longble powers, in the same spirit, I shall ask leave to say a tow words by way of eluchtating a subject that has hitherto had none too much of light upon it, the talk ignerance, envy and malice wag

Note have gone sof if yet in their blind rages though there is not find what may happen as to deny medle unship to Mrs. Biel mend. This granteds the reader will understand that I speak exclusively of spiritual-Ists, real and protected the discussion is parrowed. down to a consideration of the question whether herutterances are a'vay's given under control, and there Is good greef for the belief that they emanate from the sources in environments announced.

As I have taken to enent advantage of opportunities accepted as a writess as to lor ability to handle a subtert literally at

A MOMENT'S NOTH IN

App country it is in testerial to the excellence of her discourse, be it in prese or poetry, whether the sub-sect is announced a week, beforehand or chosen on the pot. Under a Plan condition is there ever a half. but the fide of other as composed in motion, pour shorth in the natiful the natiful the nation like the flow of a stiram over a solid underlien ted, and no contention of nature or man about her even to tempts, the continuity until the effort is complete in all its parts. I am not altogether anter illar with literary work. I know somewhat the the one pays in tell and thought to accomplish like raint, that the literary work wrought by or through this wonderful mistrement, were it the multage of morof theirids, would turn ish steady employment to no less an fulf a dozen very expert literary people. In proof of this I may say that she delivers anywhere from two esty discourses every week some of these to special asses- and that the peems delivered at the conclusion of fer lectures and at the weekly receptions number ever less than twenty or thirty per week, and sometimes as many as fitty or sixty, varying in length from twenty to one bunched lines, though it not infrequent-'s happens that an entire discourse is presented in raythmic form.

It has been not privilege, during a somewhat extended polarialista career, to come in contact with many affed minds, but as compared with Mrs. Richmond's centrels, in whatever field you may choose to entermortal wisdom and bearning are as the mist and gray of dawn to the flooding light of blinding suns. I have often made it a point to inform myself with reference a some particularly abstruse subject-have specially dug up rare bits of science or philosophy or historythinking somehow to get ahead of this intellectual puzzle; but I have yet to record my first victory. As the supply includes all that is known in the spiritworld, it is simply inexhaustible, and our efforts to circonvent the centrolling intelligences, when they so clearly perceive our intent, is worse than folly,

Not only is she

AN EVER-LIVING TOUNTAIN OF THOUGHT. ity, and will go to the trouble to analyze her efforts, he will observe distinctive peculiarities in the construc-tion of sentences, modes of thought and the presentation of subjects. And if he enjoys the privilege of hearing these discourses delivered, he cannot fall to notice-if his opportunities are sufficiently numerous and varied-peculiarities of atterance, sometimes form-Ing quite as marked a contrast as the nodes of speech of different persons in the flesh. Thus when Judge Edmonds controls, he speaks in extremely slow measure, with judicial preciseness of enunciation. His delivery is marked by few inflections, he seldom passes beyond a monotone, and, on the whole, is the least engaging speaker among those who may be regarded as Mrs. Richmond's particular controls. Mr. Ballon is Mrs. Helmonds particular controls. Mr. Bation is terripe, quite replaid in delibery, and frequently rises to helphs of stirring eloquence. Mr. Channing is both very tember and very strong. Purity of style is his characteristic. His sentences closely respite the model set by Macaulay. They are always elekaning whose display to the model set by Macaulay. They are always elekaning who had been misses what is alseen in Macaulay and ever present in carlyle—the mental electricity. Mr. Parker is less precise, less precise precise and list style, and crisp, quite rapid in delivery, and frequently rises to

Both express marked personalities. When either apof the master mind. Each fairly possesses you when he speaks. Thave often studied the effect of the different controls on the audience.

