VOL. LII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, FEBRUARY 24, 1883.

\$3,00 Per Annum, Postage Free.

CONTENTS.

FIRST PAGE.—Twenty-Eighth Anniversary of the Development of the Davenport Mediums.

SECOND PAGE. - Poetry: My Beautiful May. The Reviewer: Oahspe: The New Bible. Spiritual Phenomena: Interesting Spirit Phenomena; Materializations at Mrs. Pickering's. Brooklyn Lectures. THIND PAGE. -- Poetry: An Ideal Jolly-Fish. Banner Cor

respondence: Letters from Michigan, Massachusetts, and New York American Spiritualist Alliance. Mrs. Richmond's Closing Services in Chicago. Spiritualism,

FOURTH PAGE. - Rev. M. J. Savage's Conclusions Regarding Spiritualism. "The Independent" on Immortality.

FIFTH PAGE.—Spiritualist Meetings in Boston. 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. Shelhamer from Stanley Flanders, Clara Plerce, Roscoe Meader, Frankle T. Whittemore, Jennie Turner, Emma A. Hardwick, Mamie B. Preston, Jessie Holloway, Hattie Jackson, Sam-mie Churchill, Willie Baker, Dalsy McKelvey, Nottie S. Alexander, Angle Ricker, Alfred Nielsen, Winnie Graves, and George Rall. The Fact Meeting. SEVENTH PAGE. - "Mediums in Boston," Book and Miscellaneous Advertisements.

Miscellaneous Advertisements.

Eightii Page.—All Sorts of Paragraphs. Allan Kardee's

"Genesis"—English Translation. Meetings in Providence. Ignorance of the Future Life. The Medical and Pharmacy Bills. Woman Suffrage in Machusetts. Late February Magazines, etc.

Banner of Tight.

BOSTON, SATURDAY, FEBRUARY 24, 1883.

Twenty-Eighth Anniversary of the Development of the Davenport Mediums; Exercises at Investigator Hall, Boston; An Interesting Letter from Hon. J. L. O'Sullivan; A Discomfited Conjurer; etc.

On the evening of Wednesday, Feb. 14th, Investigator Hall, in the Paine Memorial Buildvestigator Hall, in the Paine Memorial Building, Appleton street, Boston, was the scene of extended and attractive services held in commemoration of the initial manifestations of spirit-power beneath the Davenport roof, in the early days of the New Dispensation. Dr. Ira Davenport, Sen., father of the celebrated "Davenport Boys," and their sister, Mrs. Blandy, having for some time past been residents of this city, it was determined, by certain of their friends hereabout to arrange a complimentary benefit for Dr. D. on the anniversary of this striking event in his family history, and that also of Modern Spiritualism; and their efforts were crowned with success, so far as cordial feeling and the repeated expressions of honor and esteem could go toward chegring the aged and esteem could go toward cheering the aged pioneer with the thought that his own sacrifices and trials had not passed unnoted by his fellow workers in the cause.

Although the evening proved to be one of the most inclement of the present protracted Ne England winter, a goodly company assembled to express their high appreciation of the guests of the evening, Dr. Davenport and his daughter, or the evening, Dr. Davenport and his daughter, Mrs. Blandy; and the remarks, the music, the recalling of historic recollections, etc., which followed the steady revolution of the hands on the dial till a late hour of the evening, showed that the hearts of those present were unmis-

takably in the work going on.
Dr. H. B. Storer of Boston, who presided on this occasion, called the meeting to order at 8 o'clock, and introduced Dr. Davenport and Mrs. Blandy to the audience, whose members greeted their appearance with hearty applause; after which Dr. S. proceeded to detail in brief the ter which Dr. S. proceeded to detail in brief the condition of the spiritual cause just previous to the coming of the Brothers Davenport into the field of mediumistic labor. Daving from the Hydesville phenomena, Modern Spiritualism was seven years old when they appeared; already Dr. Brittan, Mr. Partridge and others were presenting spiritualistic literature to the attention of the people, Mrs. Jay, Mrs. Hayden, and others were in their respective phases doattention of the people, Mrs. Jay, Mrs. Hayden, and others were in their respective phases doing a grand work—the latter lady (whose death was announced a day or two before) having wrought a great service for the cause in England—and mediums were being developed everywhere. Still it was a fact that the opportunities to witness the phenomena of Spiritualism were at that time circumscribed; a person in order to see them was forced, as in the case of the celebrated Koons seances, to go where the mediums were to be found. The advent of the Davenport media might therefore be regarded as enport media might therefore be regarded as marking an era in the history of the development of the movement, when the missionary element entered into its propagation—the brothenement entered into its propagation—the brothers and their sister being from the first impelled to travel, that distant sections of the country might have an opportunity to witness the phenomena occurring in their presence; this propagation is the coarse of the brothers for in the phenomena occurring in their presence; this prompting in the case of the brothers, for instance, being obeyed till finally they bore to all parts of the civilized world the incontestable evidence which they had to offer of the power of physically excarnated human spirits ever matter. The speaker referred briefly to the wide spread and significant results which had followed their labors in various parts of Europe, and in England particularly, and said that Dr. Davenport and his daughter, who were present, were very grateful for what they had been able to accomplish—an expression of thankfulness in which Ira, the surviving brother in the mortal, would concur, were he present on this occatal, would concur, were he present on this occasion—to satisfy man of a life after death. Dr. Storer then called the attention of the people to the following interesting epistle from Hon. J. L. O'Sullivan, formerly United States Minister to Portugal: ter to Portugal:

