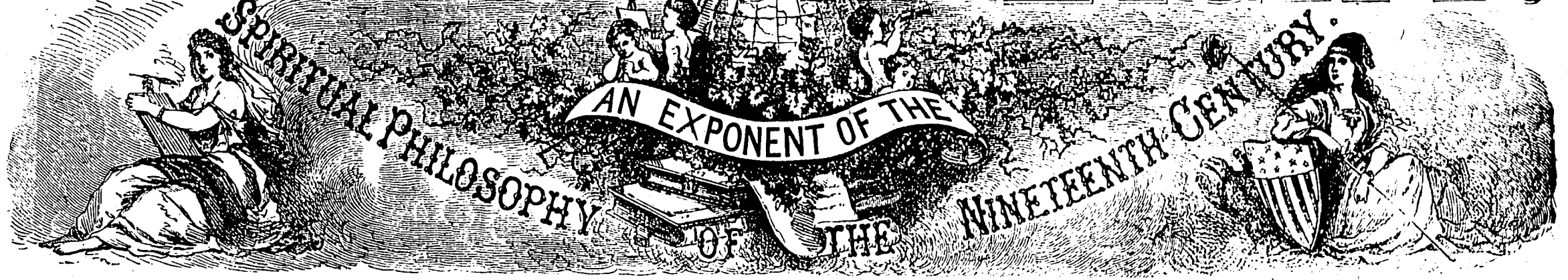


BANNER OF LIGHT.



VOL. XLII.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 9, 1878.

\$3.15 Per Annum,
In Advance.

NO. 20.

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Versus Dr. Carpenter.

THE PSYCHO-PHYSIOLOGICAL SCIENCES AND THEIR ASSAILANTS.

(Continued.)

BY JOSEPH RODES CHURCHMAN, M. D.

REMARKABLE PARAFFINE GLOVE PHENOMENA AT PHILADELPHIA.

"J. M. Roberts, Esq., of Burlington, N. J., writes to the Boston Sunday Herald, giving an extended and interesting account of the paraffine mold formations now occurring in presence of Nelson Holmes, in Philadelphia. From the article we will the following extracts for the benefit of our readers. (Banner of Light):

"For the past two months Mr. and Mrs. Holmes have been giving their séances at No. 614 Washington square, Philadelphia, the manifestations of spirit-presence thereto continuing to be of the most varied, interesting and convincing nature. The materialization of spirit-forms has been of almost nightly occurrence under the most absolute and unquestionable test conditions.

"At the séance held Thursday evening, March 30th, 'John King' appeared at the aperture of the cabinet and said, 'If you will provide us with paraffine and fixtures we will give you molds of men's, women's and children's hands.'

"Mr. Holmes was alone in the cabinet and thoroughly secured, fully seven feet from the aperture, in a case constructed for that especial purpose by Mr. A. B. Crosby, a personal friend and business associate of Mr. John Wetherbee, of Boston. Mr. Field, who was present, was so impressed with this request of 'John King' that he set about complying with it.

"He procured the paraffine, made inquiry about the preparation of it for the purpose, and had everything in readiness for the next séance. This séance was given to a private, select circle, and those immediately interested in it knew nothing of what had taken place the evening before. Mr. Field had, however, all his preparations made, and requested permission to place the melted paraffine in the cabinet. This was granted, and a pall containing the melted paraffine and a basin of cold water were placed in the cabinet fully eight feet from where Mr. Holmes sat, in the securely fastened case.

"The usual spirit-materializations followed, and, when the séance closed, the paraffine mold of a very large hand was found floating in the basin of cold water. The positions of the thumb and small finger of the mold were such that it would have been impossible to have removed a permanently materialized or natural hand from it had it been formed over such a hand, without breaking or deforming the mold. There was no evidence whatever that the mold had been broken, or that the hand which formed it had been withdrawn while whole, or undiminished in size or density. The natural and only inference was that the hand over which the mold had been formed had been dissolved or had lost its density after the formation of the latter, and that it was what it purported to be, the mold of a temporarily materialized human hand. The only question that was not self-evidently answered was as to the time and place when the mold was formed.

"It was evidently not a mold of the hand of Mr. Holmes, being much larger and entirely different in shape from his. Not knowing that a mold had been obtained, no person thought to inquire as to its identity. At the next séance, two evenings thereafter, this question was asked of 'John King,' who, being well materialized, appeared at the aperture of the cabinet, and in a loud and distinct voice said, 'The mold you got was that of the hand of Laura Ellis's father.' At the next séance, on Tuesday, April 4th, however, a mold was obtained under such circumstances as to render any doubt regarding it impossible. I will, therefore, give the particulars attending its procurement, as proof of the genuineness of the other molds which were obtained in a similar manner. There were but five of us present besides the mediums. Mr. Holmes entered the cabinet, and was securely fastened in the case, which occupies one corner of the former. When secured in this case it is physically impossible for the medium to leave it and reënter it without that fact being at once detected at the close of the séance. I have seen scores of persons locked in it, who supposed it possible to perform this feat, but who have one and all been compelled to admit, after the most ingenious efforts to accomplish it, that it was impossible. So confident am I of the impossibility of it, that I would be willing to pay a handsome sum to any person who will demonstrate its possibility.

"The cabinet is three-sided, and is formed by a board partition extending from a chimney jamb of the room across to the front wall of the same, and reaching from floor to ceiling. The three sides of the cabinet are about eleven feet broad each. The pall containing the melted paraffine and the basin of cold water were placed at one side of the cabinet, and as far from the case and medium as possible. The door of the cabinet was closed. The circle being very small, and the weather quite unfavorable, the materializations were weaker than usual. After a considerable time the well known face of 'John King' appeared at the aperture and said, 'A spirit has been trying to get a mold of her hand, but she has failed. 'Dick' is going to try to give you a mold of his hand.' This 'Dick' is one of Mrs. Holmes's especial spirit controls.

"When 'John King' announced Dick's purpose to try to give us a mold of his hand, in order to leave no room to doubt that the promised mold was not then in existence, Mr. Field asked 'John' whether 'Dick' would not try to have his hand molded holding a small bouquet of flowers which I had previously examined. This was assented to, and the nosegay was taken from his hand into the cabinet. Ten or fifteen minutes later 'John King' ordered the cabinet to be opened, and there in the basin of water floated the paraffine mold of a hand holding the identical nosegay which had been handed into the cabinet a few minutes before, covered with a thick coating of paraffine. The mold obtained differed from the others in this: that, while they only extended to the wrist, this one extended two and a half inches above it. The bouquet was held between the thumb and forefinger, and the paraffine envelope of the former, although not so thick as the mold of the hand, was attached to it as if cast with the latter. This mold was, beyond all question, cast after the bouquet was handed into the cabinet. It is evidently the mold of a man's hand. There was no man nearer the paraffine pall than from six to eight feet distant. The only person who could have been or was even that near to it was Mr. Holmes, and he was before, at the time and afterward, so secured that he could not approach it. The hand over which this mold was formed was not in size, proportions, shape or general appearance anything like the hand of the medium.

"It is perfectly clear that the hand over which that mold was cast was never removed from it in a solid condition, and

there can be no possible doubt that the mold is what it purports to be—a cast of an imperfectly materialized spirit hand. Its imperfection of form is a very strong proof of itself that it is not the cast of an ordinary human hand. That it was produced at the time and place I have stated, and independent of the will and control of the medium, the five persons know who were present, and witnessed, that took place. The molds of two other hands have since been obtained, one of which was identified by a gentleman and his wife from Boston, who were present when it was produced, and who recognized it as the mold of the hand of the father of the former. When the other mold was obtained John King appeared at the aperture in the cabinet and said, 'We have great difficulty in keeping Holmes entranced and have not been able to obtain a mold of a hand. But they all seem to be wanting to stick their fingers into it (meaning the paraffine) to-night.' When he ordered the cabinet to be opened it became very apparent what 'John King' meant, although at the time he was speaking we little comprehended it. There in a basin of water were a dozen or more molds of fingers of different sizes and shapes, besides the mold of a full hand."

PARAFFINE EXPERIMENTS IN BOSTON, ATTESTED BY EPES SARGENT, JOHN WETHERBEE, COL. FREDERICK A. POPE, JOHN W. DAY, MISS DORA BRIGHAM, J. F. ALDERMAN AND J. S. DRAPER.

The above eminently competent and reliable witnesses have attested and published the following statement:

"At a public meeting at Fane Hall, Boston, on the evening of Feb. 20th, 1876, Mrs. Hardy was placed in a bag of mosquito netting, and the top strongly secured around her neck by Dr. H. F. Gardner. John Verity, a well-known materialist, and Zenas T. Haines, assistant editor of the Boston Herald, were chosen to act as a committee for the audience. Under a covered table, pall of paraffine and a bowl for the reception of the expected mold were placed. Mrs. Hardy was seated alone behind the table and in view of the audience, so that her slightest motion was visible, while the committee had entire charge of the platform. The sitting resulted in the production of a fine mold of a feminine hand. Mr. Verity stated to the audience that the sack was whole, that there was no evidence of its having been tampered with, and that it was inexplicable how the mold had been deposited there. Certainly there was no reason to suppose that it had been done by Mrs. Hardy.

"Axioms now for a test that should meet still more thoroughly the demands of science, Dr. Gardner had a box made for the purpose. This box, rectangular in shape, is thirty inches long, thirty deep, and twenty-four wide. The four posts of the frame-work are of wood, as are the bottom and the folding cover; and the part between the cover and the wire-work is of wood, eight and a half inches in height, and pierced with holes about an inch apart, and originally three-quarters of an inch in diameter, but subsequently reduced, by an interior lining, to one quarter of an inch. The wire-work round the box is in a single piece, the two ends coming together on one of the corner posts, and at the point of contact being covered with a strip of wood firmly nailed to the post. The cover is in two parts opening from the centre outward; one fold of the cover may be secured by two bolts that run into the wood work on each side. The other fold was at first secured by a single lever lock. The wire-work is a strong, thick three-eighths mesh.

"After several successful experiments at which we were not present, attention was called to certain defects in the box, and it was improved and repaired so as to obviate all objections. Two locks, one at each side, made the cover when shut, bolted and locked, tight and secure. The holes in the wood-work were reduced as already described, and no flaw was left unremedied.

"We have been thus particular in our description of the box, because we regard it as the instrument of a test wholly unaffected by any question as to the medium's good faith in the case. After a thorough examination of the box, both immediately before and after the sittings at which we were present, we were satisfied that if a mold of a hand could be deposited in it under the conditions, the said mold must be put there by other means than those at the command of the unaided medium. The very purpose of the box was to have it serve as an assurance against fraud under the conditions, so that whatever charge of trickery might be brought against the medium as produced before or after, it would not impair the force of a successful experiment. We had no disposition to waste our time on an investigation where no certainty could be had.

"The experiment having been twice tried and twice successful, in the presence of a majority of the undersigned, we now frankly accept the conclusion: We have all had the proof that a mold of a perfect hand was deposited in the closed and locked box by some other means than those which a human being, within the normal limitations of the physical and vital body, could employ; and, under the conditions, we do not admit as pertinent to this particular case, the inquiry whether the medium has or has not, on any occasion, previous or subsequent, resorted to fraud in the production of phenomena supposed to be spiritual.