WHEN JUDGE LOMONDS PRESIDES over the instrument at is difficult, at times, to concentrate attention upon the discourse; while slow of utterance, he is also exhaustive in manner, and not a few of his hearers, getting quite ahead of him as he stops to chieldate some point beyond any reasonable limit to patience, often take a comfortable nap before he is prepared to engage their attention with something new. It the reader can keep it to himself, I don't indeed telling him that I have out the Judge. Whenever he is announced to speak. I remain under my own vine and fig free, except it happen, as was recently the case, that the submet is one of special interest to

Now mark the difference between this centrol and that of either Humboldt or Angelo. He who nods while these discourse, will sleep through the blast of Gabriel's trump at the last judgment. Now the enthe audience listens in rapt attention. In every eye is kindled a responsive fire, swiftly coursing blood buyes its traces on finshed checks; bosoms heave with quick-coming breath, and the desire to applaud is repressed with difficulty. A lecture by Humboldt, delivered about two months ago, I then characterized, and do now, as the post chapment Lever heard, briespective of its source. The little woman was transfigured listo a man, of transcendent genius, who spoke as one Laying authority. As he referred to the prefensions of residents science, groting in the sleadows of matter for the source of life and light, it was with a disdalu so the that it out like a keen olgod knife, and as he rose from height to beight mittl the tension became posttively painful, I realized for the first time the full powet of eloquence. Each tone came to the audience on vibrations, that were mally felt. I ame not using a figure of speech, but describing an actual occurrence, and one that was noted, so marked was the phenometon, by nearly every person in the audience. Each word or sentence sent a thrill through the listener, and to such degree was the tension wrought that several ladles in my immediate vicinity, I could not fall to notice, fairly trembled. And when the audience was disindssed with a benedletlen, there was a noticeable reluctance to depart, and nearly all stood in their pews or gathered in the aisles and vestibule, and the one absorbing theme was the marvelous power and effect of that discourse. At was an event never to be forgotten. I noticed also that the speech of the control was tinged in slight degree with what I may call the "educated accent " of a foreigner, the chief characteristic of which is a very precise enunciation.

In all I have said there is no proof that the controls of Mrs. Richmond are who they purport to be. Nor

THE NATURE OF THE PHENOMENA that Identity can be absolutely determined. Some things that come to us in this world we are forced to take on trust. It is, our privilege to deny-our own ex-Istence if we like, but reasonable beings, when confronted by certain conditions, will do the best they can under the elicumstances, and rather than deny all things because not absolutely demonstrated, will be satisfied to believe that a thing is what it is represented to be, when the probabilities are reasonably in its favor. Now to my mind it is entirely reasonable that Theodore Parker, Prof. Mapes, William Ellery Channling, Robert Dale Owen, George Thompson, Judge Edmonds. Alexander von Humboldt, and the like, should manifest themselves, rather than others, and that, too, In a group. In large measure they were of a mind when on earth. All were intellectually and religiously free. All worked for humanity, and made little account of self. It is to my mind a just reward, and in the nature of an eternal fitness of things, that the men who tight the good fight here, should stand in the front as spirits over there that is to say, toward us and not be crowded out of the way by men who had only selfish motives to serve while on earth. Such can have little heart to return to the scene of their littleness, their spiritual disgrace. What have they that they can give us? For a time, at least, they will be glad only to reseire. By virtue of a law we cannot analyze, but fully recognize, some people possess extraordinary power for good while on earth-not power of might, but power of right, and by virtue of this same law, more clearly than ever recognized, they have power over there.

My desireds to meet the problem point by point, and to present suffects to the rouble discourses. I may be edispose of it, as best I may, within the reader's clear understanding. We are as yet in the outworks. Separating us from the mysterious citadel is much treachcrous ground, over which a road may be built only with infinite pains. I have built a road for myself, but it may not be for the reader. Some people, we know, get indred where others stand firm as upon a rock.

THE CITABLE is the solution of the problem involved in the controversy as to the identity of Spirit Prof. Mapes., When we teach it, we shall stand, as it were, behind the vell, I have said that the road to this citadel threads over treacherous ground. It is lined with illusions. To transform ordinary going horses into high-stepperseach them what is called the "Spanish walk" trainers provide them with magnifying goggles, which ttake every pebble appear a huge boulder. Hence in passing over almost any ordinary highway, they get ina way of lifting their feet high in air to avoid contact with what appear to their distorted vision formidable obstructions, and the habit once formed seldom forsakes them. "We have many goggled high-steppers in Spiritualism, who are continually discerning huge boulders where cool-headed people, with normal vision. see only harmless pebbles.