MB. O'SULLIVAN'S LETTER.

MB. O'SULLIVAN'S LETTER.

Boston Common would not contain the multitudes if all flocked to the "Davenport Annitudes if all flocked to the famous "Brothers" that same debt of gratitude which I cheerfully recognize as due to them from myself, for they were the first mediums whose conclusive physical phenomena unlocked for me the outer door of the temple of Spiritualism—from whom I learned my first A B C of the knowledge which eventually leads to the sublime heights of its Philosophy and its Religion, its Poetry and its Bible. I therefore send this my little offering of tribute to the occasion.

Philosophy and its Religion, as yellow pilote to the occasion.

Though I had been at home in New York for Though I had been at home in New York for over five years after the first advent of Modern Spiritualism, in 1848, before I went to Europe, where I was destined to spend nearly a quarter of a century—and though I could count as personal friends Judge Edmonds, Senator Tallmadge, Prof. Mapes and Dr. Gray. and had madge, Prof. Mapes and Dr. Gray. and had heard of others who used to attend "rapping" seances of "the Fox girls"—yet was my conceited mind so strongly prepossessed against the absurd blasphemy, as it seemed, of holding

"an hour's communion with the dead" around a table at a dollar a head, that I would have nothing to do with it. I knew enough of the facts of animal magnetism and the electric forces resident in the human organism to be able, I thought, to philosophize away a considerable part of the phenomena reported of this new thing, "Spiritualism." Mesmeric power in a medium might give him cognizance of all knowledge existing in the mind of the sitter respecting our friends deceased, whom, therefore, the medium might then personate in his "communications." Since weight was only the attraction of telluric electricity, there might be some hitherto unknown potency in the electricity of the human body, able, under conditions yet unknown to us, to counteract and overcome the "weight" of tables, etc., and so explain their gyrations and levitations under the contact of hands. Anything, as Sir David Brewster said, rather than "give in to spirits—at a dollar a head." After 1854 no opportunity fell in my way in Europe of seeing a medium. I count for nothing three months of anguish spent at home just before the beginning of the Civil War, the red shadow of whose approaching cloud of blood then darkened the earth and sky, to me as to many others who then almost sweated blood in labors to avert it.

Such was my state of mind in regard to Spirit yalism when the Davenport Brothers came to

sky, to me as to many others who then almost sweated blood in labors to avert it.

Such was my state of mind in regard to Spirit valism when the Davenport Brothers came to London (in 1863 or '64), and marvels were bruited about as having astonished distinguished circles at private residences, especially at the residence of Dion Boucleault. An invitation soon fell in my way to see them in the house of a Civil Engineer, where I found myself one of a company of nearly twenty hard headed men, chielly barristers, engineers and large contractors, etc. So far as I could judge, there was not one of the company in sympathy with the Spiritualist idea. My own curiosity was mainly directed to the object of finding support to my own pet theories, mesmeric and electric, on which I had wasted a good deal of such philosophical ingenuity as I possessed.

Arriving early, I witnessed the arrival of the two young men, accompanied by their spokesman, the Rev. Dr. Ferguson of Nashville, Tenn., bringing with them their cabinet, in many pieces, in a trunk; and several of us scanned closely the operation of its parts being put together in the dining-room of our host. It was certain that there were no machinery, wires nor springs in or about it, nor room for any. When thus bullt up under our eyes, it resembled a wardrobe, raised on four legs some twelve or

thus built up under our eyes, it resembled a wardrobe, raised on four legs some twelve or fifteen inches from the ground, with a small lozenge-shaped window or opening cut in one of the doors, behind which hung a small black curtain. There were a lot of musical instruments and a copious provision of strong thin cord. We were invited to tie the wrists of the two brothers behind their backs, palms outward, which ers benind their backs, paims outward, which was very thoroughly done in such way that by no human possibility could they have ever wriggled out of such bonds. As further security, the palms of their hands were filled with flour, over which their fingers closed. They took their scats at the two ends of the cabinet, facing each other, and the long ends of the cords were passed through holes behind them in the fixed scats. ed through holes behind them in the fixed seats, knotted tightly under the seats, and then tied round and round their legs and arms.

