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The Spiritual Rostrum.

What of the New Year of Spiritualism? A Discourse given through the Instrumentality of

MRS. CORA L. V. RICHMOND.

[Reported for the Banner of Light by Chas. Y. Richmond.]

INVOCATION.

Oh! thou Infinite God ! thou eternal splendor! thou love, thou truth, thou life divine! to thee forever we must turn. But not to the shrine nor altar, nor yet within the storied temple, but unto the altars of the spirit, before the shrine of thy perfect love and truth. thy children would bend this hour-bend to receive the baptism of the spirit; bend to give grateful thanksgiving for their hearts and lives, for every blessing; praising thee for what the year has given, for what the ages have wrought; rendering unto the the love and obedience of grateful and thankful hearts, and gratitude for every blessing; for the springtime and harvest, yielding alike their treasures to the hand of man; and for yon bright orbs, peopling space with the citadels of thy love, proclaiming the wonders of thy hand. Oh God ! in that temple, fashioned by thy love, whose shrine is the green earth, whose walls are plllared with the glow and glory of sunset dyes, man would praise theef but more within the spirit whose

many of you comprehend, in the slightest, geology? How many of you comprehend the higher mathematics? How many of you can clasp hands with Pythagoras in his various mathematical propositions, much less spiritual methods and calculations? Still you claim the individual privilege of the right of judging of spiritual truths without the capacity of understand ing them. And human beings ask not that they shall be brought up to the evidence, as they are in school up to mathematics and geometry, up to geology and astronomy, but that truth shall be brought down to them.

Fortunately for spiritual truth, it comes to babes; it is given to those, perhaps, who are unlearned and unlettered. Truth adapts itself to human needs, because it is the one great answer in the universe to the one great cry concerning immortal life; and it is a fact that within the last thirty-five years there are not a hundred Spiritualists in the world who have not been made so by individual evidence; by testimony brought to their own individual lives; but while we have occasionally seen one who is willing to accept the testimony of his fellow-beings, such a one is the exception, and the rarest individual to find is the individual who has been made a Spiritualist upon the testimony of others. But notwithstanding this, there are those who ask, Why can I not receive evidence? Because you will not; there is no other reason in the world. If you want evidenctof any other fact you go wheresoever it is said to take place and investigate it; if you want to study any other subject you go wherever the greatest facility is afforded to study it; if you wish to see Saturn, Jupiter, or any of the planets through a telescope, you do not ask the professors of the observatories to bring the telescope down to you; you go where the best instrument is, and if you do not understand it when you see it, you ask questions until you do understand, or go away satisfied that there is something beyond your comprehension, which is usually the case. But in this matter every one says: Well, if there is any truth in Spiritualism, why does it not come to me? Why do not the telescope and spiritual instruments all come to my dwelling? Why am I not convinced? In the first place, it is your business-not the business of truth-it is your business to ask, or seek, or in some manner to find it. if you are in that frame of mind. Thousands of people have received it without asking for it, but they are not cartious; they probably do not consider that it is of any very great importance they should be con-

vinced, because truth, remember, does not value dome and temple are eternal, whose shrine is the individual until the individual values the heart and life of man, and whose delicate tracing of truth; then he becomes a priceless jewel in its

Will not some of you cease the pursuit of Mammon just long enough to go and witness the manifestations that contain evidence of immortality? Of what value the spirit of Socrates, Plato or your mother upon the Stock Exchange or in the commercial marts of your crowded cities-such hours as you have no time to attend to a future state, but only 'o think of the great god Mammon? Overwhelming proof indeed. Are all the facts required in truth alone? One after another closely written page has already been given that placed side by side would encircle the globe, and yet you want more evidence. Spiritualism will not be so likely to multiply its facts in the next year as to utilize the facts already given. It is time the people saw where the earth stands with reference to these facts, instead of putting Spiritualism to the crucial test of science. Spiritualism will put science to the test. Spiritualism being in the world, it will ask to be explained or put out of it; it will ask to be accounted a fact, or those who are ignorant of its philosophy and manifestations to cease their learned discourses about nothing. Being in the hearts and lives of the people, it will ask for the best expression that you can give of its truth to you; it will ask that your media develop in your household, by the fireside and hearthstone; that they shall be sheltered with love and cared for; that no rude hand shall mar the sacredness of the circle for spiritual investigation; t will ask of you that you come to the altar of nvestigation with the same sobriety, interest and truthfulness that you come to a shrine of knowledge in any direction, and with the same freedom from suspicion, the same impartial judgment. If you set yourself up in judgment, it will ask you to give your credentials of a capacity to prove that you are capable of judging spiritual things; to know where and how you learned the art of judging spiritual manifestations; what your formulas of judgment are: who have been your teachers, by which you, knowing nothing, professing ignorance of truth and skepticism, have been made capable of measuring and weighing, atom by atom, inch by inch, manifestation by manifestation the facts that come from the spirit-world. If you modestly use your faculties, then Spiritualism will ask nothing of you; but if you do not, if you profess powers you do not possess in the capacity of investigation and of calling upon all who are tested as mediums for the spiritworld, if you make your intelligence the standard of judgment, then Spiritualism will ask something of you.

We hope before the year is out that those

not marely terms of matter, not combinations of animalculæ, not protoplasm with the germ- stitution, the result of men taking the simple inating cell evolved from it, but a being that is eternal; a thought that is endless; a soul that crucifixion, formulating an academy of ecclesis unquenchable: a life that survives every change of time and death. Talk about facts ! as if facts could make man immortal! Man has been deluged with them from time immemorial: but he has been subservient to the senses, bowing down before the altars of external appetites, the unquenchable thirst for external life, for ambition and pride that brings him naught, for all these are transient and feeble. Oh! this immortal life! this rose of existence I this lily from the hand of God I this star, that shines straight down into human life as Alcyona shines into the shaft of the pyramids! I tell you there are facts, thousands and thousands, piled all around you; and he who has eyes to see, ears to hear, a mind to comprehend, a brain to investigate, and a soul to receive, can see, hear, comprehend and receive them. But not all of immortality is in the expression of it, nor the value of it in the testimony; it is that within the souls of all there shall rise up a quickening life, a new flame, a new birth, that means spiritual truth.

To be a phenomenalist, to believe in the fact f existence now and hereafter, is not to be a Spiritualist; you might as well say a Materialst is one, since he believes in all phenomena, wherever they are found. But to know that life s eternal, regardless of the changefulness of matter; to know that it does not belong to matter excepting as it utilizes it for expression; to know that thought, feeling, perception, truth, love, hope and faith, all that make life valuable, are of the spirit, that this world and its shadows and changes but express a nominal experience of Nature, while the soul within man, working itself through the changes of matter, time and space, perceives at last its thoughts concerning this evidence that has lime problem, realizes the treasure of existence, and is blest indeed-a full consciousness of these truths makes one a Spiritualist. There are thousands of beings upon earth to day, doubtless, whose lives would not be made better, whose daily existence would be bare, whose thoughts would not be made purer, whose consciousness would not be uplifted by the mere fact of knowing there is a future state: but there are thousands of others to whom that fact is so invaluable a treasure, to whom the knowledge of it is so inestimable that they can receive it indubitably; they bear it to the sanctuary of their hearts ; it becomes the possession of their

spiration comes. Over there in Rome is an in words of Christ several hundred years after his asticism. Over there in England is another formulation of these churches of Romanism, and the schools and colleges and institutions attendant upon them are the result of human device, and one-half, two-thirds, three-fourths of the world have been busy ever since the ordination and foundation of these churches in trying to overthrow them; and truth, if it came to the earth at all, had to come between battles, between blood stained fields, between smoke and flame rising up from gory altars, where man-made schools and man-made reason fought together for the common possession of mankind. But truth comes in its own way, choosing simple mechanics and laborers as instruments of its work, not the great and the mighty of earth. The truly great scorn not the aid that may come to them across the silent bars of inspiration .- Poets have heard it, and sung their songs; painters have seen it, and pictured images of inspiration upon walls that are immortal with their glory; sculptors have carved it; some minds like Humboldt stand out in golden splendor, in the full maturity of life, scorning not the whisperings that come from across the silent stream of death.

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Oh! if the new year shall bring unto your hearts, unto your individual lives, unto the body of Spiritualists, perception as well as promise, we shall be satisfied ; if it shall bring you a glimmering of what it means to know that there is a life beyond and before: that all eternity is filled with love and intelligence; if it brings you daily new faith, new trust in the life that is eternal, new strength to do your duty every day, new powers to appreciate the messages that come from the world of spirits, new own relationship to eternity, grasps' the sub- already been given; if it brings you not only messengers of your household, but the consciousness that they are linked with innumerable hosts who stand guard by the portals of life eternal; whose lives are overflowing fountains; whose spirits are quenchless; whose stream of love forever flows toward earth, until it wears away the rocks of error and prejudice; if it brings you a glimpse of this, we shall be satisfied., If, more than all, it makes you prize the treasure that has been given, the evidence that you have received, the testimony that is yours, the immortal lives which you live, the gift of healing, that is yours, the gift of tongues and ministrations of wisdom and knowledge that lives; they hinge every thought upon it; they males you value that immortal consciousness who are intent upon the pursuit of spiritual express it in their countenances. To such as within, that being frue to itself can be false to truth will see to it that they sit in no circle, these Spiritualism comes; not at such time and none, then Spiritualism will be satisfied. It will be a new year for Spiritualism, when you can lay aside selfishness, pride and vanity: when any class of people in the world can do this, and prize truth for its own sake, stand by its altar and shrine, though you stand alone. It will be a new year for Spiritualism such time as truth has set the seal upon your conscience, making you unafraid and unashamed to look upon your fellow man and testify as the man testifies who sees the sunshine, as he testifies who beholds the stars, as the poet testifies who sings his songs upon the height that others cannot reach; as the prophet testifies, he who upon Sinai or some mount of prophecy hurls down the thunders of prediction to the ages, and lets the world "creep up slowly" to the height of his certainty. What is evidence is yours, and the truth that is in you requires o' you not that truth shall be broader, but that your capacity shall be enlarged, your intelligence quickened, your mind brightened, your soul go out to receive it, and like the flood gates of light that illumine the morning, you will find there is no stint nor limit to the truth that has eternity for its source of being, the universe for the testimony of its facts, and every atom in the uni verse capable of being molded by its notent will to give evidence to the creeping worlds of clay. BENEDICTION. May that perpetual new year of the soul, blooming in the whiteness of Christmas lilles, shining in the -new stars that beam as the birth of truth upon earth, be yours, so that wheresoever you be, the light of truth shall light you ever, and that alone guide you unto God.

love and truth are all along the corridors of being. coronet; before then he cannot be a jewel, for Oh! thou love divine, we would praise thee there for what the spirit can give, for what it affords in life, not turned toward the reception of an idea; but for what it fills the earth with-glory, beauty and power; all that belongs to human thought and hope; all that belongs to faith and love; all that belongs to immortality-for these our spirits this day and evermore praise thee; for these our voices go out in testament; for these our songs are sung; for these thy children would lead goodly lives; make hallowed each day in thy sight by ministering unto others; above all, by drawing nearer and nearer unto the fountain of life and light eternal. Amen!

Naturally the advocates of any cause watch for the outward success of that which they value, regarding the measure of praise with which it is received in the world as evidence of that success. Undoubtedly there are those within this room to-night perhaps more or less tinctured with the idea that the acceptance of anything in the world by the majority of mankind makes it more valuable. Not so about the other life, he is in no condition to with diamonds; he who has the most priceless | receive them; but some day the seal of sorrow jewel must be one; and there are but few jewels of rarest value in the world. But all covet loved ones of his household, and he looks around the brightness that they cannot attain, and for the rejected facts that are now made dear, gold is the pursuit of man. But they say-and there are those who know nothing of Spiritual- to his soul. ism who say this-now that Spiritualism has been in the world nearly thirty-five years, is it more in the way of form manifestations, give not time that it shall make itself felt and known in the world, and bring such overwhelming evidence that all minds shall be convinced of its thirty years, and more than that, have been of power? Formerly mathematics was only known to a few, and so persecuted were the men of skeptical minds, doubting minds, professional science that they were obliged to lock the minds, learned minds, innocent minds-all classtreasures of geometry in the mystic caves, un- es, all professions, all states of life, and all kinds der the protection of oracles. Science has flourished, in the world, and even now there is no much as you want new conditions in the world new science of mathemathics adapted to the dullard who cannot comprehend it; if he cannot learn the multiplication-table, which is the standard of mathematical beginnings, he must, forsooth, wait until he can, for it will not be altered to suit his incapacity. We know of no one who, in establishing an axiom of any science or any truth, has changed its basis or formula, capacity to comprehend its import, the condito adapt it to the inadequate comprehension of man. Doubtless this is why there are so few, astronomers in the world, for, when you think requirement of your intelligence to grasp what of it, how many of you know anything about the fact implies, the power of the spirit to lead astronomy? How many of you have really you on to the eternal comprehension of spiritmade mathematical calculations toward positive | ual truth-these are among the things that knowledge? Is it not true that there are certain particular minds in the world whose testimony you accept oftentimes too willingly, because upon some certain topics they are considered authority? and is it not as true in science as in religion that the world accepts the authority of a savant without questioning his information, when perhaps it is in relation to a subject of which the world knows nothing? | ifestations already occuring; that you make the It is a common fault charged against religionists, that they accept upon the authority of the instead of persecution and inharmony and outpast and upon the testimony and record of a rage upon those who are mediums for spiritual so-called revelation what are given as evi- manifestations, there shall be better conditions makes man more sacred, society more precious, dences of inspiration, without using their in- in your midst for them to fulfill their mission dividual reason and judgment. How many Instead of asking, will not spirits materialize and nearer by ties of common humanity. It makes of you use your individual reason about the walk the streets, so that all may be convinced? your lives more valuable by the possession of stars ? How many of you know anything of Spiritualism asks you, Will not you take betstars " How many of you know anything of Spirituansm asks you, will not you take bor a comprehend that your lives are nor the light of the altar from whence the in-

the simple reason that his particular sight is there are others, and these are Spiritualists, who hope during the coming year, or five years, or ten years, the testimony will be so overwhelming that every one will be reached.

Why? Why do you hope this? Because it has been a treasure to your heart, a blessing to your life, a joy to your household ; it has visited you with happiness and peace. But here is another man who does not want it. to whom the evidence and testimony came sufficient to convince him, though he did not want the treasure. He says, I confess to you it is overwhelming, but I do not care anything about the future life; I want one world at a time, if you please. What the thought beforehand what ye shall speak. does such a man care about the future? There Whoever thinks of disturbing a clergyman durmight be an overwhelming flood of evidence, might be billions of facts; if he cares nothing is set upon his heart, death takes away the because of the growth that sorrow has brought

It is asked, will not Spiritualism do something more convincing proofs? We answer, the proofs that have been offered to the world for the last such a nature as to convince captious minds, of people. You do not want new facts, then, so to receive the facts, and new light to lead you to understand their meaning. One fact proving eternal life or existence beyond death, is just as valuable as a thousand; more facts will not make more believers or Spiritualists, but the manner in which the fact is received, the utilization of the fact by your intelligence, the ing. It is eternal life and immortality that tion of mind that does not require a new fact not the speech of man, that should be your every day, as you need dinner every day, the Spiritualism requires of you. Instead of asking, will not the facts multiply? we ask you, will there not be a better apprehension of the facts already given? Instead of asking, will not Spiritualism come with such an overwhelming floodtide of certainty that no man can doubt it? Spiritualism asks you that you regard the evidence already given; that you make room for the manbest conditions for these manifestations; that

visit no medium, in company with those who circles are free from boasters ; from the friends of those who offer challenges to the spiritworld; from those who seize with violent measures, in the midst of manifestations, any media; from those who with suspicion, anger and discord drive away the very conditions that make manifestations possible. We hope that Spiritalists will see to it that the seance-room is as sacred as the laboratory of the chemist, the observatory of the astronomer, the studio of the poet, the study of the man of God who permits no invasion when he writes his sermon for Sun study.

day, although it is said in the good book. "Take ing the time of his writing and preparing the Sunday's sermon? If such a thing were thought of, the wife and friends of the pastor say with hushed voices : "You cannot go in that seanceroom, for the sermon is being prepared for next Sunday." The sermon that tells of immortality, the fact that comes straightway like a bolt from heaven, bringing a shaft of immortal life, this can be rudely interrupted by any hand, by any mind, by any scoffer, by any sneerer. See to it, Spiritualists, that your conditions are perfect, and there is no stint to the manifestations. But what do you mean by manifestations? You cannot go on repeating the multiplication-table forever, and however interesting geometrical propositions may be, still, if they lead nowhere, if they do not lead upward to the stars, if they do not lead downward to the atom, if you cannot measure distances infinitesimally beyond yourself, substances infinitesimally small, what is the value of geometry to you? And if that leads nowhere, that suggests nothing, that points to no principle, it is as valueless in the universe as an empty bubble or as a dry shell in which something may rudely make a noise neither edifying nor enlightenshould interest you; it is the soul of man, and Take a dictionary and who, cares to read it? If one wants the meaning of a word he goes there; but that word he weaves into a story or an essay; and men read it, not for the word, but for the spirit of the author; for that which inspires poets and philosophers to give expression to their thoughts in that word. The facts of Spiritualism are language; they are words: they may be mathematical propositions, they may be whatever fact or term you choose to call them; but the import is that which lies beyond the fact of eternal life, and is of value in time. Let us see what it does to the men of earth: it makes the structure, the house of life valuable, it kindles new fervor and new light all 'through the ramifications of being. it

place as you appoint, but at such time and place are not earnest, sincere, candid and intelligent. as the spirit-world appoints, finding them in We hope that mediums will see to it that their their hour of need, seeking them in their sorrow, discovering them in their longing, quietly, with some voice or testimony, breathing evidence into their lives. They may not proclaim it on the house tops, but when you ask them they say, "This evidence has come to me; it is positive; no one can take it from me." Nor carping critic, nor captious men of science can ever rob them of that science; it is the testimony of their lives; it has come to them; it is their treasure ; they have discovered the truth; it has been brought to them in the treasurehouse of life. To such as these Spiritualism comes.

Ask the man who is beside you, your partner in business, your friend across the counter. your clerk, the treasurer of a bank. He says: Believe in Spiritualism? Yes. I have believed in it five years, ten years. twenty years: it is knowledge to me: there is no doubt of a future state. all our household have evidence of it. You are surprised, you are startled. Then another and another and another offer the same testimony. Spiritualism works its way thus in silence, visiting the fireside, coming to the altar, healing the sick, lifting from despair and darkness those who are in sorrow and adversity. Institutions it has none. The best college we know of for the science of the soul is daily life; if any one has a soul, and meets with the buffeting of time for the average number of years, he will be pretty sure to find it out; for if he is robbed here, pierced there, buffeted here, scorned there, something will give him to understand or will teach him that there is that within him which is more, valuable, than all these external changes. Schools for the development of mediums? We do not know of any better school than the fireside—than the teachers they have of the spiritworld; than the surroundings they have and the home-circle affords. All the mediums that are in the world to day have been thus developed. No one thought of an academy when those young girls in Hydesville first came to have mediumistic power. The little raps came syllabling in response to the alphabet, We are the spirits of your departed friends. No one thought of an academy when the young girl who is now a woman, who stands before you, spoke at the age of ten years to a larger audience than this here assembled ; who, under the

influence of her spirit guides, gave voice and expression to the words: We are departed spirits; we can speak to you in this manner. No one thought of an academy when from your families and firesides there sprung into life young mediums endowed with wonderful power. Voices were heard to answer, and forms floating in your midst bore the semblance of your departed friends.

What so'lools or academies, what homes of instruction can teach this? It is a gift. You can make room for it in your lives, or you can orush it and its instruments, and then' canonize them afterward, as the Roman Catholic Church has done. It will not stop the truth,

Remarkably Correct Psychometric Reading.

To the Editor of the Banner of Light: While in Boston a short time since I visited Eagle Hall. A lady by the name of Coffin went upon the stand to give psychometric readings. I sent up my ring, which contained har belong-ing to my wife, who was a Spanish lady, and as I had just come from Cuba, my home, no one could possibly know what the ring contained. Upon taking it in her hands Mrs. Coffin at once described my wife, and her former home and its surroundings; said she had passed away. which rather interested me. So I went and hat a sitting with this lady. She described many a sitting with this lady. She desoribed many spirits; my wife came, gave me her Spanish name, and I talked with her in Spanish for some time, she answering in broken English, which I had taught her, and every word was satisfactory. This has opened up to me a new life, and my desires are to continue the inves tigation of this important subject; and I trust you will give this brief communication an early insertion, as I wish to send copies to my friends in Cuba. Yours respectfully, THOMAS CHARLES BENNET. Salem. Mass. 1883.

Salem, Mass., 1883.

The finding of money long hidden under ground seems to be the order of the day. Lately we noted the finding of a chest in this country containing \$2,500, and we now hear of the unearthing by a peasant of Mayence, Germany, an urn filled with golden guilders of the same The coin was nearly all of the fourvalue. teenth century.

"Pa, what is an employment agent?" "Why, my son, he is a man who is very anxious to get work for others to do. He himself does n't want any."-Louisville Courier-Journal,

LIGHT. BANNER OF

[From the Cape Ann Advertiser.] THE LIFE BEYOND, Or the Path from Me to You.

BY G. H. P.

The life beyond, behind the vell which hides it from your view. 'T is but a breath, and life so frail-The path from me to you.

1

3

When the first earth-child drew its breath; A soul was born thereto, Which crossed alone the bridge of death That leads from me to you.

How short the path, how broad the way Which millions have passed through— Ont of the darkness into day— Which lies 'twixt me and you. \

What sweet fruition of earth's end-To be at rest, forever free; Mortal lito immortal blend At close of journey from you to me.

How blest the change from death to life, From all earth's burden free ; No more of sickness, passed all strife, When crossed the river 'tween you and me.

What joyful greetings! Heaven's own light Brings long-loved features into view, Changing the darkness of earth's night, Once more uniting me and you.

Oh! mortal, in your darkest hour To the immortal-e'er be true ; Let the storm shriek, the dark cloud lower, It cannot separate me and you.

Our God is good! His love is pure, And-like the wind it courses free; His mercy's sweet, his promise sure; He's safely leading you to me.

I wait in Heaven, you on the earth;

My passage made, yours yet to b Oh 1 Joyous is the heavenly birth, For it will bring your soul to me.

Spiritual Phenomena.

Spiritualism and Conjuring-A Conjurer Becomes a Medium.

The German papers are making not a little merry over the conversion of a well-to-do young gentleman from the position of a professional conjuter to that of a spirit-medium, and his consequent dislike to imitate spiritual manifestations.

But here is what the gentleman in question writes to Dr. B. Cyriax, the editor of Spiritualistische Blätter, a most excellent new German paper, the first number of which has just been issued, and which will, according to the introductory prefaces of publishers and editor, make it its special mission to popularize and elucidate the truth and reality of Spiritualism; and to combat the ever-increasing opposition of scoffers and materialists of the German press, as well as the erroneous theories and speculations often prevalent in our own ranks:

When at Berlin, in the spring of 1882, I became acquainted with Mr. Fox, prestidigitator. This gentle-man was then anxious to enlarge his small business concern, but as he was lacking the means to do so, and as I at that time felt a very great interest in conjuring, I offered him the loan of 10 000 marks (£500), and became eventually his partner. Our special object was to travel as Anti-Spiritualists, and to this end I bought, of course, the so-called spiritualistic secrets at prices varying from 100 to 1200 marks. These dealers in conjuring apparatus take an especial delight in supplying conjurers and impostors continually with

Proceedings of the Quarterly Couvenent he has not complied with my repeated domands to prove his assertion ! Instead of that he rather insisted on further deceiving the public, and on discrediting Spiritualism in ridiculing it by legerdemain, in consequence of which I forthwith dissolved our partnership with a pecuniary loss, however, of more than £500 but, nevertheless, being now convinced of the cer tainty of immortality and of the truth of Spiritualism, I am, at least, much happler, than formerly, and can now employ that magnetic power with which God has so richly endowed me, for the benefit of my suffering fellow-beings. Yours, etc., WILH. WEDER. 'According to Dr. Cyriax, to whom the above letter has been addressed. Mr. Weder is possessed of considerable magnetic power, and is about to settle at Chemnitz (Saxony), as a magnetic healer .- Medium and Daybreak, London,

Eng., Jan. 19th. [From the Boston Globe,]

Samuel B. Gregory vs. Rev. M. J. Savage - Endorsement of Mrs. Ross's Mediumship.

