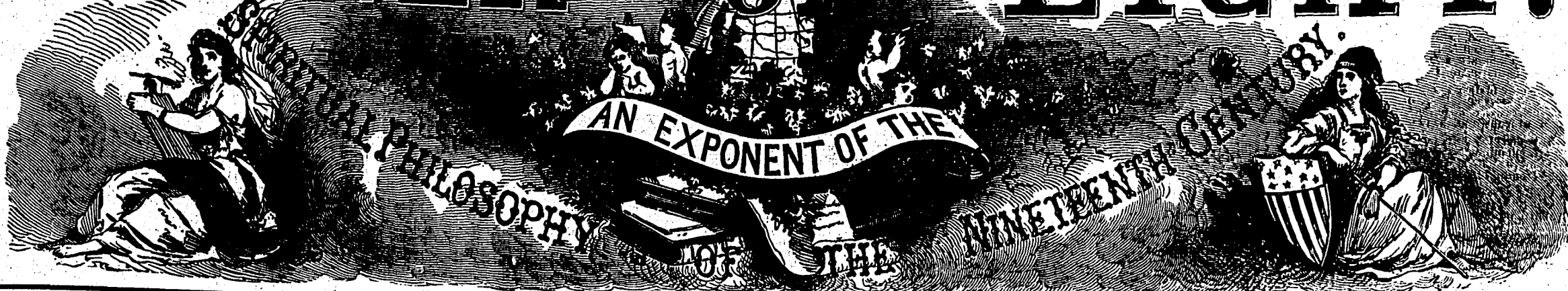


BANNER OF LIGHT.



VOL. LII.

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CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: What of the New Year of Spiritualism?
SECOND PAGE.—Poetry: The Life Beyond. Spiritual Phenomena: Spiritualism and Conjurings—A Conjuror Becomes a Medium; Samuel B. Gregory vs. Rev. M. J. Savage. Proceedings of Quarterly Convention. The Psychological Fraternity—Annual Report. February Magazines. Soul Reading.
THIRD PAGE.—Poetry: Over the Bay. Banner Correspondence: Letters from Massachusetts, New Hampshire, Ohio, California, Illinois, Colorado, and Iowa. Letter from Cincinnati. "Wonders of the Sun, Moon and Stars." "Nemoka," etc.
FOURTH PAGE.—Rev. M. J. Savage's Conclusions Regarding Spiritualism, Plaster Casts of Spirit-Hands, Pharmacy and Medical Halls, etc.
FIFTH PAGE.—Spiritualist Meetings in Boston. Boston Spiritual Temple. Movements of Lecturers and Mediums. New Advertisements, etc.
SIXTH PAGE.—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shollhamer from Mrs. Emma A. Whitney, Mary E. Cook, Martha Grant, Mrs. C. B. Henry, Timothy Kelley, Mrs. Ellen A. Slack, Eliza Horsford, Joseph Cheney, Dr. John B. Blake, Emma Hosen, Sunbeam, and Florence Jackson.
SEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
EIGHTH PAGE.—All Sorts of Paragraphs—Washington Matters. Fresh Medical Legislation in New York State. Australian Items. Starring Statistics. Allan Kardec's "Genesis"—English Translation, etc.

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.

O 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 thanks-giving for their hearts and lives, for every blessing; praising thee for what the year has given, for what the ages have wrought; rendering unto thee 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 thy bright orb, peopling space with the ethereal 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 pillars with the glow and glory of sunset dyes, man would praise thee but more within the spirit whose dome and temple are eternal, whose shrine is the heart and life of man, and whose delicate tracing of love and truth are all along the corridors of being. Oh thou love divine, we would praise thee there for what the spirit can give, for what it affords in life, 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 tinged with the idea that the acceptance of anything in the world by the majority of mankind makes it more valuable. Not so with diamonds; he who has the most priceless jewel must be one; and there are but few jewels of rarest value in the world. But all covet the brightness that they cannot attain, and gold is the pursuit of man. But they say—and there are those who know nothing of Spiritualism who say this—now that Spiritualism has been in the world nearly thirty-five years, is it 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 power? Formerly mathematics was only known to a few, and so persecuted were the men of science that they were obliged to look the treasures of geometry in the mystic caves, under the protection of oracles. Science has flourished in the world, and even now there is no new science of mathematics 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, to adapt it to the inadequate comprehension of man. Doubtless this is why there are so few astronomers in the world, for when you think of it, how many of you know anything about astronomy? How many of you have really made mathematical calculations toward positive 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 *scientist* without questioning his information, when perhaps it is in relation to a subject of which the world knows nothing? It is a common fault charged against religionists, that they accept upon the authority of the past and upon the testimony and record of a so-called revelation what are given as evidences of inspiration, without using their individual reason and judgment. How many of you use your individual reason about the stars? How many of you know anything of the elementary principles of chemistry? How