It was clear and certain that, if left thus im-

isoned they must have starved to death and to the from without; and also that they could not have stirred a finger without spilling the flour. A carcel lamp burned brightly on the mantel-piece. Not only was there no possible confederate in the room (in which they had never been before), but there was no possible communication with the world outside the cabicommunication with the world outside the cabinet except through the doors, which we closed after depositing on the floor of the cabinet a guitar, tambourine, a couple of toy trumpets and three hand-bells of different sizes. The cabinet stood forward three or four feet from the wall, and we were invited to station one or two of the company behind it. The rest of us took seats opposite to it mine being in the centook seats opposite to it, mine being in the centre of the front row, some four or five feet from the cabinet. Its two doors were then closed. The lamp was turned down to about half light; it was easy to see the time by our watches, and The lamp was turned down to about half light; it was easy to see the time by our watches, and without raising them close up to the eye; and so we sat for a few moments, expectant. Presently the instruments inside began to twang, ring and jingle. A trumpet and then a bell were thrown out of the window of the cabinet. A white hand was thrust out through, with rapid movements of the fingers. After a chartvart of confused sounds within, the instruments struck into a regular tune. The tune presently changed. Two hands were thrust through the window—several hands—once six in a bunch, the fingers all twinkling in rapid motion—once or twice a long bare white arm. After about a couple of minutes of all this, Dr. Ferguson said. "Now, gentlemen, open the doors." The sounds ceased instantly, and we could hear the instruments fall to the floor. We started forward, and inside of two seconds the doors were thrown open. There sat the two brothers calmly, just as we had left them: the knots of their bonds seemingly untouched, and not a grain of flour spilled from their hands. Even if it had been conceivable that they had wriggled out of such tight knots, how could they have wriggled back into them, and in two seconds? And what of proof afforded by the flour that their hands had nothing to do with all that had taken place inside of that cabinet?

All this was repeated some four or five times, that cabinet?

ing to do with all that had taken place inside of that cabinet?

All this was repeated some four or five times, always with variations of detail. Nothing less than the presence of half-a-dozen persons in that small cabinet—persons other than the two "medium" brothers—seemed sufficient to account for all the simultaneous operations taking place within it. Their hands, bound at the wrists, grew colder and colder to the touch, and were darkly red, each time they were examined, from the prolonged interruption of the circulation, and the last time, when hands were thrust forward through the window of the cabinet, I asked Dr. Ferguson if we might touch them. Consent being given, one or two others besides myself took hold of them. The hand I grasped was white, and felt warm and natural. I held it for a moment, and whether it dissolved, or only slipped out of mine, I could not say. The company was about to adjourn to the drawing-room for a dark seance, when I asked Dr. Ferguson whether any other persons were ever allowed to go into the cabinet with the brothers, and sit there with them. He answered that it had been done, and that if my question meant a desire to do it, I might try if I chose. I accordingly went into it, sat in the middle between the two mediums, and placing one hand on the shoulder of one of them, and the other hand on the knees of the other, requested the company to tie my hands securely to those places, which was done accordingly. This was for my own protection against any suspicion of participation on my part in whatever might take place. I was bent on getting each might take place. I was bent on getting each my help should be likely to do me any mischief, or why I should be afraid of them.

as motionless as the foundations of the house. Scarcely had three seconds passed when I felt a hand of natural warmth pat my forehead and then stroke my cheek. Then I was touched on half a dozen parts of my Hody by hands which gripped pretty strongly. The instruments began to sound, and were lifted from the floor and placed on my knees and about me, and soon fell into a tune as before. Presently one of the young men advised me not to be alarmed; that no harm would happen to me. I was as calm young men advised me not to be alarmed; that no harm would happen to me. I was as calm and coolly observant as ever in my life, and answered accordingly. One of them then said: "If there is anything in particular, sir, you would like to have done, I dare say it will be done, but we cannot answer for it." "Well, can they take off my spectacles?" The words were scarcely uttered when I felt a hand at my righternale and my spectacles were taken off and temple, and my spectacles were taken off and left hanging on my left ear. "I'don't hear the left hanging on my left ear. "I don't hear the bells." Instantly they were vigorously rung. "Will they take out my scarf-pin?" It was instantly done and left sticking in the scarf, which remained hanging on both sides from my neck. While at a loss what further to ask, I said: "Suppose they put the tambourine on top of my head." No sooner said than done. I then called out to the company outside to open the door; that I was quite satisfied. And there we were all three seated, as above described, the guitar, etc., on my lap, the tambourine on my head, my spectacles hanging from my left ear, and my scarf unpinned and hanging down on both sides from my neck. from my neck.