"The following were the circumstances: Monday, May 1st, 1876, present in the basement of Mr. Hardy's house, No. 4 Concord Square, Boston, were Col. Frederick A. Pope, John Wetherbee, J. S. Draper, Epes Sargent, Mrs. Dora Brigham, and Mr. and Mrs. Hardy. The latter was thoroughly examined. Col. Pope, an expert in all carpentering work, turned the box upside down, and tested it on all sides, inside and out, the other gentlemen looking on, and afterwards examining it themselves. Particular care was taken to see how far by working with an iron instrument the wire interstices could be enlarged, and then replaced, so as to admit of the passage of anything more than half an inch in diameter. This was found impracticable under the conditions; while an enlargement for the admission of a hand could not have been made without totally destroying and twisting the wire in a way that could not fail of detection.

"Every one being satisfied as to the security of the box, Mr. Wetherbee lifted a pall of clear, cold water, which after being examined underneath and on all sides was placed in the box. Col. Pope lifted the pall of hot water with a top layer of paraffine (which we tested by touch, stirred about, found to be all in a melted and fluid state) and placed it, after examination, in the box. The covers were then closed, bolted and locked; and, to make security doubly secure (though the precaution was needless, since we could all the time see the medium), seals were put on both keyholes, also across the seam between the shut covers, and also across the lines of separation at the sides. As the room was light we could all now see, and did see, through the wire of the box, that except the palls and their contents, there was nothing else inside of it.

"In order to produce a dark chamber for the operating force, a cloth was now thrown over the box, and the light of the room was subdued, but not so much that we could not distinguish the time of day by our watches, and we saw another's face and movements, including those of the medium. Mrs. Hardy took a seat in front of the circle and just behind the box at one of its narrow sides. Mr. Hardy kept aloof all the while, and took a seat in the rear of all the rest. 'No checks or restrictions were put upon the sitters. There was no singing, no noise, though conversation in a low tone was going on much of the time. Mrs. Hardy was in her natural state, easy and unpreoccupied. The harmony of the circle was perfect, and all eyes were on the medium. Occasionally a question would be put to the operating force, and it would be answered by raps. At length, after a lapse of perhaps forty minutes, a quick succession of jubilant raps announced that a result had been obtained. All rose from their seats, we took off the cloth, looked in through the wires, and there, floating in the pall of water, was a full-sized, perfect mold of a large hand. We looked at the seals: not one had been disturbed. We again carefully tested all the sides of the box; wood and wire were perfect; all parts were unaltered, unchanged. Then, removing the seals from the keyholes, we unlocked and unbolted the cover, lifted the pall, and took out the mold. We saw and still see no escape from the conviction that the mold had been formed and placed there by some power capable of materializing the members of an organism wholly distinct from the physique of the medium.

"Thursday, May 4th, a second sitting was had, at which, in addition to the persons already named, Mr. J. W. Day, of the Banner of Light, and Mr. J. F. Alderman were present. The conditions were the same, and the success was, if possible, greater than at the sitting of May 1st, inasmuch as the mold was larger and the fingers more spread. The same precautions were taken both before and after the sitting; the box was twice thoroughly overhauled and examined by the six gentlemen of the party. A doubt having been raised as to the hinges, a screw-driver was obtained and the screws tested and tightened. Besides the mold in the pall of water, a part of another one was found on the floor of the box.

"Our conclusions are: 1. That a mold of a full-sized, perfect hand was produced in a closed box by some unknown power exercising intelligence and manual activity.

"2. That the conditions of the experiment were independent of all reliance on the character and good faith of the medium, though the genuineness of her mediumship has been fully vindicated by the result.

"3. That these conditions were so simple and so stringent as to completely exclude all opportunities for fraud and all contrivances for illusion, so that our realization of the conclusiveness of the test is perfect.

"4. That the fact, long known to investigators, that even essent, materialized hands, guided by intelligence and projected from an invisible organism, can be made visible and tangible, receives confirmation from this duplicated test.

"5. That the experiment of the mold, coupled with that of the so-called spirit-photograph, gives objective proof of the operation of an intelligent force outside of any visible organism, and offers a fair basis for scientific investigation.

"6. That the inquiry, 'How was that mold produced with in that box?' leads to considerations that must have a most important bearing on the philosophy of the future, as well as on the problems of psychology and physiology, and opens new views of the latent powers and high destiny of man.

J. F. ALDERMAN,
46 Congress street, Boston;
MRS. DORA BRIGHAM,
5 James street, Franklin sq.;
COL. FREDERICK A. POPE,
69 Montgomery street;
JOHN W. DAY,
9 Montgomery place;
JOHN WETHERBEE,
48 Congress street;
EPES SARGENT,
67 Moreland street;
J. S. DRAPER,
Wayland, Mass."

[To be continued.]

The Rostrum.

A SERMON FOR THE NEW YEAR.

By Spirit Theodore Parker.

A Discourse Delivered at Chicago, Ill., through the Mediumship of Mrs. Cora L. V. Richmond.

(Special Report for the Banner of Light.)

"For the old things are passed away, and the new things appear."

Sometimes the events of a nation hang upon the smallest thread, and a human life changes its entire nature from the most trivial circumstance seemingly. You are all aware, perhaps, of the small episode upon which hung the fortunes of France when Napoleon the Great was still in obscurity and France waited for her destiny. A florist's cart passing along the street dropped a small root. Napoleon saw it at his feet, picked it up, carried it to his apartments, and said, "Upon this will hang the destiny of France!" It was forgotten; and amidst the cares and ambitions of a restless brain he one day entered the room and perceived the delightful odor of violets. Rare and wonderful miracle! The root that had seemed dead had burst forth in the sunshine of the window into blossoming, and henceforth became the royal ensign of that wonderful and most potent monarchy.

Upon even as small a thread hung the destiny of Napoleon's downfall, related by that incomparable writer and poet, Victor Hugo. After describing the battle of Waterloo and its horrors and, the defeat, he says: "And all this happened on that midsummer day because a little boy said to the soldiers, 'Go this way, and not that.'"

Great men make events, and days are as naught; but still they sometimes hang the symbols of their destiny upon as trifling things as the blooming of a violet or the waving of a boy's hand in the air. Each nation, fraught with greatness or downfall, that greatness or downfall marking the epoch or cycle of its history, has been attended with some such evidence of a seemingly overmastering hand that out of the silent dwelling fashions its history, and through that marks the events of its life.

To-day Russia in the East, long waiting her opportunity, takes advantage of Turkish infidelity and corruption to seek to fix her power upon the gem of Eastern cities, long coveted by her—the glorious key of the Hellenic nations. To-day Europe, slumbering in momentary repose from the ravages of warfare, waits but some slight turn of a statesman's hand or warrior's thought to again burst forth into conflict for the ambition of kings and the tyranny of men. To-day you see a nation, apparently at peace, but suffering still from the effects of a war brought on by such corruption as only war can eradicate, still refuses to learn the lesson of the past, and panders to luxurious tastes and mad ambition, and is content that the nation shall drift to destruction in the hands of political demagogues rather than raise the voice of might against it.

Indolent men require periods of time to make a startling point of life. Inactive men require to be jogged from their serenity by great sorrow or adversity; and the majority of human beings do not take fate in their hands and rush forth to their destiny, but rather wait until fate overtakes them with the strong sword of Nemesis, preferring this way to the more sure and safe one in the end of seizing the evil before it become the strong adversary.

The new year of every nation is the beginning of a great action, the eradication of a great wrong, the enactment of laws for the freedom of its subjects or citizens, the yielding to the voice of humanity against that of oppression.

Nations each in their turn have had some new years, and from the days of Rome down to the present time we are accustomed to recount, perhaps upon the fingers of our hands, the few events that have made history glorious as a history of nations. Individuals have been more numerous who have marked out glorious pathways, and commenced the years of freedom or of greatness with their strong lives, and we are happy to record in history the names of those who as shining examples have set a new year for humanity in the thoughts and actions of their lives, and stand out shining like stars in the firmament for men to follow; not warriors like Napoleon and Caesar, not great politicians nor statesmen; but those who have fought the battles of truth, philosophy, reason and intelligence, and have given for all time something for men to follow; those who have given the religion of humanity to the

world, who, like Christ in religion, like Socrates and Plato in philosophy, like Galileo, Kepler, Herschel in science, have made a new pathway for humankind and carved their way through bigotry and obstacles of all kinds to the serenity of the height which they now occupy. These are episodes, well worth remembering, and if instead of the dull calendar of the year men would only celebrate the birthday of minds like these, remember their actions, how rich and prolific in new beginnings would life become! If instead of feasting and revelry men would spend their time in the contemplation and emulation of such lives, how great would life become in the productiveness of the harvests of thought!

Nature is more kind than man. She gives the seed-time and the harvest to the earth, and each year or recurrent period yields the promise of the year. Nature is more bountiful than human ambition and folly, for all the time her face is set before you with a wonderful smile of life and promise upon it, while man in his selfishness or ambition turns away from her example and lesson to the mere petty occupations of daily employment and strivings, or worse still, to the pandering to ambition and sensual pleasure.

What is it that invites you to the Christmas festival? What is it that brings in the peal of the glad New Year on the morrow? What is it that awakens the impulses for new beginnings and higher possibilities? Oh! it is that there is something in the soul defrauded of its rightful inheritance, which makes your heart leap when you read of heroes, statesmen or orators whose lofty example you vainly follow, but which you have not the courage to do because of the thralldom of the senses.

The battle of freedom is not fought simply with tyrants and kings, but with the individual passion and appetite in the individual breast. The contest for human thought has not been made simply against bigotry and the statutes of legislators, but against the ignorance and bigotry within the individual mind. Before Galileo could know the movements of the heavenly bodies, he had vanquished his own doubt and skepticism. Before Luther could become the leader of the Reformation, he had conquered Satan in his own person or in the temptations that beset him. Before any one who has led humanity to the high destiny of human thought has taken his place as leader in the great battle of life, he has vanquished the greatest foe that man has to encounter; that is, the foe of his own desires and selfishness. He who would teach others must have become the master of self. He who would lead them on and instruct them in lofty attainment must have vanquished, one by one, the foes of his own household, namely, his own individual appetites, ambitions and selfish desires, must have given his life in humility to truth, must be willing to lay his all, if necessary, upon the shrine and altar of devotion, must see friends and home and a vanish from him, if need be, in the pursuit of an ambition, that ambition being only to serve the truth and serve it well.

Whoso does this becomes the initiator of a new era of human thought and progress to the world, becomes the founder of a new system of philosophy, becomes the teacher whom all the children of the earth may follow and learn of wisdom.

The Olympian games of Greece brought many to the front as, perhaps, champions in the great struggle for physical supremacy; and in that age of intellect and pleasure it was customary to bestow upon the successful competitor in the conflict of the games the laurel wreath, which the favorite goddess bestowed upon the victors. Not less favored, however, were the champions of intelligence, and those who brought to the shrine of poetry or philosophy their offerings were received with great tributes of praise, crowned with laurel, their praises sung by the masses, and processions followed them wherever they went in the street. But when the stern philosophy of the stoics came, or the greater grasp of philosophy which Socrates taught, not the many followed in the street, but only the few—stones hurled at them; and these, despised and downtrodden, became the leaders of the thought of centuries, while the successful and victorious in Olympian games are forgotten, and the world scarce remembers those who wrote under the inspiration of the Greek muses.