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 understanding 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 immortality; 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 in 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 evidence of any other fact you go where ever 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 captious; they probably do not consider that it is of any very great importance they should be convinced, because truth, remember, does not value the individual until the individual values the truth; then he becomes a priceless jewel in its coronet; before then he cannot be a jewel, for the simple reason that his particular sight is not turned toward the reception of an idea; but 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 does such a man care about the future? There might be an overwhelming flood of evidence, might be billions of facts; if he cares nothing about the other life, he is in no condition to receive them; but some day the seal of sorrow is set upon his heart, death takes away the loved ones of his household, and he looks around for the rejected facts that are now made dear, because of the growth that sorrow has brought to his soul.

It is asked, will not Spiritualism do something more in the way of form manifestations, give more convincing proofs? We answer, the proofs that have been offered to the world for the last thirty years, and more than that, have been of such a nature as to convince captious minds, skeptical minds, doubting minds, professional minds, learned minds, innocent minds—all classes, all professions, all states of life, and all kinds of people. You do not want new facts, then, so much as you want new conditions in the world 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 capacity to comprehend its import, the condition of mind that does not require a new fact every day, as you need dinner every day, the requirement of your intelligence to grasp what the fact implies, the power of the spirit to lead you on to the eternal comprehension of spiritual truth—these are among the things that 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 flood-tide of certainty that no man can doubt it? Spiritualism asks you that you regard the evidence already given; that you make room for the manifestations already occurring; that you make the best conditions for these manifestations; that instead of persecution and inharmonious and out-rage upon those who are mediums for spiritual manifestations, there shall be better conditions in your midst for them to fulfill their mission. Instead of asking, will not spirits materialize and walk the streets, so that all may be convinced? Spiritualism asks you: Will not you take better care of the poor that are in the streets?

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 to think of the great god Mammon? Overwhelming proof indeed. Are all the facts recorded 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 care; that no rude hand shall mar the sacredness of the circle for spiritual investigation; that all ask of you that you come to the altar of investigation 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 spirit-world, 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 who are intent upon the pursuit of spiritual truth will see to it that they sit in no circle, visit no medium, in company with those who are not earnest, sincere, candid and intelligent. We hope that mediums will see to it that their circles are free from boasters; from the friends of those who offer challenges to the spirit-world; from those who seize with violent measures, in the midst of manifestations, any medium; from those who with suspicion, anger and discord drive away the very conditions that make manifestations possible. We hope that Spiritualists will see to it that the séance-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 Sunday, although it is said in the good book, "Take no thought beforehand what ye shall speak." Whoever thinks of disturbing a clergyman during 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 séance-room, 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 scoffing, by any sneering. 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 enlightening. It is eternal life and immortality that should interest you; it is the soul of man, and not the speech of man, that should be your study.

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 makes man more sacred, society more precious, nations more beautiful, and the whole world nearer by ties of common humanity. It makes your lives more valuable by the possession of a knowledge that enables you to reach into yourself, to comprehend that your lives are

not merely terms of matter, not combinations of animalcules, not protoplasm with the germinating cell evolved from it, but a being that is eternal; a thought that is endless; a soul that is 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! this lily from the hand of God! this star, that shines straight down into human life, as Aloyon 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 of existence now and hereafter, is not to be a Spiritualist; you might as well say a Materialist is one, since he believes in all phenomena, wherever they are found. But to know that life is 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 own relationship to eternity, grasps the sublime problem, realizes the treasure of existence, and is blessed 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 lives; they hinge every thought upon it; they express it in their countenances. To such as these Spiritualism comes; not at such time and place as you appoint, but at such time and place as the spirit-world appoints, finding them in 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 treasure-house 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 there, 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 spirit-world; 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 Hydeville first came to have mediumistic power. The little raps came syllabing 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 schools 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 crush it and its instruments, and then canonize them afterward, as the Roman Catholic Church has done. It will not stop the truth, nor the light of the altar from whence the in-

spiration comes. Over there in Rome is an institution, the result of men taking the simple words of Christ several hundred years after his crucifixion, formulating an academy of ecclesiasticalism. 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.