The conversion to Spiritualism is a very guarded process of spirit selection. The path that leads from skepticlsm to the inner sanctuary of spirit knowledge, is literally lined with mental obstructions—adapted to almost every concelvable order of mind-and if a person lack spiritual apprehension-before which all these illusions disappear as mist before the penetrating rays of the sun-he makes no attempt to move forward, but eries out Justily that the whole thing is a fraud, and that the people who say they have found an almost unobstructed way, are bumbugs, binaties or llars.

The insincere stop at the very first barrier; there also is where "respectability" generally comes to grief. The first obstruction is labeled "unpopular," and this prevents fully one-half the world from making even so much as an attempt to find a way-they would n't findone if they could. A large number of people overcome this obstruction with much straining. It is to their distorted vision an almost insuperable barrier. To be sure, they want truth, but not in that form. However, they feel they are in for it, and with their immaculate but there is more to be said. If any one has the abil- p skirts well gathered together-liminaculate only because viewed through the same distorting goggles-they pick their way along most dubiously.

A smaller number, while not oblivious to the existence of the barrier, leap it with a grim satisfaction, and while doing so kick "respectability" squarely in

A third class pass along and wonder what people mean when they talk about the difficulties they are overcoming. Happy oblivion! Thrice blessed igno-rance! We enslave ourselves to social forms and then complain we are not free!

The number who have studied Spiritualism from THE HUMAN NATURE SIDE

are unfortunately few. Theoretically we may admit that spirits are wise, but practically we prefer to assume that there is much that we can teach them.

highly Alexander Von Humboldt and Michael Angelo. But when we study spiritualism in its true relations; when we make account of the experiences and reacpears, you feel the presence, the psychologic influence, thous by which we make progress; when we reflect that the present dispensation as a process of religious evolution is strained to its utmost tension, we are brought in rapport with an order of activities in which the broadest generalizations are supported by the most startling and perfect illustrations; wherein philosophic harmony takes the place of empirical chaos, and in which wisdom is not an ansupported a priori concepion, but a conclusion based on the strictest induction.

When we take into account that spiritual phenomena were wisely withheld until such time as the human mind had sufficiently advanced to enter without superstitions fear and awe into conscious relations with a supernal world, it is in insult to the spirit-world, and a gross perversion of all natural order, not to assume that the powers above are working according to a method infinitely wise, and to its minutest details adapted and adjusted to its safest progress.

I invite the reader's condid attention to

THIS VIEW OF THE SUBJECT. . If his experience with spiritual phenomena is con-siderable, and he will take the pains to retrace the past in the light of the present, he cannot fall to see how much that seemed evil to him at one time has proved to be good—Lee the dross of foolishness has been transmuted. Into the pure gold of wisdom. Are we not children, ever a rying for what will do us most harm? Is not be who conquers himself greater than be who taketh a city? Let us beware, therefore, how assume to dietaber, what manner, according to what human formula the sphit-world shall present us with their light. Bitter lessons may be in store for us. Solemn words of each an are coming to us from the spirit-world, but many choose not to heed them. It is best, perhaps, that the steat lessons of mon-interference" and "toleration" should be taught through practical application of it is, through the law of re-The movement is now at a crisis. It has reachod a stage where the human element makes for ascendency. It is a period of dictation. How the spirit-world will meet this attempt at Interference; how it will make "examples" that shall serve as beacon-lights for the future, in what manner it will turn this arrogant self sums leney upon itself, through trials that will work down to the very core of the soul, should e to all of us a study of absorbing interest.

Mediumship is wholly and exclusively under spirit-

control. This is the machinery by means of which they operate upon the sons, and daughters of men. It is through this that they odverner the cause, and-mark the point--when it shall seem best, cheek and retard it. Mrs. Richmond, although one of the most highly developed of sensitives, is yet not above the law, but, within the sphere of ber influence, as liable to be seected as an instrument or check, as any other. It is in this light that I interpret such seeming aberrations s that under consideration. It is an hypothesis that is all sufficing. It is togeth by experience; it is in a philosophical sense a demonstration; it is benignant in its relations, and, madly, presents the spirit-world as possessing attributes that we express here by such terms as beneficence and wisdom.