A dark seance followed, all the company being seated round the drawing room with hands joined, and the two mediums securely bound as before, on and to their chairs in the middle. The guitar and tambourine gyrated about in the air overhead, now slowly, now like the flight of a swallow, now touching our heads, now knock-ing the ceiling, playing as they thus floated or whirled, and made visible in their movements ing the ceiling, playing as they thus floated or whirled, and made visible in their movements by phosphoric oil with which they were a little smeared. And yet little or no impression had been made on the minds of two friends with whom I walked away from the house, the one a distinguished Civil Engineer, the other a brilliant young barrister, who soon after was promoted to the rank of a Queen's Counsel. They classed the whole with the tricks of conjurers, equally inexplicable to the spectator. It was in vain that I argued the difference between what we had witnessed in a strange private house which they saw for the first time, and the exhibitions of a conjurer on his own stage, with his elaborate machinery, traps, prepared tables and boxes, apparatus for optical illusion, sleight-of-hand, confederates, etc. "But how," I asked, "did they touch us with hands all round the circle when they were so tightly bound, hand and legs, to their chairs?" "Oti! they moved round on their knees, carrying their chairs with them on their backs." "But how could they then have touched our heads with their hands tied behind them to the seats and backs of their chairs?" No reply. "And then the guitar and tambourine that flew about over our heads at the same time, and that we saw as well as heard—how about that?" "Oh! they worked them by strings which they managed from below." "And, pray, how did they play on them up there at the same time?" "Oh! I don't know and don't care. How do the conjurers do all their tricks?" As we parted I said, "Well, I have witnessed strange things this evening know and don't care. How do the conjurers do all their tricks?" As we parted I said, "Well, I have witnessed strange things this evening which give a great deal to think about; but the strangest thing of all is that an able lawyer like you could so appreciate evidence and so reason upon it as you have been doing just now on things witnessed by yourself and a score of people.

things witnessed by yourself and a score of peo-ple at the same time." Possibly the effect on them might have been Possibly the effect on them might have been different had they also gone into the cabinet. But probably not; many minds cannot be reached by any evidence on this subject. But to me that first evening with the Davenport Brothers was the commencement of a new era in my life. Sharply critical as I was by nature and habit, while deeply and fearlessly loyal to that the evidence was conclusive once for all and habit, while deeply and fearlessly loyal to truth, the evidence was conclusive, once for all and forever, as to the existence of invisible beings about us and in relation with us, possessing intelligence, and power to act upon matter, with not unkindly dispositions toward us—in a word, spirits. But the evidence did not go further than that. Mankind in all ages and elimestate in the spirits and the property process. ther than that. Mankind in all ages and climes and civilizations had not been in error in recognizing the existence of such beings under a score of different designations, fairies, elves, sylphs, demons, etc., etc., etc. What, were we to place the limits of our senses and our prejudices to the creative power of omnipotence? Might there not exist in space myriads of different orders of beings as little known to us as the infusoria before the discovery of the microscope? But that these invisibles who most certainly had been with us there in that cabinet scope? But that these invisions who most certainly had been with us there in that cabinet were disembodied spirits of the dead of our kind—who had lived the life, we are living, and whose survival of death proved the future awaiting us—there was thus far no proof. But there was enough to arouse serious attention, to open a door through which any man not an idiot nor a life.

door through which any man not an idlot nor a bigot enslaved by his prejudices must needs enter in for further exploration.

Reading of course followed, conversation and discussion with good and able men experienced in the matter (among whom I must acknowledge a special degree of obligation to the late Benjamin Coleman, one of the noblest pioneers of Spiritualism in England), and eager pursuit of broader and more varied knowledge on the subject.

ject.

It was months before the proof rose higher than to the level of mere probability that they yere indeed returning disembodied human spirits, as they claimed to be—probability strong indeed, and daily strengthening, but not demonstration. But at last it came, complete and conclusive: The identity of a spirit communicating with me (my mother) was proved by so many simultaneous and cumulative evidences that it was impossible longer to doubt. These were, 1st. Responses to my mental questions; 2d. Knowledge of a thing known only to ourselves; 3. Responses wholly foreign to my thought, and at variance with my expectation and desire, proving that they were no reflections from my brain; 4th. Intensified maternal love; 5th. Striking manifestation of a very peculiar personal characteristic, unchanged by death; and 6th. Antique and now disused spelling of a word through the alphabet as in life she would have spelled it, and other minor indications in things felt to be just like her. The force of coincident and cumulative proofs is multiplied much more than in the arithmetical ratio of their number. Their value, as compared with one alone, is worth at least the square of their number, as a diamond of fifty carats is worth immensely more than ten diamonds of five carats each.