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 thoughts concerning this evidence that has 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 makes you value that immortal consciousness within, that being true to itself can be false to 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 hurled 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 only that 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 eternally for its source of being, the universe for the testimony of its facts, and every atom in the universe capable of being molded by its potent 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 Morn, shining in the new stars that beam as the birth of truth upon earth, be yours, so that whosoever you be, the light of truth shall light you ever, and that alone guide you unto God.

Remarkably Correct Psychometric Reading.

To the Editor of the Banner of Light:
While in Boston a short time since I visited Eagle Land. A lady by the name of Coffin went upon the stand to give psychometric readings. I sent up my ring, which contained hair belonging 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 had a sitting with this lady. She described 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 investigation 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 BENNETT.

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 value. The coin was nearly all of the fourteenth 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 doesn't want any."—Louisville Courier-Journal.

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 Our columns are open for the expression of impersonal free
 thought, but we cannot undertake to endorse the varied
 shades of opinion to which correspondents give utterance.
 We do not read anonymous letters and communications.
 The name and address of the writer are in all cases
 indispensable as a guarantee of good faith. We cannot under-
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 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
 removal.
 Notice 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 Light.

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THE WORK OF SPIRITUALISM is as broad as the universe,
 it extends from the highest spheres of angelic life to the
 lowest conditions of human ignorance. It is as broad as
 wisdom, as comprehensive as love, and its mission is to
 bless mankind.—John Pierpont.

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

"The perfect observer in any department of science will
 have his eyes, it were said, that they may be struck
 or 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 expe-
 rience itself can be used with advantage, there is one pre-
 liminary step to make which depends wholly on ourselves.
 We must be absolutely honest and clear in the mind of all
 judgment, and the determination to stand or fall by the
 result of a direct appeal to facts in the first instance, and of
 strict logical deduction from them afterwards."—Sir John
 Herschel.

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 investi-
 gate 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 ex-
 tempore addresses have given expression
 (without stating its name) to some of the most
 cheering revelations of Spiritualism.

We have said that he has once at least placed
 himself on record as regarding Spiritualism a
 matter worthy of serious inquiry. The following
 are the exact words used by him in his dis-
 course, "Is Death the End?" which was preach-
 ed before his Unity Congregation, and incor-
 porated (on pages 124-7) 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 any-
 thing 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 feel
 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
 I! And yet so anxious am I not to be deceived in wait-
 ing to these high things that still I pause and ward
 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 Dan-
 iel'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 un-
 derstanding, and he wishes it settled that here-
 after 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 approxi-
 mately, 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 gen-
 tleman that he has done nothing as yet to lose his

"I have not forgotten the remarks of Rev. Mr. Savage
 at Rev. Mr. Hale's church at the memorial service of the
 late lamented President Garfield. He did not say at that
 time that he believed the noble and great spirit that
 had been connected with our Government were pre-
 sent on the 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 my senses to distinguish
 the true from the false."—Correspondent of the Boston
Globe, Feb. 24.

place within the pale of the conservative "toler-
 ance" 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 opposi-
 tion 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 pin-
 nacle of the "Highest" church system to and
 through the humblest convicts 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 hon-
 orable exceptions among individual mem-
 bers. The "disrespectability" of Spiritualism
 (so to speak), urged by the Orthodox side of the
 community, acts upon Mr. Savage, the Unitar-
 ian, involuntarily perhaps, as far as his con-
 ception 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 en-
 tirely lost sight of his printed statement, "I be-
 lieve 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 "respecta-
 ble" 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 pro-
 ducing 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 Spiritualism—
 and 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" evi-
 dence which has secured the attention and
 won the confidence and endorsement of some of
 the noblest and bravest men in the fields of sci-
 ence, art, education, and theology too, in the
 civilized world. We need not call up in order at
 this time the names we have repeatedly pub-
 lished 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 all
 by their honest testimony to the truth of Spiritu-
 alism! Men, whose mental acumen—as in the
 cases of Prof. Kiddle, the late Eps Sargent,
 Esq., Dr. S. B. Brittan, Judge J. W. Edmonds,
 Robert Dale Owen)—whose professional rep-
 utation as careful students of nature—as in those
 of Alfred Russel Wallace, J. R. Buchanan, the
 late Prof. Hare)—whose position in the theolog-
 ical 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 phenom-
 ena 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
 proofs appealing to their own individual knowl-
 edge of their own concerns—to proceed from
 and be exercised by the physically-exhausted
 spirits of men once living on this earth; and
 who therefore proclaimed themselves Spiritual-
 ists.