To the Editor of the Globe:

I read an article in the Globe headed "Mystery, Mummery, Magic and Materialization Mixed," purporting to come from Rev. M. J. Savage, a popular clergyman of Boston. 'I am astonished to learn that he should have treated so vital and serious a matter as Spiritualism in such a thoughtless manner. Allow me to say his experience is very limited, and 'I con-sider him a novice in spirit manifestations. I would state that I have been engaged in the investigation of the spiritual phenomena more years than the rever-end gentleman has lived on earth, and from my expe-rience of upwards of forty years I have had such satisfactory results that the evidence I have received has convinced me of the truth of the spiritual philoso-phy so thoroughly that I am as certain of its truth as I am of my physical existence. For the rever-entleman to assert that in the materializing circles the spirits are invariably the medium in disgulse is entirely a mistake on his part, as I have seen on dif-ferent occasions both medium and spirit, and repeat-edly I have seen two, three and four persons at the same time, both male and female, some of them men as larve as men weighing two hundred and twenty pounds, also small children, from three years old and upwards, which is as unmistakable as the sun at noonday. he should have treated sovital and serious a matter as

ioonday. Mr. Sayage rather sneers at the statements made at

upwards, which is as unmistakable as the sun at noonday. Mr. Savage rather sneers at the statements made at the matter of fact meetings, stating that the witnesses are not reliable, etc. I can only speak for myself. I made a statement which is true in every particular, and I know that my character for truth and veracity is as good as Mr. Savage's or uny other gentleman in Boston. I remember reading an extract of a sermon by Rev. M. J. Savage, and II remember arighthe was speaking of the Orthodox heaven, wherein he stated that the average morality, in his opinion, was not a whit better than the average morality of the spir-itual state was not above the average morality of Bos-ton, then I would pray that the seventeenth verse of Psaim IX. may be literally true. It appears from the statements of the reverend divine that he sought evi-dence from a Mr. Hermann, sleight of hand performer. Does Mr. Savage consider this a fair test? Verily, if the blind lead the blind they are both liable to meet with fatal results. The Jews tantalized Christ after they nailed him to the cross, saying: "You saved oth-ers; yourself you cannot save. If thou be the King of the Jews, save thyself; come down from the cross and we will believe." The conditions were such that he could not comply, any more than the materialized spirits can bear the full light, which at the present de-velopment cannot be done, and without which the rev-erend gentleman says he cannot believe. He says that he was convinced by Mr. Hermann of the utter unreliability of his senses? Judging from his con-fession I must consider the rever-meeting in digninary; but not of living truths- such as spiritualistic materi-alizations, revealing our deceased friends, so that we can clearly recognize them as such, also attended by tests such as cannot be mistaken, unless bligotry and intolerance blind the nobler faculties which God has given turnat. lerance blind the nobler faculties which God has

supplying conjurers and impostors continually with new tricks for the suppression of genuine Spiritual-ism, and that at simply exorbitant prices. For when it of rabit of rope and the secret of how to to it, or double the amount for a kind of pea-shooter, and it, or double the amount for a kind of pea-shooter, and it, or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or double the amount for a kind of pea-shooter, and it or a genuine spirit seance, neither my part re-these secrets grafts to expose the swindle. As to a genuine spirit seance, neither my partrer, it has a spirit and hones. Still, according to the said the said feel of me and see that it which we canse of their sight. Does the reverend it will do the said feel of me and see that it which we canse of their sight. The set secrets and bones. Still, according to the secret in which we canse on the curtain of the new conjuring if which we knew nothing. In the course of six months our new business arrangements approached theater was to rise; manager and servants were al-ready engaged, when, suddenly and unexpectedly, I found a chance to attend a genuine spirit séance and theater was to rise; manager and servants were al-ready engaged, when, suddenly and unexpectedly, I found a chance to attend a genuine spirit séance and theater was to rise; manager and servants were al-ready engaged, when, suddenly and unexpectedly, I found a chance to attend a genuine spirit séance and the vertex was to rise; manager and servants were al-ready engaged, when, suddenly and unexpectedly, I found a chance to attend a genuine spirit séance and the vertex was to rise; manager and servants were al-ready engaged, when, suddenly and unexpected

tion Held at Brattleboro', I't., Jan. 12th, 13th and 14th, 1883, under the auspices of the Vermont State Spiritualist Association. [Reported for the Banner of Light.]

Our Brattleboro' friends furnished, delightful music for the occasion, by employing the Brattleboro' Glee Club, composed of the following artists: C. S. Nichols, R. Rankin, L.-K. Willis, and F. H. Brasor. Mr. Maxham also favored us with several songs, accompanied by the organ. Miss L. M. Goodell of Amherst, Mass., added to the interest of the occasion by reading a poem. FIRST DAY-FRIDAY, JAN. 12TH.

Afternoon .- The Convention assembled in the Town Hall, at 2 P. M., and was called to order by the Presi-Hall, at 2 P. M., and was called to order by the Presi-dent, Mrs. Sarah A. Wiley of Rockingham. One half hour was devoted to conference, after which we had the pleasure of listening to an able address by Cephas B. Lynn. "We are here to prosecute our studles in the school of this new philosophy, that we may be able to contribute to the thought of the world. We have hitherto struggled for mere existence; but having gained the strength of manhood, are now able to stand erect and demand of our rulers equality before the law in the work. In which we have enlisted. The spir itual scance is the holy of holies, and as such should be kept free from all disharmonizing influences. With all the hue and cry about fraud; even Joseph Cook: is compelled to acknowledge that there is still a residuum of fact that caunot be explained away; and upon this we build, remembering that, unaided by the spirit-world, Spiritualism was and is wholly beyond our reach. We did not create it; we discovered it. The woist that can befail our sacred cause is an attempt to we dit to the church, because Spiritualism has noth-ing to do with the church." *Evening.*—At the close of the Conference Mr. Lynn again gave one of his stirring lectures: "As Spiritual-ists, we have become such from the demonstration of facts, and not from cholce; and facts which bring to us the knowledge of the beyond. Our duty, therefore, is not to limit truth by a creed, but to develop it. Hav-ing done this we claim the ight of discussion and of possession. As the facts in geology compel us to believe geology, so the facts in Spiritualism compel us to believe in it until belief culminates in knowledge." SECOND DAY-SATURDAY JAN. 137H. *Morring.*—The Conference was followed by a lecdent, Mrs. Sarah A. Wiley of Rockingham. One half

SECOND DAY-BATURDAY JAN. 13TH.

believe geology, so the facts in Spiritualism compelus to believe in it until belief culminates in knowledge." SECOND DAY-SATURDAY JAN. 13TH.
Morning.—The Conference was followed by a lecture by Mrs. Lizzle S. Manchester of West Randolph, Vt. subject." Pence on Earth, Good Will to Man.": "We are so closely allied to the spiritual that we are unable to mark the boundary line that division really exists, it may be like the, zodiac in the sidereal heavens, wholly imaginary; a line measured by one step of progress to another. To day is the flower of all the yesterdays. We can never estimate the wealth that is this day laid at our feet by the past. The crowning glory of to day could not have been, were it not for the well-directed efforts of all past ages. Let us who are now reveling in the perfume of the ages not be puffed up with pride, for in spite of all the error and crudeness of early times, the good that was produced is our inheritance; and it is now our duty to do our work faithfully and well, so that coming generations may have a firm foundation on which to build a grander structure than we are able to conceive possible to exist upon earth."
At the close of Mrs. Manchester's lecture, Mr. Edgar W. Emerson, of Manchester, N. H., described spirits, in his usual unique manner, most of whom were recognized by some one or more present; among others, the following : "I see a large flower open, revealing four lades, and they have a sheet upon which they are bring ing har aged lady, who seems to be in a helpless condition. They are bringing her for recognition, and for her yester the result of erroneous training during her earthly existence. And she finds volce to say, 'To me, when in the mortal form, you were a deluded set; but now I am glad to be here to testify to the truth of Spiritualism, and am willing to receive light and strength at your hands.""
Charles Davenport, formerly of Brattleboro', took control, and said : "I, too, thought you a deluded set; but now M and add : "I

or innuoratity, and says: "Inouch now a woman, with all the attributes of womanhood, I was a child when I left the mortal form. My grave is in a little cemetery near St. Albans Bay, Yt. I was born in Georgia, Vt., and my name is Fannie Hubbard."" Eventng.—We had a very interesting conference, in which the senior members of the Association told us of their experience in table-tipping, etc., in the early days of Spiritualism; after the conference we listened to a most sympathelic and affecting discourse delivered by our President. Mrs. Wiley, "The Spiritual Philoso-phy, what is it? One of our dear little ones was seized by direase, and faded, sickened and died; and they put it in its little casket, and bore it out of our slight, consigning to the cold unfeeling ground the dear form around which every fibre of our heart's affections twined with such undying love. Oh i my friends, is that the end? No; thanks be to our beneficent Heaven-ly Father, and to the angel hosts, we do receive demon-strated evidence and diver filed phenomena that are occurring in these latter days, what is there, what can be so cheering to the stricken heart as the return and undeniable manifestation of the friends and kin-dred who, of all the world, are most dear? They not only come through the inspired lips of our Bro. Emer-son, but are making their presence known by every possible means within their reach. I am sure no one can fully estimate the value of that solence and philos-ophy which brings to us the evidence of immortality, and a knowledge of the laws of life sufficiently plain to save us from ourselves as well as from our worst enemy ignorance. Such is the character and mission of Spiritualism, and as such it demands both our atten-tion and our support." Mrs. Wiley was followed by Mr. Emerson, with further descriptions of spirits. THIRD DAY-SUNDAY, JAN. 14TH. THIRD DAY-SUNDAY, JAN. 14TH.

G HY T. Is the amount of good we do in the world. If we could read each other's hearts and comprehend, the motive behind each act, a better feeling would exist between us. To live in accordance with the laws of life is to develop the highest functions of the soul." Mr. Stanley's able discourse, of which the above sen-trace gives but a faint idea, was followed by another of Mr. Emerson's scances: "1 am looking down a rail-road track, and see a young man approachingst some distance away i see him stumble and fail. In the meantime I feel a sensation of weekness. of helpless-ness in my arm, as if it were useless. I how see an approaching train, and the young man clutching at something and striving to drag himsell out of danger, but cannot succeed. The train goes thundering by, and I now see the mangled form of the unfortunate man borne this way by other men. And now the young man stands before me in his spirit. form, and he tells me his name is Leslie Douglass." *Brenting.*—We now approach the obserd scenes of a most profitable and successful convention—one that has resulted in establishing our Bratileboro' brethren upon a firmer bais, and taught the opposition that there is something in Spiritualism more substantial thar via imaginings. At seven o'clock the space but ches for the first time in their lives to seek for truth among the Spiritualist; and it is safe to add that not one among them all went away disappointed. The success of previous sessions had produced a general feeling of enhusiasm and "flow of soul," so that many sermed easer to put in a word during conference: and Mrs. Fannle Davis Bmith, the speaker, for the evening, poured forth such a torreity of argu-mentative eloquence as selfom comes from morial lips. Those who took the most active part in confer-fere debate during the convention were. Dr. N. Ra-dall of. Woodstock; A. F. Hubhard, Tyson Furnace; Geo. W. Ripley, Montpeller; Dr. John Weeks, Ru-and i, Martin Richardson, Esser Junc.: Dr. E. A. Smith pr

out, bold, resolute and definit, as the one hero pos-sessing the courage, tact and skill to lead mankind to victory. Do you ask if, in the world's great struggle for hu-man rights, Spiritualism has a plage ? My friends, without Spiritualism, the great liberalizing element of the age, our hero were shorn of his strength. It is through its mysterious functions that the world's re-demption is made possible. Herein lies the great se-cret of success and the avenue through which the he-roes of the ages become our co-workers. In it is found the power that sustained Wilberforce when duty called lim to bid deflauce to the lords and nobles of Engl.nd, to do battle for the rights of man; that fired the brain of Garrison, Parker and Emerson with an eloquence and logic of reason adequate to typic due the errors of the past. And it is through the functions of Spiritual-ism that these grand old heroes are neither dead nor asleep, but many of them are in our midst this hour to sustain a weak woman in her deferse of advance d thought and the emancipation of the entire race of man from the chains of mental and spiritual slavery. If any are filled with doubt, despair no longer; but rise up in your manicod, shake off the feiters that have bound you and go with your golden cup, fill it and drink freely from the fountain of all truth." A resolution was passed in favor of contributing to the support of our adopted brother, Hernee M. Rich-ards of Philadelphia, who is in a hepless condition. It is hoped that all who voted in favor of this resolution will remember it in a substantial manner, and send their contributions to E. S. Wheeler, 1338 Chestnut street, Philadelphia, Pa. A vote of thanks was unanimously adopted, thank-ing the Board of Managers for their unifring efforts in behalf of the Association, and the several raliroads, hotels, singers and speakers for courteibes extended; also to the citizens of Brattleboro' for their hospitality

notels, singers and speakers for courtestes extended; lso to the cilizens of Brattleboro' for their hospitality

Also to the character of brattleool of their neghtanty during our solourn in their city. Adjourned, to meet in Danby, Vt., in June next, the day to be hereafter determined. St. Albana, Vt. CHARLES THOMPSON, Sec.

The Psychical Fraternity-Annual Report.

HON. A. H. DAILEY, President Church of the New Spiritual Dispensation - DEAR SIR : We have the nonor to submit our First Annual Report of the Psychical Fraternity, in accordance with the require-ments of the Articles of the Church Association.

The Psychical Fraternity was organized at a regular business meeting of the Church November 8th, by Jecting its President, and the first meeting was h

FEBRUARY 17, 1883.

February Magazines.

THE ATLANTIC MONTHLY for February leads off an unusually fine table of contents with part 2d of 'Michael Angelo," by the late Henry W. Longfellow. An interesting paper on "Herbert. Spencer's Theory of Education" is next in order, E. R. Sill being the writer. Admirers of Hawthorne will find the third installment of "The Ancestral Footstep" here given to be equal to those preceding it; "The Story of Joseph Lesurques," by S. E. Turner, embodies a touching account of one of the saddest legal mistakes in the history of French jurisprudence; Bradford Torrey gives experiences "With the Birds on Boston" Common"; G. E. Woodberry discourses on "Walter Savage Landor"; "H. H." gives a word-panoramic view of Puget Sound, which no one taking up this number of the *Atlantic* can afford to slight. Among the items of travel which she rehearses is the following, which conveys a melancholy truth:

ing, which conveys a melancholy truth: "On the wharf [at Port Gamble] sat a bandsome Indian woman. Her face was more Egyptian than Indian, and, with its level eyebrows, fine nostrils, and strongly molded mouth and chin, would have done no distredit to a ariestess on the Nile. She was one of the British Columbia Indians; free to come and go where she pleased. The captain of our boat knew her, and said she was very well off '; her husband worked in the lumber-mills. 'She's a British sub-idet her, 's long's she behaves 'berself. The British Columbia Indians are a good lot, generally.' 'Yes,' I replied. 'The English Government has treated its Indians beiter than we have ours.' "That's so," said the captain, emphatically. 'They ' don't deceive 'em, in the first place, nor plunder 'em, in the second place.'' Speaking of the abandonment of the Indian names

Speaking of the abandonment of the Indian names and the substitution of others for marked features of the landscape, she concludes her narrative with the touching words:

Couching words: "There seems a perverse injustice in substituting the names of wandering foreigners, however worthy, and however enterprising in discovery, for the old names born of love, and inspired by poetry we know not how many centuries ago; names sacred; moreover, as the only mementoes which, soon, will be left of a race that has died at our hands." "Some Truths about the Civil Service" are enunci-

ated this month by Henry L. Nelson ; Maria Louise Henry gives views regarding "The Morality of Thackeray and of George Ellot"; Richard Grant White contributes his impressions concerning "Stage Rosalinds"; the poetry this month is by Edith M. Thomas, Susan Marr Spalding, F. E. Durkee, et al.; other sketches, etc., not here mentioned, and the usual departments, vie with those attractions already noted in making an harmonious whole.

OUR LITTLE ONES .- Of the more than twenty sto. ries, sketches, songs and rhymes, all of which are illustrated with fine engravings, not one will fail to entertain and instruct, leaving the best of correct impressions on the minds of the youngest. "The Boy with a Mask" and "Shufile, the Baby Alligator," give good lessons in natural history ; "A Little Girl's Rebuke" one in kindness, and "The Six Crullers" one in obedience. The Russell Publishing Co., 36 Bromfield street, Boston.

THE PHRENOLOGICAL JOURNAL. - Portraits and sketches of "Some of Our New Governors," six of them, open this month's number. No. 1 of a series of Interesting articles treating upon "Language; its Origin and Relations," is next in course, followed by Chapter XIII. of "Studies in Comparative Phrenology," "Windows of Character," " Prominent Phrenological Characteristics of Alexander the Great," etc. Fowler & Wells, 753 Broadway, New York.

THE. HERALD OF HEALTH .- The editor treats his readers to a consideration of the question, " Is Lager Beer a Wholesome Drink?" reaching the conclusion that it is not. A bright and entertaining sketch is given of "An Ideal Home" in contrast with its oppo-site. "Topics of the Month" and "Hygiene for Women" comprise some valuable hints toward healthy living. New York : M. L. Holbrook, M. D., Publisher, 15 Laight street.

THE ELECTRICIAN.-The February number gives an exhibit of the wonderful advances being made in the study and application of electrical science. Though much attention is given to improvements in telegraphic and telephonic apparatus, by far the greatest is given to the electric light, its development and its uses, one of the most important being the facilities it furnishes for working at night. Attention is called to the fact that as the intense heat of a portion of our summer season renders the labor of the bricklayer extremely hazardous, the employment of the electric light, by which building might be carried on at night, would be a most commendable innovation upon the custom of

reary engaged, when, subternly and unexpectedly, 1 "Saul, Saul, why perseculeth throu me?" Does MF. Found a chance to altend a genuine spirit-scance at Leipzle, with Mr. Troll, a friend of mine and formerly *impressario* and pupil of the renowned Danish Pro-fessor Hansen. The mediums were Mr. Emil Schraps and Mrs. Minna Denminer, under the guidance of their magnetizer, Mr. Bernard Schraps. The first of these to enter the as yet empty séance-room was Mr. Emil Schraps, whose appearance, quick and yet positive, made a deep impression upon me. At his request I examined his clothing; but instead of a modern conjurer's walking or dress coat with twenty-two poekets, large and small, he wore but an ordinary coat, waisteent and inocent watch, and chain which had nothing in common indeed with a conjuring applaratus. Boots and shoes, which might have been used in the production of certain sounds out, waisted on take a movement on the spart impossible knots myself, sealing their ends to the char, after which the whole chair got the and sealed to the invance at the state of course. Seated knots myself, sealing their ends to the char, after which the whole chair got the and sealed to the suppost the state on course. Seated knots myself, sealing their ends to the char, after which the whole chair got the and sealed to the sightest movement on the part of the medium, was fris foound corsways by some gentemen, but not knowing these hatter ones, I insisted on making a few complicated knots myself, sealing their ends to the char, after which the whole chair got the and sealed to the foor. The medium's hads were of course tiel in such a manner as to make a movement on his part impossible without breaking the seals. His legs were tied to the sightest movement on the part of the medium would hery fueltably have broken the seals on the foor. But conce, I insisted on making a few complexities is pourt breaking the seals. His legs were tied to the sightest movement on the part of the medium would

without oreaking the seals. It is fegs were fied to the legs of the chair, and the arms to the back of it; the slightest movement on the part of the medium would inevitably have broken the seals on the floor. But to make sure of every precaution being taken, the mag-netizer, Mr. Bernard Schraps, who was to carry on the conversation with the spirits, was also secured. The share began. Watch and in any to ensure of it entrusted to an impartial gentleman, to ensure his passivity. Once more I looked around the room, but could not detect anything suspicious. The scance began: watch and chain were thrown among the audience without getting damaged; a light vards of flit years. He appeared as natural as life, taking me by surprise. I shook him by the hand as norder. Then came in quick succession, coat, waist coat, and the medium himself, between each of which mailfestations a light was struck to examine the knots and seals; in the same manner the medium warse theraos different strength, from various parts of the room, while it had previously marked myself. At the same time, we noticed phosphorescent lights, and raps of different strength, from various parts of the room, while the spirits, wound up a musical box themselves, and played zither, mouth-organ, belis, etc. and sups of different strength, from various parts of the room, while the spirits wound up a musical box themselves, and played zither, mouth-organ, belis, etc. and fulls the first on the other world offered me his cold phosphorescent hand, which, when I determined to grasp flat life life have and first de-materialized, who was with me have are still fore state of the and failed with part the boy from childhood, shook hands with him, saltor rig aray that there are still forces, to understand the causes, and effects of, which i was asy to cover to that there are still forces, to understand the causes, and effects of, which i was asy to bowek. This, then, was my first scance, during the whole with to that there are still forces, to understand the caub etc. w causes, and effects of which I was as yet, too weak. This, then, was my first scance, during the whole of which the medium remained entranced.

. Arriving afterward with thy friend, Mr. Troll, at our hotel, we heard raps from the bed, the table, the wall, and from everywhere. I left the room to find whether I would hear these sounds in other parts of the building, but wherever I went I heard these knocks, and so did all around me. Soon I had no doubt that I was mediumistic myself; and to day I am conversing with my late parents in very much the same fashion as when they were on earth, with the almost only difference that I can as yet not see their spiritual bodies, which, however, I hope to do before long.

It now became my duty to acquaint my partner at Berlin with my experiences, and to immediately request his presence at Leipsic to procure for him the same conviction. He came and saw, but was not convinced of the existence of higher beings, and as to the phenomera he witnessed, they simply went beyond his horizon. Mr. Fox's narrow mindedness goes actusly so far that he even now still declares Spiritua !-

Constant Production and

binet, which was the most interesting sight I ever

I could name many more interesting facts, but will let the present suffice, adding that I am ready to take my oath to the truth of this statement. Boston, February 6th. SAMUEL B. GREGORY.

Mrs. Browne, mother of the late "Arte-mus Ward," resides in a tasteful cottage in Wa-terford, Me. She is a fine-looking lady, about seventy years of age, and possesses charming conversational powers. She enjoys the calls of er numerous visitors, and exhibits with pride a register containing the autographs of hun-dreds of persons from all the States and from many foreign lands who have, for at least a few moments each, been her guests.

Apothecaries and lawyers use Latin words and phrases in their business. Anglo-Saxon; or plain English, is the usual language employed in presenting to the people proofs of the rare excellence of Graves's Heart Regulator. Plain people can read and understand its effects withism to be naught but a swindle, though up to the pres- | out having to employ an interpreter.-Argonaut.

THIRD DAY-SUNDAY, JAN. 14TH. *Morning*.—After the conference we listened to an able jecure delivered by Mrs. Abble W. Crossett, of Duxbury, who said: "There is a straige mystery con-nected with life and the experience of every human being, that surpasses our best powers of comprehen-sion. Many of life's choicest µifts we trample under foot, as if unworthy of notice, and untoid suffering re-suits from our folly. As Spiritualists we have been too lax in learning our first lessons. I hold that there would be but little difference in the many terms or be-liefs of the age, provided they were rightly applied to human needs. Where there is more of sunshine than of cloud, nore of loy than of sorrow, more of happinges human needs. Where there is more of sunshine than of cloud, more of joy than of sorrow, more of sunshine than of cloud, more of joy than of sorrow, more of happiness than of unhappiness, more of love than of hatred, more of justice than of injustice, there is where socie-ty has outgrown its creeds and has established reason firmly upon her throne, to the intent that each indi-vidual may have the inallenable right of working out its liberal and progressive tendencies. Spiritnalism ouly can solve the problems of life, as at some time it is destined to co; and under its benign influence the fallen will be restored to perfect manhood and wo-manhood."

manhood." Mrs. Crossett was followed by Mr. Emerson, who again described spirits for half-an-hour with surpris-ing accuracy: "A lady spirit comes to a gentleman in the audience, and then takes me to his home, showing me her picture in an "album. I see the name of Mary. Amanda Marsh, of Brattleboro', says: 'I return to earth this inorning, as tangible to myself as when I was a dweller here among you, and I wish the people of this place to throw aside their prejudice and try to futhom this great truth,' adding detail and data-which proved her identity." Afternoor.-During a spirited conference debate a

of this place to throw aside their prejudice and try to fathom this great ruth,' adding detail and data-which proved her identity." Afternoor,-During a spirited conference debate a legal gentleman of Boston and a friend of "Shadows," who is not wholly free from the tolls of materialism, made some surprising admissions for a man of his class to utter thus puthicly. He said: "While I am neither an advocate of nor a believer in Spiritualism. I am in sympathy with the Spiritualists : for if yo. r spiritual phenomena prove fuille I see no hope of im-morta'lly and no evidence that we shall retain our individuality after the dissolution of our bodies ; and while I am watching your movements with doubt and suspi-ion I am prepared, from personal observation, to declare that the man who will not examine a new truth, lest it should explode his theological notions, is a bigot; the man who cannot is a fo' i; and the man who dare not is a coward. Again, so far as the gen uneness of spiritual phenomena is co-cerned, the man who denies it impeaches his own intelligence." The lecture of the afternoon was delivered by Mr. Stauley, in his usual thoughtful and argumentative style of oratory: "In times of prosprity we often be-come oblivious to the legitimate aims of existence; but in this age of living, burning issues, there is run-ing through the popular mind an ennobiling quicken-ing of thought that is awakening a strong desire in-the people to distinguish between the true and the false; a tendency of the sace that is ripening into free thought and liberalism. But to comprehend all of life would be to comprehensible. The crosses of life are many, but its triumpis are more; otherwise there would be no progress. The true measure of success'

Saturday evening, Nov. 11th last, with an attendance of over sixty persons, since which time regular meetings have been held every Saturday evening. The attendance has been large, and the interest has been deep and constant. There has been no weather so inclement that there have not been from thirty to forty members present, some of them having come from New York and other distant places.

The members have been classified into three groups. the first devoted to Psychometry, the second to men tal and inspirational, and the third to physical phenomena.

Our meetings are very harmonious, and excellent results in the development of the mediumistic qualities of the members have been attained. In experi menting with the psychometric class many very satisfactory tests of their powers have been given-one person being able to give the names of the writers of the letters psychometrized in addition to other delineations. Many members in their home circles are getting very pleasing communications from spirit friends in writing or by trance; some personate spirits; others have raps, table-tippings, etc. One young miss, twelve years of age, is clairvoyant, and describes spirits; another, a younger one, also mentions seeing spirits.

In addition to these benefits, which are manifest to all, there is visible to the clairvoyant sight a wonder ful magnetic power which is gathered by the action of so large and powerful a battery as, is obtained by the sitting together for an hour or two of so many harmonious co workers. Besides the benefit of rapid mediumistic development already mentioned, this power has brought improved spiritual, mental and physical health which has been attested by different members.

The importance of some means available to the public by which developing mediums can learn the laws and methods of spirit-control and influence (through which the inter-communion between the two worlds is carried on), is remarkably exemplified by the multiplicity, variety and interesting character of the ques tions asked at the meetings. In answering these ques tions, the experiences of each one are made to contribute to the education and assistance of all. But great as seems its value to us, we have undoubted evidence of its greater educational value to our loved spirit friends on the other side who are untiring in their endeavors to cooperate with us in aiding to elevate humanity as a whole, by working for the improvement and progress of each individual spirit, whether he be in this life or the next.