Philosophy leads those who in advance of the age herald the advent of a new thought and truth, to make it known to the world.

The episodes of history that point to the great events which have been suggested by me, are those which first brought, perhaps, physical power to the nations in the cultivation of physical strength; next, those that brought the contest of intellectual power in the cultivation of the intellect of Greece and Rome; thirdly, those that brought the power of statesmanship in the same period, including Solon, Lycurgus and the law-givers of their time; fourthly, those which brought religious power in the form of the Reformation, and made religion the property of man instead of the Church.

Individually, each one of these causes has suffered, and the various persons who have been the promoters of them have in a marvellous way martyrs for the sake of each particular cause.

In your own time, you remember somewhat of the contest with reference to human freedom. We were born upon soil claiming to be free. Reading the laws and statutes laid down by our fathers, we profess freedom for all. Reared up in the stern mandates of justice to our fellow-men, to have been called upon to fight the battle for the freedom of human beings was humiliating enough, but that accompanying this should also be the corruption of men, the ambition to serve themselves, the power that always begets corruption in the love of gold, and that individual lethargy that marks the present period of national life, is in itself doubly humiliating.

But for the New Year I give you no promise that the nation will be better. For the New Year I offer you no hope that politicians will be less corrupt; that men will seek power with less avidity, or that the all-mighty love of gold will cease to govern this nation or our brothers in freedom. For the New Year I offer you no hope that suddenly there will come righteousness upon this nation or this people, or that out of all individual selfishness and pride the harvests for which the earth has yearned shall be yielded of brotherly love or kindly feeling, of the awakening of new social life, of power for fraternal good—I give you no such promise. But such signs as I do see, I will foreshadow, and such influences and powers as are at work for the welfare of man I am prone to give.

What is more important than days to every individual, is the awakening time of the individual mind of growth, and while a period is necessary for the calendar of the year no time is necessary for the beginning of good deeds, or the awakening of higher aspirations. The accepted time is now, when the impulse, desire and aspiration are upon you, and that which shall bring about the highest good in the world will be when each individual avails himself of that time—the present. The righting of many wrongs is postponed for a more convenient period. Many little vices and follies are put off for

another year, and the beginning of a new year is said to be a good time for the forming of good resolutions, but if you wait for a day we fear the resolutions will vanish, and the good time will not come. Many persons expect to transact business on a broader and more humane basis at the beginning of a new year. Many men are aware of their own greed and ambition, and expect to put aside that folly at the beginning of some new year when they have amassed a little more of a fortune. Many persons think that they will cease to impose upon their brothers and neighbors, and cease to tell the popular falsehoods that are permitted in society when another new year of success shall attend them. Many persons fall in the world and expect to tell the truth on a convenient day in the calendar, as though some saint were there with truth telling prophecies who would suddenly inspire them at that particular time for that particular purpose. Many, indeed, hope that with the beginning of the new year things will be changed in public service, and that men will be less corrupt, and that there will not be so much depravity in office, and that all of this will be the result of the simple change in the calendar.

A change comes not at all after this manner. Resolutions that are indicated by a day, and moral states that must have a certain hour for their commencement, are liable to be as transient as time itself. The condition which will bring peace to a nation permanently is a permanent condition of justice. A condition which will bring less corruption in office is a permanent condition of honesty. The condition which will bring less social bitterness and strife is a permanent condition of purity and truthfulness. The condition which will bring about in the world the new era which all men profess to covet is that each individual shall set himself to work to bring that about in his own person. The condition which will make less drunkenness—intemperance being the crying evil of this period of Christian civilization—is that each individual become a total abstemious man from the hour that he feels drunkenness to be a crime. The condition of all reforms is that the individual seeing the necessity of the reform shall practice it in his own person, and advocate it at all times. If he be the only person in the world so practicing it he will, at least, have the satisfaction of knowing that the reformation has commenced. We are not aware that at the beginning of the Protestant Reformation there was any human being save Luther himself who felt the corrupting and corroding influence of the church as he did. We are not aware that until he went to Rome took that sacred pilgrimage as the Christian now takes the pilgrimage to Jerusalem, as the Mahometan takes the pilgrimage to Mecca, took that pilgrimage that he might sit at the feet of the Holy Pontiff and receive his benediction at the very shrine of St. Peter's—even not till then were the terms of the Reformation sown. Corruption there was, school men there were who disputed the tenets of the church, but then and there the blasphemy of priests and the corrupting influences of priestly life awakened the slumbering fires of the Reformation and there his resolve was made.

Into every human life there comes an hour when the brand of the interpreter of human thought is thrown, kindling the fire of self-examination and criticism, and calling upon the individual to pour out the offerings of his life upon the shrine of truthfulness and good conduct.

It is vain to expect that laws will be better than men, or that human institutions will bodily take hold of human beings and force them into good deeds. The Constitution will slumber as a dead letter, and all the force and power of Christian doctrine will stand idly by, condemning the thought of man, unless he himself shall take the championship of his own good principle.

Into the hands of human beings only, into the minds and thoughts of human beings coming with thought, into the power of the human spirit, and that which shapes its destiny, I fling the offerings of this New Year and all that it promises. I challenge humanity to lay before God such an offering as they wish God to receive. I give you the promise which is born of the seeds that are sown and slumbering in your own souls. I ask you to fulfill that promise to the nation, to society, to the world, to the Spirit of God who gave it to you. In your hands it rests—every dormant possibility of the year, the new year of time and the new year of eternity that the ages have sown for you. What has not been sown for you? The seeds of all good thought in the past are yours. Who cries out against the past? Only he who has not learned his lesson aright. Who says the past is dead? Only he who does not know that the soul survives. She is your mother. As we call that venerable form and that wrinkled brow, dead when they still are warm with life blood for you. As we call that heart dead when it still palpitates with the thought of you in childhood, in youth, in manhood. As we name the things dead that survive when all things else perish, as the Past with her lessons. Her form is buried and put out of sight, but the seeds she has sown are slumbering, waiting for you to call them into being. Philosophy, poetry, art, science, religion, human government, all have been hers, and these are flung into the lap of the Present for you to profit by and for you to reap the harvest. The husbandman whose seed is now fully threshed and have yielded their grain, whose fruit is gathered in and serves for his winter store, who knows the value of a seed for the springtime, sowing his choicest grain, putting aside most carefully his best assortment of seed, that another spring he may plant for the harvest of the coming year.

In eternity God wastes no seed, and that which has been sown in the past lies ready beneath the surface of the present corruption, beneath the ambition of human beings, waiting to be called into being by the breath of heaven or the power of earth, and every human being may sow somewhat of the golden seed of the harvest of the past.

Of the individual memories and lives and the great events that come into human history, that which comes home to the individual man is the individual experience; and we find that history is unimportant to us save that it sometimes teaches us a lesson and resembles our own little routine of existence, and that the Homers, the sages, the seers are nothing if we have not the mind to understand nor the eyes to see their greatness. So that which does not appeal to our intelligence, our love of humanity, our wisdom, our religion, is seemingly sown on barren ground; but there comes an awakener by-and-by, and that coming is the beginning of the New Year for every soul. Sometimes it comes by the hand of poverty, and if you go abroad in the streets of your crowded cities to night, you will see the patient poor, who will teach you a lesson which you, with all your comfort and luxury, cannot buy—a lesson of endurance, of fortitude, of thankfulness for small favors; and the crust of bread which you refuse they eagerly grasp and thank you for it. You shall go forth into the streets to-night and you shall find those who are cast off from men drawn nearer unto God by their adversity and sorrow, by their sin, perhaps, who are more grateful for the kindly word and for the extending of the hand than are you for all the holiday greetings that your successful friends can give you. You shall find in the abode of the lowly one tears of gratitude, of thankfulness, of prayer to heaven, when in the abode of opulence you perhaps find only empty compliments and praise. You shall go forth to-night, and you will find of those who have suffered and borne the trials of life, that some white blossom of loveliness has sprung up in their pathway, and they are grateful even for their sorrows.

The awakening hour may not have come with you. It sometimes comes with death, when the favorite of the household, the dearly loved friend, sister, companion, parent, is taken from you. The gates of life swing wide open then, and what becomes of all earthly pomp and splendor in the presence of that silent messenger who sways with supreme will, ruling alike king and peasant, his bidding laying low the form that you love? Ah! the seed time of eternity begins when Death reaps his harvest; and not alone for the soul that is freed and gone out of earthly slumber, but for those who are left behind, are the germs of immortal hope awakened, and through sorrow some thought of heaven is born. I am always thankful when I pass the abode of the wealthy and see the badge of mourning there. I know that there is something at least that wealth cannot buy, and that there is a moment of silence

in that household when immortal things are thought of. I am always thankful when, in the midst of great calamity, I see that a man or a nation can pause and think, for the great God speaks with a silent voice, and sorrow is his messenger and his token. If I praise God for adversity it is because of this.

Sometimes the awakener's hand is love, that comes with magic, is flung into the life without a moment's warning, and reveals all possibilities of immortal things. Most like death is love, since all things that were past are put aside and the soul cleaves in twain the outward covering of dust, and seems to wish to die that the new revelation may last forever. Next to this, and higher, is the love of the angels, that speaks to the souls across some bridge of sorrow or adversity, and breathes into the spirit the voice of prayer, and through martyr's flame or dungeon cell or fiery ordeal of daily life, gives to the soul consciousness of its immortal heritage. Christ upon Calvary—oh! ineffable condition, that can smile at pain and forgive the world for the wrong it did. Covet the spirit of those who have thus been transfigured through suffering, but covet no man for the worldly chains that drag him down, nor the dress that consumes him, nor the splendor that surrounds him, for these are weights upon the spirit.

The new year of the soul comes to some through what they believe to be the religion of the soul. Sometimes it is in the name of Christ, the beloved elder brother of man. Sometimes it is in another form of religious ecstasy, but it always brings the consciousness of awakening life, and is that change of heart that comes when worldly things cease to have their influence and the soul is fixed upon its sublimer inheritance. The difficulty is with sudden conversions that they do not last, for they are independent of the growth of the spiritual nature of man, and are chiefly emotional in their character. When the man's heart really changes there is less demonstration in word but more in life. He is silent and awe-stricken in the presence of the revolution that is wrought in his own nature. He does not make haste to tell the world that he is a new man, but he shows the world that he is by his actions. The difficulty with many who suppose that they have religion in the form of this emotional kind of conversion is that the new life that has come to them is not the result of an inward conviction, but is forced upon them by the magnetic power of others, and they feel prone to accept it because it is attested by others.

The genuine growth of the spirit is silent—works its way by a magic into the soul; is often under the inspiration of angelic or other ministrations; but its transfigurations are gradual, and the life itself becomes the chief token of its expression. Every word then becomes valuable; every action then is a token of its presence, and the man no more need tell the world that he is converted, and has found Christ, than have the lilies of the field to tell the people that they are white. Can you not see?