The proof was judicially—I may say scientifically—complete. How much I have since witnessed, how much further penetrated into the temple of this divine and holy knowledge, to what higher reaches of the philosophy and religion of Spiritualism advanced, it would take long to tell, and be here misplaced. My object It was months before the proof rose higher

Throughout all that followed it was certain that my two companions there in the dark were as motionless as the foundations of the house. Scarcely had three seconds passed when I felt above the plane of physical manifestations, a hand of natural warmth pat my forehead and then stroke my cheek. Then I was touched on half-a dozen parts of my Yody by hands which gripped pretty strongly. The instruments begripped pretty strongly. The instruments begripped and transcendents of the united by added knowledge in the metaphysical and transcendental school of Spiritualists sometimes now affects to belittle and disparage. How can we mount to the upper heights of a ladder without beginning paratory schools were toward the litting of stating of the Davenport Brothers, and to its great when phenomenal mediumship would be largeup above the plane of physical manifestations, which gripped pretty strongly. The instruments bebelittle and disparage. How can we mount to the upper heights of a ladder without beginning paratory schools were toward the litting of stating of the Davenport Brothers, and to its great when phenomenal mediumship would be largeimportance and value, though it did not rise when phenomenal mediumship would be largeimportance and value, though it did not rise when phenomenal mediumship would be largeimportance and value, though it did not rise when phenomenal mediumship would be largeimportance and value, though it did not rise when phenomenal mediumship with the methods of scaling the heights, of inspiration, but certainly that time had not yet-arrived. Physical manifestations were just as important a factor toward human enlightenment as pregrap to solve the plane of physical manifestations, which grap the heights of inspiration, but the methods of scaling the heights of inspiration, but the methods of scaling the heights of inspiration, but the methods of scaling the heights of inspiration, but the methods of scaling the heights of inspiration, but the methods of scaling the heights the upper heights of a ladder without beginning with its first rung, next the ground? The angels know what they are about in sending us the "physical mediums" to do their work and fulfill their mission. How but through them were the eyes of any of us first opened? How but through them are the eyes of the hundreds of millions still blind to receive their sight? And among the "physical mediums" I know of none who have done a greater work, or done it more honestly, conscientiously, and usefully to mankind, than the Davenport Brothers, whose anniversary is to be commemorated on the day this tribute of gratitude to them the day this tribute of gratitude to them is received, and to those whose instruments they were.

J. L. O'SULLIVAN.

E. J. Robbins then sung "Art thou near me?" a song which he had written for use at Mrs. Blandy's séances, after which the Chairman introduced to the audience Dr. Ira Davenport. Sen., who proceeded with an interesting, off-hand statement of how the power of the spirits first came to be manifested among the members of his household. After expressing the hearty thanks of himself and daughter for the plassant thanks of himself and daughter for the pleasant reunion now in progress, he said: Twenty-eight years ago to-night I was born again: born from darkness into light, from the obscurity of doubt darkness into light, from the obscurity of doubt into the clear sunshine of spiritual truth; born from ignorance to a nositive knowledge of a life beyond the grave. He then stated that interest and doubt both alternated in his mind at the time regarding the ultimate of the present life; that business relations brought him in contact with a Spiritualist of experience and strong confirmation; that the peculiar character of something which that gentleman related to him caused him on the evening of Feb. 13th, 1855, to relate it to his family, and that no one seemed to pay any attention to the recital save his little daughter, then eight years of age (now Mrs. Blandy), who, looking fixedly at him, said, in effect: "Father, the spirits will come to us if we sit at the table." He stated that a shock passed through his system in answer to her words (a sensation with which in common with all mediumistic persons he was now familiar, but of the nature of which at the time he was ignorant. of the nature of which at the time he was ignorant), and he at once fecommended a compliance with her suggestion. It was 7 o'clock in the evening when the family took their seats around the heavy dining table, and the manifestations, which commenced almost immediately, proved to be of such a convincing and startling characer that no one thought of sleep, and it was o'clock on the following morning before this first seance in the Davenport household was brought to a close. He had never known such a night before; he had not experienced such

an one since.

The investigation of the singular gifts of the who gave him in the slow and laborious methods extant in the early days of the movement, the last words she ever said to him on earth, words which he knew he had never confided to any other person—and incidents attending her funeral, which, as she died at a distance, he knew nothing of, but found were correct in every sense, on writing to parties in the locality

where she passed away. The interest in the mediumship of his family became awakened, first locally, and then in a wider degree; the phenomena broadened in character; accounts thereof were published by S. B. Brittan, then editor of the Spiritual Telegraph, and finally the spirit-operators ordered that Dr. Davenport should take his sons and go abroad from the home-circle, carrying a knowledge of what they had received to distant places and people. He was averse to the step at first, but was finally forced to accede to the command thus laid upon him, and commenced traveling in 1856. He was, from the first, well received by the Materialists wherever his mediums were taken, while, to his surprise, he was bitterly opposed by the churches—particularly so after the singular action of the Harvard Professors at the close of their investigations (which conduct is a matter of history) tions (which conduct is a matter of history)—the Young Men's Christian Association having, in the course of his experience, caused the imprisonment of his boys in Oswego, N. Y., prosecuted them in Michigan, and opposed him step by step; he had fought the Y. M. C. A. in twenty States of this Union till in time he got the better of it; he had got the better of it now! [A statement which called out in an especial manner the applause of his hearers.] • He closed with eloquent remarks descriptive of the progress of Modern Spiritualism since its advent, and prophesied greater victories for it in the coming years.

coming years.