This being the first attempt to conduct a school of mediumship, and the number of meetings having been comparatively few, we trust we shall be able at the next annual meeting to report more definitely the results of our work and its methods.

Having been unexpectedly called to this work, the marked interest and progress of the members have enlisted our warmest sympathies and most earnest endeavors, and it has become a "labor of love" which we shall continue with untiring zeal, fully believing that we shall have the entire cooperation and assist ance of our many interested friends, whose numbers are constantly increasing. Very respectfully,

MRS. M. A. GRIDLEY, Pres. L. E. WATERMAN, Sec'y.

WELLS' "ROUGH ON CORNS." 15 cts. Ask for it. Complete, permanent oure. Corns, warts, bunions.

* All ladies who may be troubled with nervous prostration, who suffer from organic displacement; who have a sense of weariness and a feeling of lassitude; who are languid in the morning; in whom the appetite for food is capricious and sleep at proper hours uncertain, should have recourse to Mrs. Pinkham's Vegetable compound.

ages. This monthly is all one interested in the subjec upon which it treats can desire. . Its contents embrace a wide field of discovery and observation, and its numerous engravings clearly illustrate the matters its text describes. Published by Williams & Co., 115 Nassau street, New York.

Soul Reading.

To the Editor of "The Harbinger of Light": To the Editor of "The Harbinger of Light": SIR-With delight I hail an advertisement in your recent issues of the Harbinger announcing the psychometrical powers of Mrs. Severance, White Water, Wis. U.S., to the Australian pub-lic. When such powers are developed, as in the instance of this lady, then they are truly astound-ing, and confer fertile blessings on all such as may avail themselves of her services. When the soul goes forth into the realm of

When the soul goes forth into the realm of causes to search and inquire for the spiritual causes that may lead to physical or spiritual effects which prove to be either benefits or peneffects which prove to be either benefits or pen-alties, according to the weal or woe that is ex-perienced in our being—this is what may be called Psychometry. This spiritual gift may be existent in an individual merely on a physical plane, which would be the mere viewing of dis-tant or remote persons, subjects and things, their motions and physical surroundings, with-out the cognizance of the spiritual causes from which such phenomena have their source. But when the psychometrist is moving on a higher plane, having perceptions of spiritual, phenom-ena, seeing deep into the workings of nature how spiritual causes are underlying physical effects, then the correlations, actions and re-actions of all influences are perceived and un-derstood, and we behold one of those few, minds of this sphere having reached unfoldment, which not many with the organizations of our present state of psychological development have as yet attained.

From personal experience I can testify to Mrs. Severance's development, which is of a high order on this plane. The sensing of the hidden gifts, both spiritual and intellectual, the advice gifts, both spiritual and intellectual, the advice how to awaken and counsel how to cultivate them, show that her psychometric powers are true and correct, and subsequently proven to be so when the person has lived according to her guidance. The law of individual being, which is different in each person, having been correctly laid down for our guidance, to height-en the physical health, invigorate the intellect and develop our spiritual nature, is most de-cidedly and most surely a step toward harmon-izing ourselves. Our attention is directed to defects, if, there are any, how to eradicate them, also to the affectional part of our nature, the cultivation of our social faculties, how weshould direct our thoughts, what should compose our

direct our thoughts, what should compose our dict, how and when to eat, and what not. We have a goal to which we aspire, and in our ignorance try to accomplish our object by going a circuitous path, leading not seldom through an entanglement of obstructions, which we do not rightly comprehend, and remain therein like rightly comprehend, and remain therein like being lost in a fog, or spiritual darkness, and a mass of complications; but when a light is held up before our eyes, the entanglement of obstruc-tions unraveled and our path mapped out how to surmount or avoid them, then this fog is dis-sinated and where there was emiritual durkness sipated, and where there was spiritual darkness before, is now spiritual illumination. In this state, then, one may travel onward and pro-gress toward the soul's highest aspiration joy-ously and in peace.

ously and in peace. I will not, as I have drawn out my letter to a considerable length already, enlarge upon the delineation of character on peculiarities there-of, but merely call attention to the advertise-ment I alluded to in the beginning of my letter, and remain yours, &c. John Trent. in Harbin-ger of Light, Melbourne; Australia, Nov. 1.

IThe most brilliant shades possible, on all fabrics, are, made, by the Diamond Dyes. Unequalled for brilliancy, and durability. 10 cts.

FEBRUARY 17, 1883.

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For the Banner of Light. OVER THE BAY.

Over the bay to the leeward, . Aloft on a headland's crest, Like an eyrle, and looking seaward, Is a home and a summer nest. The wall of the winter dirges ; Sweeps over its root of snow, To the beat of the sullen surges By the sea-wall grim below.

I look with a dreary yearning Sometimes; for a face or form, Or a light in the lattice burning, On an inky night of storm ; I look for some fair new comer-Yet erefore I cannot say_ To this ome of the vanished summer, This ayrie over the bay ; I shall watch for the first sweet token. For the doors to open wide, When 'the household band unbroken Come back on a golden tide. M. A. B. S.

Banner Correspondence.

Massachusetts.

FALL RIVER .- Sarah J. Slade writes: "Leonard Brightman, who recently passed to spirit-life from Brockton, Mass., and his estimable wife, embraced the Spiritual Philosophy when in its infancy. Two o their daughters became mediums, and many and varied were the manifestations at their house, all the family

the spiritual Philosophy when in its infancy. Two of their daughters became mediums, and many and varied were the manifestations at their house, all the family participating in them. Though members of the Christian Church, the New Dispensation flooded their souls with a new light. Mrs. Brightman was for many years a patient' sufferer in the physical, yet in every trial maintained a strong, abiding faith in. spirit-communion and power. To her it was not belief but *knowledge*; and during the last years of earth life she seemed to live more with her loved ones on the other shore than with those here, two lovely daughters and one son having preceded her to spirit-life. When the sad news came from the army of the death of her noble boy, she murmured not, but patiently waited for the loving message she knew would come; and come it did (telling that he had entered the sum merjand. Again the angels called, and the eldest daughter joined the angel-band, leaving her baby boy. Loving messages came to cheer this bereaved home-circle; and amid those dark hours the star of their faith shone Dright and clear, and when the weary wailing was over, and this loving mother went home, the high and clear, and when the the area calling. As their volces reached their father's ear le arose and joined in the singing. No amount of opposition could shake the faith of this dear mother and her family. When clergymen or so-called Christians would visit them and try to convince them that what they believed in was error, or delugint, they would usually go away feeling that was not the Bible, and understood its truths as illumined by the light of Spiritualism. When asked to prove his sabath-school armed with both Bible and *Banner*. They loved the Banner of Light, and I have seen him going to his sabath-school armed with both Bible and Banner. They loved the Bible, and understood its truths as illumined by the light of Spiritualism. When asked to prove his faith, our brokers, who as mole is a called what they belleved in the sing of the dammer

New Hampshire.

MANCHESTER. - Geo. F. Rumrill writes : "On account of a change in the building in which the meetings of our society have be n held, they are suspended for a season, or until we can procure a hall; then we can go on our way again rejoleing. Mrs. N. J. Willis was with us last Sunday, and a splendid lecture her controls gave us. The cause of Spiritualism is gaining round in this place faster than most people know of, because those who are coming out from the old belief hardly dare to talk it much except privately, and these who are converted slowly are worth more to the cause than a dozen who come hastly to the front. But there is one strange thing I cannot account for, and that is, that more Spiritualists do not take the Banner of Light or some Spiritualist paper. I think it almost a duty that belongs to them, to say nothing of the benefit they would derive from doing so. I could not get along without it. I should feel lost if I did not meet it every week. I like to know what others see, hear and enjoy, if I canngt have the same myself. Knowing their experience awe are better fitted to judge for ourselves when we have the opportunity to see the same kind of manifestations. Last December, while Edgar Emerson was in Cinemnati, he made the acquaintance of a genteman whom I will call 'Edd.' When Mr. Emerson returned from there heremalned in Cleveland. O., for a short time. While at his hotel he thought he would rest on the lounge in his room. As he thought, he dropped to sleep, and it seemed to him that he stepped into this friend's office in Cineinnat and said: 'Edd, I am here again.'' Soon after he awke, and thought nothing more of it only as a dream; still, it did not seem like a dream. A day or two after that he received a letter from this friend, in which he wrote: 'A such a time I thought I heard you kay: ''Edd, I am here again.'' I lowed around and saw your face at the door. What do you think of it?' Mr. Emerson compared the time, and found it was the same as when he work as sleep in Cleveland. Can this be explained in any other way than that Mr. Emers account of a change in the building in which the meetings of our society have be 'n held, they are suspended

BANNER OF LIGHT. never told of it in the sixty years since he passed on. She also gave his Christian name at once, when she did not know my own. Since then I have seen, heard and feit numerous other evidences of the truth of what I affirm, namely, that those whom we call dead are alive and able, under suitable conditions, not only to communicate with, but make themselves visible to us."

Iowa. DES MOINES.-J. E. Truelove writes: "Circles are being organized in all parts of this city, with the best of results. Many persons are being developed into of results. many persons are being developed into different phases of mediumship, prominent among whom are Mr. Charles Upright, wife, and daughter; they being accomplished musicians, their presence adds greatly to the harmony of the scances. We are looking forward with interest to his future develop-ment, and expect to see him before the public in a few months as a public medium and heater."

LETTER FROM CINCINNATI. BY E. D. BABBITT, M. D., D. M.

To the Editor of the Banner of Light:

I have been so engaged to getting up our American Health Company that I have scarcely had a moment of time to report the progress of things in our midst to the Banner of Light. Our Society of Union Spiritu-allsts has thus far been in operation not quike one year. We meet in Odd Fellows' Hall at 11:15 and 7:30 each Sunday, and have a prosperous Children's Lyce um at 9:30. Great : ood has already been done by the organization, in leading people to know what Spiritualism is as explained by several of our eloquent speakers. The newspaper press treats us far more respectfully than formerly, and sometimes gives a synopsis of lectures. At times our hall has been crowded to re. pletion. At present we have the eloquent Mr. A. B. French as our speaker, and hope to derive much good from him. In December we had Mr. Emerson from New Hampshire, in addition to our regular speaker, who gave us fine tests from the platform. While we thus have many interesting features and many privileges, we also have some frictions and some fluancial embarrassments, though we settle punctually with all our speakers. Some of the wealthiest Spiritualists here, as elsewhere, give little or nothing, and leave those who are in more moderate circumstances to struggle on in all kinds of ways to bear the burdens of sustaining our divine gospel. Spiritualism has given them back the dear ones gone before; and unfolded the joys of a more glorious life; yet they are not willing to help others receive these glad tidings. But there are compensations, for such shall be poor in heavenly blessings until they can rise above selfishness; and those who have labored for human good shall be clad in shining garments when they lay aside the burdens of life.

Cincinnati possesses many generous, hospitable and large-hearted people who are apt to look upon our Eastern population as being more selfish. There may be some truth in this : and yet if some of the Eastern traits, such as a little more cautiousness and secretiveness and the control of impulses, could be introduced into our midst and joined with their own good qualities, it would make a fine combination. Society is modified here somewhat by the warm, impulsive people of the South; but the direction of these impulses is sometimes a mistaken one. Some persons in our midst will call it "frankness" or telling the truth when they hear some unfavorable remarks about some one and then rush off immediately to the person criticised and report the whole thing with improvements. They do not stop to ask themselves the question, Will it do any good to hurt one's feelings by peddling these adverse reports? Will it not disturb the peace and harmony of the community?

Then is it not surprising that Spiritualists can hate so easily and bitterly? What beautiful communions with the angels: what baptisms from heaven: what grand doctrines of toleration are enjoyed by the true Spiritualist 1 And yet so many who pass by the name are quite forgetful of these holler influences. You know how little I indulge in carping or grumbling: but I love Spiritualism and its divine teachings so deeply that'it pains me exceedingly to find so many mere Spiritists, so few real Spiritualists; so many that are crotchety and uncharitable just as soon as anything prosses their self-love. In spite of this, Spiritualism counts in its ranks some of the very grandest souls on the planet to-day. How important it is that we keep up the public rostrum, and that heaven inspired speakers pour down upon us their enlarging, educating and yarming influence until we shall have outgrown our childhood.

Cincinnati has of late had many privileges. Mr. A E. Carpenter, the famous psychologist, has given us a two months' course of exhibitions in psychology, mesmerism, etc., and hundreds have thereby got a new conception of the finer spiritual forces. When the people learn that a human will power can send out One hundred acres of beautiful ground have been those subtile forces which control sensitive persons, it will be easier for them to understand how the will-the capital of the State and on the line of the Chicago nower of a spirit may control those sensitive persons whom we call mediums and in this way reveal the wonders of the spirit world. Psychology is the vesti-bule of our spiritual temple, although a foolish Boston correspondent of the Detroit Free Press has concluded that because mind-reading and psychology are true, Spiritualism must be false This is something like saying that the existence of sunlight is a fact, there-fore there is no sun. Mr. Jesse Shepard is now here, although a spell of sickness has silenced his marvelous voice for a little while. Our other mediums, so far as I have heard, are all busy and doing good. Mrs. Lizzle S. Green, at the THE STATE ASSOCIATION. all busy and going good. Mrs. Lizzle S. Green, at the corner of Longworth and Park streets, is said to be having new and striking phases of mediumistic development, and Mr. John Lyon, of 188 Richmond street, seems to be constantly busy and highly successful in giving tests and sittings. There are other mediums who are quite successful, whose addresses I cannot at present give. The American Eclectic Medical College, at which I lecture, has an excellent class of students soon to graduate, and going forth as they will, armed with new, safe and powerful methods of cure, will be able to help upward many suffering bodies, and even souls. Most of them at the beginning of the term were Spiritualists, and now all of them are, and nearly, if not quite all, have been developed magnetically or medi-umistically. Mrs. Dillingham from Lynn, Mass., now located at 137 Smith street, Cincinnati, is a fine testmedium and superior magnetic physician. Mrs. Currier is talking about establishing at her home under the shadow of Lane Seminary, on Walnut Hills, a solar steam bath apparatus which I have devised, the object of which is to charge up and vitalize the system of the patient with concentrated light and color at the same time that the impurities are thrown off by perspiration. This, we think, is the most powerful of all in- A server and a server were statussing of the server is a space of the server is a s struments of cure. A Miss Williams, who is a battery in herself, will establish herself at some suitable loca-

It is reasonable to suppose that Mars is a much riper world than our own, from natural laws; for, being much smaller and more distant from the sun, its cooling off and perfecting process must be very many thousands of years in advance of our earth, in case both worlds were eliminated from the solar orb and

sent into space at the same time. Such communicalons as those from Swedenborg, Washington, Lincoln, etc., are admirable productions, rich in wisdom, and should be read by the whole people. Our statesmen would be wise if they should heed the words of Washington, and even of Swedenborg; there given. American Health Co., 130 Sycamore street, Cineinnati, Ohio.

"Wonders of the Sun, Moon and Stars."

Prof. F. McIntire, of Boston, addressed the

Young Men's Christian Union, of this city, on a recent Saturday evening - having for his theme the above quoted words. Long before theme the above 'quoted words. Long before the doors of Union' Hall were opened a crowd of men and, women packed the corridons and wide stairways and overflowed the sidewalk, extending even to the middle of the street. Within five minutes after the opening of the doors the hall was filled to its utmost capacity. The course of Saturday night scientific lectures at the rooms of the B. Y. M. C. U, on Boylston street, are manifestly increasing in popularity. The lecture by Prof. M. was brilliantly illus-trated by the use of the stereontion. He he

trated by the use of the stereontion. He be-gan by referring to "the inertia of the com-monplace," and said that this di-inclination to see anything wonderful in that which is com-mon and always before us involves this subject mon and always before us involves this subject in difficulties of treatment not easily gotten over. The man who has thought well upon' this subject is always inclined to exclaim: "What is there that cannot be said about the sun?" The fact is that almost everything can be said about it. The speaker first endeavored to impress the audience with the size of the sun, using comparisons quite new to most of his hearers. He said that 1,305,000 worlds, the size of our own much be nacked within the dirthe hearters. The said that 1,300,000 words,the size of our own might be packed within the dir-cumierence of the sun. The planets of 750 solar systems would occury no more space that is filled out by the bulk of the sun. Were it possible to locate the earth in the centre of the sun, and set the moon to revolving as it now does, still there would be room enough for the moon to follow its orbit within the dirounder of the sun, and still swing round 192,000 miles inside the rim. Speaking of the heat of the sun, the lec-turer affirmed that if the heat that exists in one square foot of the sun could be conveyed to one square foot of the sun could be conveyed to this earth undiminished, it would run 100 steam-engines of 100 horse power each. The heat of the sun is sufficient to reduce the Pacific Ocean to steam in twenty minutes. The artistic pow-ers of the sun were alluded to. Our great paint-ers turn out a few pictures in a lifetime. The sun prints thousands of millions of pictures in two minutes. sun prints thousands of millions of pictures in five minutes. When the stereopticon came into play the spots on the sun were abundantly shown in a large number of excellent views. The size of the sun was illustrated; also the pictures of the corona and photosphere were presented. The hydrogen protuberances, with jets bursting upward 100,000 miles, were shown. The light of the sun is 147 times that of a cal-clum light. It is now supposed that we have approximated to the light of the sun in the electric light, which is but 3.4 less than that of the sun. An English scientist tried an experiment of projecting a strong Drummond experiment of projecting a strong Drummond light upon the disk of the sun, and the result was only an absolutely black spot. The pro-tuberances of the sun were eloquently described and brilliantly illustrated. The constant up-roar upon the surface of Old Sol was alluded to, and the remark made that all the battles of history boiled down would not begin to pro-duce a din equal to the uproar constantly be-ing kicked up on the sun's surface. The speak er remarked that one of the fine features of this study is that, however big a story you may tell you might tell a bigger one and still be within the truth. Imagination can have full play, and make no faise flights. A sun cyclone was shown, and Prof. Young's observation of a hydrogen gas jet which rose 200,000 miles in hali-an-hour. The spectrum of the sun, the won ders of the spectroscope and its revelations were dilated upon, and the fact that the diame-ter of the sun was sufficiently large to embrace

THE CELEBRATED "KIDNEY-WORT"

THE SPECIFIC FOR KIDNEY DISEASES, LIVER

TROUBLES, CONSTIPATION, PILES,

FEMALE WEAKNESSES AND

RHEUMATISM.

PHYSICIANS ENDORSE HEARTILY. 'I have found Kidney-Wort to work like a charm, doing all that is claimed for it. After using it several years in my practice I, a 'regular physician,' can endôrse it heart-ily. It has done better than any remedy I ever used.''-R. K. Clark, M. D., South Hero, Vt.

TANGEROUS TOTNEY DINESSE. "A stroke of paralysis prostrated me, also dangerously diseasing my kidneys. The doctors failed, but Kidney-Wort cured me,"-E, Sinde, 18 Blackstone St., Boston,

Mass.

"My kidney troubles had lasted for 8 years. I often pass-ed blood. Kidney-Wort cured me.",-Michael Coto, Montgomery Center, Vt.

KIDNEY DISEASE AND BHEUMATISM. "Two of my friends had my trouble," says Mr. Elbridge Malcolm, of West Bath, Me. "I was given up to die, by my physician and friends. We all had kidney disease and my physician and friends. We all had kidney discase and rhenmatism. Mine was of 30 years' standing. Kidney-Wort has entirely cured all three of us.'' ''I had kidney troubles for many years. Kidney-Worl cured me.''-J. M. Dows, of Diebold Safe Co., 28 Canal

St., New Orleans.

CURED AFTER 20 YEARN. "I devontly thank God that I found out the virtues of Kidney-Wort," writes C. P. Brown, of Westport, N. Y. . It has cured me of a 20 years' case of terrible kidney disease.'

KIDNEYS, LIVER AND CONSTIPATION. "The most satisfactory results, "writes Jas. F. Reed, of No. Acton, Me., "In cases of kidney and liver troubles and constipation, have followed from the use of Kidney-Wort, by members of my family."

Ridney Troubles and Rheumatism. "My attending physician gave me up. I'd had rheuma-tism and kidney troubles for 30 years. Many doctors and numberless remedles did me no good. My friends, too, thought my death was cortain. Kidney-Wort has *entirely* cured me," so writes Elbridge Malcolm, West Bath, Me.

LIVER DISORDER.

"Please tell my bro, soldiers, and the public, too, "appeals J. C. Power, of Trenton, III., through the St. Louis Globe-Dem, and Home and Firestde, "that Kidney-Wort cured my liver disorders, which I'd had for 20 years,"-12-2-'82.

RHEUMATINM.

"I have tried a great number," truly remarks Mr. W. N. Grose, of Scranton, Pa., under date of Dec. 12, '82, "but there is no other remedy like Kidney-Wort, for curring rheumatism and diseased kidneys."

INFLAMMATION OF BLADDER. "Chronic inflationation of the bladder, two years' dura-tion, was my wife's complaint," writes Dr. C. M. Sam-meriln, of Sun Hill, Ga. "Her urine often contained mucus, pus, and was sometimes bloody. Physicians' prescrip tions, my own included and domestic remedies only pal-lated her pains. Kidney-Wort, however, has entirely cured her.

INTERNAL PILES.

"I had internal piles for soveral years, " said J. B. Moy-er, of Myaratown, Pa. " Nothing helped me except Kid-ney-Wort. It cured me."

1ADIES TROUBLES.

Respect the confidence reposed in you by ladles. "It has helped me in intricate diseases," writes Mrs. Annie Rock-bald, of Jarrettsville, Md. Th's lady correspondent wrote is about Kidney-Wort's curative effects.

RHEUMATISM.

"Nothing else would," torsely says Justice J. G. Jewell, of Woodbury, Vt., "but Kidney-Wort did cure my three years' rheumatism."

DYSPEPSIA.

Our correspondent, Mr. Josiah Kenney, of Landisburg, Pa., says: "Kidney-Wort cured my dyspepsia. I had it in its worst form, too."

A WILLING OATH: "I will swear by Kidney- Wort a'l the time, " writes Mr.

J. R. Kauffman, Lancaster, Pa. (All Its patrons do the

Another lady, Mrs. J. B. Clark, Amitre City, La., writes us: "Ridnoy-Wort has oured me of habitnal constipation, pain in the side, as well as some other delicate complaints."

FREE!-----PREMIUMS!-----FREE!

UNTIL FURTHER NOTICE.

Any Person sending BIBECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Place Boston, Mass., \$3.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art or a choice of one of the following Books, of h or her own selection. For each additional Engraving 50 cents extra.

All New Subscribers, or Old Patrons, on Benewin their Subscriptions

TO THE BANNER OF LIGHT

Y OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THRTERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE FICTURE. —A woman holding in-spired pages sits in a room around which. Night has trailed her dusky robes. The clasped hands, upturned countonance, and heavonward gaze, most beautifully embody the very ideal of hopeful, trustfule carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifited clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and fluminates the room. It is typ-ical of that light which flows from above and flowds the soul in its sacced moments of true devolton. Fainted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, "22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, hearing on its current the time-boat, one hand resting on the heim, while with the 6ther she points toward the open sca-an emblem of eleritity-re-minding "Life's Borning" to live good and pure live, so "That when their barks shall float at eventile," they may be like "Life's Evening," fitted for the "crown of im-mortal worth," A band of angels are scattering flowers, typical of God's inspired teachings, From the original painting by Joseph John. Eugraved on steel by J. A. ... Wilcox, Size of sheet, 22x2s inches; engraved surface, 15x20 inches,

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful pleture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a hoat, as it hay in the swollen stream, two or-phans were playing. It was late in the day, before the storm ceased, and the clouds, tightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the jorizon. Unnoticed, the boat became detached from its carried it beyond all earthly holp. Through the foaming rapids, and by preclutous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cata-ract the children were stricken with terror, and thought that defath was hevitable. Mudelenty there come a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistless impulse that the how mey table. Wide heigh grasped the rome-that the different ble. Mudelen is there come a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistless impulse that the different ble being, she grasped the rome-that is by some unseen power, toward a quiet eddy in the stream —a little haven among the rocks. The boy, of more tender age, and not controlied by that mysterleng infinite. In difference, in de-apair feil toward his heroid is sister, his little forminearly par-alyzed with fear. Engraved on side by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22228 inches; engraved surface, 1520 inches.

"HOMEWARD."

ITUME IN AIGU. An illustration of the first line in Gray's Elegy: "The currew toils the knell of parting day," ** " from the church towor bathed in sumee's fading light, "The lowing berd winds slowly or the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the tired horses look eagerly fourting in the mellow ca'th. The fittle girl impurts life and beauty to the pleture. In one hand she holds wild howers, in the other yard, around which the twillight shadows are closing in, the post writes, "And leaves the world te darkness and to me." "Now fades the glimmering landscape on the sight." Stein, copied in black and two thits. Designed and painted by Joseph John. Size of sheet, 22x28 inches,

"FARM-YARD AT SUNSET."

The scone is in harvest time on the banks of a river. The farm-hous, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonlous groupings, in which are beautiful and hierersting blendings of a happy family with the animal kingdom. The compan-ion-picce to "Homeward," (co "'The Curfew'). Copied from the well-known and justic rehebrated painting de-signed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT." In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne

THE MICHIGAN CAMPING-GROUND - A GRAND SUC-BOD ONE IN THREE HAVE THEM B

same, Mr. K.) DELICATE COMPLAINTS.

HEART TROUBLES.

the orbit of our earth, and even the exterior planets. The entire lecture was replete with interesting facts and illustrations.

Ohio.