For the spirit-world to openly teach these views would be in great measure to neutralize their own work. But they have no mind to bar the truth-seeker from coming to like conclusions, and the rather will ald such an one, as best they can, without interfering too much with their general plan. In proof that this law of check. Is not wholly without some basis except such as Is found in the cotionale of the subject. I beg leave to quote the following extracts from an address delivered by Mr. A. A. Ballou, the special control of Mrs. Richmond, through this lady's organism, on the first Sunday of the present year, the general tople of the discourse being. "The Spiritual Outlook for the Year," printed in the Cheenin Times, and reprinted in the Banner of Light. I hold that this address marked an epoch in Spiritualism.

EVERY WORD WAS GOLDEN.

It is without its equal in spiritual literature:

"Spiritualism has passed through the stages of persecution and indifference; it is now on the verge of acceptance, a perilons as well as most interesting time. The period of human life is not most imperilled by persecution. There is resistance in truth that brings forth all the huate powers of initial and body to sustain it. Neither is it imperilled by indifference, for it will spring up in accustomed times and places, and demands reconition. The period of acceptance is one attended with peril. The thoughtless, the uncultured, the novelty-speking will pursue it. Popularity conveys an element of instability, and with the rushing tide of acceptance spiritual truth would be more in danger than in the midst of all the opposition of the past. Fortunately, however, it is not in human hands. Fortunately truth has its divine sources in far other regions, and such checks as are needed to hold back the popular clamor of acceptance will be always applied in suitable times and places; checks that seal, nechans, of spiritual truth misfortunes; checks that call, nechans. It is without its equal in spiritual literature :

truth has its divine sources in far other regions, and such checks as are needed to hold back the popular clamo of acceptane will be always applied in suitable times and places; checks that seem to the friends of spiritual truth mistortunes; checks that call, perhaps, for momentary sadness from the devotees at the external shrine, who wakes so much the truth that they do not desire even the external semblanges of check in its progress. But remember that, as the earth with volcances and earthquakes requires these safety-rates for its perpetual existence; as the motor power of the world requires that there shall be safety-rates checking the too great accumulation of force, and as the history of mankind presents wars and disasters, the stepping-stones for higher progress, so whatever has seemed to imperil spiritual truth in the manifestation of it, in modern times, is but another evidence of that wise power in Nature, the compensating force that brings for every too great advancement a suitable recession. The waves and tides of the ocean, the culmination of the seasons of the year, the revolution of planets, all illustrate this sublime and universal law.

You are to-day in the midst, therefore, of this fruitage of spiritual growth. The first harvest has ripened rapidly. The manifestations have given in token of physical power the evidence of supernal presence. The lighter fruitage is already garnered and gathered, and many consider that this is the full harvest. Let them be careful lest in gathering these fruits alone they shall neglect the larger harvest that is to come. Let them beware lest in limiting the grander results of spiritual truth they bind into their sheaves only the lighter results of the first summer, and forget that the later autumn brings the fruitage that is to last for the winter snows. Let them beware lest in summing up truth according to their standard, and narrowing ft down to the present comprehension of the race, they shall magnetically been applied; spiritual truth has not infused itself i

to hold humanity by mere centralization of individual power.

Let those who aspire to limit and circumscribe the pathway of this movement, remember that for thousands of ares the world has yielded her spiritual minds to spiritual existence, and that the earth contains but a molety of the spiritual force that belongs to the eafth, and that that modety must only exercise its power in its proportion to the whole; that you can neither represent nor wholly possess a truth of which you are but a thousandth or millionth part; that you cannot by any possibility say this is human, this is earthly, and this much is our possession, whatever the skies may possess, for the reason that the two are inter-blended; and the sky will possess all that you do not hold, be your measure never so small or never so large.