The new year to-morrow—if I could blot out all festivities; if I could set aside all heartless words that would be spoken; if I could do away with the envious, the pride, the bitterness that may grow out of the exchange of thought on that day; if I could set aside the mocking ceremonies to power, and pomp, and pride, of obsequies to place and position, the worship of the god Mammon, and the bowing down to what men call respectability; if I could wipe out the political corruption that gives dexterity to selfish method of expression, and that which in a worldly sense seeks fashion and power; if I could make for each human being such a new year as I would, I would tell him what it shall be. It would be that on the evening of the midnight hour that betokens the death of the old year, every past folly should be asport out of sight, forgotten, its death knell chimed. The individual faults, the anger, the envious, the envy and the striving should die with the toll of that bell—all ambitions for individual place or emolument in the world save only that which comes from truth and justice and honesty. I would have the greatest rivalry in the world to be that which should prompt men to do the most good, and value each other the most. In kindly deeds. I would have the only emulation that which in words of charity and comfort would bring happiness and peace. I would say to every individual mourner: "So long as your cross is upon you, you close the doors of the gateway of heaven. Behold! the iris arch has already been made, and upon the cloud of your sorrow the rainbow of immortality is beaming even now." I would say to men of middle age and mature years, who have grown misanthropic with life and hardened with its successes or its pursuit: "Every hope cherished in your youth instead of having died awaits you whenever you are ready to perceive it. It is because the violets and daisies which you loved in your childhood are forgotten that you no longer see them growing by your wayside. Go out into the fields with the same heart that you had when a boy and the buttercups will laugh and nod at you as they did then, and the red clover and the white will smile as sweetly. These things have not died; but it is only that the nature is seared over, and the outer coating has made the soul forget the hopes, the truthfulness, the dreams and the unconsciousness of early years.

Call mankind hardened? By no means. Go out to-morrow and speak a kind word to the first man you meet; he will give you a kind word in return. Speak it to every man that you meet during the year and you will get a kind answer. It is worth the trying. Mankind need not be altered. The trouble is that there has been more and more a mask put upon the angel that was within you when a child; and having covered yourself each year with a new garb of selfishness, you fancy the world has grown worse instead of better. It is not so. The angels in heaven and the spirits who love you see the hearts of men now as in olden time, and the soul of the world is better than it was in the days of wilder ambition, human strife and envy.

If I could paint the new year for you, I would have children and flowers, and social communings and spiritual converse, naturally and truthfully as the blossoming of the flower-bells in May. If I could have social life in my control I would put off all external garb of folly, emulation and pride, and only adorn with the sweet graces of youth, with those of mind and thought, and culture and society of the world that has material enough to make the world a paradise. If I could arrange worship I would have it simply expressive of gratitude and praise, and the simple lessons taught would be taught in the simplest phrase and garb. I would put aside priestly craft and state, and all symbols save those of the spirit, and wear those upon the countenance and beaming from the vision, until, whether we worshipped in cathedral or under the dome of heaven, we should forget the form in the graciousness of the spirit which inspires us. I would have the new year filled with a fulfillment of all that is perfected in man's nature; and that which is seen in being in eyes before me and reflected from souls that are here, I would have typified in the daily life and in the conduct at home. I would have every hour and every day redolent with the praise that comes from consciousness of well-doing. I would have this simple, and without pomp, or ceremony, or pride; and I know that my new year would be better than all the external semblances that shall jar upon the atmosphere on the morrow, and all the false resolutions that are made to be cast aside with the first breath of temptation.

The beginnings of life are small; they are in the germs of things, and the oak lies hidden in the small covering of the acorn, and the soul of man, with its sublime possibilities, lies inured in that which encases it now.

Behold the new year! It is the awakening of promise; it is the fulfillment of prophecy. It is the revelation of the future, the laying of the corner-stone for the edifice of eternity, the planting of the seed that is imperishable.

Will you lay up simply the treasures of earth that pass away? Will you gather around you gold and glittering things that tarnish, and that you cannot bear with you into the world of souls? Will you simply enrich the mind at the expense of the heart, and store the brain with another's thoughts while your own thoughts are lying dormant and unawakened? Shall your religion be words of praise merely, and from the lips only, while the soul is longing to burst forth in thanksgiving, and the voice of the spirit is waiting to be heard in the upper air?

No. I tell you that the new year of promise to the soul is that which gives the first truthful expression of the inner life of the man. It is that which first reveals yourself unto yourself, and live or die, come shame or poverty, come weal or woe, you must be true to yourself, to your convictions and your aspirations. Whether the worldly wise shall say no, or whether priests, kings, public opinion or aught, shall denounce, the spirit alone possesses the wealth of the spirit—truthfulness, purity, charity, and all that adorns the mind with its graces and powers.

I promise you that New Year which shall come to you from this standpoint. Eternity is too small to measure its joy. No sound of silver bells chimes in the frosty air. No revelry of earth; no midnight debauchery; no pleasure of dance and wine; no splendor of gifts of gold shall compare or shall be sought but shadows. The soul has its eye steadfast upon truth, sees but one gem; that is Truth alone. He whose soul is intent upon following that which is good sees but one thing on earth worth living for, and that is to do good to his fellow-men. He who believes in the future state of man knows that the seed planted here is to ripen in eternity, and sows such seed as he would have angels see him gather in the harvest-fields of the future.

Behold! Not the thistles nor thorns, but the beautiful flowers that adorn the wayside of life where the angels dwell; the lilies, the anemones, the flowers of immortal splendor that pave the pathway to paradise, and are fashioned of the good thoughts and deeds of human life.

POEM BY OPINA.

But the day is now dead; let I saw the full sun
Go down in its splendor to-night;
The glory and gold of the clouds pale to dim,
And the landscape lay shrouded in white.
Ah! I was sad then to see the bright sun fade away,
And the night come so suddenly;
And I was sadder to know that the fast waning day
No man's life might ever retrace.
And the flowers are dead; I saw them all fade
One by one when the summer was past,
And out of the ground came a little grave made,
As the death-angels came on the blast.
Oh! the roses were red and the violets were bright
With the color of heaven's own light;
And the time of the roses, with wax-buds so white,
Was as though heaven was murmuring through;
But all flowers that were happy and dear
Passed away with the close of the year.
And I saw the swart fiddlers go forward and reap
All the grain's golden ears from the hills;
And the purple grapes stripped from the vines that now sleep
And the fruitage, that hung, ground in mill;
All dim and silent, and barren and brown,
Lay the earth that was smiling before;
And the darkness and whiteness of winter came on,
There was beauty and blooming no more.
And the day is now dead, and no longer a light
Save of you, full moon, moon may be seen;
And the stars they each twinkle with points of delight,
As they meet the clear glance of their queen.
But to-morrow the morning will burst all at once,
And the sun with the full gold will shine—
Will shine as though never the night-time came,
As though never a twining vine
Had not its glad story to tell here of yore,
As if day had never dawned on this planet before,
And we knew each new spring at its birth
Wakes the flowers and the wing of the bird
As though spring-time had never come forth,
As if we were not here to-day and to-morrow;
As though God for the first time had said:
"Flowers, bloom ye in grace on the hills!"
Their beauty, by cold winds long chilled,
Shall wake at the voice of the hills.
But the loved one?—a mother, how bending I hear,
Over the grave where her darling was laid.
"Though the day may be light and the spring-time appear,
Still the dead will not come back again!"
But I say the sun shines not at noon,
Nor the spring wakes not the flowers to bloom.
More sure than yon sun dead are new-borns,
And have risen from earth's darkened tomb;
Not more sure the bright dawn heralds day,
Or the sun wakes the breath of the spring,
Than those you call dead are living away,
And look my seat with him without exchanging a word further than my stating that I desired a séance, and his assenting; and in answer to my written question, "What is the name of my first born child?" he raised his sleeve, and soon upon the clear skin before my eyes formed the scarlet capital letters E. W. C. These were the correct initials of the name of this child, who passed away at the age of four years, more than twenty years previously. I then inquired if he could give me the full name, when he said: "A parcel and wrapped," Eugene Wharton Crowell." There were but two persons on this side of the grave who knew the middle name, and these persons were the parents of the child. What becomes of Dr. Talmage's theory in the face of such facts as this? and I have witnessed equally surprising things in hundreds of instances.
There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism." Dr. Talmage of course would not affirm that he has personal knowledge of this, and I doubt whether he could give any responsible authority for this wild assertion. Differently from this, those who have really employed means to ascertain the truth of the question have come to a widely divergent conclusion, and it is now pretty well established that there are few Spiritualists so crazy as to be immersed in lunatic asylums—not one-tenth the number there are from loss of reason caused by listening to such frightful appeals to the fears and imagination of people as are made in the sermons of Dr. Talmage and a few others, the last survivors of a now almost extinct fossil race of theologians who depend on the terrors of a final judgment and the dread apprehensions of eternal sufferings in material fire as the principal means of bringing poor suffering, trembling mortals to accept the divine teachings of him whose life was a lesson of love and sympathy for mankind. In my inmost soul I believe these doctrines to be more degrading to the human mind and character—to him who preaches them as well as to those who listen and accept them—than all other theological errors which crept into the church in the early and dark and corrupt ages, and which have become so rusted and rooted into the very foundations of our religious structure, that even the superior light of this age has not been strong enough to bring them all to the surface and blast them.
Again, Dr. Talmage says "the Bible alone is sufficient." Then why, I would ask, is it necessary for him to preach? The only excuse he can have—so it appears to me—is that it is necessary for him to throw light upon the Bible. And is it not equally necessary for others, and for other systems, to contribute to the same end? and how does he—never having properly examined it—know that Spiritualism cannot throw light on every page of the Bible? He contends that it can, and does, and it is only in the light of Spiritualism that it can be rightly interpreted, and that this will be the judgment of the next generation if not of this.
When Dr. Talmage again proposes to attack Spiritualism from the platform of his church I would, with his permission, suggest that he carefully read the texts of Scripture which he intends to use as weapons, so that they shall not again wound the hand that wields them instead of damaging his adversaries; and would particularly recommend the reverend gentleman to turn to John vi: 24, and ponder over the meaning of the words "Judge not according to the appearance, but judge righteous judgment."

tinged." This was said of and to his congregation. This declaration at any rate is the truth, and not only are many of his hearers tinged with Spiritualism, but much better qualified by an examination of the subject than he who addressed them, and they were quite competent to perceive not only how illogical but how baseless were his assumptions.

"His disciples say they have a new religion. It is not new, for we find in our books that thousands of years ago there was a spiritualistic science. Nothing in all spiritualistic circles in our day is more strange, mysterious and wonderful than things which have been seen in past ages of the world." I am again here compelled to correct the Doctor. "Its disciples" do not say they have a new religion—that is, its disciples who know anything of the subject. On the contrary, it is well known that Spiritualism existed in the time of Adam, for he clairvoyantly conversed with God and clairvoyantly perceived Satan, and a miracle exceeding any since that time was performed, in creating from one of his ribs a helpmate, while he was entranced, and another miracle in instantly healing his side, so that not even a scar has descended to his male posterity, so that the Doctor cannot make a side issue of this case. From that time to this Spiritualism has been in the world, and there never has been a nation whose religion was not based upon it, nor a people whose literature was not pervaded by it, and though there are savages who have no conception of God, there never was a tribe or people who did not believe in ghosts. So Spiritualism is nothing new; there is hardly a chapter from Genesis to Revelations in which it is not taught, and the Bible contains more of more thoroughly endorsed than any other book that has ever been written, and Spiritualists know that these narrations are true, and Modern Spiritualism is true, for the reason that the one upholds and supports the other. The Bible and Spiritualism go together, and when the latter has been studied and examined, and is understood, no one will for a moment doubt that they must stand or fall together.

ITS VICTIMS.

Dr. Talmage says, "Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft, all who are in any kind of distress. I hardly ever knew an exception."