Misses Flavia Colie and Mamie Hosmer then joined in a duet, "Whispering Hope," when W. J. Colville was introduced to the audience: the guides of this talented inspirational medithe guides of this talented inspirational medium at once proceeded to the delivery of a brief but forceful discourse, of which (from want of space) but a few salient points can be cited. The speaker called attention to the early date of the advent of the Davenport media among the workers for Modern Spiritualism, but also said that Spiritualism belonged to no age, and was as old as man on this planet. He specially referred to the fact that the Davenport family comprised both the male and the female element among its mediums, being thus in harmony with the revelations of Spiritualism, which, putting neither above the other, proclaimed that each had an equal share in the work of the world's advancement. Spiritualism approached every order of intelligence work of the world's advancement. Spiritualism approached every order of intelligence—every class in the community—on a plane in harmony with its powers of receptivity, so that the strong phenomenal proof afforded in presence of the Davenport boys and Mrs. Blandy was fitted to produce, and had wrought in the past, appropriate and highly important results among such of mankind as needed the service of their phase of development in this materialistic age.

Phenomenal mediumship was needed in the present state of the public mind, much as windows were needed to look out of in human dwellings; or—to change and broaden the simile dwellings; or—to change and broaden the simile—they occupied the place of stairways by which people reached the topmost stories of those dwellings. If people understood the laws of acrial navigation and could enter the different stories of their houses from balloons that could be brought to a halt before doors cut at the proper altitudes in the sides of the building, then stairways would be useless; but as people do not yet understand the art of mounting and moving in the air, flights of stairs or the aids furnished by elevators were an absolute necessity to those who would ascend. Soin the state

dents to enter the colleges, and were just as necessary in this direction as the mental phe-nomena and the inspirational phase for the advancement of Spiritualism's best interests.

The Davenports had ever proved true to their

The Davenports had ever proved true to their mediumship, and had always persisted, in the face of whatever opposition, that the source of their power was beyond themselves and from the spirits; and assuch deserved the commendation of all lovers of truthful dealing.

Miss Lucretia Zimmerman then rendered acceptably a woral selection, after which E. J.

Robbins, Esq., gave a lengthy and interesting statement of experiences on the plane of the statement of experiences on the plane of the physical phenomena generally, and that of materialization particularly, at seances held with Mrs. Blandy. He had known her as a medium for upwards of thirteen years, and endorsed her honesty and integrity as above question—declaring his entire confidence in the genuine character of the materialized forms with melon at these fittings hisself end others. genuine character of the materialized forms with whom, at these sittings, himself and others had walked and talked. He also spoke in terms of high appreciation of the mental instruction and profit which had come to himself and others through the teachings of her guides, among whom he noted the names of "May," "John," "George," and "Belle Wideawake," so familiar to those who have attended her segments.

THE DISCOMFITED CONJURER.