CLEVELAND.-T. Lees informs us that " the annual election of officers for the Lyceum resulted in a complete obange (Prof. C. W. Palmer, the popular musical plete obange (Prof. C. W. Palmer, the popular musical director, excepted)-Chas. L. Watson wielding the Con-ductor's baton for the first time, and Mis. P. T. Rich reissuming the position of Guardian, Aftera year's rest. A unanimous vote of thanks was tendered the retiring officers, and eyerything stems to indicate a successful Lyceum for the coming year. The semi-monthly socia-bles being well patronized this senson, left a surplus in the treasury quile encouraging to the new officers. As well as being very gratifying to those retiring. The following are the hames of the officers elect: Chas. L. Watson, Conductor; Mrs. P. T. Rich, Guardian ; Chas. Watson, ir. Secretary John Madden, Treasurer; Chas. Flora Rich, Pottmistress: Being isgain disappointed in my visit to Boston, and the pleasure of meeting many Eastern friends, after being twice beridded through the noble Banner of Light; I shall another time 'stand not on the order of going, but go at once." plete change (Prof. C. W. Palmer, the popular musical

California.

OAKLAND.-George Gunn writes: "The Oakland

Spiritual Association is now established on a good

power of a spirit may control those sensitive persons and Grand Trunk Railroad. It contains a beautiful

"Nemoka."

CESS-THE STATE ASSOCIATION.

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The state and enlighten, but combined in a solution of spiritualists and enlighten, but combined in a solution, where there are the formality of the solution of the solution

Liberalists.

STINGING irritation, inflammation, all Kid-ney Complaints, cured by "Buchupaiba." \$1.

HYPERTROPHY, or enlargement of the Ven-tricles. Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflummation of the heart-case. Dr. Graves's Heart Regulator meets the demand. WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator. It acts promptly. SOFTENING of the Heart. (Very common.)

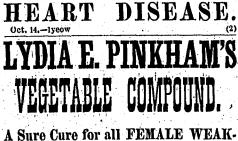
And think the Kidneys or Liver are at Fault.

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NESSES, including Leucorrhoa, Irregular and Painful Menstruction, Inflammation

and Ulceration of the

Womb, Flooding, PROLAPSUS

UTERI, &c.

AP Pleasant to the taste, efficacious and immediate in its effect. It is a great help in prognancy, and relieves pain during labor and at regular periods.

Physicians use it and Prescribe it Freely

FOR ALL WEAKNESSES of the generative organs of either sex, it is second to no remedy that has ever been be-fore the public; and for all diseases of the KIDNEYS it is the Greatest Remedy in the World.

EF KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use.

LYDIA E. PINHILAM'S BLOOD PURIFIER will eradicate every vestige of flumors from the Blood, at the same time will give tone and attength to the system. As marvelous in results as the Compound.

AG Both the Compound and Blood Purifier are pro-pared at 233 and 235 Western avenue, Lynn, Mass. Price area at 255 and 255 western avenue, Lynn, Arss. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, §1 per box for either. Mrs. Plakham freely answers all letters of inquiry. Enclose 3 cent stamp. Bend for pam-phlet. Mention this paper.

LYDIA E. PINKHAM'S LIVER PILLS cure Constipation, Billousness and Torpidity of the Liver. Twenty-

five cents. F Sold by all Druggists.

June 10. (6

CATARRH, Diphtheria, and all Throat Dis-eases, curable by the use of DR; J. E. BBIGGS'S THEOAT RESIDEDY. Mr. Androw Jackson Davis writes: "Dr. Brig 13's Throat Romedy for the Throat and Catarihil Affections, including Diphtheria, I know to be equal to the claims in the advertisement." Price, So conts per bottle, Sent by express only. For safe by COLBY & RICH.-

Artist, visited Hydesville, in Arradia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritian' Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his sout in full accord with this subject and its dawning light, how could it have been otherwise than a ''work of love '' and enthusiasm to him, as his hand was guided in designing and perfecting this master production of at? From the original painting by doseph John. Eugraved on steel by J. W. Watts. Size of shoet, 20x23 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is scatt d in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, regular expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OFFACED AS A PREMIUM FOIL THE FIRST TIME. The harvesters gather on the bank of a spring, shaded by an ein standing on the edge of a grove made vocal with th-song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. 'All kindled graves burning o'er her cheek.' From a pitcher she is filling a draught. A had is studying: the countenance of his dog, draught. A had is studying: the countenance of his dog, draught. A had is studying the resultation of a wagen loaded with hay, impart a most pleasing offect. A rustice youth, proud of the team, teams against his favorite horse. A little boy and girl are passing a lunch to brother and sis-ter follcking on the loaded bay. Stein, copied in black and two fintsfrom Joseph John's noted painting. Bize of sheet. 22x23 inches.

BOOKS.

GHOST LAND: OR. RESEARCHES INTO THE MYS-TERIES OF OCCULT SPIRITISM. Illustrated in a se-ries of autobiographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and ed ited by Emma Hardinge Britten. Baper, pp. 484.

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THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the ionain of religion and morals) greater than distation bas, leave aper.

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NPECIAL NOTICES. The quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free's thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for Perusal.

Notices of Spiritualist Meetings, in order to insure prompt Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of **L**ight.

BOSTON, SATURDAY, FEBRUARY 17, 1883.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human is incrance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to Wisdom, as comprehensive as I less mankind. — John Pierpont.

Rev. M. J. Savage's Conclusions Regarding Spiritualism.

Regarding Spiritualism. "The perfect observer in any department of science will have his eyes, as it were, opened, that they may be struck at once by any occurrence which, according to received theories, ought not to happen, for these are the facts which serve as clues to new discoveries." "Before expo-rience itself can be used with advantage, there is one pre-liminary step to make which depends wholly on ourselves: it is, the absolute dismissal and clearing the mind of all prejudice, add the determination to stand or fall by the re-sult of a direct appeal to facts. In the first instance, and of strict logical deduction from them afterwards."—Str John Hirschell.

The Rev. M. J. Savage has occupied for some years past a place in the foremost van of the liberal preachers of the day. He has proved the independent nature of his intellectual make-up by frequently excoriating error and bigotry in high places, and by a fearless exposition of his advanced views concerning the Bible and the Christian creeds generally. He has gone further: He has dared to investigate Spiritualism, and has once at least, if not oftener, placed himself on record as regarding it a matter worthy of serious inquiry, and a factor in the problem of religious and social evolution now going on which could not be rightfully ruled out of consideration; while repeatedly his pulpit utterances and his extemporaneous addresses have given expression proofs appealing to their own individual knowl-(without stating its name) to some of the most cheering revelations of Spiritualism.*

himself on record as regarding Spiritualism a who therefore proclaimed themselves Spiritual matter worthy of serious inquiry The following ists.

place within the pale of the conservative "tolerance" which he seems to value so highly, if one may judge by his acts in this instance. He has proved himself a dauntless advocate of liberal ideas in the theological field, and we give him due credit for his bravery; but it is a proven fact, we fear, that he has not found himself strong enough to withstand the bigoted opposition in social, business and other relations, which, commenced by the conservative element in this country at the inception of the Spiritual Reformation, and still continued by the same class, also shades down from the topmost pinnacle of the "Highest" .church system to and through the humblest conventicles among the Unitarians and Universalists, and finally unites with the gloomy views of its legitimate friends, the non immortalists, or Materialists-in each and all cases above cited, however, with honorable exceptions among individual members. The "disrespectability" of Spiritualism (so to speak), urged by the Orthodox side of the community, acts upon Mr. Savage, the Unitarian, involuntarily perhaps, as far as his conception of its influence is concerned, but surely, and thus we find him to day using the following language, (in doing which he seems to have entirely lost sight of his printed statement, "I believe there is so large a mass of evidence here [in

Spiritualism] that it cannot be brushed aside contemptuously by any man,") to the end that the Globe readers and others may understand that on this point, at least, he is now as "respectable" and Orthodox as Andover's Prof. Austin Phelps (of Satan-resurrecting memory):

"Before I accept the theories of Spiritualism I must have conclusive evidence of their truth. As yet I have not found a fact upon which to base a theory.... I think there are forces and phenomena in life which we do not yet understand, and to which may yet be traced many things that now appear inexplicable; but it is not reasonable to credit the dead with producing these effects simply because we are ignorant of the true causes.'

If there is any one thing more astonishing than another in the upward of a column of verbiage which the Globe reporter puts in the mouth of Mr. Savage regarding Spiritualismand which, since at least to our knowledge he has not publicly corrected, he may be regarded as formally adopting-it is the "contempt" with which he (Mr. S.) with a wave of his own hand has endeavored to "brush aside". evidence which has secured the attention and won the confidence and endorsement of some of the noblest and bravest men in the fields of science, art, education, and theology too, in the civilized world. We need not call up in order at this time the names we have repeatedly published of those truly fearless men who, with professional reputations, social standing, and pecuniary means to lose as the price of fealty to their convictions, have braved the loss of al by their lionest testimony to the truth of Spiritualism ! Men, whose mental acumen-(as in the cases of Prof. Kiddle, the late Epes Sargent, Esq., Dr. S. B. Brittan, Judge J. W. Edmonds, Robert Dale Owen):-whose professional reputation as careful students of nature-(as in those of Alfred Russel Wallace, J. R. Buchanan, the late Prof. Hare) :- whose position in the theological field-(as in those of Rev. Samuel Watson, of Memphis, Tenn., a life-long Methodist and others) may be rated surely as equal to those of Mr., Savage, who after careful investigation, multiplied experiment and serious reflection, arrived at a decision that the modern phenomena really proceeded from the source claimed ; i. e., an intelligent force acting outside of and beyond the power of the medium, which force declared itself-and proved its claim by personal edge of their own concerns-to proceed from and be exercised by the physically excarnated

We have said that he has once at least placed spirits of men once living on this earth ; and

"This is very strange. Do you know my middle name?"

She replied that she did not; that she had never to her knowledge ever heard it. "Well," he remarked, "there are very few

who do." He then read the message, signed by his

brother's name, as follows: * 'Minot Judson,' as father always used to say, why will you- not, when you know these things to be true, and have such plain proof of their truth, admit it?" etc.

Mr. S. said that his father invariably addressed him as "Minot Judson"-no one else ever had Mr. Savage sneeringly alludes, in the Globe account, to the frequent messages he has received from this brother, "whose death is a fact generally known to all who know me "leaving the impression that in consequence of such knowledge the mediums he has visited fabricated what came to him in that brother's name; but can he explain how this lady, who did not know the style in which his father used to address him, neither knew his (S.'s) middle name, yet succeeded in giving him correctly both the name and the style, by and of her own unaided ingenuity? Mr. Savage, in the Globe's account, acknowledges that he has found his physical senses, on trial, to be utterly untrustworthy witnesses in these matters; will he also make the admission that his mental faculties are so benumbed by prejudice that they will not listen to the voice of reason, which asserts that under the circumstances the information must naturally have come from the source it claimed—i. e., been imparted by the brother in spirit-life, who made such a direct appeal to him for recognition of himself and the truth of spirit-return?

Mr. Savage has had some experience, but others have had more, and have met with facts sufficient to work out radical changes in their minds regarding the phenomena. Hear the testimony on this point from Prof. Wallace (in "Miracles and Modern Spiritualism," page vi. preface):

"From the age of fourteen I lived with an elder brother, of advanced liberal and philosophical opinions, and I soon lost (and have never since regained) all capacity of being affected in my judgments, either by clerical influence or religious prejudice. Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical skeptic, rejoicing in the works of Voltaire, Strauss, and Carl Vogt, and an ardent admirer (as I am still) of Herbert Spencer. I was so thorough and confirmed a materialist that I could not at that time find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. Facts, however, are stubborn things. My curiosity was at first excited by some slight but inexplicable phenomena occurring in a friend's family, and my desire for knowledge and love of truth forced me to continue the inquiry. The facts became more and more assured, more and more varied, more and more removed from anything that modern science taught or modern philosophy speculated on. The facts beat me. They compelled me to accept them as facts, long before I could accept the spiritual explanation of them. there was at that time 'no place in my fabric of thought into which it could be fitted.' By slow degrees a place was made; but it was made, not by any preconceived or theoretical opinions, but by the con tinuous action of fact after fact, which could not be got rid of in any other way.'

[Concluded in our next.]

Special Notice to City Patrons.

WASHINGTON'S BIRTHDAY, a legal holiday, occurring next week-Thursday, Feb. 22d-the Banner of Light establishment will be closed on that date. Patrons can obtain the paper at the office on Wednesday-morning, Feb. 21st.

As the forms will on that week go to press one day in advance, advertisers and correspondents wishing their matter to appear in the Ban-

Plaster Casts of Spirit-Hands.

We published several years since in these columns, after. close and critical observation and experiment, the facts in regard to the production of paraffine molds through the agency of spirits in the presence of a medium in this city. The mold experiment was first suggested by Prof. William Denton, the well-known author and lecturer, who with others had witnessed and touched materialized spirit fingers. He had the idea that if spirit-fingers could be made so tangible as to be seen and felt, there was no reason why whole hands dipped in heated paraffine could not be made to receive a coating of that article. The guides of the medium were accordingly consulted upon the subject, who returned answer that they thought the experiment would be successful if a vessel filled with cold water should be placed beside the one containing the hot water and paraffine, in order to allow the spirit hand, after it had taken on a sufficient coating of the paraffine, to be instantly cooled. The experiment was accordingly tried, resulting in complete success. We have at this office specimens of the spirit-molds filled with plaster and specimens of plaster casts of hands only, the paraffine having been melted off.

Since then Count de Bullet of Paris in conjunction with Hon. J. L. O'Sullivan of New York, experimented with like success, an account of which Mr. O'Sullivan, as our readers are aware, prepared for the Banner of Light last December. But these gentlemen did not place paraffine in hot water, as did the American experimenters, but, instead, simply furnace heated it, in which spirits dipped their whole heads. The experiments of these gentlemen resulted in perfect success, as is well known to the public, both here and in Europe.

Now we are in receipt of intelligence from New York City that Mr. A. A. Wood has been of late experimenting as we have done with a medium there, the result of which is additional evidence of the fact that molds herein described can, under proper conditions, be produced. It seems that Mr. W. secured twomolds of spirit-hands, from which the plaster casts were taken. These he exhibited at a meeting of the American Spiritualist Alliance of New York on the 4th inst., "I had determined," said he, "that the Spiritualists should be known by their works. I accordingly asked some of my spirit-friends one evening if they would kindly furnish me with molds taken from their hands. They said they would. Accordingly, on an appointed evening I visited the house of a well-known medium. There we had a kettle of boiling paraffine wax and a pail of cold water. I plunged a thermometer into the former, and the mercury rose at once to 212°. The kettle of wax and the water were placed in the cabinet and the medium went in. The lights were turned down, and in a few moments we heard the noise of some one splashing in the water. In about eight minutes two wax molds were produced."

One mold represents the left hand of apparently an aged person, of large frame and broken health. Mr. Wood said he recognized it as the hand of a deceased relative, and he had asked, for reasons of his own, that the left hand be molded for him. The second hand was small and prettily formed. It was said to have been identified as the right hand of the daughter of a certain old gentleman whose name was not mentioned. The remarkable feature of each was that, save in spots, all the markings of the skin were perfect. The wrinkles of age in the larger hand, the perfect lines of papillæ in the smaller one, were alike brought out with an exactitude that seemed beyond art. Mr. Wood argued that they could not have been taken from a living model, as the hand could not be withdrawn from a mold without cutting or ner of Light for Feb 24th, must see that it is at breaking if, while these casts exhibited none of the sharp mages commonly seen on plaster work where the different sections of the molds meet. Mr. Wood simply asserted that they were the work of spirits: that they could not have been humanly produced, and challenged his hearers to suggest a possible method. He had shown them to a firm of molders, who said they could not imitate them. Mr. Wood explained that the molds were produced with a pan of paraffine wax and a vessel of water. "The process," he said, "is that the materialized spirit hand is dipped alternately in the hot paraffine and the fold water until a thick crust is formed, just as a dip-candle is made. Then the hand is dematerialized and the mold remains empty. A living hand would be melted away by the boiling wax. I took home the two that we found in the cabinet, poured plaster of Paris into them, and, of course, had to break the molds to get the casts out. I regard this as a better test than materialization. In materialization the trouble is that now you see the spirit and now you don't. I have not only seen, but I have got them fastened there. Here our worthy brother errs, as we have in our possession photographs of materialized spirits, which were taken at one of Mrs. Pickering's séances several years ago. Besides, Mr. O'Sullivan has photographs of materialized spirits, which he procured in Paris, France, that he will undoubtedly be pleased to show to any person who may feel interested enough in the subject to call upon him for the purpose. 10 At the hearing before the Committee on Public Health last Tuesday, on the petition of the Massachusetts Homeopathic Medical Society, for an act requiring the Secretary of the Commonwealth to issue certificates to persons practicing medicine, stating when, where and how long they have studied, etc., said certificates to be kept posted up in their offices, Mr. A. E. Giles of Hyde Park, in opposing the measure, among other arguments urged that the proposed act was too narrow in its sweep, and that such class legislation, if at all productive of the public good, should also include not only doctors of medicine, but doctors of divinity, doctors of laws, and all other sheepskin diplomates. He would even, if the principle of the law were good, enlarge the act so that it should require that carpenters, masons, painters, iron-workers and other mechanics should keep posted up in their shops and places of business certificates from the Secretary of State stating when, where and how long they have worked at their respective employments. The Committee saw the joke, laughed heartily at the proposed amendment, and will probably lege absurdity to oblivion, or to the limbo of free. other medical college follies.

FEBRUARY 17, 1883.

Pharmacy and Medical Bills.

There is to be a hearing regarding the abovenamed measures before the Public Health-Committee in the Green Room, State House, Boston, on Tuesday, Feb. 20th, at 11 o'clock A. M. We are requested by those who have the matter of opposing these bills in hand to publish the following call for evidence in the premises:

"Persons who have been pronounced by the regular M. D.'s to be incurable, or who have been treated by these 'regulars' in medicine without deriving benefit for such treatment, and who have then been restored to health by non-diplomatized practitioners, are requested to be present to give facts in relation to their sick-ness and cure. It is not regarded as either desirable or proper

ness and cure. It is not regarded as either desirable or proper to have special practitioners themselves attend in force to announce what they can do; the class of evidence, asked is the personal state-ment of such patients of theirs as may have been restored to health under striking circum-stances; and such as shall tend to bring con-viction to the minds of the Committee, that the methods by which these cures were effected, after the Regulars have failed, are of practical value, and as such should still be left free to ac-complish their good work in Massachusetts.

Value, and as such should still be felt free to ac-complish their good work in Massachusetts. A remarkable cure, effected by a non-diplo-matized physician, where the patient was not previously treated by the old school practition-ers without benefit—while it demonstrates the worth of the order of practice under which it was wrought—will not be so satisfactory as a tast each other beso bearing as it loavs the ole test case at these hearings, as it lacks the ele-ment of comparison whereby the new is to show its superiority over the old."

Let the people speak with their presence if they desire to retain the freedom of choice in medical matters which will enable them to employ, as now, any individual or mode of treatment which they may desire when disease afflicts them.

Anti-Vaccination.

On Friday, Feb. 9th, a hearing from 11 A. M. to 1 P. M., was accorded by the Massachusetts Legislative Committee on Public Health, on the proposed statute doing away with compulsory vaccination within the limits of this Commonwealth. Dr. T. D. Stow, Fall River, opened the case in favor of the bill, with a powerful and effective speech; he was followed by A. E. Giles, Esq., of Hyde Park, who took the ground that the compulsory vaccination statutes now in force in Massachusetts were in direct violation of man's natural rights, and in violation of the State Constitution. Mrs. S. R: H. Giles gave instances of the calamitous results of vaccination on certain children in Hyde Park who had been forced to submit to the repulsive operation. Undoubtedly a report will be made favoring the abolition of compulsory vaccination in this State-but whether it will be a majority or a minority report is not at present known.

107 The Sunday meetings at Horticultural Hall, 100 Tremont street, Boston, are well attended, morning and evening; and, under the lectureship of Mr. Colville, whose inspirations are of a high order, are drawing thither many people not Spiritualists, who asseverate that 'the sermons of that young man" are far superior to those of Boston's noted divines. Mr. Colville always speaks without notes, never makes mistakes in grammar, rounds his periods gracefully, and we may therefore say with the strictest propriety that for one so young he is a most remarkable man. We have several reports of his late utterances upon the rostrum which we shall publish the moment the crowded state of our columns permits.

100 C. E. Watkins is meeting with good success in Western New York, his séances, we are informed, being well attended, and the demonstrations of spirit power given at them convincing to all honest investigators. He was to be in Buffalo the 9th, 10th and 11th insts., going thence to Detroit, Mich., with the intention of being in Grand Rapids during the meetings of the Spiritualists' and Liberalists' Convention. Parties desiring his services should address him

are the exact words used by him in his discourse, "Is Death the End ?" which was preached before his Unity Congregation, and incorporated (on pages 126-7) in his book "Beliefs about Man":

"You would not feel satisfied, nor should I, to treat this great question, and leave out of account the facts reported as true in all ages, and now in this modern world represented in a more marked degree in that. which is known by the name of Spiritualism. There is a great body of testimony stretching back into the distance of antiquity; testimony not confined to any religion, to any nation, to any race; testimony, not of the poorest and most ignorant, but equally of the wisest men of all ages and times, to the belief that there have been at least occasional breakings through from some other sphere, or glimpses on this side of that other sphere. There is an amount of testimony so respectable that, were it given in evidence of anything else in the world, we should never dream of doubting it. Yet concerning so stupendous a fact as that we do doubt, and perhaps as yet, and for a time we must. I have no sympathy with those who speak of these great matters with contempt. I do not fee that I know. There are testimonies from such men as Dr. Oliver Wendell Holmes and Dr. Edward H. Clarke as to glimpses and visions of the dying; there are testimonies from all the ages covering this general field, mixed up, it is true, with delusion, with palpable fraud, with all sorts of follies, that make one pause. hesitate and question ; yet I believe there is so large a mass of evidence here that it cannot be brushed aside contemptuously by any man. Some day it must be sifted, to see if there be a residuum of fact as its basis. Will you not be glad if there be? Most certainly shall It And yet so anxious am I not to be deceived in regard to these high things that still I pause and wait for the competent investigator to sift the whole and give me the gold, if there be gold, in this great mass of dust and chaff."

But all is now changed: As in the case of Daniel's vision, the feet of this Unitarian giant turn out to be "part of iron and part of clay," and they have slipped ! Evidently the rain of opposition either of a social or congregational nature has affected the aluminous constituents of his understanding, and he wishes it settled that hereafter those who have coupled his name in any way with Spiritualism will cease to do so-under pain, we suppose of his great displeasure. But in the words of Emerson, "Why so heated, my little man ?" It is not so great an accusation that a clergyman who makes use, even approximately, of language such as we have just quoted by asterisk and otherwise, should be held to the just sequence of his words, which, if they mean anything, mean just what Spiritualism teaches, but which Christianity itself denies-if uttered by a medium — because of its (the church's) frantic efforts to suppress the only proof which this age has received of-human immortality: a proof which, had it come within the church, would have been gladly welcomed as a choice and direct gift from the hand of the Most High. We hasten to assure this panic-stricken gentleman that he has done nothing as yet to lose his

* "I have not forgotten the remarks of Kev. Mr. Savage at Rev. Mr. Hale's church at the memorial service of the have lamented President Garfield. If he did not at that time state that he believed the noble and great spirits that had been connected with our Government were pres-ent on thes occasion, then truly my senses have been im-paired, and I shall consider myself not competent to judge, of matters that require the use of the senses to distinguish the irue from the faise."—Correspondent of the Bostom Globe, Feb. 2d.

Mr. Savage lias attended seances repeatedly, both of the mental and physical order; that we know, and that he admits; his statements, however, of what he has heard and seen at circlesheld for the first-named phase of phenomena -both as to what was afforded as hints by "credulous" sitters, and "seized upon" by the ready-witted medium (for he has landed just there, as according to the Globe account there is nothing in his utterances to show that he admits the existence of any other intelligence than that of the medium being operant for the giving of the messages)-are wide of verity, if our own varied experience, extending over a pe

riod of twenty-eight years (in common with that of millions all over the world), is to be taken as of any weight. We will not accuse him of willful misrepresentation, but will say that resort ing, as he facetiously states he did in one instance, to an artful practice upon the medial instrument, he, as is well known to all experienced Spiritualists, spread about him that atmosphere of willful deceit which, in accordance with spiring, and may assist others to perfect themthe world-wide maxim "like attracts like." brought into the sphere of the medium some 'is our view and the view of spirit-intelligences undeveloped or perhaps joke-loving spirit who met him on his own acknowledged plane of in- | unquestionably do. vestigation, and gave him deceitful assent to his deceitful suggestions. Persons who go honestly desiring the truth in spiritual matters will obtain it in the ultimate; but experience proves that certain mediums are best adapted for giving facts to certain investigators, because of a subtle law of constitutional affinity running between this medium and the particular sitter in question. The true way, therefore, for the careful investigator, who wishes to arrive at the | alike by their usurious transactions, worse even highest results, lies in close continued experiment with various mediums, till one is found which that course of experiment proves to be the best-fitted for the work: not to blindly rush at haphazard into the presence of any medium, sporadically, and shrouded in the

mantle of skeptical deceit, and then ignorantly denounce both the instrument and what has been received through it, when all that has happened is really the legitimate reflection of his own unseemly mental condition.

We have quoted Mr. Savage, above, as stating that as yet he had not in his investigations of the phenomena "found a fact upon which to base a theory," as to their source: But the following instance in his experience with a spiritual medium-(authentic proof of the truth of which we have at this office for the benefit of any who may desire to inquire further as to the details of the case)-would seem to involve an important one. and offer a legitimate theme for the reflection of an unbiased mind. The facts are these: The medium was in the study of Mr. Savage whither she had gone, as she had many times before, for the purpose of giving him an opportunity to investigate the phenomena, and where he had already received numerous proofs of the reality of spiritual manifestations sufficient to convince any one who was willing to be convinced. Slate writing having been produced, Mr. S. took the slate, read what was upon it, and looking at Mrs. --- very intently, said:

this office on Monday, Feb. 19th.