What an indictment of Spiritualism! Spiritualism is condemned because it welcomes and offers consolation to those who can find no other refuge in their sorrow and suffering. What can Dr. Talmage think of him who said, "Come unto me all ye who are weary and heavy laden, and I will give you rest?" To be consistent he must condemn them who uttered these words, for he condemns Spiritualism for manifesting the same spirit and for practically carrying out the same doctrine. Spiritualism pleads guilty to this charge; it welcomes all who seek its shelter in trouble and distress. It promises that the desolate heart of the mother shall leap for joy by again being brought into close relations with her darling child whom she has been taught by the cold, material theology which envelops Dr. Talmage, to regard as so far distant that even God's love cannot bring it back to cheer her desolate soul. It promises that the tears of the orphaned child shall be dried in the presence of the mother whose loss it mourns, that the bereaved husband shall again feel the presence and love of his wife who has vanished from his sight, and that the bereaved wife shall have convincing evidence that her husband's love continues to overshadow her. And Spiritualism, on all proper occasions when circumstances permit, fulfills its promise.

It has done and is now doing all this and even more, and no man or woman exists on this continent who, having given the subject the attention necessary to understand it and the right to judge it, doubts its ability to fulfill its promises, and no man ever publicly spoke or wrote against it who had properly investigated it; and the proof of this is in the lectures, such as Dr. Beard's, the sermons, such as Dr. Talmage's, and the books, such as Dr. Marvin's on "Mediums," all of which bear intrinsic evidence of the speaker's or writer's extremely limited knowledge and erroneous conceptions of the subject. It is endowed with the force and energy of truth, and armed with evidence so conclusive that no intelligent man can examine without accepting it, and of those who acquire an understanding of it, may truthfully be said, "Once a convert, always a convert."

Mr. Editor, I have not noticed a moiety of the unwarranted, reckless assertions of Rev. Dr. Talmage in his discourse—such as that "spiritual mediums always prefer darkness." Why, nineteen-twentieths of all the séances where I have been present have been light ones, and perhaps this proportion holds in the experience of most other investigators. Then he says, "the writing on the arm is done by a pointed iron instrument." Perhaps so; but it would be difficult to account for the characters that appear on Mr. Foster's arm by this hypothesis; for he was the first genuine medium I ever met, and I came upon him unawares, unannounced, and took my seat with him without exchanging a word further than my stating that I desired a séance, and his assenting; and in answer to my written question, "What is the name of my first born child?" he raised his sleeve, and soon upon the clear skin before my eyes formed the scarlet capital letters E. W. C. These were the correct initials of the name of this child, who passed away at the age of four years, more than twenty years previously. I then inquired if he could give me the full name, when he said: "A parcel and wrapped," Eugene Wharton Crowell." There were but two persons on this side of the grave who knew the middle name, and these persons were the parents of the child. What becomes of Dr. Talmage's theory in the face of such facts as this? and I have witnessed equally surprising things in hundreds of instances.

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VICTORIA REGINA.

In the course of a lengthy poem in Blackwood, entitled "The Widow's Cloak," Samuel Ferguson, of Dublin, speaks as follows of the Mother Queen of England:

From all who love good Neighborhood and true vigilance own
To motherly humanity in love and sorrow tried,
Who lives, some season of the year.

Adorn Don-side.

To her sister in the cottage, to the Highland but comes she;
She takes the old wife by the hand, she shares her cup of tea;
She loves the lowly people; years of life have taught her well,
In God's great household, they, the best of inmates, dwell.

She loves the Highland nature; and, the Dalriad deeps beyond,
To every pressure of her pain the Irish hearts respond,
What would we selfish men say her? Patrick's Hall wife,
The Gael her presence yearly cheers.

Are kith and kin.

This castle of Halnora stands proudly on its hill;
This simple widow lady has a finer castle still;
Where hill-bird keep and chapel soar up the southern sky,
Above the woods of Windsor.

The iron castles on the shore that sentry Fortes beach—
The iron castles on the sea, their guns a ship-load each—
That ride in Splendid anchorage—the ordnance, great and small,
Of Woolwich and of London Tower—
She owns them all.

Ten thousand are her men-at-arms, that ride in golden spurs;
The chief margines of the sea, half round the world, are hers;
And mightiest monarchs, faint with awe, at her right hand are seen,
For she is the Queen of the Three-joined Realm.

God save the Queen!

Never be the first to break off rashly with thy friend. Sorrow consumes the heart when thou hast no one to whom thou canst open thy whole mind.

"Spiritualism is a doctrine with which many of you are

February 28th, 1878.

The unabridged edition, containing Eugene Ings, Face-Smiles of Spirit-Writing, &c., \$1.50, postage 25 cents.

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Spiritual Phenomena.

Remarkable Materializations at Rochester, N. H.

The Editor of the Banner of Light, N. H., through the mediumship of Mr. John R. Pickering, has attracted the attention of a great many investigators during the past two years. Several accounts of sittings have lately appeared in the Banner of Light and other papers. These accounts do not differ materially in any essentials, and they all agree in the general testimony to the reality of the phenomena, and to the remarkable nature of the materializations.

The writer, with a personal friend, has made two visits to Rochester for the purpose of witnessing the materializations. On the first occasion, January 24th, the medium was not able to sit because of personal weakness. We availed ourselves of the opportunity to make inquiries as to her reputation and as to that of her husband, and received on every point testimony to their entire respectability and trustworthiness. They have both been residents of Rochester from childhood, and are perfectly well known in the town, and we did not fear to sit at a single sitting without their moral characters having been established.

In a brief interview with Mr. Pickering, who showed himself in conversation to be perfectly frank and outspoken, we learned that Mr. Pickering's mediumship was at first that of a tipping or rapping medium. Some two years ago the late Mrs. Hardy visited Rochester, and after seeing her sister, writing, mediumship, and the showing of materialized hands, it was found that Mrs. Pickering possessed the same power. The sittings soon after were that under proper conditions they could show themselves in form. A cabinet was prepared, and a circle of six persons was invited, and on the very first occasion, if the accounts are to be believed, spirit forms showed themselves, and one at least was recognized by her parents, who were in the circle. The materializations have continued up to this time in the presence of the same circle and of many spectators, and have steadily increased in power and interest.

Visiting Rochester a second time, on the evening of January 31st, we found at Mr. Pickering's house a large number of our kindred spirits, and a number of persons. When the party were seated, with the original circle of six in the front row of chairs, there were about twenty-three persons in the room besides the medium.

The cabinet was a simple heavy curtain suspended from a rod passing across a corner of the room, and covered at the top with dark cloth. It was, of course, triangular in form, one side being the curtain and the two other sides the walls of the room. There was a space overhead of about eighteen inches between the top of the cabinet and the ceiling of the room. The door was carpeted. After the cabinet was ended that portion of the carpet inside the cabinet was taken up, and an examination of the floor showed nothing of a supernatural nature, and the cabinet, which also was examined, was all right. The medium was thoroughly examined by two ladies, both said to be skeptics, who stated that she had not a single article of white clothing on her person, and before entering the cabinet she left her white pocket handkerchief outside.

The medium was entranced in about twenty minutes, during which time, and frequently during the evening, the piano was played, and the company joined in singing familiar songs and hymns. In about twenty minutes from the time the medium entered the cabinet the curtains were parted, and there appeared at the opening the form of a woman attired entirely in white. The figure was well developed, and the hair was dark. The face was less clearly defined and perfectly colorless, which characteristic was noticed in every face shown during the evening. The figure did not advance into the room, but remained visible between the parted curtains for about a minute. Then came the form of a tall man, clearly defined, and with a heavy mustache. His clothing was a white shirt and dark trousers. During the evening male forms to the number of six appeared, all clad as was the first one, excepting an Indian, who will be hereafter referred to. Other forms followed in pretty rapid succession, and several faces were shown at the opening of the curtain. The writer's memorandum is that six male forms, thirteen female forms, one child, and five faces were seen during the evening. Some of the materializations were very strong, and bore a great deal of light. In one instance the lamp was removed from behind the paper screen where it was generally placed, and thrown fully upon the materialization, and in many instances they made signs for increased light. It should be stated that the light varied during the evening, but was at no time so dim as to prevent one from reading the time by a watch, and was often increased than decreased.

Many of the figures retired into the cabinet, as if for strength, and emerged again, sometimes on five or six times, and some approached within two or three feet of the company, and by many signs seemed to do signs of recognition.

One of the female forms spoke her first name, "Lena," so as to be distinctly heard. Others seemingly endeavored to do so, but unsuccessfully. The curtain of the cabinet was three times at intervals drawn aside by the materialized form, and the medium shown sitting in her chair, seemingly in a deep sleep. The figures varied greatly in size and general appearance. The shortest was that of a child of about five years, the tallest was the Indian form before referred to. It wore a full Indian costume, with robe and feathers, and its full height was more than six feet tall. This form stamped on the floor with considerable force. Several of the female forms were strong enough to dance to the music of the piano, wave their hands, turn about, show the length of their hair, and when—as they often did—they waved a kiss to some one of the company, the sound of the meeting and parting of the lips was perfectly audible.

One of the most perfect materializations was that recognized as the daughter of two members of the regular circle, and before alluded to as coming at the first sitting. Her features were clearly defined, and she moved with strength, and her whole appearance was lifelike and convincing. The recognition of her by those who had seen her before was complete, and she recognized her greetings. This form has been seen and recognized over fifty times, as the father informed me.

This is a plain statement of what was seen at Mrs. Pickering's, in Rochester, last Thursday evening. Every opportunity was given, before and after the sitting, for examination, and it was fully availed of without developing anything suspicious. L. A. BIELLOW.

Boston, Feb. 4th, 1878.

TO BOOK-BUYERS.

A collection of the reading public is respectfully called to the attention of the publisher of the BANNER OF LIGHT. The publisher has received a copy of the book, "The State of the World," written in the German tongue, and bearing the above title, which to the English reader means "Red-emption-Book for All." The work is announced to have been given "By several blessed spirits, through the medium of Adeline," and by the title page we see that it has already reached a second edition.

Part First consists of reflections on a variety of subjects, and Part Second of prayers. The scope of the matter contained within its covers may be judged by the following extracts from its Preface and Introduction. The Baroness says on presenting the new supply to the public:

"As I issue a second edition of this Red-emption-Book, I pray the wish and the prayer of many friends. The assurance of all who have found consolation and strength in the simple words of the good spirits who dictate these reflections to me, give me courage to once more send this plain little book out into the wide world. The hearts of those for whom these words are written will lay hold of and comprehend them anew."

From her Introduction—or rather the one afforded the reader by the invisible authors of the book—we subtract the following sentences:

"These are the times of the revelations to be made manifest which were promised to you people of the earth through Christ the Messiah. Yes, the time has come when Christians, Israelites, Mahometans, will all be obliged to unite in one belief. This little book gives you testimony of Christ the Messiah by his work of redemption; it will call back to your memory his teachings, and make plain to you a few of his yet unexplained words from the gospels. It presents to you truths which on account of your imperfect understanding you may not believe. The human incarnations which are often referred to in this little book, are the changes of which Christ speaks; they comprehend the law of eternal progress, and the punishment and improvement of the spirit in itself. God is all-righteous. He creates all spirits alike innocent, capable of cultivation; the incarnation of all into the world is a life that to one person continues one year, to another ten, or to another thirty or ninety, everything can neither be gained nor lost. God's justice does not permit this. Therefore we present to you now, people of earth, the natural law of the frequent re-incarnation, whereby you can work the more actively and industriously, in order to attain a beautiful mortal spirit."