Mr. Savage has 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 cir-
 cles held 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 ad-
 mits 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 resorting
 as he facetiously states he did in one in-
 stance, to an artful practice upon the media in-
 strument, he, as is well known to all experienced
 Spiritualists, spread about him that atmosphere
 of willful deceit which, in accordance with
 the world-wide maxim "like attracts like,"
 brought into the sphere of the medium some
 undeveloped or perhaps joke-loving spirit who
 met him on his own acknowledged plane of in-
 vestigation, and gave him deceitful assent to
 his deceitful suggestions. Persons who go hon-
 estly 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 sifter
 in question. The true way, therefore, for the
 careful investigator, who wishes to arrive at the
 highest results, lies in close continued experi-
 ment 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 me-
 dium—(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 op-
 portunity to investigate the phenomena, and
 where he had already received numerous proofs
 of the reality of spiritual manifestations, suffi-
 cient to convince any one who was willing to be
 convinced. Slate-writing having been pro-
 duced, Mr. S. took the slate, read what was
 upon it, and looking at Mrs. — very intently,
 said:

"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 re-
 ceived 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.) 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 untrust-
 worthy 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 op-
 inions, 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 skep-
 tic, 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 inex-
 plicable 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 bore me
 they compelled me to accept them as facts, long be-
 fore 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 de-
 grees 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 correspond-
 ents wishing their matter to appear in the
Banner of Light for Feb. 24th, must see that it is at
 this office on Monday, Feb. 19th.

A correspondent 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
 'the man,' and while your words seem to imply
 that truth, they are clearly shown that the author has
 only a vague idea of the significance 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 placing him on the plane of a human
 medium, and mouth-piece for the angels."

Our critic is evidently of the Swedenborgian
 persuasion, but as he writes in an inquiring
 spirit we have no objection to defining our po-
 sition, 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 in-
 spirational, and may assist others to perfect them-
 selves, but he is the SAVIOUR of no one. This
 is our view and the view of spirit-intelligences
 who profess to know whereof they speak, and
 unquestionably do.

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.

It is said that the Jews in the South are
 ruining the white residents and the negroes
 alike by their usurious transactions, worse even
 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!

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 pow-
 er to controvert. I did not attend his exhibi-
 tions, 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."

W. H. Powell recently gave four public
 seances in Effingham, Ill., during which such
 positive proofs were given of the ability of de-
 parted spirits to return and communicate with
 their friends, that a general interest in Spiritu-
 alism 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.

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 pro-
 duction 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 wit-
 nessed 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 suc-
 cess. 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 Bule of Paris in con-
 junction with Hon. J. L. O'Sullivan of New
 York, experimented with like success, an ac-
 count 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 Ameri-
 can 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 de-
 scribed can, under proper conditions, be pro-
 duced. It seems that Mr. W. secured two
 molds 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 deter-
 mined," 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. Ac-
 cordingly, 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 appar-
 ently 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 papillae 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
 breaking it, while these casts exhibited none of
 the sharp ridges 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 ex-
 plained that the molds were produced with a
 pan of paraffine wax and a vessel of water.
 "The process," he said, "is that the material-
 ized spirit hand is dipped alternately in the
 hot paraffine and the cold 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 melt-
 ed away by the boiling wax. I took home the
 two that we found in the cabinet, poured plas-
 ter 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. Pick-
 ering's seances 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.

At the hearing before the Committee on
 Public Health last Tuesday, on the petition of
 the Massachusetts Homeopathic Medical So-
 ciety, 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 certi-
 ficates 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 pro-
 ductive of the public good, should also include
 not only doctors of medicine, but doctors of
 divinity, doctors of laws, and all other sheep-
 skin diplomats. He would even, if the prin-
 ciple of the law were good, enlarge the act so that
 it should require that carpenters, masons, paint-
 ers, 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
 consign this latest Homeopathic Medical Col-
 lege absurdity to oblivion, or to the limbo of
 other medical college follies.

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

Pharmacy and Medical Bills.

There is to be a hearing regarding the above-
 named measures before the Public Health Com-
 mittee 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 fol-
 lowing 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-
 diplomated 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
 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."