237 A corresponent at Pittsburgh, Pa., sends us a long letter in reference to a recent editorial of ours criticising a sermon of the Rev. J. F. Smyth (Swedenborgian) of this city. The writer remarks:

"I regret to say that with my somewhat extensive reading of spiritual literature, I have never yet found a sentence in which Jesus is *truly* acknowledged to be a 'Divine man,' and while your words seem to tupply that truth, they as clearly show that the author has only a vague idea of the signification of the quality of the word 'Divinity,' for, in what follows, he is called a ' grand medium, a mouth-piece of the angels,' etc., thus at once reducing him to the plane of a human medium, and mouth-piece for the angels." Our critic is evidently of the Swedenborgian

Our critic is evidently of the Swedenborgian persuasion, but as he writes in an inquiring spirit we have no objection to defining our position, which is as follows: To intelligent spirits Jesus is a man-a good man and noble teacher; loving and wise; nothing more. He approaches Divinity nearer than many others, as he is more unselfish and less impure. His example is inselves, but he is the SAVIOUR of no one. This who profess to know whereof they speak, and

In conversing with the controlling spirit of our Public Circle Meetings upon the subject, he said that if our correspondent would send the question to the Circle Room, Why the Spirits address God as Father and Mother? he would answer it from the spirit-world standpoint.

ET It is said that the Jews in the South are ruining the white residents and the negroes than these Shylocks have been cheating the peasants of Russia. The people of Mississippi will take the law into their own hands ere long, unless its Legislature institutes a thorough investigation into the present sad condition of things. No wonder the colored population emigrate! no wonder the white population curse the Jew leeches who are robbing them of their heritage 1

55 Stuart Cumberland has been in Worcester, Mass., "and," writes a correspondent (Mrs. K. R. Stiles), "Spiritualism remains a fact which ten thousand like him have not the power to controvert. I did not attend his exhibitions, but from what I have learned of them should say that he succeeded in doing one thing well, and that was in exposing himself to pretty severe criticism, even from those who are not in sympathy with Spiritualism."

19 W. H. Powell recently gave four public séances in Effingham, Ill., during which such positive proofs were given of the ability of departed spirits to return and communicate with their friends, that a general interest in Spiritualism has been awakened, and those who have hitherto thought the subject unworthy of their attention, and spoken of it only to deny its claims, have been led to change their views.

The Message Department is unusually interesting this week, and should be perused with careful attention by all classes of people.

In our next issue we shall give a report of the interesting farewell services held in Chicago, Feb. 4th, preparatory to the departure of Mrs. C. L. V. Richmond to San Francisco, including remarks by the guides of Mrs. R., Prof. M. B. Gleason, Vice President of the First Society of Spiritualists, and Miss E. R. Bradway.

at once at Detroit, Mich. A correspondent states that Mr. Watkins has recently developed healing powers, which he has already utilized with success.

KT A telegram from DR. J. V. MANSFIELD. of New York City, informs us that on the morning of February 12th, the spirit of his wife, who for years has shared with him the burden of his mediumistic labor, entered into its reward in the Better Land, leaving him to wait yet a little longer outside the portal within which she has passed. The deceased lady was an industrious worker for the cause in New York in various ways, and her material presence will be much missed by her associates in societary labors. May the consolation which Spiritualism affords be an ever-present help to the loved ones she has left behind.

15 Many of the daily papers, among them the Herald of this city, have given their readers. a report published in a Syracuse (N. Y.) Journal, of some very strong and convincing demonstrations of spirit-presence produced a fewweeks since at a seance of James Caffrey, and account of which, intended for this issue of the Banner of Light, is in type, but unavoidably deferred for want of space until next week.

105 The medical bigots of Maine are "trying: their hands", by reaching in an outwardly subdued manner, it is true, after a Doctors'-Plot Law, which they hope to win from the present Legislature. We are, however, happy to notice indications that the law-makers at Augusta will-refuse their endorsement to any such measure.

155 The Spiritual Athenseum Society of West Randolph, Vt., is in a flourishing condition. Its regular speaker for January was Mrs. Morse Baker of Granville, N. Y. Geo. A. Fuller is engaged for March. A report of the late convention has been received from the Secretary, Mrs. A. E. Lamb, and will soon appear in our columns.

27 The attention of Rev. M. J. Savage, and all others who like him profess to believe that trained conjurers can successfully "expose" and explain the spiritual phenomena, is called to the articles from Mr. Gregory and W. Weder, which are to be found on our second page.

ET Charles Watts, Esq., Editor of the London Secularist, a well-known Liberal lecturer, will speak next Sunday afternoon and evening in Paine Hall, Appleton street. The public consign this latest Homeopathic Medical Col- are cordially invited to attend. Admittance

> Mr. F. A. Heath, the blind medium, has a card on our 5th page which merits the attention of societies and lecture committees. He has wrought good work already, and will do more if called upon.

Br Mrs. S. T. Hadley, Main street, East Lexington, Mass., will please accept thanks for choice flowers for our Free Circle Room table.

BANNER OF LIGHT.

Decease of Mme. Kardec.

Writing from Paris, France, Jan. 23d, our correspondent, Dr. G. L. Ditson, thus conveys the intelligence of the decease and burial of the life partner of the renowned apostle of the doctrine of Re incarnation, Allan Kardec:

doctrine of Re incarnation, Allan Kardec: "We buried to day Mme. Kardec. She died Sunday morning, aged eighty-eight years. The interment was civil — under the care of the 'Psychological Society,' of which she was a member. A large concourse of people thronged the avenue leading to her house, and very many ladies and gentlemen followed on foot and in carriages, the remains to their final resting-place beside those of her husband, at Pere-La-Chajse."

MRS. JAMES A. BLISS, the materializing medium, has removed to No. 39 East Newton street, near the Conservatory of Music (formerly the St. James Hotel), this city. The inoreased attendance at her materializing circles has compelled her to obtain better and more commodious apartments. She will hold séances every Sunday, Tuesday and Wednesday evening at eight o'clock, and Saturday afternoon at 3 o'clock. We have been informed that the manifestations occurring at her late seances have been quite marvelous, and are attracting great attention. Mrs. Bliss's card will be found in another column.

J. M. Peebles writes us from Cincinnati, February 5th-to which city he had gone to answer a call to address the Spiritualist Society on the previous day-that he is fully employed all the time, his field of labor for the present being Northern Ohio. Of the recent decease of Dr. Brittan he remarks :

"I feel to say from my heart. Surely a great and good man in our spiritual Israel has fallen -fallen and risen into the better and more blissful realms of immortality. My remem-brances of him, running through full thirty years, are all pleasant and sunny. Peace to his memory, joy and blessedness to his noble, manly soul."

BROOKLYN MEETINGS .- J. W. Fletcher addressed large and attentive audiences in Conservatory Hall, Brooklyn, N. Y., last Sunday. His morning discourse was in response to the question, "Has God ever written a Bible?" an abstract of which, received at the moment of going to press, will be given in our columns next week. In the evening he spoke upon "The Passing Away of the Spirit." Mr. Fletcher will speak in the same place next Sunday. His subjects will be: morning, "The Remedy for Crime"; evening, "Joan d'Arc"; and will give an entertainment on Washington's Birthday for the benefit of the Society:

W. J. Colville's remarks at 36 Hanson street last Sabbath were upon "The Deluge." Next Sunday, at 3:30, his guides will speak at the same place upon "The Earth after the Deluge; or, The Results of a Great Revolu-

 In Slade's Hall, Providence, R. I., Feb. 8th, and fully an interesting meeting. We are not fully organized, but hope to be able next Sunday to begin our work in good earnest. The exercises this mothers by Mrs. H. E. Wilson and Mr. Street, and readings of the children. We shall endeavor to have a first by the children. We shall endeavor to have a first by the children. We shall endeavor to have a first by the children remarks were made by Mrs. M. J. Follosm, which were heartily responded to by the readings of the children remarks were made by Mrs. M. J. Follosm, which were heartily responded to by the readings of the children remarks were made by Mrs. M. J. Follosm, which were neartily responded to by the readings of the children remarks were made by Mrs. M. J. Follosm, which were neartily responded to by the readings of the children remarks were made by Mrs. M. J. Follosm, which were neartily responded to by the readings of the children remarks were made by Mrs. M. J. Follosm, which were heartily responded to by the readings of the children remarks which were entities assome very pleasing remarks, which were entities assome very pleasing remarks, which were and the first number of a little proper, or lesson sheet, called " The Temple Within," to ppear one a month. The school are tendered to those who favored us with their services on this occas men and interesting to all, Published at 1338 Chestnut street, Philadelphia, Chestnut street, Philadelphia,

W. J. Colville's Berkeley Hall lecturestwenty-six in number-hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copy: a very reasonable figure, when the high value (spiritually considered) of what it co tains is borne in mind.

Spiritualist Meétings in Boston. Burte Balls In DUSUIIS III DUSUII. Banner of Light Circle-Room. No. 9 Montgom-ery Place.-Open free to the public every Tuesday and Friday afternoon at 30 'clock.' For further particulars, see notice on sixth page. L: B. Wilson, Chairman. Horicolitarai Hall.-The Boston Spiritual Temple, Sundays, at 10% A. M. and 7% P. M. W. J. Colville, Speak-er; R. Holmes, President; W. A. Duncklee, Treasurer. Tae public cordially invited.

New Era Hall.- The Shawmut Spiritual Lyceum, 176 Tremont street, Sundays, at 10% A. M. J. B. Hatch, Con-Paine Memorial Hall.-Children's Progressive Ly-Jeum No. 1, Avpieton street, Sundays, at 10% a'clock. D. N. Ford, Conductor.

Eagle Hall, 616 Washington sirect, corner of Easex.-Sundays, at 10% A. M., 2% and 7% F. M. Eben Coub. Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Harmony Hall, 84 Essex Mircet (ist flight). -Sun-days, 810% A.M. and 2% and 7% P.M.; Thursdays, at 8 P.M. Prescott Robinson, Chalrman. Prescott Robinson, Chairman. Mpiritual Lecture-Boom, 36 Hanson Mircet. --W. J. Colvino's guide: conduct the following meetings: Sum, days, 3% F.M., for Bible Interpretations; Tuesdays, 3 F.M., Conversation on Health and Healting; Fridays, 8 F.M., Pub-lic Reception for Answering Important Questions. Ladies' Aid Moclety, 1031 Wrahington Mircet.-Fridays, at 2% o'clock, Tests, oic.; Conference in the evening, Mrs. A. M. H. Tyler, Tresident. Eagle Hall.-Spliritual meetings avery Saturday even.

Eagle Hall.-Spiritual meetings every Saturday even-ing, at % o'clock. Dr. N. P. Smith, trance orator and test medium.

Mystic Hall, 70 Mnin Sireet, Charlestown Dis-trict.-Sunday afternoons, at 3 o'clock. C. B. Marsh, Con-ductor.

Chelses Spiritual Association, Odd Fellows' Build-ing, opposite Beilingham-street Horse Uar Station. Sun-days, at 3 and 7% P.M. Next Sunday Jeseph D. Stilles of Weymouth, test medium, will occupy the rostrum. THE LADISS' HARMONIAL AID SOCIETY, Friday after-noons, at 20'clock, in same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, Fresi-dent,

NEW ERA HALL.-The regular session of the Shawmut Lyceum was held Sunday, Feb. 11th, and notwithstanding the storm and bad walking, a fair number of Leaders and children were present. The usual open-Leaders and children were present. The usual open-ing exercises were followed by a song from Gracie Burroughs, a reading by Ernest Fleet, and a recitation by Gracie Burroughs. The exercises closed with re-marks by the Conductor, Mr. Hatch. Having under-stood there are rumors abroad that the Lyceum is to close its sessions, we would take this opportunity toin-form our friends that such is not the case; but that with their kind aid and attendance, we hope to con-tinue our work for many years to come. O. FRANK RAND.

C. FRANK RAND. Assistant Conductor, Shawmut Lyceum.

PAINE HALL.-The exercises of Sunday, Feb. 11th ommenced with music by Barrow's Band, followed by Assistant Conductor Weaver, who gave a reading from the "Instructor," entitled "Life's Builders." A from the "Instructor," entitled "Life's Builders." A much appreciated part of our session was a cornet solo by A. L. Gardner. Recitations were given by Allie Waite. Maud Hope, Lillie Wood, Freddle Stevens, Ella Waite. Amy Peters, Mamie Havener and George Latham. Mr. C. E. Higgins of Brockton remarked that formerly hewas connected with the church, but a short time since he joined the Lyceum in that city. Thus one and another join us in the grand march to freedom from the errors of the past. On Monday evening, Feb. 12th, a fine entertainment was given by members of the Lyceum, complimentary to Misses Jennie Smith and Mamie Havener, consist ing of a very extensive programme. A full house indi-cated that the efforts of our Lyceum members are ap-preclated 'more and more. The Lyceum Fair, which promises to be a success, will be held in Ladies' Aid Parlor from Feb. 10th to Feb. 24th. ALONZO DANFORTH, Cor. Seo.

ALONZO DANFORTH, Cor. Sec.

LADIES' AID PARLORS,-The "First Spiritual Progressive School" met in this hall this morning, and notwithstanding the inclemency of the weather, we had quite an interesting meeting. We are not fully

Boston, Feb. 11th, 1883.

EAGLE HALL, 616 WASHINGTON STREET.-Our EAGLE HALL, one WARHINGTON STREET.-OUT meetings were well attended on Sunday last, notwith-standing the unpropitious weather. John Wether-bee's discourse upon "The Deep Surging of the Spir-itual Wave," was fuil of strong and reflective thought. Judge Ladd received marked signs of approbation for his encomium of our working mediums. Mrs. Maud E. Lord touched many hearts with her words of inspi-ration, and gave a number of spirit-communications to parties present. Prof. W. W. Clayton guve us a lecture rich in versatile illustration and keen logic. Mrs. Maugle J. Folsom favored us with a fervent ap-peal in behalt of those in the dark places of earth who have not, as yet, the true spirit-light. Futher Locke was, as usual, new and entertaining in his subject, and, by request, sang an original seng. The reminis-cences of spirit-experience by Capt. Roberts were highly entertaining. The controls through Mrs. L. C. Sinctuck uttored beautiful sentiments. Spirit John W. Draper spoke Instructively on "Materialism," through the mediumship of Dr. Harry Donnelly. Dr. Baker gave us some excellent remarks. The experi-ments of Dr. Plumb with vital magnetism generated from his own person, and held by induction in sepa-rate pleces of upper, were truly surprising. Fine tests and readings were given by C. W. Oulorne, Mrs. A. L. Pennell, Mrs. Leslie, and Mrs. M. Y. Thomas of Lynn. EBEN COBB, Conductor. meetings were well attended on Sunday last, notwith-

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. J. K. Bailey spoke in Cleveland, Ohio-parlor lecture-Dec. 31st ; Samaria, Mich., Jan. 7th ; Dundee, 10th and 14th ; appointment at Holly, 21st, failed because of severity of the weather; in Flint, 28th; in the District Quarterly Convention," at Lapeer, Feb. 3d and 4th. Address him in care of P. O. Box 326, Fredonia, N. Y.

Mrs. S. Dick lectured and gave platform tests in Portsmouth, N. H., Jan. 7th, 14th, 21st and 28th. Also for the "Chelsea Spiritual Society" Feb. 4th. She will answer calls to lecture and attend funerals.

Capt. H H. Brown spoke in Vermont, Ill., Jan. 21st. 22d and 23d; in Kalamazoo, Mich., 27th, 28th, 29th and 30th; in Fowlerville and Conway, Mich., Feb. 1st, 2d, 3d and 4th; in Corry, Penn., Feb. 11th. He will be in Elliottsville, N. Y., Feb. 18th; in Little Valley, N. Y., Feb. 25th. He can be addressed at his appointments or at 734 Jefferson street, Brooklyn. He wants appolutments for May and June in New England.

There is no improvement in the health of Mrs. Willis-Fletcher.

Mr. J., W. Fletcher will lecture in Troy, N. Y., in March.

Ellen M. Bolles will speak in Norwich, Ct., Fob. 18th. She would like to make other engagements. Address her at Eagle Park, Providence, R. I.

Mrs. Lora S. Craig of Keene, N. H., addressed the Spiritualist Association of Clinton, Mass., the last Sunday in January. Large audiences listened with deep attention to her remarks.

C. B. Lynn will speak in Brattleboro', Vt., Feb. 18th. Miss Jennie B. Hagan will speak in the Spiritualists' Hall, Bartonsville, Vt., the last two Sundays of this month, Feb. 18th and 25th, at the usual hours.

Mrs. S. B. W. Craddock, of Concord, N. H., addressed the public of Wakefield, Mass., last Sunday, givingmuch satisfaction to a deeply interested audience. She is spoken of by a correspondent as being an excellent platform speaker and a fine test-medium.

Dr. N. P. Smith, trance-medium, held a séance in North Scituate, Jan. 24th, afternoon and evening, and lectured for the Spiritualist Society of Natick Feb. 4th. Will answer calls to speak. Address him care of Banner of Light.

Bishop A. Beals lectured recently in Los Angeles Cal., for several Sundays, to large and increasing audiences; he will fill an engagement for the society at Sacramento, commencing the third Sunday of February.

Mrs. E. H. Britten was advertised to give two ora tions in the Concert Hall, Liverpool, the 4th inst.

American Spiritualist Alliance.

The opening address at the meeting on Sunday, Feb. 4th, was delivered by Erastus H. Benn, Esq., upon "Sin and its Consequences." The subject was treated in a practical manner, from the standpoint of the teachings of Spiritualism, and the speaker, in mild but emphatic terms, condemned the Orthodox Church views in relation to the forgiveness of sius and the vicarious atonement, as well as other doctrines of

dogmatic theology. Mr. Benn was followed by F. F. Cook, H. J. Newton, Charles Partridge and the President, all of whom spoke in commendatory terms of the address as an exposition of spiritualistic teachings on the important topics treated. HENRY KIDDLE, Pres. HENRY KIDDLE, Pres.

['The opening address at the meeting of the The opening address at the meeting of the American Spiritualist Alliance in New York City, last Sunday, was made by the President, Henry Kiddle, upon "Spiritual Pheaomena" He was followed by Mr. H. J. Newton, Mr. Charles Partridge, Dr. Beals of Greenfield, Mass., Mr. S. B. Nichols and Mr. F. F. Cook. A report of the proceedings will be given our read-are next weak. — Ep. B. or L.1 ers next week.-ED. B. OF L.]

Meetings in Portland, Me.

To the Editor of the Banner of Light : Feb. 4th and 11th Mr. I. P., Greenleaf of Sa-

lem, Mass., occupied our rostrum. On the 4th he discoursed upon "The Rights of Man" and "The Human Spirit and its Possibilities," in two very fine lectures that were listened to with great attention by the audiences. Feb. with great attention by the inducedes. Fol. 11th, on account of stormy weather, there were but few present, but those few were well paid for braving the storm by the eloquent loctures that were delivered by Mr. Greenleaf's guides. His subject in the afternoon was, "Is Man a Religious Being?" in considering which he took the position that man is a religious being, and the repositor of all the religious of the nast the position that man is a religious being, and the repository of all the religions of the past and present. Either churched or unchurched, the religion of the future is to consist of deeds, not creeds. The evening discourse was a con-tinuation of the subject, and was very inter-esting and instructive. Next Sunday, Feb. 18th, Mr. F. A. Heath, the blind medium, is to occu-py our platform. B. Portland, Me., Feb. 11th.

For Sale at this Office:

• THE RELIGIO-PHILOSOFHICAL JOURNAL. Published weekly in Chicago, Ill. PriceScentspercopy. \$2,50 peryear, VOICE OF ANGELS, A Somi-Monthly. Published in Bos-ton, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston, Single copies 60 cents. 50 cents. MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Sin-riacobies Logante.

JE COMES 10 COMES, A WHOLG BUY SELECT, MICHEN, N. T. CH. THE SPINITUAL OFFENING. Published weekly in Ot-tumwa, howa, by D. M. and N. P. FOX. Per year, 94,50. Single copies 5 comes. THE REALD OF HEALTH AND JOURNAL OF RIVEROAL OULTURE. Published monthly in New York. Price 16 cents.

cents, THE SHAKER MANIFESTO, Published monthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents, THE OLIVE BRANCH: Utics, N.Y. A monthly, Price

THE THEOSOFILIST. A Monthly Journal, published tu India. Conducted by H. P. Blavatsky. Single copies, 56

Conts. Just of H. F. Disvatsky. Single copies, 56 LIGHT FOR ALL. Published semi-monthly in San Fran-claro. Cal. Single copies, 10 cents. COUNCIL Fluck AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year. GALLERY OF SPIRIT ART. An Hustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

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FOR THEOLIVE BRANCH. Published monthly in Utica, N.Y. 1,00 per annum. LIGHT FOR ALL. Published semi-monthly at Ban Fran-cisco. Cal. \$2,00 per annum. LIGHT: A journai devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eug. Price 8.00 per year.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Bpruce street), whore advortising bo made for it in NEW YORK.

TO FOREIGN NUBNCRIBERN The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per alx months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Postal Union. The subs

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English lecturer, will act asour agent, and receive subscriptions for the Hanner of Light at fiteon shillings per year. Parties dealing to so subscribe can address Mr. Morse at hisoffice, 4 New Bridge street, Ludgate Circus, E. C., London, England, where slight copies of the Hanner can be obtained at 4. each; if sont por post, %d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us. COLBY & RICH.

SAN FRANCINCO BOOK DEFOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritush and Beforma-tory Works published by Colby & Rich.

CLEVELAND. C., BOOK DEFOT. LEENS BAZAAR, 105 Cross street, Cleveland, U., Ctr-colating Library and dept for the Bpiritus and Libers) Books and Papers published by Colby & Blob.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth or eighth page and fifteen cents for every inser-tion on the seventh page. Special Notices forty cents per line, Minion, Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line, Payments in all cases in advance.

Advertisements to be renewed at continued rates must be Jeff at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis will be at the Quincy House, Brattlest., Boston, every Wednesday and Thursday, from 10 till 3, till further notice.

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 100 West 55th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.6.

Mr. Albert Morton, at his store, 210 Stuckton street, San Francisco, Cal., is propared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.



SIX RANCHES, Seventeen Miles of River Front,

3000 Head Cattle, Horses,

AND-UNLIMITED MOUNTAIN RANGE.

The property is located in Graham County, Arizona, and Grant County, New Mexico. The business has been in successful operation for nearly three years, and for the puraccess in operation for hearly time years, and to the par-pose of increasing the number of Breeding Cattle, a limited amount of stock is now offered at par,

ONE DOLLAR PER SHARE.

We guarantee not less than TEN PER CENT. on th ar value of the stock per annum Quarterly statements made to all shareholders of record from the Boston office.

AG* For particulars and Circulars, address,

Boston and Gila River Cattle. Co., No. 40 Water St., Room 23, Boston, Mass.

Jan. 27.



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COLENCE has conquered, and the Magnetle Garments S are revolutionizing the Healing Art. This is a New method of applying this potent subtile Agent for the Cure of the Sick; and its success is unparalleled in the history of medical practice. Rheumatism, Dyspepsia, Catarrb, Bronchitis, Nervous Debility, Consumption, &c., readily yield to the quiet power of this Wonderful Appliance.

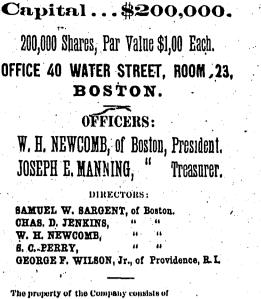
The Little Giant "FOOT BATTERY" Will warm the feet and keep them warm in the coldest yeather without fire, det a

Send 3 ct. stamp for "PLAIN GUIDE TO HEALTH." We will send a pair of the Foot Batteries, to any address on receipt of \$1,00.

Address MAGNETIC SHIELD COMPANY, Room 6, Central Music Rall, Chicago, Ill. Our paper sent free to any address. 1s- Feb. 10.

BAKER'S

5



Bostor and Gila River

CATTLE COMPANY.

The Woman's Journal of this city gives indication of its prosperity by appearing in new type. We congratulate it upon its ability to do so, and trust that its success will increase with its years. It is one of the best papers published in the interests of women.

Miller's Psychometric Circular for January-Charles R. Miller, Editor and Publisher -is on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston. It is a very interesting magazine.

The headquarters of the Secular Press Bureau have been removed from '61 Irving Place, to 206 Broadway, Room 11, New York City.

We are informed that Mrs. A. L. Pennell, who has been ill for several weeks and who is one of the best test-mediums for platform or private, has so far recovered as to be able to see her many friends at No. 144 Har rison avenue, Boston.

Boston Spiritual Temple.

On Sunday last, Feb. 11th, W. J. Colville's subject in the morning was, "Duty-How Can we know what our Duty is ?" The lecture was very attentively listened to by an appreciative audience. The speaker defined duty as hearkening to the inner voice, and being true to one's own highest conceptions of right. All our conceptions in this life may be but partial or relative, but we can only rise to nobler or relative, but we can only rise to nobler heights by following the highest light within. The comparative of to-day is the only ladder to the superlative of the future. An earnest and much needed philippic was directed against all judgment of others by our own standards. Our work is to shed light as best we may on all around; to destroy error by truth, vice by virtue. A consistent, well regulated life, true to its own highest moral sense, is, in the esti-mation of the inspirers of Mr. Colville, the true life of the true saylour. Virtue, when active in ourselves, is mighty to destroy every strong-hold of iniquity. (By request this address will be repeated at 36 Hanson street, Feb. 16th, at 8 P. M.)

be repeated at 36 Hanson street, Feb. 1002, at 8 P. M.) In the evening the subject was, "The Rela-tion of Spiritualism to every Practical Reform." The general drift of spirit teaching was shown to be in perfect accord with the best and really most advanced thought of the times. While ecclesiasticism on the one hand and material-ism ou the other, fail to demonstrate the con-sequences of every act in the great hereafter, and to vindicate the divine justice in the work-and to vindicate the divine justice in the work-ing of the law of compensation in all parts of the universe, spirits, by their own condi tions, show clearly the truth of the idee of an essential retributive justice inherent in the laws of nature.