Condemned a man born in misery, who suffers hunger, thirst and cold, and dies in poverty—to whom never a ray of joy makes life dear and agreeable! It is a penance; yes, a purgatory; he expires in such incorporation a former life of enjoyment of every kind.

So has every diversity of the relations on earth its spiritual design, lying in the spiritual before birth.

Further, this little book assures you that the death of your loved ones does not render them mute and inaccessible to you; you are not entirely separated from them, but they spiritually surround you, see you, and through the assimilation of magnetic fluids are at times able to show themselves to you. Every one who possesses the qualities which permit these assimilations is called a medium or mediator. This is not contrary to God's will, as he could hinder it if he desired; but the spirits have arrived when these natural laws should be unveiled.

Still further, we often make use of the word "od." Od is the out running of the spirit. We point this out through the influence of spirits on one another and on men. Besides, the book says to you nothing newer and more beautiful than the gospels and the prophets, after whom all men should endeavor to live.

Mortals! children of God! we send our book into the world, we spirits. You are our brothers. Oh receive our words lovingly. Amen."

Mrs. Maud E. Lord
Will remain at 39 Milford street, Boston, but a short time longer. She has recently held highly successful sittings for physical phenomena at Providence, R. I., and at Milford, Milton, Clinton, Chelsea and other places in Massachusetts, together with another sitting at 229 Northampton street, this city, where on a previous date occurred the striking phenomenon of the levitation of a little girl, mentioned in our issue of Jan. 24th.

Mrs. Lord goes, next week, to New York City, 222 West 37th street, where she will stop for some time, and then visit Chicago and points further west. She deserves the countenance and patronage of all friends of the cause wherever she may go.

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A numerous signed petition was sent in to the Massachusetts Senate Feb. 4th, asking that every widow who has any legal interest in the property of her deceased husband who has left a will, shall be an executor of said will, if she desires to accept an executorship, jointly, with any executor or executors named therein, who acts as such, with the same powers and rights, and on the same terms as are provided by said will and law for any other executor or executors named in the will. This enactment shall not bar the judge of probate from appointing some person, when he deems it expedient, to serve with her in the settlement of an intestate estate, or when an executor named in the will declines to act in that capacity.

The Growth of Liberalism.
The Newburyport Herald, under the head of Georgetown (Mass.), says: "Liberalism in religious matters is becoming a marked characteristic of this town. Rev. Charles Beecher, following the lead of his brother Henry Ward, has gone back on hell, and is now preaching a course of what are denominated Universalist sermons. Spiritualism is rapidly gaining ground, and lectures and 'dances' are in order every week, at which clergymen and 'pillars in the churches' are interested attendants. One minister declares that he is certain he talked with the spirit of his daughter, and another is sure that his seeing over twenty 'materialized forms' at a recent sitting was not an illusion of the senses or a freak of the imagination."

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Robert Ingersoll delivered a lecture in New York City on Sunday evening, Feb. 3d, before a very large audience, and took a decided stand against the idea of the existence of a place of eternal punishment. He declared the conception of hell was born of the twin sisters, Revenge and Fear, and that the American people were too brave to harbor it. For himself, he despised any man who could believe in it; it was a fraudulent and monstrous fable.

Our valued friend, correspondent and agent, J. J. Morse, has recently removed his residence from Warwick Cottage, Old Ford Road, Bow, London, to Elm Tree Terrace, Uttoxeter Road, Derby, England. We trust he may find the change of abode to be advantageous.

Dr. Slade.
According to our latest advices from Europe, was in Dresden, from which city he was expected to return immediately to Berlin, and take up his route for St. Petersburg.

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ments of many of the members of the regular medical fraternity, they have been found to be woefully lacking, and the fog have gone to the wall. The State to-day is full of young and inexperienced, and also old and antiquated, but in each case titled doctors, who wish to obtain a living, but cannot get practice because of their known failures, while new schools of treatment for the sick are bearing away the palm of victory at every competitive trial. Something must, therefore, be done, think these mediums, to bring back in some way their wisdom patients from the (to them) "following after strange gods," and so as the outcome of that thought, behold the Prince petition and the Ewing bill before the Water Supply and Drainage Committee of the Massachusetts Legislature—both measures being dual in their action, seeking first to prevent the new school practitioners from exercising their more successful gifts, and second to deprive the citizens of the State and of the city of the right to avail themselves of whatever method of treatment they may desire when sick, and force them to take up *holus bolus* with those very regular practitioners who have been in effect ignored by them of late years to a rapidly increasing degree. The injustice and unconstitutionality of either of the above-named measures, whether proposed for the city or the State, are patent, it would seem, to the most obtuse understanding.

The Committee on Water Supply and Drainage had a conference Friday afternoon, Feb. 1st, upon the bill prepared by Assistant City Solicitor Kittredge to regulate the practice of medicine in the city of Boston, so says the report in the daily press. The city petitioned for authority to regulate the practice of medicine and pharmacy within its limits, and the plan proposed is concerning the latter appears to have been practically waived for the current year. The bill in its main features is similar to the bill to regulate the practice of medicine in the State, which is also before the committee and was presented by Senator Ewing. It is provided that every chartered medical society shall annually elect a Board of Censors, to consist of not less than three members, with authority to examine and license persons to practice medicine, surgery and midwifery. They shall grant certificates without examination to those who have diplomas from regularly chartered medical colleges, and the names of all such persons shall be kept by the City Clerk upon a medical registry. It shall be considered a misdemeanor to practice medicine, surgery or midwifery, or by sign or advertisement, or in any way to profess to do so, punishable by a fine of from \$50 to \$200 for the first offence, and from \$100 to \$400 for the second offence. In the free conference that was had it appeared that there were seventy-five hundred restraints against such a measure, and that the chartered societies are the Massachusetts, Homeopathic and Eclectic. Dr. Marden of the committee, who is the only medical practitioner in the House, was warmly in favor of the bill, and thought it was needed more in the city than in the country. The general sentiment of the committee seemed to favor a State law somewhat less restrictive than the one prepared for Boston, but the Chair, Mr. Sargent, then expressed the most decided opposition to the bill, and stated that the committee agreed to report against it. The bill should make a minority report, which Mr. Child, of Lowell, and Mr. Child, of Lowell, made.

We are informed that during this hearing one of the M. D.s who desired the passage of a protective law, used as an argument in favor of the measure, that many of those who practiced medicine without a diploma did so with little or no pay, being by presumption, too ignorant to know how much to charge their patients—a complaint which we never heard of regarding the "regulars" themselves. It is indeed a strong exhibition of self-confidence—to give it no harsher name—for any body of men (or representatives of such body) to go before a legislative committee and ask protection from the acts of parties who they themselves confess are largely curing the sick free (or nearly so) by and through the passage of a law rewarding such pay by said persons with fine and imprisonment.

It was finally decided to lay the bill under consideration upon the table until after a disposition had been made of the State bill, upon which a public hearing will be held at the State House on Monday, Feb. 11th, at 10 o'clock A. M. We trust that the friends of progress and reform in the medical domain will turn out in good array on that date, and present argument and evidence—of which the supply is practically unlimited—in defence of their cause. Those especially who have received benefits—either in self or in the persons of members of their family circle—from the treatment or practice of non-diplomatized physicians, should endeavor to be present at this hearing, to bear testimony to the good of which they have been made the recipients in the past, and to protest against any law calculated to deprive them of the power of obtaining such individually tested restorative aid in the future.

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"Betrachtungsbuch fuer Alle."

We have received from its talented and worthy sponsor to the world of humanity—Baroness Adeline von Vay, of Gombitz, Austria—a copy of a little volume, written in the German tongue, and bearing the above title, which to the English reader means "Red-emption-Book for All." The work is announced to have been given "By several blessed spirits, through the medium of Adeline," and by the title page we see that it has already reached a second edition.

Part First consists of reflections on a variety of subjects, and Part Second of prayers. The scope of the matter contained within its covers may be judged by the following extracts from its Preface and Introduction. The Baroness says on presenting the new supply to the public:

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Woman Suffrage.

The recent Woman Suffrage Convention at Washington adopted a series of resolutions setting forth the duty of the National Government in maintaining the equal rights of all its citizens without regard to sex; the injustice of remanding woman from a hearing before the highest tribunal of the nation to State legislation; the educated tax-paying women of the nation to have precedence over Chinese and Indians in reference to Congressional action on their civil and political status; a condemnation of the proposed sixteenth Amendment, which introduces the sectarian idea of God into the Constitution; the injustice of taxing the property of widows and spinsters to its full value, while the clergy are largely exempt; lastly, the proposition that education should be made compulsory, and that after 1885 there shall be educational qualifications to the right of suffrage.

In the U. S. House of Representatives, Jan. 30th, Mr. Frye of Maine asked and received unanimous consent to present a petition. He said that the Judiciary Committee had for two hours that morning listened to a most interesting argument by Mrs. Isabella B. Hooker in advocacy of giving women the right to vote. One of the reasons most strongly urged was that, on the matter of temperance, the women would always be found voting right. The petition he had to offer was the request of thirty thousand American women asking Congress to legislate for their protection in the Territories of the United States and in the District of Columbia against the free sale of intoxicating liquors. He presented the petition on behalf of the Women's Temperance Union, which had an organization in nearly every State. The petition was over one thousand feet long, and was signed by thirty thousand women, as stated above. The immense petition, which had been elegantly bound up with red, white and blue ribbons, and which had been reposing on a pedestal decorated with the American flag in front of the desk of the official reporters, was then handed up to the reading clerk's desk and read. On motion of Mr. Frye it was referred to the Committee on the Judiciary.

The Joint Special Committee of the Massachusetts Legislature on Woman Suffrage gave a hearing in the "green room" at the State House Monday afternoon, Feb. 4th, Robert R. Bishop, of Newton, in the chair, a large number of persons being present. The subject of the hearing was the petition of Sarah S. Russell and others, praying for the passage of a law conferring upon women who pay taxes upon property the right to vote for town and city officers, and to take part in the management of town and city affairs. The hearing was opened for the petitioners by Hon. W. L. Bowditch. Papers were read by Miss Abby May and James Freeman Clarke, and a letter from Judge Dwight Foster, all in favor of the proposed measure. Considerable discussion was participated in by the petitioners present and the members of the committee, after which the assembly adjourned.

The Atlantic's Portrait of John G. Whittier.

No more appropriate addition to its list of premium engravings could the publishers of the enterprising magazine above mentioned have made than the fine portraiture of "the hermit thrush of Amesbury," which Messrs. H. O. Houghton & Co., of Boston, have issued for 1878. The picture is from the pencil of J. E. Baker, one of the finest crayon artists in the country, and is in size 21x30. Wherever it has made its appearance—notably in the homes of Longfellow, Trowbridge, Holmes, Stedman, and others of the fraternity poetical—it has called forth enthusiastic encomiums.

The portrait is offered only to subscribers and purchasers of the Atlantic Monthly, who can obtain it with the magazine for 1878, by remitting \$5.00 to the publishers. The picture will be sent by mail, carefully rolled, so as to avoid all danger of injury, and will be forwarded to any address on receipt of the price and subscription by the publishers. The subscription price of the Atlantic alone is \$4.00.