One instance in his experiences is here cited, as especially apropos in these days when parties who should surely know better are endeavoring to explain the spiritual phenomena by the threadbare hypotheses of the professional juggler. His account of this instance, in substance, runs as follows: At one time, while traveling in the West, a conjurer who was holding forth in the town where Mrs. Blandy's cances were proceeding, approached him (Robbins) and wished to know something of the "trick" by which the manifestations were produced—admitting that "it was a very good show indeed." Mr. Robbins replied at once that there was no trick involved in the matter; that what was done at Mrs. Blandy's One instance in his experiences is here cited. once that there was no trick involved in the matter; that what was done at Mrs. Blandy's scances was wrought by the power of physically disembodied spirits. The conjurer was not daunted, however, but returned to the charge by offering to "exchange tricks" with Mr. Robbins, who acted as Mrs. B.'s agent at the time: He said he had a "fire trick" which he was exhibiting nightly which was greatly liked by his audiences, and which (he claimed) cost him \$5000 to obtain; this "fire trick" he offered to Mr. Robbins (whom he persisted in regarding as a brother conjurer) in exchange for being made acquainted with the "trick" whereby the manifestations at the Blandy scances were accomplished. Mr. Robbins at once told him that his offer was useless—that, as he had before stated, the phenomena wifnessed at the scances were wholly and entirely the work The investigation of the singular gifts of the family proceeded—though he was ready to confess that his fears were frequently aroused by the violence, or peculiar form adopted by the unseen operators. He was convinced that intelligence was concerned in the work, and received as additional assurance the testimony of a sister in law of his in spirit-life (the very first message he received) and of his mother, the simple paraphernalia, such as the guitar, bells, etc., which Mrs. B used at her scances, but was unable to find anything of a prestidigibut was unable to find anything of a prestidigitorial nature in what he saw: Nevertheless he continued to declare to the people that he knew the manifestations of Mrs. Blandy were the results of trickery. Whereupon Mr. Robbins, meeting him at the hotel where he was stopping, demanded of him if he had not examined the musical instruments, etc., and failed to find anything to indicate such trickery; and furthermore, if, after seeing them, he had not been unable to tell how the phenomena were produced—to which questions he gave an affirmative answer. Mr. Robbins then offered the juggler a sum of money to be allowed to examine his "stock in trade," adding that he (R.) felt sure that if he would give him the same opportunity he (the conjurer) had had to exopportunity he (the conjurer) had had to examine the scance-room and its few appointments, he (R.) would be able to explain anything on the prestidigitator's programme. It is needless to add that this challenge to the conjurer was not accepted by that individual.

A song by George C. Harrold followed, after which Miss Flavia Colle, a young lady of great promise as an elocutionist, read in a masterly and effective style a fine poetic sketch entitled, "After the Opena."

After the Opena."
A song by W. J. Colville came next in order. Dr. Storer then referred with regret to the unavoidable absence of Mrs. C. A. Field and Mrs. S. A. Byrnes, both of whom were announced ipon the programme for remarks, but had been upon the programme for remarks, but had been prevented by unforeseen circumstances from being present. He also stated that John Wetherhee, Esq., whose name was on the programme for a speech earlier in the evening, had been obliged to return home unexpectedly. He then introduced Dr. L. K. Coonley to the audience as a substitute for the absent ones. Dr. C. bore witness to the value of the labors of the brothers Davanport the effects of which could be ers Davenport, the effects of which could be traced all over the world wherever they had journeyed. He spoke incidentally of the medi-umship of Mrs. Annie Lord Chamberlain, and of an instance which occurred in her childhood, whereby certain good Orthodox investi-gators were taught through the young girl's mediumship that the character of whatever comes in the course of a mental scance bears direct connection with the spiritual surround-

direct connection with the spiritual surroundings of those attending.

Mr. Robbins, assisted by Miss Colie, then gave another vocal selection, "Zuleika, the Rose of Seleine"—which he said he had written in honor of a materialized lady, manifesting in presence of Mrs. Blandy, who said she made her home in the spirit city of Seleine.

The lateness of the hour preventing any remarks from Allen Putnam, Esq., who was present, the exercises concluded with a final word from Dr. Storer, and a poem by W. J. Colville, improvised from a topic chosen by the audience. The services from first to last constituted a

The services from first to last constituted a worthy and commendable public expression of gratitude to the spirit-world workers and the Davenport mediums, for what has been accom-plished through their instrumentality toward furnishing a demonstration to mankind of the continued, conscious, individual existence of the human spirit after its departure from the physical form.

Says the Unitarian Herald (Rng.), "Max Muller, in a recent article in the Contemporary Review, speaks very highly of the moral character of the Hindus, and says he has been frequently told by English merchants that commercial honor stands higher in India than in any other country, and that a dishonored bill is hardly ever known there."

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.

MY BEAUTIFUL MAY.

BY B. F. TAYLOR. "

Oh! have you not seen, on some morning in June, When the flowers were in tears, and the forest in tune And the billows of dawn broke bright on the air, On the breast of the brightest a star clinging there? Some sentinel star, not ready to set, Forgetting to wane, and watching there yet? How you gazed on that vision of beauty awhile! How it wavered till won by the light of God's smile. How it passed through the portals of pearllike a bride How it paled as it passed, and the morning star died! The sky was all blushes, the world was all bliss-And the prayer of my heart was, " Be my ending like

So my beautiful May passed away from Life's even, So the blush of her being was blended with Heaven; So the bird of my bosom fluttered up to the dawn— Ah! a window was open, my darling was gonel A truant from time, from tears and from sin, For the angel on watch took the wanderer in.

The Reviewer.

Oahspe: the New Bible.

To the Editor of the Banner of Light: Whatever opinions may be formed of this book, whether considered as a historical record, or as an interpreter of religious beliefs, of its ethics, or of its philosophy and scientific expositions, it will have to appeared since the advent of modern spiritual manifestations. Any description of it that could be comprised in this review would give but the faintest conception of the contents of this wonderful book.