Iaws of nature.
On Sunday next the subjects will be, 10:30
A. M., "Human Life Judged by Spiritual Standards": at 1:30 P. M., "The True Basis and Most Effectual Methods of Radical Reform."

All persons are cautioned against Charles Garner, who, under the name of Stuart Cum-berland, professes to be a mind-reader and ex-poser of Spiritualism. The man who dares not travel under his proper name, and who there-fore travels as a liar, is hardly a person to ex-pect truth from.—Pomeroy's Democrat, Denver, Col.

HARMONY HALL .- At the morning session fine remarks were made on the scientific claims of Spiritual

ism by Judge Ladd, who was followed by Mr. Kirsch. ism by Judge Ladd, who was followed by Mr. Kirsch, Mr. Robinson, and tests by Mr. Thomas and Mrs. Stone. In the atternoon remarks were made by Mrs. Maggie J. Folsom, Maud E. Lord, Mrs. Loring of Braintree, Father Locke, Mr. Twitchell and Jennie Rhind. Tests were given by Mr. J. D. Henderson and Mrs. Jackson. In the evening opening remarks were made by Mr. Dowling, who also improvised several fine poems on subjects suggested by the audience. Tests by Mr. Thomas, Mrs. Leslie, Mr. Perkins, Mrs. Jackson and Mrs. Brown, N. P. S.

CHARLEBTOWN .- MYSTIC HALL, No. 70 Main street. CHARLESTOWN.—MYSTIC HALL, NO, TO Main street. Sunday, Feb. 11th, a'very interesting meeting was held in the afternoon, with a good audience, although a stormy day. Mr. David Brown occupied the platform, speaking and giving jests in a manner very satisfactory to all present. Mr. Brown will speak and give tests next Sunday, Feb. 18th, at 3 P.M. C. B. M.

Fair.

Fair. In behalf of the Children's Progressive Lyceum No. 1, of this city, I am authorized to make an appeal to the Spirit-ualist public to aid us in our labors. The present object for which we respectfully solicit assist-ance is a Grand Fair, which is to be held at the Ladles' Ald Pariors, 1631 Washington street, on days and oreanings Feb. 19th, 20th, 21st, 22d, 22d and 24th, at which time and place we purpose to have on sale such useful and ornamental arti-cles as are usually to be found on like occasions. Our work is solely a labor of love, as none of our officers Decessary to carry on such a school. All Spiritualists and Liberals, and in fact any who have the weltare of children at heart, are earnedly invited to colorate with us, and especially to make such donations of money, estables or articles as they may have within their power to offer. The smallest donation will be thankfully received, and, when there is no objection, all donations of the above purpose, will be thankfully needived for the above purpose, will be thankfully needived by the Com-mittee on the day previous to the opening of the Fair, Viz... Feb. 19th, at 1031 Washington street, and any communica-tions addressed to the undersigned, to the above street and number, will receive prompt reply. I confulty invited all to attend our Fair, so that they may se for thomselves the good we are trying to accomptish for the sing generation. MIRS, L. S. JONES, Tracasurer. MIRS, L. S. JONES

Card from A. B. Spinney, M. D.

To the Editor of the Bauner of Light : For two or three years you have published my hame in your list of speakers. Please take it out for the present, as I have withdrawn from the lecture field-not because I have lost interest in the cause, but my mind and time are alsorbed with my profession. I shall do in the future all I can sorbed with my profession. I shall do in the future all a can in a social way and with my pen to elevate, teach and bring our sacred cause of Spiritualism out of chaos into form and comellness. Parties need not write to me to at-tend meetings at different points, for I cannot. Defroit, Mich., Feb. 6th, 1883. A. B. SFINNEY, M. D.

Man is a sort of tree, which we are too apt to judge

t by the bark.

A CONTRACTOR OF THE OWNER OF THE

"Dr. Benson's Skin Cure cured my Eczema of the scalp." John A. Andrews, Att'y at Law, Ashton, Il?

I understand by that word "gentleman" the presence, first, of probity, second, of moral inde-pendence and loyalty to his sentiment.—*Eme*:-

Funds.

In ald of Charles H. Foster, received since our last report: This is a worthy charity, and mediums every-

where should lend their influence to increase the fund.

Funds,

In aid of Horace M. Richards, received at this offi ce:

Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subscribers.

subscribers. The pictures furnished are really works of merit—as all may be personally assured by lock-ing at them—and the books and pamphlets are excellent in kind and degree. We trust all our present subscribers will, in addition to keeping their own names upon our mailing books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the Ban-ner of Light rightfully presents upon the public appreciation and patronage.

Spiritualist Meetings in Brooklyn.

The Brookiys Spirituality in Drouklyn, The Brookiys Spiritualit Society, now perma-iently located at Conservatory Hall, corner of Bedford Ave-ueand Fulton street, holdssorvices every Sundayat II A. M. ad 7:45 P. M. Speakers under engingement: Mr. J. Wm. Jetcher, for February; Mr. A. B. French, for March: Mrs. *, O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. *, O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. *, O. Hyzer, for June. All the Spiritual papers on sale in he hall, and all meetings free. H. W. Benedict, President. the hall, and all meetingsfree. H. w. Benedict, President. **Church of the New Spiritual Dispensation**. Clin-ton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Evrices every Sun-day at 3 and 7½ P. M. Educational Fraternity, or Sun-day School, meets every "undayat 10% A.M.; Ludles' Ald Society every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday evening for social Intercourse at 7% oclock. Psychic Fraternity meets every Sun-ing, at 7% ovelock, for the purpose of forming classes in me-diumship. Free. A. H. Dalley, President.

Brooklyn Spirinal Fraternfty.-Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, Jetween Fark and Myrtle Avenues, at7% P. M.

The Eastern District Spirital Conference meta every Monday evening at Composite Room, atthe street, corner South2d street, strat. Charles B. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, st 10% A. M. and 7% r. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary. The American Spiritualist Alliance meets every Sunday alternoon at 2% o'clock in Republican Hall, 55 West 33d street. Henry Kiddle, President.

OMES to the front asmankindts best friend-discovered

OMAS to the front avman finites dest intent - upcovered by Prof. John W. Draper, whose interest in binnanity still prompts him to labor for their good and happiness. Sold at 23, 54 and 75c, per bottle. Among the numerous tostimonials are a few as follows: Win, A. B. Wilson, 7 Charles River street, Cambridge, Mass, Miss Manhe Merrill, 32 Eutaw street, East Boston, Mass, Fred. J., Taylor, Westhoro', Mass, Mrs. Annie Sinclair, Lawrence, L. I., New York, Mrs. Louisa + unn-mings, Duxbury, Mass, Mrs. Lizzle Norton, 180 Lexington street, East Boston, Mass.

THE ORIENTAL TONIC,

The greatest discovery of the area tooling the netwes, giving an elusticity to the footstep and a lastre to the oye. Eradicating from the system the officets of oplum and al-cohol. A blessing bequeathed to humanity for one who has spont years ender the burning san of India, and new offers his remedy to the world. Sofit Soc. and \$1,00 per bottle.

THE LIVER AND KIDNEY RENOVATOR. This medicine possesses the properties which will give re-ited in cases of altections of the Liver and Kidneys, and I believe can be regarded as a specific for Jaunilee, Sick Headache and Indigestion, and all ether affections of the Liver and Kidneys, excepting Hright's Disease and Gravel. Purely vegetable in its composition. Even a child may use it with asfoly. Sold at 50c. and \$1,00 per hottle. These medicines can be obtained by addressing

MRS. L. J. HOLMES, 34 Eutaw street, Eas. Boston, Mass.,

Clairvoyaut and Magnetic Physician. Examines by letter by euc.osing \$1,00 and *lock of hair*. These medicines sent on receipt o. pilce. If not as r-pre-sented, money to be refunded.

GREGORY'S Seed Catalogue.

NEW VEGETABLES A SI-ECIALTY.

NEW VEGETABLES A SI-EOIALTY. MY VERSIDE and Flower Seed Catalogue for otinat season need not write for it. All Seed sent from my establishment warranted to be obta fresh and true to mane, so far, that should it prove otherwise, I agree to refill the order write. My collection of vegetable seed is one of the most extensive to be found in any American catalogue, and a large part of it he of my own growing. As the original instructure of Early Obio and Burbanks Foistors. Marbieleend Early Corn. the Hubband Neuman and a score of other new Vegetables, I invite the patronage of the public. In the gardene and on the farms of those who plant iny seed will be found my best advertisement.

JAMES J. H. GREGORY, Marblehead, Mass.



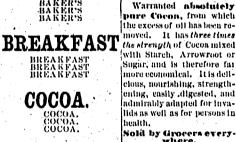
The Blind Medium, SPOKE in Cambridgeport Feb. 4th, E. Saugus 1th, will speak in Portland the 15th, Waitham 25th. Mr. Heath's mediumship consists of inspirational lectures signing im-provised songs from subjects furnished by the audience, and gives psychomotric readings in verse. Mr. G. E. Pratt, of E. Braintree, says: "Mr. Heath's psychometric readings are the best we have ewr heard," G. W. Fowler, of Lynn, Says: "Mr. Heath is a highly gifted medium; he puts much enthusiasm in bis work, and we commend him to the pat-ronage of societies everywhere." Mr. Fannlo Wilder, of Loominstor, says: "Mr. Heath's songs, the music and words heing sung by him as the subjects were handed in by the audience, were real, ysoul-inspiring, and seemed to im-ue all present with spiritual power." For engagements, address him 27 Lawrence street, Charlestown, Mass. Feb. 17. - IW

Grouble Sectors: DLST Of Left in the sector of the sector

DRS. A. & S. HARGROVE.

English Clairvoyant Physicians and Astrologers. PARLORS 1213 Washington street. Boston. Hours 9 A.M. to 12 M., 2 P. M. to8:30 P. M. Questions by mail, enclos-ing \$2, will receive our caudid judgment and a quick re-sponse. Sw - Feb. 77.

3w - Feb. 17. SILK PATCHWORK made easy. Blocks of all sizes in 100 for Samples. Gern Silk Co., 30 Clark st., New Haven, Ct. Feb. 17.-8w



cious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in

COLD MEDAL

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DR. R. P. FELLOWS,

VINELAND, N. J., cures diseases of men by an Exter-nai Remedy (a spirit prescription) in 30 days, especia-ly those made sick through their own folly. Send two 3-ct. stamps for his Privato Counselor, giving full information. State your disease, and where you saw this. Feb. 10.-10wis*

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.-18tf

YOUR CHART OF DESTINY. By a Bohemian Gypsy. Send age, color of eyes and hair, with 20 cents, to G, WELLES, Parkville, L. I., N. Y. 1wis-Fub. 17.

Whence, What, Where?

YIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN. BY JAMES R. NICHOLS, M. D., A. M.,

A YIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN. BY JAMES R. NICHOLN, M. D., A. M., Auther of "Fireside Science," "Chemistry of the Farm," "The New Agriculture," and Editor of Boston Journal of Chemistry. Headings of chapters: The Genesis of Man: The Material Man; The Spiritual Man; What is Spirit 'The Religious Man; What of Death Y Arier Death, What? Where? This edition has been printed from new and larger type, and the work has been carefully revised. Alterations have been made in a few of the pages, which, without changing the sense, add to the clearnes and versile of the book which have come from a large number of scholars and thinkers, and from clergymon of all denominations, are certainly widely known. The fact that in the short period of a few weeks two edi-tions have found purchasers, is significant of the intemed in the work. The suggestions of many readers that several of the subjects should be charged in their scope, will re-ceive consideration. Cloth. Price \$1,25, posinge free. For sale by COLLBY & RICH.

A Little Pilgrim.

A LAUGLE L'Ing'PILL. "An exquisitely written liftle sketch is found in that re-markable production, "A Little Pilgrin," which is just now attracting much attention both in Europe and America. It is his high imaginative in its scope, representing one of the world-worn and weary pilgrings of our earthly spiker as en-toring upon the delights of heaven after death. The picture of heaven is drawn with the arrest delices y and rofinement, and is in agreeable contrast in this respect to the material sketch of the future home furnished in Miss Stuart 'helps's well-remembered' Gates Ajar. The book will be a halm to the heart of many readers who are in a accord with the pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare pictua fits author; and to others its reading willafford rare will the state the state interview. The base is a state of the st

Flexible cloth, 16mo. Price 75 cents, Flexible cloth, 16mo. Ricci.

For sale by COLBY & RICH. OUNA'S CANOE and CHRISTMAS OFFER-RING, filled with Flowers for the Darlings of Earth, Edited by "OUNA," through her Medium, "WATER-LLY," MRS, CORA L. V. RICHMOND. Of the gifted mediumistic author of this new work, not a word is necessary to commend it to the favor of all. This word is necessary to commend it to the favor of all. This work for the children is just the thing long wanted. Of the beautiful spirit-author, "Ouna," is swell known on both sides of the Atlantic, we can only say, words are chaldenate to express how highly she is esteemed. The CHRISTMAS UFFERING opens with a history of her earth. if and its trajte close. Cioth, glit, pp. 160. Price \$1,00; postage free. For sale by COLBY & RICH.

MEDIUMSHIP. A Chapter of Experiences. By Mus. MARIA M. KING, auther of the "Princi-ples of Nature," "Real Life in the Spirit-Land," etc. Paper, 10 cents. For sue by COLBY & RICH.

CHOICE SEEDS! BEST OFFER YET!

OF LIGHT. BANNER

Message Department.

Public Free-Circle Meetings Are neld at the BANNER OF LIGHT OFFICE, No. 9 Montgomery Place, every TUREDAY AUI FRIDAY AFTER-NOON. The Hall (which is used only for these séances) will be open at 2 o'clock, and services con unence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the séance, ex-cept in case of absolute necessity. The public are cor-dially invited. The Messages nublished under the above heading indu-

We ask the reader to receive no doctine put forth by We ask the reader to receive no comport with his or be ask that reader to receive no comport with his or the reader that be a the set of the reader to receive the property the set of the reader to receive no doctine put forth by prints in these columns that does not comport with his or her reader.

and rescut. A restricts an inclusive train a subsection precedence to more a subsection of the messages of their spirit-friends will verify them by informing us of the fact for publication.
 A subsection of the fact for publication.
 A subsection of such from the friends in the are grate-fully appreciated by our angel visitants, therefore we solicit domations of such from the friends in earth-life who may feel that it is a pleas are to place upon the sitar of Spiritual-ity their foral offerings.
 A we invite written questions for answer at these

Seances.
 [Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-colve visitors on Tueslays, Wednesdays or Fridays.]
 For Letters of inquiry in regard to this department of the Banner should not be addressed to the modium in any case. LEWIS B. WILSON, Chairman,

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Séance held Dec. 15th, 1882-continued from last week.]

Mrs. Emma A. Whitney.

To the Chairman:] I feel somewhat dis-tressed in trying to manifest. I have a choking sensation, attended with faintness and the heat of fever. I did not think I should feel this in returning, but I would like to send my love to my friends. It will soon be thirteen months since I passed from the body. I do not feel ill and freeble when away from the physical life, but strong active woung and energetic. Lam but strong, active, young and energetic. I am very much pleased with the life which I find in the spirit world. I have been kindly welcomed by loving angels there. I have entered a home that is very pleasant and beautiful to my spirit. I have there all, the adorpments which serve to delight the eye and please the fancy. I have nothing really to want for, only 1 do desire at times the companionship of those loved ones whom I left upon the mortal side. So I return to bring them my love, to tell them I can, at times, visit their homes and manifest my pres-ence to them in private ways. I can impress their spirits, drop a thought here and there into their minds, which I feel may be for their own good, which may make them feel hapier or more at peace. This gives me a great deal of pleasure. I am told that by coming here I will gain strength and power to more readily come to my friends and enter their homes, and byand by will be able, perhaps, to manifest to them clearly and intelligently. I cannot remain. them creating and interingently. I cannot remain long, for I only came to make myself known to those who are so very dear to me. I passed away from Lexington, Mass., and I have friends there whom I hope to meet. Mrs. Emma A. Whitney. My husband is John M. Whitney of Boston.

Mary E. Cook.

[To the Chairman:] My friends are in Boston, and I hope to reach them through this avenue. My name is Mary E. Cook. I have been in the spirit-world nearly five years. I was ill some time before passing from the body, but I am now strong, and I am exceedingly auxious to reach my friend. Sarah Cook, who lives in Bos-ton—I am told that she has moved since I passed from the body and resides at the South End. rom the body, and resides at the South End. hope to reach her, and I desire her to send my message to my friends, that they may know I have come back; that they may receive the glad tidings that spirits live after the death of

Mayor Henry is still a worker; that he can utilize his energies and abilities for the benefit of others—at the same time he is unfolding the powers within. He is seeking to amellorate the condition of humanity here in the mortal form. We bring our greeting to many of our friends, and assure them that it is well with us in our new life; that we would not return to earthly existence to take up our abiding place were the opportunity afforded us for so doing, unless we felt that we could be of use to others. The life we have found—and I speak from individ-ual, personal observation and experience—is one that is congenial to us, one that unfolds before us new delights from day to day. Oh ! I cannot speak sufficiently of the beau-ties of the spiritual existence, of the glories which it opens before the investigating mind; mortal language would but faintly express the ideas which are imaged before us; we can al-most take hold of them, they are so plain to our vision; we perceive them with every sense of our being. In this way we become educated ; we make them a part of ourselves, and find we

host take hold of them, they are so plain to our vision; we perceive them with every sense of our being. In this way we become educated; we make them a part of ourselves, and find we have attained knowledge in consequence. But mortals cannot understand these things, there-fore it is useless for me to attempt to give a description of them. Dear friends, if you will but seek to learn all that you can while you remain in tha body, and employ your energies to the best possible advantage, for yourselves and your fellow beings: unfold the best powers within, cultivate the highest attributes of be-ing, you will pass out to the spiritual world enlightened, and be ready to take up the les-sons which it opens out before you, and ad-vance in the attainment of knowledge. Then you will be given power to reach out and grasp new light and higher truths. You will pass ou from day to day, ever attaining to greater heights, gaining larger views and a betre com-prehension of what has before appeared to be mysterious.

so, friends, press on; and when you reach the eternal would you will be welcomed by spirits, and instructed in the laws of the higher temple

of truth and goodness. I may not have expressed myself as clearly as my friends or myself might desire, yet I have tried to do my best through the instru-ment I have to use. I have never manifested through this organism before, and it is a strange one to me. In sending my love and a few thoughts to my friends, I feel strengthened, and I think by-and-by I may be able to do bet-ter. Will you be kind enough to give my name as Mrs. C. B. Henry, of Princeton, Ky.? I was the wife of Mayor Henry of that place.

[Report of Public Séance held Dec. 19th, 1882.] Invocation.

Invocation. Invocation. Thou Omnipotent Spirit, thou Source of all Life, whom we are glad to call Universal Good, we would approach thy great fount of love and truth, to quaff from its gushing waters that draught which will sus-tain, strengthen and enrich our spirits. Onl thou Great Parent of All, who dost enfold each life within thy infinite embrace, we would receive of the light of thy wisdom. May these things abide with us now and forever, that our souls may unfold continuously, re-ceiving more of the glories of thy universe and under-standing m-re of its laws. May we take up our duties hour by hour, and resolve to perform them faithfully and well. At all times and -under all circumstances may thy children be ready to coSperate in bestowing sympathy, love and good-will upon all with whom they come in contact. We would now-receive the minis-trations of thy spirits. May those who have passed beyond the borders of earthy life be enabled to re-turn, bearing messages of good cheer to their loved ones in the form. May all—spirits and mortals allke— receive some good from this hour that will bless them through the coming time.

Questions and Answers.

CONTROLLING SPIRIT.—We are prepared to listen to your questions, Mr. Chairman, Ques.—[By J. M. S.] What effect, if any, does the process of embalming the body, now in use by undertakers, have on the spirit? ANS.—The physical body contains certain ele-

the body, and possess the power of communi-cating with their earthly firends, for it seems to me this is glad tidings—it would be to me were I in the form again, for 1 did so long to know something of the life we were to lead after we had laid aside the fleshly forms. I have found this life to be a real one, an active one. I worked hard, when here: some of my friends thought I worked too hard; that had I attended more to my own wants I should have been here now. But I am satisfied, although I still find work to do; yet I am pleased, because I should not be contented without. I feel that I must work, for to remain idle would be a punishment to me; and so everything seems to be adauted to the life that I have found. I want to tell my friends of my spirit home, I want to tell my friends of my spirit home, but I have no right to take up the time of my friends thought to take up the time of a refined nature, which in their es-sence are spirifual, belonging to the spirit body proper. At the time of decease some of these are still confined to the material body. When the mortal form is laid away in the bosom of Mother Earth unconfined by any embalming process, these elements speedily free them-sources to their proper position. I do not in vogue prevents the escape of the elements in time, gains the supremacy over matter, and gathers all that belongs to it from whatever source it may be confined. Q-[By Stnart L. Rogers, Kingsville O] The inments of a refined nature, which in their es-sence are spiritual, belonging to the spirit body there any specific known to the denizens of the spirit world whereby the rayages of diphtheria, among mortals may be stayed? This disease is now raging fearfully in this-locality, and the doctors here, of all forms of practice, seem totally unable to cope with it. A.—Not until those in attendance, whether it be physicians or friends, understand the con-stitution, the temperament and habits of persons suffering from diphtheria or other con-tagious diseases, will they be able to apply the exact and proper remedies intelligently. If they should do so, it would be by chance rather than from any other cause. We speak in this wise, because, having come into communica-tion with physicians of the higher life, who havegiven many years, we might almost say cen-laries of time to the investigation of the causes *turies* of time, to the investigation of the causes of disease, as well as the remedies applicable thereto, we are prepared to declare this to be a thereto, we are prepared to declare this to be a truth. For example: half-a-dozen children may be suffering from diphtheria, each one differing in constitution and temperament; you apply the same remedy to them, and you find perhaps one of these children will recover from the disease, while the remainder succumb to its ravages and pass from the body. A physician sometimes discovers what he believes to be a positive remedy for some disease—we will say positive remedy for some disease-we will say diphtheria. In many cases he finds it efficient, and he concludes it to be a certain cure; yet other cases arise in which it disappoints him entirely. This proves to us that the physician does not understand the constitution and tem-perament of the patient, and is unable to dis-oriminate accordingly in preserving the reme. criminate accordingly in prescribing his reme-dies; he is in ignorance concerning those very points upon which he should be well informed. We can give no specific for the treatment of diphtheria, for the simple reason that what would prove beneficial in one case might be det-rimental in others. The germs of diphtheria, we are aware, float in the atmosphere; conse-quently your child, who, perhaps, has not been exposed to the out-door air, and has not come in contact with any one suffering from it, may inhale those germs in your homes, and he taken points upon which he should be well informed inhale those germs in your homes, and be taken down by this too frequently fatal disorder. Our first care would be to have the apartments well ventilated, to admit the sunshine and fresh air, to remove the patient into a room that was at least once a day fumigated with burning sul-phur. We are told that if this smoke is inhaled into the lungs and throat, it will assist very largely in destroying the germs settled within the system, also the fungus growth within the throat. These directions are applicable to every case; yet there are special points which must be considered with regard to each individual, of which we could not treat or speak at this

there, even though it be immured within the darkness and beneath the cloid of earthly strife and temptation? We are in need of workers whose souls will be so filled with zeal and earn-estness, with purity of thought and endeavor. that they may come into communication with the most exaited of the heavenly life, and re-ceive from them inspirations which will not only uplift their own spirits, but, as they give them verbal expression, will inspire others of earthly mold to ascend likewise; who will be so filed with infinite pity for those struggling in the vortex of temptation and error that they will descend in spirit, not to be dragged down to the same level, but to give forth of their own spiritual influence and of the magnetic power brought to them by angels from the higher life, in order to uplift, strengthen and benefit the lowly and the sad, and to inspire the degraded with a desire to live purer and better lives: in fact to draw forth the Christ hidden within,

the principle of love, goodness and purity which abides forever. Q.--[By S. Kühn, Biloxi, Miss.] Many whose homes are on the American coast have had their fears aroused by the prediction made by Prof. Wiggins, of Canada, of a storm of great severity, and productive of the most disastrous results, to occur during the most disastrous results. to occur during the most disaction results, to occur during the month of March. Please give us your opinion concerning it? A.—Our spirit friends who are interested in the weather reports of this planet, and who un-

the weather reports of this planet, and who un-derstand the meteorological movements, have not given us, to apprehend the approach of any terrific storm that is to sweep across the Ameri-can coast and cause widespread havoo of life and property during the month of March, or at any time this winter. It is true, you will be visited by gales and storms, but I cannot per-ceive that they will be any more serious or se-vere in their nature than have been many which have preceded them in years past. nave preceded them in years past.

Timothy Kaley.