Speaking of Whittier, a recent writer has remarked, "Distinguished as will be his place in the annals of literature, justly famed as he is for his exquisite and soul-stirring poetry, to us, Whittier, in his own pure, sweet, beautiful life, is far grander than in his writings. His life is his best poem. The man is far nobler than the poet," and Mr. Charles H. Brainard truly says, "Mr. Whittier's life has been more beautiful and true than any poem that ever flowed from his inspired pen, and fully justifies the warm eulogium contained in the closing lines of a beautiful tribute to his life and character from the pen of his devoted friend, the late Phoebe Cary."

But not the strains with courage rife,
Nor hallow'd hymns, their rank above
The rhythmic beauty of thy life,
Thine a canticle of love."

In our last issue we noted the fact of the incorporation of The American Spiritual Magazine with the Voice of Truth, both of Memphis, Tenn. In the Voice for Feb. 24, we are glad to find the announcement that Bro. Watson was very successful with his monthly, as he states that the consolidation is but temporary, and that the magazine was not stopped from any lack of pecuniary support.

Foreign Items.

Dr. J. M. Peebles was announced for a short course of lectures in London, the first to be delivered in Doughty Hall, Sunday evening, Jan. 20th, his subject, "The Uses of Spiritualism as exemplified by what I have seen in China, India, and amongst the natives of New Zealand, the circumstances of a spiritual nature, under which the late Abraham Lincoln emancipated four million slaves; embodying a number of facts quite new." He was to address the Dalton Association on Monday evening.

Dr. Monck commenced his subscription meetings at West End, London, Sunday evening Jan. 13th, in Ladbroke Hall, Ladbroke Grove, Notting Hill, on which occasion the hall was crowded to excess, by an appreciative audience. Dr. Peebles presided, and after his brief address Dr. Monck delivered his inaugural.

In London, Jan. 14th, Miss Showers, the well-known non-professional medium, was married to Mr. Nugent James, son of Captain John James, of Tottenham.

As all electricians and scientific men who know anything about Spiritualism have testified, electricity and magnetism are not the forces by means of which the phenomena of spirit circles are produced. The very few of our correspondents who yet misuse the word "magnetism" in their communications, are requested to omit it for the future. "Mesmerism" does very well in place thereof. Although Mesmer did not discover the power, everybody knows what is meant by "Mesmerism," and it is quite certain that magnetism will not produce the wonderful effects it is credited with by incautious speakers who know not what magnetism is.—*The London Spiritualist*.

Mr. W. J. Colville is still lecturing in London.

The Spiritualist says: "Shortly we shall bring out an important new book on the phenomenal aspects of Spiritualism, drawn up for the special purpose of furnishing evidence to disbelievers of the reality of the facts. It will contain articles by Mr. William Crookes, Mr. A. R. Wallace, Mr. Cromwell Varley, and others whose testimony is of considerable weight with the public."

"Since Christmas a house in Dover street, inhabited by a medium, has been haunted. No sooner does the owner get to bed than a light opposite appears brilliantly lighted up, and the figure of a ghost glares down upon the astounded nobleman."—*Truth*, Jan. 10th.

SPIRITUALISM IN LIVERPOOL.—Mr. J. J. Morse delivered on Sunday, Jan. 13th, two eloquent inspirational lectures, on "Spiritualism in the Past," and "Spiritualism in the Future," before the members of the Liverpool Psychological Society, at their rooms in the Camden Hotel, Camden street. Mr. John Priest, in connection with the Sunday Lecture Society, is delivering a course of lectures every Sunday evening at Meyerbeer Hall, on "Scientific Thought in Relation to Philosophical Subjects." These lectures have attracted fair audiences during the winter.

SUFFERING FOR CONSCIENCE'S SAKE.—Mr. Henry Price, well known in Liverpool Spiritualist circles, has been fined twenty shillings and costs for the fourteenth time, because he cannot conscientiously permit his children to be vaccinated. Another person who had also been previously convicted, was fined in the same amount for a similar offence. [Our English friend, Mr. Tebb, is doing good service in England by his efforts to suppress vaccination, the worst thing the Doctors ever brought into use to poison the human system.]

PHYSICAL PHENOMENA.—Mr. John Beattie, late of Bristol, writes to *The Spiritual Magazine*: "About twelve years ago I and two other gentlemen called upon a medium (a lady) in London. That person knew no more of us than if we had dropped from the moon. We were shown into a room where we waited by ourselves for a quarter of an hour, giving us ample opportunity of looking at everything in it. At length the medium came and told us to be seated; we sat at random at round a table, time of day 4:30, in July, two large windows in the room uncurtained. Almost directly loud raps were heard in the ceiling; they ran down the wall, along the floor to the table; I asked who was present, and it was rapped out 'Mother.' Here my doubt mastered me, I could not believe it, and demanded proof. At once was given her name—maiden name; that was followed by fifty questions at least from me about my family, the answers to many of which I did not know myself, but which I found verified afterwards. I then said, 'Will you tell me the last words you said to me?' The sentence was given at once. One of the gentlemen had a statement made about his family which he affirmed was not true, but on writing to his mother he received the reply that it was true every word. I have said nothing about the power exerted over things in the room, which was great. The answers came by means outside of the medium, and many of the questions were mental; they clearly were not through reading, and there was no hesitation or leading used; on the contrary, the evidence was demonstrative."

William Tebb, of London, proposes to commence at an early day the issue of a free-thought publication, to be entitled "The Psychological Quarterly." We earnestly hope that abundant success may attend his laudable efforts.

Henry D. Jencken, a prominent English barrister, the husband of Kate Fox, writes that on New Year's Eve he received as a gift from spirits the flowers used at his wedding, revived and placed in an urn. He had kept them in a locked box in a drawer, and on going there he found only the stained paper in which they had been enclosed.

"Poems of the Life Beyond."

Mrs. Sarah R. L. Williams, of Toledo, Ohio, a cultivated and superior woman, says in *The Life Beyond*: "An exquisite volume; choice gems from all ages, full of yearnings and aspirations for the life beyond the flowing tide, where the rude shock of severed ties no longer comes to mar the harmonies of the soul. To hearts that ache and bleed we commend this beautiful work; rarely have we met in the range of our poetic reading with anything so comprehensive and so sweet. We find much that we had garnered up as full of exquisite pathos, and much besides—translations from old poets, choice utterances from writers unknown to fame, the most inspired sentiments of familiar poets."

A correspondent writes: "The Religious-Philosophical Society of Rockford, Kent County, Mich., held its annual meeting, Jan. 6th, 1878, at its Hall in Rockford, and elected the following officers, to wit: William E. Whitney, President; Alexander Kuch, Vice President; and John M. Smith, Secretary. Speakers and others wishing to visit Rockford, or having business with the Society, will receive prompt attention by addressing either of the above-named gentlemen."

These long winter evenings are well adapted to reading, and the friends of free-thought should supply themselves with mental pabulum from the fine assortment of Spiritualist and Liberal Publications which we have for sale at the BANNER OF LIGHT BOOKSTORE.

Movements of Lecturers and Mediums.

(Speakers having matter for this Department are requested to send the Banner of Light copies to press on Tuesday of each week, but leave the date of Saturday, if they so desire, to insure prompt insertion. They will be forwarded to this office on the Monday preceding the day of going to press.)

Capt. Brown and Mr. Vandereock were in St. Louis, Jan. 13th, where the Captain addressed the Liberal League upon "The Money Question," and was highly complimented in resolutions by that body. They were at Charleston, Mo., the 15th, and from Jan. 19th to 28th at Memphis, Tenn., where the Captain gave eight addresses, closing with one on the 27th. The Memphis papers gave him excellent notices. They went to Helena, Ark., Feb. 1st; to Clarendon, Ark., from Feb. 21 to 26th, where the Captain gave six addresses; thence to Little Rock and Hot Springs. Address till Feb. 8th, Little Rock, Ark.

Henry Hitechek (address 620 No. 5th street, St. Louis, Mo.) is ready for engagements to lecture on temperance, general reform and immortality, for a small compensation, in any part of the country. Being a skillful musician, his addresses are made more attractive by vocal music and violin and guitar solos.

P. C. Mills speaks in Seabrook Thursday evening, Feb. 14th. Would be pleased to make engagements during February and March. Address 7 Montgomery Place, Boston, Mass.

Mrs. Amelia Colby spoke in Fort Scott, Feb. 1st; Columbus, 31, 4th, and 5th; Oswego, 7th, 8th, and 9th; after which latter date she started for Texas by M. K. & P. R. R. Friends wishing the services of herself and the lady by whom she is accompanied, along the line of this road, will address Mrs. Colby and Smith, Oswego, Kan., during February. Permanent address at S. E. corner Arkansas avenue and Winnebago street, St. Louis, Mo.

W. F. Jamieson is re-engaged to speak in Kansas City, Mo., the Sundays of February. His week-evening engagements are as follows: Debate with Elder W. J. Orem (Adventist), Feb. 5th, 6th, 7th, 8th, 11th, 12th, 13th, 14th, in Pleasanton, Kansas. Lectures in Girard, Kan., Feb. 18th, 19th, 20th, 21st, 22d.

Mr. D. E. Caswell, whose card will be found in another column, is fully endorsed by hundreds who have sat with him, as an excellent business, test and magnetic medium.

Sarah Helen M. Roundy, Springfield, Vt., will lecture and attend funerals if desired.

"Visions of the Beyond."

The Religious-Philosophical Journal refers to Herman Snow's new work in the following fashion:

"The editor of this volume is well and favorably known to the spiritual public. He says of himself, in the introduction to the present volume, that he graduated from the Theological Department of Harvard College, in the class of 1843, and that he is still in good standing in the ranks of the liberal denomination to which he belongs. He further says:

"In the spring of 1862, being still in the active duties of the ministry, and feeling that it was not right for me, a disinterested seeker after truth, to look into the then novel claims of Spiritualism, as well as into other subjects relating closely to human destiny, I with great effort, so far as my own strength permitted, endeavored to ascertain the truth as to the nature and sources of the phenomena which were then being so widely discussed."

In other words, he did as every one has who has given the subject an honest hearing, because a confirmed believer; and for more than a score of years has been a warm and consistent advocate.

The medium through whom the communications in the book were given, Mrs. Anna D. Loucks, has led a life not distinguishable from every-day mortals, but has suffered severely. Her health is delicate, and her attractions are toward the world of spirits rather than to this sphere.

Her education is slight, and her reading limited, and her natural mental powers only ordinary. Through this medium, Mr. Snow received a wonderful series of visions and identified communications, both interesting and instructive, relating to the life and occupation of spirits, the spirit-world, and sources of happiness and misery."

This book should receive a wide circulation.

Another Worker Gone

Dr. Charles R. Goward passed to spirit-life from Stoughton, Mass., recently, aged 51 years. Dr. Goward was one of the first mediums in New England. He was a very lucid clairvoyant, often describing distant localities and scenes with great accuracy, as well as manifesting extraordinary insight concerning business affairs, and a peculiar knowledge of the mental and moral characteristics of persons to whom his attention was called. Public events were frequently predicted in advance of their occurrence, and his predictions seldom if ever failed. His ability to discern the cause and cure of disease, gave him much business as a physician, while he was often called to minister consolation to mourners upon funeral occasions, as well as to teach the spiritual philosophy, under the guidance of spirit friends, in public lectures. He was quite widely known, and his genial nature as a man, together with his spiritual gifts, made for him many friends.