Therefore you can neither control, direct, take the leadership or assume the head of that whose sources life far beyond the present aspect of human thought, and whose origin and discovery, if we may use the terms, is in the region of ultimate causes.

There is no accident in spiritual discovery. No his

i arrive, the doors instantly open, and the spirit friends commune with you face to face; you are clasped in the commune with you face to face; you are clasped in the face of the commune with you face to face; you are clasped in the face of the spiritual first of spiritual first of spiritual first of spiritual first of the parallel you of pool to the ladae, a larger amount to the now-up man, and the futliage of spiritual first of the see who are ready for it strong ment to the prowup man and the futliage of spiritual first of the see who are ready for it spiritual first. The sin shiftest alike for all, but the lay and the rose do not alike absorb its rays; the oak face is stronger than the violet, from the very patine of their existence, and the spiritual first in the spiritual first. We face the spiritual first in the face and measure in the sol according.

There are those who tremble; who are afraid; who fear lest discord or discussion, or somewhat of this antice, will impair the progress of spiritual fratt. We come and measure of the current was a spiritual first of the community of the four, but the provides of the community of the four, but the growth of a moment; it is but a string that with the spiritual and philosophy, is therefore, the most community of the four, but the growth of a moment; it is but a string that with the first is to the accordance of the violet steals out from the dense thicket where it in the furiare, so the infinity true of the frongial and philosophy, is therefore, the most community of the four, but the province of a mount of the frongial and philosophy, is therefore, the most community of the four, but the province of the most community of the four, but the province of a mount of the frongial and philosophy is t

with a spirit about what "modern science declares," we do so on equal terms—we are on common groundfor what "modern science declares" can be ascertained to a very reasonable certainty, and we know it does not yet declare the primates to be many hundreds. But because we have scored one victory, let us not fall a victim to the conclusion that other seeming devia-tions are as easily settled. When we assume to tell a spirit what constitutes light and heat-when we insist that it is only a mode of motion-we simply prove that we can be dogmatic where there is wide latitude for honest difference. And when we ridicule the idea that the elements are in solution in the atmosphere, we place ourselves not only in an attitude of blind denial to the observations of science itself, but ignore another strong element of proof-one that should at least weigh with a Spiritualist-namely, psychopathy. What do we mean when we speak of spirit-magnetism that is forced through the organism of the healing medium upon and into the organism of the patient? Magnetism to heal must possess healing properties. Had we the means of analysis, we should find within the magnetism-which is but a "mode of motion," the means of conveyance - all manner of medicinal properties, prepared necessarily out of the substances in the atmosphere. Potentially, the hypothetical atom contains all the elements, and does so ever. If light is but a mode of motion, by strict analogy so is all matter, and hence all primates. Light and heat are correlatives. Even without the latest discoveries by Crookes and Lockyer, "modern science declares" that different substances are but degrees of the thing we call " a mode of motion." Intense heat simplifies matter; cold diversifies its structure, or, more properly speaking, gives it definite molecular structure. Beside the declaration of Prof. Norman Lockyer, Spirit Prof. Mapes's was an extremely cautious statement. No. 431 West Van Buren street, Chicago, Ill.

### BRIEF PARAGRAPHS.

True joy is a serene and sober emotion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolution of a brave mind.

Life is a pendulum swinging between a smile and a

A cannibal loved a cannibaless;
By moonlight oft he used to meet her;
He said: "She's the height of my happiness,
I love her so that I could cat her."
This cannibal and his cannibaless
Were Henry named and Henrietta;
One night they met in their guilelessness,
To part no more, for Henry ate her.

Music of the future-Promissory notes.-Punch.

A petition to the Italian Parliament, from Italian ladies, was drawn up some time since by Signora Anna Maria Mozzoni, of Milan, for the purpose of obtaining the right to vote in Parliamentary elections, in which occurs the following pertinent sentence:

"We, Italian women, apply to Parliament, which, with the government, is supposed to constitute the kingdom, that setting aside their philosophical speculations about our nature and the character of our special mission, they may consider us as citizens; taxpaying, and capable of the right of voting, except with such limitations as are, or may be, in force for other electors."