[To the Chairman:] Good afternoon, sir. Not a great while has passed since I dwelt in the mortal casement. I only passed out from the body last September, but I think it is quite time for me to return and inform my friends and fellow-laborers that I still live; also to as-sure them that I have arrived safely in the spir-itual world; that, after breaking away from the old form, I found myself surrounded by a the old form, I found myself surrounded by a large concourse of individuals who appeared as tanglole, as manly and womanly, if not more so, than do those who yet remain in the body, with whom I was acquainted and associated. I wish my friends to understand that to me was given a beautiful welcome-one that was sweet to my spirit, that gave me rest and strength im-mediately. It seemed as though I had gained a new lease of life as though I had gained a new lease of life, as though a mantle of power had fallen around my shoulders, and that I should be able to accomplish a great work, be-cause of that strength which was brought to me by those loving friends whom I met in passing over. I must also tell-them that certain ones over. I must also tell-them that certain ones came to give me welcome whom I was not ac-quainted with while in the body, but I was in sympathy with their principles, with the thoughts which they had expressed in their mor-tal lives, which they had declared and out-wrought into daily life and action. As these spirits came to clasp me by the hand and give me greeting, I felt that I had indeed ascended into heaven. I with my friends to feel that I take the same

I wish my friends to feel that I take the same interest in matters that are for the publi good, for the vital welfare of humanity, that I did while here, and I seek to perform my work as best I can in my own peculiar way. I am interested in the temperance question and in other re-formatory movements. I feel that I must apply my energies, and devote my time also, in send-ing forth whatever influence I can that will strengthen the cause of right, of truth and of justice; and I think that one of the best ways to employ my mind is to assist those who are degraded by the curse which the appetite for strong drink has brought upon them. I would also stimulate those who are temperate in all things to use their influence in seeking to cre-ate a state of opinion that will make it a dis-grace for any man to deal in intoxicating liquors; that will brand him with social ostra-cism. I think the time is coming when this cism. I think the time is coming when this feeling will be universal, so that not one man will be found who will dare or care to deal in strong drink, which makes such havoc with men's souls, and with their physical lives also. I am interested in many other things which concern the welfare of my fellows. I wish my fellow-townsmen, my neighbors and friends, to feal the L meture included in spirit with a da feel that I return imbued in spirit with a de-sire to be of service, not to remain idle, for I perceive that every bright and beautiful spirit with whom I have come in contact is a worker, with whom I have come in contact is a worker, and those idlers whom I have beheld are by no-means happy or satisfied with their condition My friends, I will be glad to come into com-munication with you. I feel strangely in re-turning to this place to day; it seems as though I was myself and yet not myself; as though I had been divided into parts, and was only able to possess one side of my character, to identify myself only in one direction. As I experiment with these instrumentalities provided for the use of the spirit-world, as I gain power and strength in returning to mortal life, I feel I will be able to do better, and perhaps event-ually will have the power to identify myself completely to my friends and neighbors. I bring greeting; I send love and best wishes to each one, and assure them I can never forget nor forsake them. If you please, sir, you will announce me as Timothy Kaley of Milford, N. H: nd those idlers whom I have beheld are by no

Joseph Cheney.

[To the Chairman :] I also had passed the three score years of life, while yet in the body. three score years of life, while yet in the body. I have a curiosity, and something more than that, to return and look up my friends and neighbors, for I want them to feel that the dead do live, and that they take a vital interest in the concerns of their fellow beings, something similar to what you do here in earthly life. Perhaps we don't attend to the business of other neorle quite as much even do here. Perhaps we do n't attend to the business of other people quite as much as you do here-do n't try to pry into their affairs-still it does us good to know how each one is getting along, if life is pleasant to them or otherwise, also whether they are growing spiritually or mate-rially; so I come back to look up my friends here, to ascertain how they are, what they are doing, and what they intend to do, by-and by, to bring them greetings, to assure them I am yery glad to be able to come and send out a to bring them greetings, to assure them I am very glad to be able to come and send out a word of remembrance to them. I would like very much to meet them in my home that is so pleasant, that presents so many aspects of beauty to me. I have a residence there, but it needs repairing somewhat. I am busy, trying to patch it up, to make it look presentable, to touch up the rough spots — make them look pleasant, plant a vine here, trail another one there, in order to hide some defect and make the whole present an appearance that will be agreeable to myself as well as to the passer-by. I think that is the work we all need to do—look I think that is the work we all need to do-not over our homesteads, make them appear pre-sentable, then, if we can help others, be sure to do it; not neglect others for the sake of our own surroundings, nor neglect our own work for the sake of looking after somebody else who perhaps would be better off if we left them alone

perhaps would be better OII II we leit them alone. I have come to say a few words; I hardly know how to express them in this manner. If my friends know I have come to send them my best regards I shall feel amply repaid for com-ing around this way. I am ready to meet my friends in private, to give them what they de-sire to know, if I find it possible for me to do so. I am Joseph Cheney. I resided in East Wal-pole, Mass. I passed out the first day of August, if memory serves me rightly; I think it is some two vears ago. two years ago.

Dr. John B. Blake.

[To the Chairman:] So we come, thronging back, one after another, eager to announce our-selves, that our earthly associates and friends may realize that life is not suddenly suspended with the suspension of the bodily animation, but that itstill goes onward and onward, and has no end, so far as we can perceive. Not much longer than one year ago I moved among my friends in the body, and my individuality was recognized and felt by many persons. Now I move among them just the same, but being invisible to their external vision, I can-not make an impression upon their lives as I once could have done, and they pass me by un-noticed. This is a strange study to me; one, however, that is full of interest, for I now perceive the other side of human nature—the inte-rior side; when I come into contact with individuals whom I once knew and associated with I perceive that the external or material side is turned away from me, but the internal or spir-itual side is toward me, and I can study it.

I feel that I have many lessons to learn, and great field to explore; and I assure you, friends, it is one that I am very much interest-

I come with a greeting to my friends. I would like my associates and colleagues to know that It is my associates and colleagues to know that I am still cognizant of what concerns them, and I return from the spiritual world to offer my best wishes to them; to assure them I am waiting auxiously for an opportunity of coming to them directly. There is a medium in the city to which I belong, whom I hope at some time to use as an instrument of power in mani-festing myself personally and tangibly to friends who are yet in the body; and I feel that my efforts will be crowned with success: for my efforts will be crowned with success; for every time I visit that individual I perceive her powers are unfolding more and more, and I be-lieve that in time those spirits who are sur-rounding her as a band will be able to make use rounding her as a band will be able to make use of the elements of her system for the purpose of clothing spirits with them for a time, that through them they may manifest themselves tangibly and materially to mortal life. I am interested in this, because it opens before me very astonishing processes and methods, of which I had no idea when in the body. I thought that I possessed considerable informa-tion concerning the human system, but I assure tion concerning the human system, but I assure my friends that what knowledge I had attained was very little compared to the vast quantity of information which opens out before me as a spirit, and of which as yet I have been able to

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I would like to speak of the changes that I see in the future for my sister. I would like to speak of one change which she hopes for, which

see in the luture for my sister. I would like to speak of one change which she hopes for, which she sometimes thinks will not come to her life. I would like to unfold some things the knowl-edge of which I feel would be beneficial to her, but which I would not think, proper to speak of in public. I hope to be permitted to come to her through another organism before many months have rolled away, and speak of those things; mother also will come, bringing her blessing and advice, as she has ever done. I wish my message may be given to my dear sister. Eleanor Hosea, of Clifton, O. I wish to say that Clifton is very close to Cincinnati. Please to call me Emma Hosea. I have been in the spiritual world very nearly twenty-nine years. I passed away as a little child, only a few months old, but I do not return in the form of infancy; I come as one matured in the spir-itual life, for I have gained stature, strength, understanding and, unfoldment in the higher life. I send my love to all dear ones of Olif-ton, O.

Sunbeam.

[To the Chairman:] Won't you let Sunbeam come, chief? I want to come to my medy a minute. She is in this big city. There's lots of Sunbeams, aint there? and they do shine down from the hunting grounds above to help the pale-faces through the deep waters and through the dark forests. But I am only one

through the dark forests. But I am only one Sunbeam. I do n't want any other medy but my own; they may have theirs. I want to say that my medy lives on quite a long street in this big city. She works and works for the spirit-world; every day the spirit-band come to her and bring their messages and forces, so that they can give them out unto the people who need them here. I want to tell her (she will see my words and know that I have come) that I am se pleased at what she has been do-ing to day — what she has done before, of a similar nature—it gives me strength and power. similar nature—it gives me strength and power, it makes me feel happy. Whenever she scat-ters the flowers abroad, whenever she tries to help others and do them a little good, it not

help others and do them a little good, it not only assists her and makes her stronger in spirit, and able to go through the trials and troubles of life with greater ease, but it seems to uplif her spirit band; it makes them more powerful and able to go on with the work. I want to tell my medy that what we have promised her is, surely to be fulfilled. I have come here to-day to get a little strength for that work. I have been promised assistance by the bands who gather here, and when I return to her wigwam I know I shall be able to tell others of her hand, something, which will give others of her band something which will give them power. And it is surely to be fulfilled-the promise, I mean ; it will be brought out in the way that she looks for and has been hoping for all the time. I want her to be passive and patient: to do

I want her to be passive and patient: to do her work from day to day, as it is brought to her; not to concentrate her mind on any particular point, but be content to remain in the old way until this thing is brought; then she will be able to receive and to bestow it up-on others. She will know what I mean. I do n't think any one else will understand. Sunbeam has another name in the lunting grounds, that he never gives when she returns

grounds, that she never gives when she returns grounds, that she never gives when she returns here. It isn't important for it to be known. We just give some little name by which the people may call us and know when we come. Sunbeam's name is written in the spiritual world and understood there. My medy will know what that means, too. Good moon. I am very thankful to you for letting me in.

(Given Feb. 2d, and printed in advance by request of the Controlling Spirit,]

Florence Jackson.

[To the Chairman:] I have been trying to come to your meeting all winter, and I had al-most given up in despair; now, by some means or other, I find myself strong enough to speak, and the gentleman who has charge here tells and the gentleman who has charge here tens me I may have my message advanced, because if it is not printed before the first of April or the latter part of March it will be of no use, as it would not reach my friends. The particular friends whom I desire to reach are spending the winter in Washington. They leave there early in April or the latter part of March, I am not certain which. The northes with whom early in April or the latter part of March, I am not certain which. The parties with whom they are sojourning are Spiritualists, and are interested in spiritual meetings. They read your paper, and my friends have looked it over every week since they have been in Washing-ton. They are particularly attracted to your "Message Department," because it is some-thing so very strange; they are curious enough about it to read all the messages you molisby.

I want to tell my friends of my spirit home, but I have no right to take up the time of some one else; if any one cares to hear from me, and will visit a medium somewhere in the city where I can come, I will be the first one to put in an appearance, and tell them of many things which I have found since passing from the body. I also desire to speak to them of things which concerned us when I was in the body. I want to speak of little Henry—of his welfare. I hope my friends will comply with my desires, and give mean opportunity of coming to them.

[To the Chairman:] I am much obliged to you, sir, for allowing me to come.

Martha Grant.

[To the Chairman :] I am anxious to reach two persons-George A. Grant and Henry Grant; they live close to Washington City, but work in Washington. I hope to be able to draw their Washington. I hope to be able to draw their attention to my ressage, for I have many things to say to them. Many times in early life I was called by the name of Mattie, but in later years I was known as Martha Grant.

For a long time I have had the feeling strongly impressed upon my mind that I ought to re-turn and try to manifest to my friends of earth, that they night know I am still alive and can come to them : also that they might be able to learn something of the spiritual life before they departed from the body.

George and Honry are getting along in years, and I feel it is important for them to direct their attention a little more to spiritual things. They are immersed in their business—in mate-They are immersed in their business—in mate-rial affairs: they have not tried to understand anything, to speak of, of the life which spirits lead. Now if they will try and learn of these things I will be glad to be their teacher in an humble way; I will be glad to tell them how spirits live, where they live and what they do in their homes, and of their occupations and employments. I feel that if my friends try and understand these things it will aid in their adunderstand these things it will aid in their advancement.

I wish to say to George that he must look more particularly to his little one; that she is in very delicate health, and employing her mind too diligently to study: that unless he attends to this, draws her away from her studies, he will find her loosening her hold of material life and slipping away to the spirit-world. There is yet time for him to attend to this matter, which I time for him to attend to this matter, which I feel is an important one. Little Nellie, although she is delicate now, may be strengthened, and may still live for a number of years, and be of great use in the world, for I believe—in fact I know—that she may be made of great use to those who have gone before, and a good work may be done by-and-by. I am not going to frighten my friends by telling them Nellie is a medium, and will be used by the spirits to de-monstrate truth to mankind, but I want to tell them that the powers within her can be unfold-ed so that she may bring pleasure, happiness ed so that she may bring pleasure, happiness and instruction to many minds, and if they at-tend now to her physical system—giving it that strength which it requires by drawing her away from her studies—she will be the better fitted perform this work when the right time comes, for one, do not desire to see the child come to the spirit-world at present, for I feel she will be of use here; that she can be made u e of by the spirit-world, so that she will yet bless and benefit many a heart that otherwise would be

weary and sad. This is all I have to say, but I hope it will be of some service to those whom I wish to reach.

Q.-[By a correspondent.] A trance medium recently lectured on the question: "Who shall ascend into heaven and bring Christ down ? and who shall descend into hell and bring Christ up?" Please give us your idea of these trans-

who shall descend into her and oring curist up?" Please give us your idea of these two opposite propositions. A.—Christ, the spirit, the principle, the love-element, is a part of the Infinite, and exists everywhere, as we understand it. In our opin-ion the speaker meant to declare that the prin-riple of all (Good or of perfect Love must be ciple of all Good or of perfect Love must be found not only upon the topmost heights of heavenly life, but also in the furrows of misery and degradation, which may properly be called hell. The question then is: Who shall be so This is all I have to say, but I hope it will be of some service to those whom I wish to reach. Mrs. C. B. Henry. [To the Chairman] I departed from the earthly form, sir, in June, 1881. I have friends upon this mortal side of life, and I trust I may reach them through this channel. I wish to bear them the love and greetings of my com-panion and myself. I wish to tell them that we are happy in the spiritual world; that

Mrs. Ellen A. Slack.

N. H.

[To the Chairman:] I came here before, but I could not speak. I found myself so strangely azitated and influenced it was impossible for me to come and manifest myself; so I was obliged to step aside and allow some one else to take my place. I died in the middle of Janua-ry; and when I discovered my surroundings in the spiritual world my first thought was to re-turn to my family and friends to assure them of my presence, my welfare and of my power to come to them. This was my greatest desire-to have them know positively I was there in their midst. I could-take notice of what their thoughts were concerning me, of my past life, and was anxious to assure them that I loved them still. Now, I would come just to bring this brief message: to tell my friends I am working for them; I am satisfied with my spirit home, for I know I can beautify it just as I de-sire to; so I go on from day to day seeking to in something new that will not only beau fy imy surroundings but benefit my spirit. I bring to each one my love, and assure them I will ever seek to guide and bless them. By-and by, when they, too, come to the spirit-world, I will meet them with rejoicing and give them

a happy greeting. I was in my thirty-ninth year when I passed away. I would have arrived at the age of thirv-nine in a few short weeks. Mrs. Ellen A. lack. I am the wife of Mr. George A. Slack. come from Lexington, this State.

Eliza Horsford.

Eliza Horsford. I was an old lady when I passed oùt; but I hardly feel so now in returning. When I step into this place and try to collect my thoughts, I can hardly express them as I desire. It is about two years since I laid the body aside and ascended to the higher life. I wish my friends to know I come to them. I want them to feel my presence, to have them feel sure I am many times in their home. I want them to seek to understand this thing thoroughly, and learn more and more about the spirit-world and its associations. I have been happy ever since passing out. I have learned many lessons— gained much knowledge of things which I never dreamed of before—and this has been of great benefit to my spirt. I feel I have indeed found a new home and a new life. I have indeed aside many things that belonged to the past. because the thought of them seemed to retard my advancement: and in laying them aside I because the thought of them seemed to retard my advangement; and in laying them aside l have taken up new lines of work, new thoughts which have been presented to me, and they have

done me a great deal of good. I am assisted to speak to day by those who are here. They very kindly, give me aid and strength, and I feel that I cannot sufficiently thank them.

belonged in Boston-lived on Cabot street. I wish my friends to give me an opportunity to come to them in private, for I have many things to say to them. I was sixty four years old when I died. Eliza Horsford.

grasp only a small amount. I do not come back to discourse upon any subject. I think that if my friends desire earn-estly to hear from me they will be willing to seek out a private interview, to visit some pri vate medium through whom I may manifest t them and give them what they desire, and also what I desire to give them. I assure my friends I am waiting, and will do my part to manifest to them and to demonstrate to them the immortality of the soul. I trust they will be willing to do their share of the work, and that we shall

work in harmony together. I was known as Dr. John B. Blake — well known in Washington City, having been a cit-zen of that place for many years. I have a number of friends who are residents there. I number of friends who are residents there. I passed out suddenly, but the change was not a disagreeable one to me. True, I might have arranged certain little affairs differently had I understood just what the spirit-world was, what my surroundings would be there, and that the summons would come as it did. In returning offer these works have observed returning, after these months have elapsed, I am ready to say I am satisfied; I would not alter conditions had I the power of doing so.

Emma Hosea.

[To the Chairman:] I have never controlled this organism before, but I hope to be able to make myself understood. I am given permission by the guides of your circle to send a message to my beloved sister, and to bring her messages of affection, sympathy and cheer from the loved ones who are with me; my grandmother, mother, alter. and mean door core suprovided her with sister, and many dear ones, surround her with blessing, and desire to be of use to her all the

days of her earthly life. 1 wish to say to my dear Ellie, that grand-mother is happy and satisfied; having laid aside the material body with its weight of years, of the material body with its weight of years, of pain and perplexity, she is prepared to enjoy the spiritual life. As the entered our beautiful spirithome, she felt indeed that her lot was a blessed one; the change, to her life, was like a crown of glory to days well spent. I wish to say she sends her deepest love. She comes to father and tries to surround him with her influence, to give to his mind some thought that the sill side and thes to surround him with her indence, to give to his mind some thought that will sink therein and become unfolded, causing him to look beyond the clouds and turmoils of earthly existence to the higher life, where the loving friends of long ago wait to welcome him. Al-though he may never receive while in the body positive avidences that will encould to his intä positive evidences that will appeal to his intel-lect, assuring him that spirits) can return to their mortal friends, yet he has an abiding faith that there is a future for man. So we wish to draw him onward, knowing that when he enters the eternal home his eyes will become opened, he will fully realize the association and com-panionship as well as the surroundings of the spiritual world.

Spinual world. Unto others she sends her love and greetings; she desires all to feel that she is happy and satisfied; she would not return to mortal life if she could. Daily gaining strength and power, she rises upward on wings of aspiration, enters new paths of delight, and in returning brings influences of strength, of peace and of good cheer to those in the body. So I say to my dear, ones : rejoice with your angel friends that the loved one has passed out from the tabernacle of earthly clay.

Dear Ellie, what shall I say to you? As one of your band I return to bless you, to assure you that each one brings sympathy and peace, and will surround you with thoughts and avpi-rations reaching upward to the spiritual life, which, given expression in external existence, will be of benefit to may uplie at the spiritual life, while be of benefit to many, while at the same time uplifting your own soul; therefore rest assured that our love encompasses you; that it will at times be extended, and when the time comes for you to pass away to the immortal world you will rejoice with ecceeding graat joy that the spiritual light and knowledge came to you will ave an each of the mortal form you while you were encased in the mortal form.

thing so very strange: they are curious enough about it to read all the messages you publish: so I am in hopes I shall accomplish my purpose by coming here. My particular friends—those nearest connected to me—are not in any wise Spiritualists; they are not friendly to Spiritu-alism; they have opposed its tendencies and teachings more than once, and I have heard them denounce all those who believe in it as "knaves," or "deluded people"; so there was no way for me to come to them except in this manner. Those to whom I now send my mes-sage are more liberal in their ideas: they are sage are more liberal in their ideas; they are ready to listen to the truth and to receive it, if

ready to listen to the truth and to receive it, if it appeals to their convictions, so perhaps I can do some good in this way. I wish to say that I am happy in the spirit-world and satisfied with it. I am glad that I passed away as I did, even though I left much of beauty and pleasure behind me, even though the prospects of life opening before me were sweet and alluring, and I had much to re-nounce and lay down with the mortal form ; yet now I am satisfied When I found death approaching I felt sad; I shrank before it. I did not know what my condition would be, or if, in reality, I should have any existence after I had departed from the mortal form, and I had the most endearing associations and the to hold me here; yet now I can look back over to hold me here; yet now I can look back over the past three years, and understanding the changes that have come to friends of mine in the body, knowing what has been outwrought in the life of a certain one who would have been connected with me, I feel that all has been for the best.

for the best. I turn to the spiritual side and realize all the enjoyments which it has afforded to me. I look to my earthly home which supplied the wants of my being; I know that my dear father has for years waited to welcome me to a spirit-home; has exercised his ingenuity and foring care to provide me with a comfortable exist-ence there; has made my life pleasant, and also assisted me in obtaiuing a knowledge of the ence there; has made my file pleasant, and also assisted me in obtaining a knowledge of the spheres; and I feel that I caunot repine—it would be ingratitude for me to do so. I am in-deed a privileged and happy woman: •So I ask my friends not to mourn for me. I have seen them do so more than once during the last few wars. I was near than when they

have seen them do so more than once during the last few years. I was near them when they looked over my wardrobe, containing so many, garments of snowy white, so many shining dresses that were for me, but which were never used, and I have felt very sad and sorrowful. I would say: Do not mourn; Tam happ, I would not return to take up the old life if I were permitted to do so; I have forever re-nounced it, and have accepted the conditions which have come to me in the snirthrill world nounced it, and have accepted the conditions which have come to me in the spiritual world I wish you to bestow those possessions which were mine upon others, that they may be used for the benefit of some one, I care not particu-larly, who; if some friends of mine are allowed to make use of them I shall be glad, but I would prefer the benefit of them I shall be glad, but I would the the benefit of them I shall be glad.

prefer to have them given where they will do the most good. I do not wish to have them laid away for my friends to look over at times, and mourn and grieve; it is best that they should be opened and spread out for the benefit of others. I shall rejoice if such a disposal is made of them.

made of them: "Talso wish to say to my friends that Lam waiting anxiously,"earnestly, to come to them personally in 'private," and 'make' my' bresence known. I have much to say; many things con-metted with the past to talk over; 'maily things connected with my spirithal life, 'bo''rehearse to them.' My father also desired to make himself known, and to give mother some information which will be for her benefit. "We do not want her to shut herself away from the spiritaal life, and remain, as it were, inmersed in 'darkfiess, and' cling to 'the Charlen and its 'teachings' at the expense of her spiritual'unfoldmant?' '1999 I come here to 'appeal' to 'her and 'to' others, I come here to appeal to be and to others, and to send her my best love, to assure her that I shall ever look after and care for her, even though she does not accept and believe in my

FEBRUARY 17, 1883.

influence; and when she comes to the spirit-world, I will be ready to receive and welcome her into my beautiful home. Father, too, will do all this, and more; and by-and-by she will be able to understand the seeming mysteries which have been so incomprehensible to her before. I think my friends, when they see this, will send my letter to my mother; that is my earnest desire. She is a resident of Virginia, where J belonged. She is very exclusive. She does not mingle in society, and has only a few friends, therefore she would not be likely to hear of my return from the spiritual world unless in some such manner as this. To my dear friends in Washington I send my love, and assure them it will give me the great-est, happiness if, while they are in that city, they will seek out some mediumistic organism through whom I can come and give them a

through whom I can come and give them a through whom I can come and give them a message of good cheer. Please, sir, to announce me as Florence Jack-son. I was in my nincteenth year when I passed

to the spirit-world.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Des. 22. – Children's Day. – Stanley Flanders; Clara Plerce; Roscoe Meader; Frankle T. Whitemore; Jennie Tantier; Emins A. Hardwick; Manie B. Preston; Jessie Holloway; Hattie Jackson; Sammle Churchill; Wille Ba-ker; Daley McKelvey; Nettle S. Alexander; Angle Ricker; Alfred Nießon; Winnie Graves. Dec. 25. – George Rall; Anna M. Casey; Mrs. Rebecca E. Humphrey; Dexter; Clark; Annie Brown. Dec. 29. – Mirs, Sarah Fayne; Solomon Fletcher; Mrs. Dr. H. H. Smiley; Jason Woodman; Sarah E. Poore; Edward Cross.

Gross, JGR, 2.-Judge Nehemish Wade; Mrs. Mary A. Hewins; Ells Haines; Charlie A. Read; Mrs. Aurilla Smith; An-drew Bargent, JGR, 9.-Barker Van Voorhis; Millie Hadley; Mrs. Lucy A. Jewett; Elisha N. Child; John L. Bergen; Eva May

Clark, Jan, 12.-Samuel V. Spalding; John Amory Lowell; J. O. Barney; Horace G. Bosworth; Neille J. Kenyon; Clara Pearsall. Jow, 16.-Mrs. Mary Ann Robbins; Harriet M. Ramsdoll; Eliza B. Smith; Father Cleveland; Frank Wells; Jack Manning.

Manning, Jan. 19.--Washington A. Danskin; Oliver Kinsey; So phia We; Josephine Laingelet; Mary E. Stanley; Joseph Cottereil,

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Feb. 2.-John Meskimen: Alice A. Pinkney; Charlie H. French; Mrs. Roxana Crofoot; George A. Hewitt.

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F. L. H. Willis

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 "APPENDIX B.-The Western Spiritual Press-Ite War on the Scentar Press Bureau - A sudden Change of Bast-Taking up a New Position."
 "APPENDIX C.-Pleading to the Indictment-The Grand Army of Straw - My Answer to Hudson Tuttle-The offered, Explanation - A Poet claims his License in his Logic - Answer to J. O. Barrett."
 "APPENDIX C.-Diedon the New York Conference-Editor-at-Large Work under Discussion - Mr. Charles D. Lakey's Address-Claim of the Bireau."
 "APPENDIX E.-Ophions of Distinguished Spiritual-ists- Voices of the People - Popular Estimate of the Secure Press Bureau.- Views of the Press."
 "APPENDIX F.-Voices from the Spirit-World - Mes-anges from Henry J. Raymond - Dr. H. F. Gardner-Dr. William E. Ohanning - Horace Greetey- Hon, John W. Edmonds - George Ripuy, LL. D. - Mrs. Frances Harriet Green McDougal-N. P. Willis,"
 "APPENDIX G.-Frietmal Saluation - To Luther Coloy, Nestor of the Spiritual Press. The Editor-at-Large Fund - Complete list of Names and Residences of the Subscribers."