The funeral services were held in White's Hall, Stoughton, the large hall being filled with relatives, friends and citizens. Dr. H. B. Storor, of Boston, delivered an address, in which the life-work of our brother was delineated, as illustrating both his peculiar adaptation to the practical work of beneficence which Spiritualism has inaugurated, and also the spiritual philosophy of humankind, and the progress. The address occupied about an hour, and was listened to with deep interest. Appropriate music was furnished by a volunteer choir.

On Sunday morning, Feb. 3d, Horace Seaver, Esq., editor Boston Investigator, lectured at Paine Hall before the Liberal League—John S. Verity presiding. Mr. Seaver's subject was "Liberals, Liberalism and Liberal Leagues." Remarks were also made by Messrs. Damon, Wright, Hill, Cooper, Dr. Dillingham, and others. Robert Cooper and Mr. Sawtelle furnished music. Next Sunday morning Prof. Wetherell will speak at Paine Hall before this organization on a topic kindred to its objects.

A mountebank, styling himself Professor Cecil, is traveling through New England exposing (?) Spiritualism. We do not care to advertise this man by telling what he says; but his story with regard to exposing mediums in this city is false in every particular.—*Religio-Philosophical Journal*, Chicago.

Ditto concerning his assertions about the media he claims to have encountered in Boston.

On motion of Robert Cooper, it was voted at the recent Paine celebration in Boston to remember with appropriate services at Paine Hall the date of the release of Abner Kneeland, which anniversary was stated to occur sometime in March. A vote of thanks was also passed to Col. Ingersoll for his triumphant vindication of the character of Paine from the sought-to-be-inflicted aspersions of the churchmen.

In another column will be found the business announcement of the well-known test medium, Edwin Keene.

Spiritualist Meetings in Boston.

AMORY HALL.—Children's Progressive Lyceum. Amory Hall, 100 Washington street, commencing at 7 o'clock. The public cordially invited. J. B. Hatch, Conductor.

EAGLE HALL, 616 Washington Street. Test Circle every Sunday morning at 10 o'clock. Inspiration at 10:30, and 7:30 P. M. Good mediums and speakers always present.

ROCHESTER HALL, 730 Washington Street. Public lectures for tests and speaking are held in this hall every Sunday at 10:30 A. M. and 7:30 P. M. Several reliable mediums always in attendance. Good quality singing provided.

PSYCHIC HALL.—The Ladies' Aid Society holds its meetings regularly on the afternoon of Friday of each week, at this hall, 120 Tremont street. Suitable in the evening, to which the public are invited. Mrs. John Woods, President. Miss M. L. Barrett, Secretary.

CHARLESTON EVENING STAR HALL. Spiritual Meetings are held at this place on Sunday afternoon of each week at 3 o'clock. J. B. Marsh, Manager.

Amory Hall.—The morning session of the Children's Progressive Lyceum held at this place Sunday, Feb. 3d, numbered among its many attractive services the rendition of the following literary programme: Recitations by Mary Waters, Annie Jacobs, Oscar Dresser; Song, by Miss Day; Recitations by Alice Bond, Jennie Miller; Piano solo, by Jennie Beat; Recitations by Mabel Eaton, Maudie Lord; Song, by Nellie Thomas; Recitation by Louisa Jacobs; Song, by Florence Danforth, accompanied at the piano by Miss Helen M. Dill.

This Lyceum has, through its officers, secured the use of Paine Hall for the approaching anniversary services, March 31st. Particulars of the arrangements made by its members and board of management are given in the observation of that day will be given hereafter.

Lyceum Entertainment.—In a recent issue we stated it to be the intention of the management of the Amory Hall Children's Progressive Lyceum to arrange for a visit of some of its members to New York and Connecticut. Conductor Hatch proposes to leave Boston on Saturday, Feb. 23d, with a delegation of the pupils, stopping at Putnam (Conn.), where they will hold an exhibition festival, proceeding thence directly to New York City; and that on Sunday morning they will attend the Brooklyn Lyceum, while in the afternoon they will visit the New York City Lyceum—the evening being devoted to an entertainment to be given by the Boston Lyceum, complimentary to the Lyceums which they visited; and that on Monday they will take a look at various places of interest, closing the day by giving a Co-teme Exhibition for their own benefit, returning home on Tuesday. We are informed that the New York friends are anxious that the delegation remain an additional day with them, which request the management of the Boston school have under advisement. On the evening of Thursday, Feb. 21st, the party who are to make up the delegation will hold a literary and musical entertainment at Amory Hall, which will be a duplicate of the programme they will offer during their projected tour. Among the participants it is announced that Miss Lizzie Thompson and Mr. P. E. Jones, Jr., will recite scenes from "Hamlet" and "The Pilgrims' Union" will give readings, E. D. Stickney and Miss Carrie E. Hopkins will present scenes from the "Honey-moon," etc., Florence Danforth and Grace Fairbanks will be the singers, and Miss Helen M. Dill will act as accompanist.

Eagle Hall.—The conference meetings at this place have been unusually interesting of late. Last Sunday morning Mrs. M. H. Nickerson opened the meeting with an invocation and a short address, followed by remarks by Mr. O. Nickerson, Mrs. M. W. L. and Mr. H. B. Wilds.

In the afternoon Mrs. A. A. Jackson took the platform and gave an invocation, and also some interesting particulars in regard to her mediumship, and how she became a Spiritualist. Prof. Geo. Plummer made an eloquent inspirational address.

The evening exercises were participated in by Mr. and Mrs. Nickerson of Chatham, Dr. M. L. Loran and E. W. Jones, Mrs. H. Clark made an interesting address, and Mrs. A. W. Wilds read a fine original poem.

Charleston District—Evening Star Hall.—Sunday afternoon, Feb. 3d, Dr. John H. Currier, of Boston, occupied the platform as speaker in this hall; at the usual hour a fine audience was present, and an eloquent trance discourse was delivered by the speaker and listened to with great satisfaction. After the lecture a few interesting remarks were made by Mr. L. H. Bickford, which were followed by several fine tests by Mr. L. H. Bickford, the same being recognized as correct. Next Sunday, Feb. 10th, Mrs. Carlisle Ireland will give tests in this hall at 3 P. M.

Testimonial.—A correspondent writes: "Prescott Robinson, Esq., who has been conducting Spiritualist meetings in this city during the past five years, is soon to leave our city, and his friends have decided to give him a testimonial next Sunday night in Rochester Hall. The programme is very interesting, and will include several of the best speakers in the city, besides readers, singers and musicians, are to be present to contribute to the entertainment. A good time is anticipated." We are further informed that George A. Bacon will preside.

Kennedy Hall.—The Aurora Dramatic Association, of which Samuel F. Davis is Manager, William L. Hall, Secretary, George C. Van Benthuyzen, Business Manager, gave an entertainment at this place, 93 Warren street, Boston Highlands, on Wednesday evening, Jan. 30th, the bill consisting of "Diana" and "The Rough Diamond." The principal parts in the first piece were well sustained by Samuel F. Davis, Wm. R. Pells, G. C. Van Benthuyzen, Misses Nellie Blake, and May E. Mosher, and in the second by Wm. E. Davis, Miss Alice E. Shaw, Miss Bessie C. Galloway.

Rockland, Mass.—The following persons recited and read before the Rockland Progressive Lyceum, Sunday, Feb. 3d: Annie Holbrook, Lottie Reel, Eva Cushing, Grace Cooper, Johnnie Burgess, Lydia Baker, ("John Wesley's Farewell to Earth"), Lanna Shaw, ("Extract from Dr. Dudley's Sermon on Hell"), ("Bratnaugh Cushing," "The New Church Doctrine," by Will Carlton), Mabel Looby, Susan Wheeler, (Extract from Col. Ingersoll), Frances Grant gave an object lesson on "Faith and their Faith," and thirty-five in number were read by the school. This Lyceum opens at 1 o'clock P. M., and is free to all.

PROOF PALPABLE OF IMMORTALITY: Being an account of the Materialization Phenomena of Modern Spiritualism, with remarks on the relation of the Facts to Theology, Morals, and Religion. By Epes Sargent. Price, cloth, \$1.00, paper 75 cents, postage free. Address Colby & Rich, No. 9 Montgomery Place, Boston.

The facts of modern materialization are an elucidation of the appearances of deceased persons, accounts of which are so numerous in the Bible. They show that the modern are precisely the ancient manifestations, and so prove the one no more miraculous than the other. Here is a good opportunity, for a small outlay, to become informed in what is occurring in this respect in our own and other countries.—*The Messenger*, Westfield, N. Y.

Mrs. Nellie J. T. Brigham, the wonderful inspirational speaker, lectured in Saratoga on Monday and Tuesday evenings of this week. The new place of meeting was in Montgomery Hall, the large new room on Spring street, under the Congress Hall ball room. There were good audiences on each evening. Especially on Tuesday evening the attendance was very large, including many of the best thinking ladies and gentlemen in Saratoga.—*Saratoga Sun*, Jan. 19th.

The 140th anniversary of the birthday of Thomas Paine was enthusiastically celebrated in Washington, D. C., by a gathering of the Liberal League and its friends at Talmadge Hall, that city.

A report of the obsequies of D. A. Eddy, Esq., late of Cleveland, Ohio, will be found on our third page.

Captain Burnaby tells us in his "On Horseback through Asia Minor," that at Angora he held a conversation with a Turkish gentleman, who seems to have been more liberal than most Turks, and who told Capt. Burnaby: "We must educate the people, and teach both the Christians and Mahomedans that a difference of opinion on religious matters is not a subject about which men should quarrel. Religion has been the cause of more wars than anything else in history."

"I tell you what it is," he continued, "I believe that in another hundred years there will be no religion at all, or else that every religion will be merged into one creed."—*London National Reformer*.

The Banner of Light, Boston, is the oldest journal in the world devoted to the Spiritual Philosophy; and if not the oldest, we do not like to institute comparisons among friends—certainly occupies the very front rank in point of enterprise and ability. Its management is conscientious and independent, in the sense that it tolerates no fraud even among professed Spiritualists. Every medium or lecturer who claims the confidence of the public through this paper is subjected to the closest scrutiny. The Banner is beautifully printed on fine paper, and sold at the price of \$3.15 a year, including postage, or at that rate for shorter periods. Its advertisement is in this paper.—*The Fulton (N. Y.) Times*.

Have you never realized the presence of the spirit of a friend? Have you never, sitting in some lonely place or in a room where you are alone, felt a sudden glow of light, or a sudden warmth, or a sudden cold, or a sudden change in the atmosphere, or a sudden change in the music of the air, or a sudden change in the color of the walls, or a sudden change in the sound of the feet, or a sudden change in the smell of the air, or a sudden change in the taste of the food, or a sudden change in the feeling of the body, or a sudden change in the state of the mind, or a sudden change in the state of the soul, or a sudden change in the state of the universe, or a sudden change in the state of the world, or a sudden change in the state of the human race, or a sudden change in the state of the whole of creation, or a sudden change in the state of the whole of existence, or a sudden change in the state of the whole of the universe, or a sudden change in the state of the whole of the world, or a sudden change in the state of the whole of the human race, or a 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