A remarkable cure, effected by a non-diplo-
 mated 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
 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 em-
 ploy, as now, any individual or mode of treat-
 ment which they may desire when disease af-
 flicts 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 Common-
 wealth. 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 viola-
 tion of man's natural rights, and in violation
 of the State Constitution. Mrs. S. R. H. Giles
 gave instances of the calamitous results of vac-
 cination on certain children in Hyde Park who
 had been forced to submit to the repulsive oper-
 ation. Undoubtedly a report will be made favor-
 ing the abolition of compulsory vaccination in
 this State—but whether it will be a majority or
 a minority report is not at present known.

The Sunday meetings at Horticultural
 Hall, 100 Tremont street, Boston, are well at-
 tended, 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 re-
 ports of his late utterances upon the rostrum
 which we shall publish the moment the crowd-
 ed state of our columns permits.

Banner of Light.

ALL SORTS OF PARAGRAPHS.

COOK'S WATKINS.

Our friend Joseph Cook was caught by a "spook." In presence of Watkins, the psychic. "It is a fact we can state, Writing came on the slate, Which Mr. Cook now calls "a trick." He did not say so. 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.

—Digny.

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 five hundred copies of the election sermon of Rev. Thaddeus Stephens, delivered in 1688.

Wiggins is the alleged weather prophet who predicts that some time in March the British Ironclads will take a mental disturbance that will tear everything to pieces. He also predicted a heavy snow storm for Friday, Feb. 16th, and on this has staked his prophetic reputation. This was postponed on account of the weather. Wiggins, go and see Venus!—*Transcript*.

Present attractions at the Howard Athenaeum are calling together audiences that completely fill the house from floor to ceiling.

The way convicts 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 thought saw dust: Best understood?

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 OPINION OF JOSEPH COOK.—If the other Bostonians are as good all-round fighters as Mr. Cook is a talker, the British Ironclads can take a back seat, for he can talk harder than they can shoot, and there won't be any more Bunker Hill incidents.—*Daily Observer, Brisbane*.

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

The Pacific Bankers 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 oldest journal devoted to Spiritualism in this country. It is an able exponent of this peculiar philosophy, and those interested in the subject will find the paper worthy of their patronage.—*The Lockport and Niagara 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 "loud applause" and "prolonged applause" figure in the *Advertiser's* report of Mr. Joseph Cook's reply to Prof. E. C. Smyth, it is plain to see the Tremont Temple 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 go
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 lecture, and wait for something to do, like 'patience on a monument.' " "Yes," said a bystander, "and it won't be 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 nice time to do it."

There's considerable skepticism about West just now, as to the trustworthiness of the rainbow sign of promise; that there should be no more floods. Recent events have somewhat dampened their faith in that particular.

The Albany Legislature 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 boys, tobacco users there will soon be no men to consume the weed. Love & tobacco is not often acquired after reaching maturity of years. They will ruin the business, that's what they will do. However, perhaps it were as well to ruin the business as to permit the business to continue ruining the boys.—*Boston Transcript*.

As cleanliness conduces to bodily health, so pure thoughts 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 glass.

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

Affairs 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.—*Brecher*.

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

"For the truer life draws nigher Every year,
And its morning 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 overflowed.

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 \$24,672,000 in excess of imports.

MUNICIPAL SUFFRAGE FOR WOMEN.—With but two of its members dissenting, the Massachusetts Legislative 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 meetings, and may be eligible to city and town offices.

NEW MUSIC.—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 of Loves," song, music by Theo. Marzials; "Shepherd Girl," by W. F. Sudds; and the "Woodland Pleasures Quickstep," by Westendorf.

"Dr. Benson's Celery and Chamomile Pills cured my sick headache." W. W. Hubbard, Manchester, N. H.

Washington Matters.

(From Our Special Correspondent.)

Tempus fugit. The rapidly recurring weeks 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 serene composure and positive assurance of 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 ebb. While Congress is in session, society here is always full of life and gaiety; but never before have I known such an unceasing round of festive enjoyment as has characterized the season just closed. It culminated on Tuesday last 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 *fetes* 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 soirees, Germans, parties, lectures, operas, theatres, card-parties, assemblies, church societies, fairs, etc., etc., verily the time given to the more 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 on its own," 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 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 nature 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. I 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 from parties than whom none better and more reliable can be found anywhere. I have been told recently that within the past year he has had the writing phase to a very satisfactory extent. Capt. William Webster of this city showed me a slate which he first thoroughly cleaned, and

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, parenthetically speaking, I wish numbered a million! 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. Jacob of New York, to present a bill to the Legislature, "regulating and throwing additional safeguards around 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 legislators 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 bill. BRONSON MURRAY.