TO EXTINGUISH PETROLEUM FLAME.-It is said that chloroform mixed with petroleum in the proportion of one-sixth, renders the latter incombustible, chloroform itself being quite non-inflammable. If, therefore, in a petroleum fire, a small quantity of chloroform be poured upon the burning surface, the inevitable result is to stifle the combustion.

Therefore dread I not to go
O'er the Silent River.
Death, thy hastening oar I know;
Bear me, thou Life giver,
Through the waters, to the shore
Where mine own have gone before!
—(Lucy Larcom,

Cetywayo, the King of the Zulus, wrote to the commander of the British forces in South Africa thus: "Excellency-First came the missionary, next the Consul, now the army." What a succinct definition of British ideas of forcing civilization!

Longfellow sneezes in hexameters.—N. Y. Horald, Common folks use handkerchiefs.—Boston Post. A youngster, while warming his hands over the

kitchen fire, was remonstrated with by his father, who said: "Go way from the stove; the weather is not cold." The little fellow, looking up at his stern parent, demurely replied, " I aint heating the weather-I'm warming my hands."

Ten young women and seven men were baptized in Papakating Creek, near Deckertown, N.J., on a recent Sunday, the ice being broken for the occasion. The women bore the shock more courageously than the men. One young fellow had to take the water three times before he was finished, and the minister had to request the boys on the shore to stop laughlug.—Ex.

A travelerlyisiting Sweden noticed the care for neglected children; who are taken from the streets and placed in special schools, and inquired if it was not costly. He received the suggestive answer: "Yes, it is costly, but not dear. We Swedes are not rich enough to let a child grow up in Ignorance, misery and crime,

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THIRD P.

Mr. Talmage, the sensational preacher, has decided that "some of his methods were out of harmony with Christlanity, and there was a want of reverence in some of his sermons;" in brief, were such as to bring religion into contempt. Here is Christian charity with a vengeance!

The London Lancet publishes a statement signed by nine hundred and twenty physicians and surgeons, in which it is alleged that the sale of liquors, wine and ale by the bottle at grocers' is the cause of a great deal of secret drinking among women, children and servants, and being out of the supervision of the police, as is the traffic in public houses, is peculiarly detrimental to society.

> HOW IT IS. Cliques and factions Cause relictions For only a brief season. Howe'er they rall, The just prevail Through common-sense and reason.

FACT.—When Mrs. Agnes Booth was in St. Louis recently, and rather doubtful about making an engagement and playing in a new character, she went to a clairvoyant, in company with Mrs. James Lewis and Miss Cowell, and said she was hesitating about doing something. The spirit of an Indian was brought up, who told her to undertake what she was thinking of and it would be the success of her life. And "Betinda" is.—Dramatic News, March 8th.

Graphic records of crime are the sin news of the twopenny daily press.

Prince Leopold, Queen Victoria's youngest son, has been making a speech in London, and is mentioned as showing many of the best qualities of a real orator. He spoke on education, and gave utterance to a graceful panegyric on Professor Ruskin.

You might be spared much sighing
If you would bear in mind
The thought that good and evil
Are always here combined;
There must be something wanting,
And though you roll in wealth,
You miss from out your casket
That precious jewel—health.

A gentleman recently about to pay his doctor's bill. said: "Well, doctor, as my little boy gave the measles to all my neighbors' children, and as they were attended by you, I think you can afford, at the very least, to deduct ten per centum from the amount of my bill for the increase of business we gave you."

There are just twenty-nine Bostonians who do n't be-lieve in the infallibility of Joseph Cook.—Balt. Gaz. Bet you a dozen of his preludes you can't name 'em. Come now, p. u. or s. u.—Boston Post.

"Is the howling of a dog always followed by a death?" asked a little girl of her father. "Not always, my dear; sometimes the man that shoots at the dog misses him," was the parent's reply.

Nothing is right in itself; neither is anything wrong in itself. That which produces good results in an individual is right to that one, although it may be wrong to millions of other men.—Beecher.

Paralytic, nervous, tremulous old ladies are made perfectly quiet and sprightly by using Hop Bitters, daily.

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