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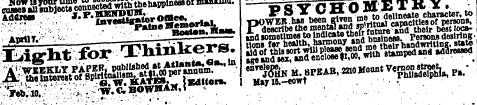
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BANNER OF LIGHT.

Washington Matters. [From Our Special Correspondent.]

have multiplied themselves into months since the date of my last letter to your readers-a fact difficult to realize. The intervening time has been quietly filled in attending to its duties, meeting its responsibilities, sharing its joys and sorrows in the order of their coming. Among the personal incidents occurring in the interim, memorable for many reasons, is to be mentioned the physical departure from earth of my good old white-haired father-the beloved and venerable head of an hitherto unbroken family. At the close of a long, useful and well-spent life he laid himself down with serenest composure and positive assurance of -DIGBY. the hereafter, and awoke to the bright realities of the Morning-Land.

Directing attention to present affairs, I have to report that SOCIAL LIFE

in Washington has touched high-water mark for this season, and now the tide is at its Lenten ebb. While Congress is in session, society here is always full of life and gayety; but never before have I known such an unceasing round of festive enjoyment as has characterized the season just closed. It culminated on Tuesday fast with two notable weddings-the daughter of ex-Secretary Blaine and the step-daughter of Attorney-General B. H. Brewster, a unique and brilliant feature of the latter being the presence of the Diplomatic Corps in full court dress-the first occasion of the kind, I believe, which has happened in this city. These feles were followed by the last reception of the season at the White House, given by the President to the officers of the army, navy and marine corps and the ladies of their households, and to the members of the Corps Diplomatique and their families. What with receptions by the President, members of the Cabinet, the Foreign Embassies, the Supreme Court-Justices, Senators, Congressmen and distinguished personages ad infinitum-with dinner-parties, invitations to tea, musical soirées, Germans, partycalls, lectures, operas, theatres, card-parties, assemblies, church sociables, fairs, etc., etc., verily the time given to the mere pleasurable side of life largely entrenches upon that which

oftentimes justly belongs to other and more important affairs. In all this, if for no other reason, participants would do well to remember that for every undue demand thus made on the Bank of Health, a premium has to be paid commensurate with the loan; and the exaction must be met by the individual borrower. In none of these transactions can one assume or pay another's debt.

CONGRESS,

with all its important business yet on hand, has less than a score of working days to finish up its affairs before the term closes. The tariff question makes haste slowly, every step being most pertinaciously contested. It is daily becoming a matter of serious doubt if any bill can pass this session. A prominent candidate for the Speakership of the next House is quoted as saying that such a fact is a physical impossibility. Similar, views are held by others, but possibly the wish is father to the thought. The issue between Free Trade and Protection is as pronounced to-day as ever it was in the past, hence that "none can tell what a day may bring forth" is evermore and specially true of our national legislation. But while nothing is clearer than that Congress is "mighty onsartin," as the darkey once said of certain white men, and there is no forecasting exactly what it will or will not do, positive and determined efforts are promised; which, if carried out, will soon

without letting it pass out of his hands, placed it between two other slates, and while holding the three thus together, the medium having hold of one end, writing was heard on the inner slate, which, when removed, one side of it was found written all over, the upper half being in the Swedish language, from a young friend, the other half being in English, from an old friend. Col. Lounsbury, post-master of Bismarck; Dakota, who is an intelligent investigator, took a quadrupled slate of his own and placed this between two of Mr. Keeler's slates, and on removing the latter, the four inner sides of this book of slates were covered with several written communications, one in a very neat handwriting being signed Washington Irving. The astonished gentleman is having them photographed for exhibition. Prof. Lyman has also received writing through Mr. Keeler's mediumship, the circumstances of which I hope and expect he will send an account of to the Banner of Light for the benefit of your readers-whom, paren-

thetically speaking, I wish numbered a million I Prof. Carpenter is meeting with excellent success with his lectures and illustrations of Psychology and Mesmerism. Mrs. Carpenter is also exercising her rare mediatorial gifts while here, giving the best of satisfaction to those who obtain an interview with her. The demand for mediums is unabated. The world still hungers for the knowledge which Spiritualism has to give. Oh ! ye mediums, even though called as some of you are to walk over burning marl, rightly appreciate your sacred gifts and seek by all proper, means to render them more and more valuable. Fulfilling the divine law of Use, remember the service you render to humanity shall be returned to you in spirit and otherwise with corresponding interest. G. A. B. Washington, Feb. 10th, 1883.

Fresh Medical Legislation in New York State.

To the Editor of the Banner of Light:

The battle for and against monopoly by the doctors in this State has again been joined. The State Medical Society, which seeks to monopolize the right to attend us in sickness whether we will or no, has just had its session in Albany, and instructed Dr. O. S. Vanderpool of Albany, E. M. Morse of Rochester and A. Jacobi of New York, to present a bill to the Legislature, "regulating and throwing additional safeguards about the practice of medicine." These are strong men.

Meanwhile Mr. Quin of the Assembly has presented the bill [printed in the Banner of Light] confirming the right of citizens to be treated by whom they choose, whether approved by the State Medical Society or not.

Let petitions and letters be rained in on the egislators at Albany. Let every friend of freedom work now. Any one sending two cents in postage stamps to me shall receive three copies of the bill as printed in the Banner, which they can enclose to their representative in the Legislature if they desire to identify the BRONSON MURRAY. bill. 238 West 52d street, New York, Feb. 6th; 1883.

NEW YORK MEDICAL BILL.

To the Editor of the Banner of Light: The proposed bill that was printed in your issue of Feb. 10th speaks volumes in a few words, and should be presented for enactment not only in New York, but before every State Legislature where "Doctors'-Plot laws" exist. I speak from actual experience in the shameful proceedings of the censors of the Saratoga that the people in a boasted free country are the signs of the times indicate the existence of such a state of things, and the friends of freedom should make themselves heard in this matter. A. S. HAYWARD, Magnetic Physician. Boston, Feb. 10th.

STARTLING STATISTICS.

The Shadow Hanging over New York City and the Entire Country-A Tribune Opinion.

The nation has been horrified at the burning The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror be-cause it was sudden and appalling; but had the same disastrous results to life and limb come silently they would have been unnoticed, not only by the people of the land but also by the very community in which they occurred. Fatal events of a far worse nature have taken place in this very city, but they have attracted no attention, nor would they now did not the Bureau of Vital Statistics bring them to our notize. "Figures do not lie," whatever else may be uncertain, and the report on the deaths of this city is a startling comment on its life. of this city is a startling comment on its life. During the past year the enormous increase of certain maladies is simply appalling. While the total number of deaths has diminished and the death-rate on most diseases has decreased the death-rate on most diseases has decreased, still it is far greater in one or two serious dis-orders than was ever known before. More peo-ple died in the city of New York in 1882 from Bright's disease of the kidneys than from dlph-theria, smallpox and typhoid fever all com-bined I This scarcely seems rossible, but it is true; and when it is remembered that less than one third the actual deaths from Bright's dis-ease are really reported as such the rayages of

ease are really reported as such, the ravages of the malady can be partially understood. The immediate query which every reader will make upon such a revelation of facts, is: What causes this increase? This is a difficult ques-tion to answer. The nature of the climate, the habits of life, the adulteration of foods and liquors, all undoubtedly contribute; but no immediate cause can be certainly assigned. Often before the victim knows it the disease has begun. Its approaches are so stealthy and its symptoms so obscure that they cannot be defi-nitely foreseen and are only known by their effects. Any kidney disorder, however slight, is the first stage of Bright's disease. But it is seldom that kidney disorders can be detected. They do not have any certain symptoms. Mys-terious wearings, an unusual apartite, por terious weariness; an unusual appetite; peri-odical headaches; occasional nausca; uncertain pains; loss of vigor; lack of nerve power; irreg-ularity of the heart; disordered daily habits; imperfect digestion-all these and many other symptoms are the indications of kidney disorder even though there may be no pain in the region of the kidneys or in that portion of the body. The serious nature of these troubles may be understood from the fact that Bright's

may be understood from the fact that Bright's disease is as certain to follow diseased kidneys as decomposition follows death. It is high time the Doctors in this land who have been unable to control kidney troubles, should be aroused and compelled to find some remedy, or acknowledge one already found. The suffering public needs help and cannot await the tardy action of any hair-splitting code or incorrectly formulated theories. If the medical world has no certain remedy for this terrible disease, let them acknowledge it and seek for one outside the pale of their profession. seek for one outside the pale of their profession. For the discovery of this remedy and for its application to this disease, the people of this city; the people of the whole land; not only those who are suffering, but those who have friends in danger, are earnestly and longingly looking

The above quotation from the New York Tribune is causing considerable commotion, as it seems to lift the cover from a subject that has become of National importance. The alarming increase of kidney diseases; their insidious beginnings and frightful endings and the acknowledged inability of physicians to successfully cope with them, may well awaken the greatest dread of every one who has the slightest symptoms. It is fortunate, however, that the surest relief is often found where, possibly, least expected, and that there is a specific for the evils above described we have come to fully believe. Within the past two years we have frequently seen statements of parties claiming to have been cured of serious kidney troubles County Medical Society last summer, at Sara- even after hope had been abandoned; but in toga Springs, in reference to my case, and common with most people we have discredited know that such a measure as the bill I refer to them. Quite recently, however, a number of is required by the people. Has it come to this prominent and well known men have come out voluntarily and stated over their ignatures obliged to ask for a State law to insure to them that they were completely cured by the use of medical rights that the constitution of the Warner's Safe Kidney and Liver Cure. Most United States guarantees, to them? Surely people have been aware that this medicine has an unusual standing and one entitling it to be classed above proprietary articles generally; but that it had accomplished so much in checking the ravages of kidney disease is not so generally known. Its great worth has been shown not only by the cures it has effected, but also because a number of base imitations have appeared in the market, fraudulently claiming the valuable qualities of the original Safe Cure. If it were not valuable, it would not be imitated. The above may seem like an ultra endorsement of a popular remedy, but it is not one whit stronger than the facts admit. Whatever assists the world toward health and consequent happiness, should receive the hearty endorsement of the press and all friends of humanity. It is on precisely this principle that the foregoing statement is made, and it merits the care-

Earth; Chapter 3, Theories of the Earth; Chap-ter 9, Revolutions of the Globe; Chapter 10, Or-ganic Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Mosaic Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chap-ter 15, The Miracles of the Gospel; Chapter 16, Prophecy Theory of Fore-Knowledge; Chapter 17, Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation.

17. Scriptural Predictions; Chapter 18, Signs of the Times and the New Generation. Each subject is treated scientifically, philo-sophically and spiritually. A large portion of the information given was received by the com-piler direct from the spirit-world, and we ven-ture to predict that when fair-minded and in-telligent writers shall have perused them, they will be ready to admit that in this instance, at least, spiritual communications are worthy of the exalted sources whence they purport to least, spiritual communications are worthy of the exalted sources whence they purport to come. The oft-mooted question of reincarna-tion is here fully and lucidly discussed, and the various unfoldments of the human spirit through earthly discipline are most clearly and beautifully explained. As a compendious ex-position of the spiritual philosophy and an ex-planation of its phenomena, this work has few rivals; its superior we have never met. We can confidently recommend it to all inquirers as a valuable and explicit introduction to the philosophy, while the oldest and most experi-enced Spiritualists and thinkers of every name will find more food for thought in this book will find more food for thought in this book than is usually given in volumes twice the size and three times as expensive.

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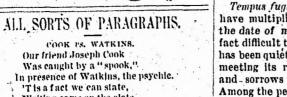
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W. I. THAYER, M.D., 455 Fulton Street, Brooklyn, N.Y. [Mention this paper.] Jan. 27. PIANOFORTES. UNEQUALLED IN Tone, Touch. Workmanship, and Durability,



'T is a fact we can state, Writing came on the slate, Which Mr. Codk now calls " a trick." He did not say so 1. ÷., Some two years ago, But owned to the truth like a man. Now he ignores his word, Which seems so absurd, We'll let those explain it who can.

Banner of Dight.

Thieves in high places the nation disgraces.

It would seem that the Massachusetts Senators dislike modern sermons, as they have just adopted an order to print live hundred copies of the election sermon of Rev. Thaddeus Stephens, delivered in 1638.

Wiggins is the alleged weather prophet who predicts that some time in March there will be a terrific ele-mental di-turbance that will tear everything to pleces. He also predicted a trans adoms storm for Friday, Feb. oth, and on this has staked his prophetic reputation. This was postponed on account of the weather. Wig-gins, go and see Vennor !- Transcript.

Present attractions at the Howard Athenæum are calling together audiences that completely fill the tionse from floor to celling.

The way convlets are treated in the New York Sing Sing prison is a disgrace to the nineteenth century. The evidence against the officers for cruelty to those unfortunate ones under their charge is damaging in the extreme.

A specimen of our beautiful Anglo-American language: He saw dust and she saw dust, and they bought saw dust: Dost understand?

Here's what a Frenchman cannot enunciate correctly if it were to save his life: "I thrust a thistle through the thick of my thumb."

AN AUSTRALIAN OFINION OF JOSEPH COOK.-If the other Bostonians are as good all-round fighters as Mr. Cook is a talker, the British fron-clads can take a back seat, for he can talk barder than they can shoot, and there wor't be any more Bonker Hill incidents.-Daily Observer, Brisbone.

A "Dead Beat"- The man who beat his wife so badly that one of the children shot him.

The Pacific Bank-ers of this city are on the war-path

THE BANNER OF LIGHT.- We publish elsewhere the prospectus of the *Banner of Light*, the leading and the oldest journal devoted to Spiritualism in this country. It is an able exponent of this peculiar phi-losophy, and those Interested in the subject will find the paper worthy of their patronage.- The Lackawan-na Democrat, Scranton, Pa.

The Whitehall (N. Y.) Times discovers that life is like a pack of cards. Childhood's best cards are hearts; youth is won by diamonds; middle age is conquered with a club, while old age is raked in by a spade.

From the frequency with which "applause" and "toud applause" and "prolonged applause" figure in the *ddvertiser's* report of Mr. Joseph Cook's reply to Prof. E. C. Snyth. It's plain to see the Tremont Tem-ple orator is reading his own proofs.—*Boston Herald*.

NEW ENGLAND STREAMS. The sun runs high, And by and by The rivers'll begin to swell ; With the melting snow Some bridges will god The damage none can tell.

Well," remarked a young M. D., just from College, I suppose the next thing will be to get a good location, and walt for something to do, like ' patience on a monument." " Yes," said a bystander, "and it won't he long after you begin to do something before the monuments will be on the patients."

Jo Cose says that "a good many people beside florists'are setting out slips just at this time. It's an ice time'to do'it."

Tempus fugit. The rapidly recurring weeks

There'is considerable skenticism out West just now as' to the trustworthiness of the rainbow sign of promise' that there should be no more floods. Recent events have some what dampened their faith in that partlen-

ar. The Albany Legislatule proposes to prohibit the sale of tobacco to minors. For heaven's sake what are they thinking of? If there are to be no more boy tobacco users there will soon be no men to consume the weed. Love of tobacco is not offen acquired after reaching maturity of years. They will run the busi-ness; that's what they will do. However, perhaps it were as well to ruin the business as to permit the busi-ness; to continue running the boys.—Roston Transcript.

As Cleanliness conduces to bodily health, so pure houghts elevate the spirit, which is the temple of the soul.

Paper-makers are sticking too much wood into newspaper stock. The paper is more brittle than class. glass.

It is reported that the outlook of the crops throughout Europe is gloomy in the extreme.

Aflairs in Egypt are unsettled. Lord Dufferin says that country must be annexed to Great Britain, or it must be furnished with a Government of its own and taught how to manage it. That is the whole story.

There is no cream like that which rises on spilled milk.- Beccher.

Every one should improve his or her opportunities by doing good :

" For the truer life draws nigher And its morning star climbs higher Every year, By the star climbs higher Every year; Earth's hold on us grows, slighter, And the heavy burden lighter, And the dawn immortal brighter,

Every year."

The evidence against the Dublin murderers is very strong at present.

Senator Ingalls having been called an infidel by A. S. Patton, D. D., in the New York Baptist Weekly, he replies to the reverend gentleman in no measured terms, designating him as a bigoted slanderer, etc.

Cincinnati is submerged. The damage will amount to several millions of dollars. Nearly two square miles of the city under water on the 11th inst., and later, and the river front for about ten miles is over flowed.

It is too late in the day to suppose that the Vatican can settle the political troubles in Ireland. The Irish people are beginning to think for themselves. If Premier Gladstone were allowed to manage the whole question he would bring order out of chaos in less than a month.

Ex-Governor Jewell, of Connecticut, has passed to the higher life.

For the six months ending Dec. 31st, the exports of merchandise from all the United States ports were \$54,572 000 in excess of imports.

MUNICIPAL SUFFRAGE FOR WOMEN .- With but two of its members dissenting, the Massachusetts Leg Islative Committee on Woman Suffrage has reported a bill by which it is provided that any woman having the proper qualifications of age and payment of taxes may vote for city and town officers, and in town meet ings, and may be eligible to city and town offices.

NEW MUBIC .- We have just received a copy of " The Young Folks' Musical Monthly," published by the "Musical Publishing Company," in Strongsville, Ohio, which contains the following new music : "A Basket

accomplish something definite and satisfactory. Pending legislative action, however, both parties are diligently endeavoring to make capital for the next election.

Growing out of the very sensible suggestions of the President in his veto of the River and Harbor bill, I believe, a joint resolution has been introduced in the Senate which provides for an amendment' to the Constitution, allowing the Chief Executive to veto certain, items in a bill without affecting the others.

It is said of Senators that many are called but few are chosen. At any rate, it is a most significant fact that each of the three Senators elected within the past few weeks is a millionaire-which makes eleven in all-one-seventh of the whole body. Herein is food for reflection.

The citizens of Washington are loudly complaining against an insufficient supply of good water, an over-supply of poor gas, and glaring inequalities in real estate assessments; while the army of clerks here are protesting against the proposed legislation to increase the number of their working hours and to omit paying them their salaries semi-monthly as is the present custom-which several items are provocative of comments more condemnatory than complimentary.

SPIRITUAL MATTERS here continue to move along much after the old fashion-which means with varying and indifferent success. This condition of things some are uncharitable enough to attribute to the chairman, others to the speaker, few are apt to consider that they themselves, or their own lack of active interest, have anything to do with it. They, forsooth, are all right; the fault, if any there be, lies elsewhere. Wise Josh Billings says: "Sum folks have lots of human

natur' in them." Sunday evening meetings are regularly held in the (small) Masonic Hall, with Mrs. Hyzer as the inspired prophetess, this being her fifth month this season. Of the character and quality of her lectures I have heretofore spoken at

length. She is the same wonderful instrument for the discoursing of high and divine truths seemingly, with added powers, that she proved herself to possess years ago. I can but think that if the Church possessed such a "ministering spirit" they would proceed to canonize her even while she lived.

In addition to Mrs. Hyzer, two other experienced and valued workers were present the other evening, whose united service in the advocacy of spiritual truth amounts to upward of ninety. years-Mrs. Hyzer twenty-nine, Frank White

thirty-one, and Gales Forster thirty-two years, respectively.

Mr. Keeler is now holding circles in this city for his class of manifestations. 1 have not had an opportunity to witness them, but several friends of mine here of large experience and clear judgment who have repeatedly witnessed them pronounce them to be of an unqualifiedly genuine spiritual character. This testimony is which contains the following new music: "A Basket of Loves," song, music by Theo. Marzlais: "Shep-herd Girl," by W. F. Sudds; and the "Woodland Pleasures Quickstep," by Westendorf. "Dr. Benson's Celery and Chamomile Fills cured my slck headache." W. W. Hubbard, Manchester, N. H. from parties than whom none better and more

Australian Items.

From the latest number of the Harbinger of Light, received at this office, we glean the following items of interest:

The materialization scances of Mr. George Spriggs, that have been held in Melbourne for a long period, under the superintendence of a committee, of which W. H. Terry was chairman, are suspended for a season, in order to restore the somewhat debilitated condition of the medium, produced by the exhaustion attending this phase of spirit-manifestation. Experiments additional to those already made by the committee have consequently been deferred. '

The annual picnic of the Melbourne and Richmond Progressive Lyceums was held Nov. 9th. The members, numbering two hundred, were each supplied with a ribbon or badge. Accompanied by many of their friends, the two Lyceums, marshaled by Mr. Johnston, and headed by the fine silk banner of the Melbourne institution, marched to the inspiring strains of a fine band of music, to a pleasant spot marked out for them on the banks of the river in the Surrey Paddock, where, after a short series of singing, golden chain recitations, calisthenics and-marches, followed by a collation, jinglingmatches, foot races and dances were engaged in. Another collation was served, and an hour later the company closed the largest and one of the most enjoyable of these gatherings.

Mrs. Elizabeth Watson of San Francisco arrived at Sydney Nov. 18th, and gave her first discourse in Australia at the Sydney Unitarian Church Nov. 26th. The house was crowded, and the lecture a great success. Her first lecture in Melbourne, under an engagement of the Victorian Association of Spiritualists, was to be given Jan. 22d.

be given Jan. 32d. The new book announced a few months since from the pen of a gentleman well known to the Australian public, Mr. W. D. C. Denovan, en-titled "The Evidences of Spiritualism," has madeits appearance and is being easerly sought for. It is a large octavo volume of seven hun-dead meas with fourteen illustrations dred pages with fourteen illustrations.

SPRINGFIELD, MASS.—Mrs. Amelia H. Colby gave a radical address Sunday evening, 4th inst., on the sub-ject of "What Use is Spiritualism?" an attentive au-dience gathering at Gill's Hail. Mrs. O. has a power-ful volce under entrancement, and delivered her utter-ances with such graphic earnestness as to cause the general remark that "no such vigor of treatment had been heard for a long time in our hail." She is an earn-est worker, and ought to be kept fully employed. She is engaged for this Society for February... H. A. B.

IN EAST BRAINTREE, MASS., Mr. F. A. Heath spoke Jan. 21st. On the 28th, Mrs. Juliette Yeaw conducted Memorial Services applicable to Mr. Sidney Johnson, and in the evening deeply interestred her audience with a lecture upon "The Realities of Spirit-Life."

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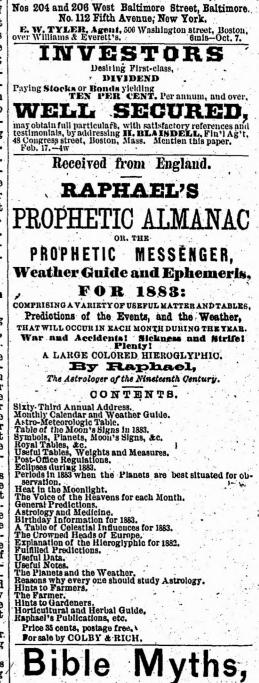
Allan Kardec's "Genesis"-English Translation.

ful consideration of every thinking reader.

Numerous inquiries being made concerning this valuable work, now awaiting publication, we beg to inform our readers that the manuscript is now thoroughly revised, and the work is ready to go to press. We are only waitwork is ready to go to press. We are only wait-ing for additional signatures to the subscription ing for additional signatures to the subscription list. About two hundred more subscribers for the book are needed at \$1,25 per copy to insure the success of the undertaking. To induce our the success of the undertaking. To induce our patrons to send in their names immediately, we

patrons to send in their names immediately, we have resolved to extend the time of our offer (i.e., to furnish the book to subscribers only at \$1,25 per copy) till Feb. 28th, after which date persons can obtain the work only at the pub-ished price, \$1,50 per copy. Our readers have already seen in our columns many allusions to the nature and variety of the contents of this book, which will be brought out in first-class style-12mo, about five hun-dred closely but clearly printed pages. The translation is an excellent one, as it renders the highly idiomatic French into eloquent and trans-parent English. W. J. Colville, under influence of his inspirers, has spent a great amount of time and energy upon the book, in which ardu-ous though pleasing labor he has received in-valuable assistance from a highly accomplished linguist, who pronounces the work as it now stands an unusually faithful reproduction of the author's original ideas, which are throughout

stands an unusually faithful reproduction of the author's original ideas, which are throughout quite unchanged despite their new dress. That all who see this notice may know as far as possible what style of work they are agreeing to purchase, we append the following brief syn opsis of its contents: The full title of the book is "Genesis: Miracles and Prophecies according to Spiritism." The author prefaces his reg-ular preface with these aphorisms: "The Spir-itist doctrine is the expression of collective and concordant teachings given by spirits." "Sci-ence is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutabili-ty of his laws, never by their suspension." "Un-to God the past and the future are present." gives the reader some interesting details of the author's spiritual experiences. The work is author's spiritual experiences. The work is written in eighteen lengthy obapters, each di-vided into several sections. The subjects treat-ed in the various chapters are as follows: Chap-ter 1 (barcateristics of Schilds 1) ter 1. Characteristics of Spiritual Revelation; Chapter 2. God, his Existence, Nature, Provi-dence; Chapter 3. Good and Evil; Chapter 4. Place of Science in Geresis; Chapter 5. Ancient and Modern Theories of the Earth; Chapter 6. General Uranography—a Glimpse into Space— Stars, etc.; Chapter 7. Geological Periods of the



AND THEIR PARALLELS IN OTHER **RELIGIONS:**

Being a Comparison of the Old and New Testamen Myths and Miracles, with those of Heathen

Nations of Antiquity; Considering also

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This work is the result of many years' study of the reli-gions of antiquity. It contains guotations from nearly all the sacred books of heathen nations, and from other rare and valuable works which are not accessible to people in general. The chapters are so arranged that it is a perfect cyclopædia of reference. Years of research would be no-cessary to discover all the information it contains. It is a most searching investigation into the origin of Christianity. Every statement is verified by ropious notes and authorities, so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many. 1 vol. 8vo. cloth, about 600 pp. Price, \$4,00; pochege 23 cents. For sale by COLBY & RICH.