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 County Medical Society last summer, at Saratoga Springs, in reference to my case, and know that such a measure as the bill I refer to is required by the people. Has it come to this—that the people in a boasted free country are obliged to ask for a State law to insure to them medical rights that the constitution of the United States guarantees to them? Surely 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.

Australian Items.

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

The materialization séances 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, jingling matches, 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. 20th. 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.

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, entitled "The Evidence of Spiritualism," has made its appearance and is being eagerly sought for. It is a large octavo volume of seven hundred pages with fourteen illustrations.

SPRINGFIELD, MASS.—Mrs. Amelia H. Colby gave a radical address Sunday evening, 4th inst., on the subject of "What Use is Spiritualism?" an attentive audience gathered at Gill's Hall. Mrs. C. gave a powerful voice under entrancement, and delivered her utterances 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 hall." She is an earnest 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 interested her audience with a lecture upon "The Realities of Spirit-Life."

IN NEW BEDFORD, MASS.—Feb. 4th, J. Frank Baxter lectured in the afternoon upon "The Permanence and Purpose of Spiritualism," and in the evening upon "Spiritualism and the Church Race to Face." Speakers are desired to notify Wm. F. Nye of any Sunday they can fill for the next three months, excepting March 18th and 24th, for which dates Dr. H. F. Fairfield is engaged.

STARTLING STATISTICS.

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

The nation has been horrified at the burning of a Milwaukee hotel, whereby over seventy lives were lost. This event carried terror because it was sudden and appalling; but had the same terrible result 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 notice. "Figures do not lie," whatever the cause may be, and the report on the deaths 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, still it is far greater in one or two serious disorders than was ever known before. More people die in the city of New York in 1882 from Bright's disease of the kidneys than from diphtheria, smallpox and typhoid fever all combined! This scarcely seems possible, but it is true; and when it is remembered that less than one-third the actual deaths from Bright's disease 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 question 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 definitely 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. Mysterious weariness; an unusual appetite; periodic headaches; occasional nausea; uncertain pains; loss of vigor; lack of nerve power; irregularity 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 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. 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 even after hope had been abandoned; but in common with most people we have discredited them. Quite recently, however, a number of prominent and well known men have come out voluntarily and stated over their signatures that they were completely cured by the use of Warner's Safe Kidney and Liver Cure. Most 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 careful consideration of every thinking reader.

Allan Kardec's "Genesis"—English Translation.

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 waiting 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 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 published 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 more fully in the time of our offer. The translation is an excellent one, as it renders the highly idiomatic French into eloquent and transparent English. W. J. Colville, under influence of his inspirers, has spent a great amount of time and energy upon the book, in which arduous though pleasing labor he has received invaluable 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 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 synopsis of its contents: The full title of the book is "Genesis: Miracles and Prophecies according to Spiritualism." The author prefaces his regular preface with these aphorisms: "The Spiritual doctrine is the expression of collective and concordant teachings given by spirits." "Science is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutability of his laws, never by their suspension." "Under the law of the past and the future are present." The introduction following is very explicit, and gives the reader some interesting details of the author's spiritual experiences. The work is written in eighteen lengthy chapters, each divided into several sections. The subjects treated in the various chapters are as follows: Chapter 1, Characteristics of Spiritual Revelation; Chapter 2, God, his Existence, Nature, Providence; Chapter 3, Good and Evil; Chapter 4, Place of Science in Genesis; Chapter 5, Ancient and Modern Theories of the Earth; Chapter 6, General Uranography—a Glance into Space, Stars, etc.; Chapter 7, Geological Periods of the

Earth; Chapter 8, Theories of the Earth; Chapter 9, Revolutions of the Globe; Chapter 10, Organic Genesis; Chapter 11, Spiritual Genesis; Chapter 12, Mosiac Genesis; Chapter 13, The Nature of Miracles; Chapter 14, Fluids; Chapter 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.

Each subject is treated scientifically, philosophically and spiritually. A large portion of the information given was received by the compiler direct from the spirit-world, and we venture to predict that when fair-minded and intelligent 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 come. The oft-mooted question of reincarnation 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 exposition of the spiritual philosophy and an explanation 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 experienced Spiritualists and thinkers of every name 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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