It goes back in history about 78,000 years, and gives an account of the origin of man on the earth and particulars connected therewith. It gives a synonsis cov ering a period of 48 000 years from the creation of man down to the submersion of the continent of Pan (which was situated in the Pacific Ocean, and extended in its widest part from North America to Asia), called by the ors:

paths, but undulatory lines in space, like the track of a serpent), passes through different and definite regions of space, which respectively exert different influences upon the earth. These regions are divisible into sections, and the travel of the earth through each one of them constitutes a separate cycle, the times of these passages being about 3,000 years each.

As the earth passes from one of these cycles into the next, changes occur in its conditions, usually attended by a great accession of spiritual influences being poured upon the earth, and manifestations exciting the attention and wonder of its inhabitants. In each of these different cycles the earth and its attendant spirit-world domes under the supervision of different personages, styled in the peculiar phraseology of Oalispe, Gods, whose names, history and characterfunctionaries for widely diverse kinds of labor, who act under their direction and supervision, whose business it is to regulate and control, as best they can, the affairs of spirits and mortals. And what with the extremely undeveloped condition of a large proportion of those who pass from the earth to the spiritworld, and the many unbalanced characters with proclivities selfishly and wrongly directed, together with the chaotic and unorganized condition of society, both on the earth and in the lower grades of the atmospherean heavens, the labors of these gods and their associate supervisors are often of a very arduous character, the narrations of which, and incidents connected therewith, being of the most thrilling nature. Oahspe gives a history of the earth and its atmospherean heavens in their passage through eight of the regions of those divisions of "Etherea" which are traversed by the Solar, Phalanx, and records their different influences upon the earth and its atmospherean heavens which revolve with it, covering a last of these is now closed, and the earth, for the past thirty-four years, has passed into a new cycle or section, called in the language of Oahspe the "Era of Kosmon."

The different portions of each of these eight grand divisions are also specified and named, and their parts in the grand drama of the earth's evolution and progress are detailed and recorded, dealing with magnitudes and numbers, and events and personages, and going into specifications to an extent that would be most marvelous to account for on any hypothesis that this history is the mere work of the imagination of the

mind of any mortal or spirit.

Oakspe is written in the old scriptural style and forms of expression, and consists of thirty-two books, divided into chapters and verses. Besides the historical, are books explanatory, one of which, entitled 'Book of Cosmology and Prophecy," is devoted to an exposition of the scientific causes of material phenomena. It is startlingly at variance with some of the commonly accepted and great scientific theories of the day. It completely sets aside the great doctrine of universal gravitation, and that the sun and planets exercise any such attractive force upon each other as is claimed, or that the moon by its attractive influence causes the tides; but unfolds an entirely different theory to account for all these phenomena. This is: that matter is aggregated together by spiral vortices of ethereal substance. Like whirlwinds, which gather up the material which comes within their radius, so do these etherean vortices gather together the substances which they hold in solution, and aggregate them into suns and worlds, each of which is enveloped in such a vortex, those of the earth and other planets constituting sub-vortices to the great vortex of the sun.

These etherean vortices also possess the power to take up and hold in solution corporeal matter in a state impalpable to our physical sense, and in consethe regions of the earth's atmosphere contain all the different substances found in the earth, in a · transparent condition, in which there is matter enough for many such worlds as ours. In the words of Oahspe: "There are two things, corpor and ethe, the latter is the solvent of corpor. Whirling vortices of the solution make planets. And these are the sum and substance of all things manifested in the universe." The great etherean firmament consists of a dense solution of corpor, and when a vortex forms in these regions of Etherea, like a whirlwind on the earth, the matter is driven toward the centre, and in this way comets and nebulæ are formed, being like a planet in an incomplete state of condensation. But a large proportion of these vortices get broken, and they again pass into

sublimated conditions and are lost to mortal sight. But not more diverse is this work from the common scientific conception of the attraction of gravity, than it is from the expositions of heat and light by our leading scientists. Their theory claims that these consist of vibrations, or waves, in the luminiferous ether, and that heat and light come to us from the sun under the same conditions as they are radiated from contiguous objects on the earth; and in this way they have claimed to determine, not only the distances of the sun and planets from each other, but the amount of heat which the sun gives off, and also the quantity received by each planet according to its relative distance from the sun. · But according to Oahspe, heat, light, electricity and magnetism are so many different manifestations of these vortexian currents under different conditions: and it is to these conditions, in the earth and other planets, that the quantity of their heat and light depend, and not to any direct radiation from the sun; hence the distance of any planet is no criterion by

which to estimate its amount. Great stress has also been laid by scientists on discoveries assumed to be made by experiments with the spectroscope, whose colors and bands of light they assert reveal the constitution of the sun and stars. Oabspe claims that the vortices of the earth and sun act as lenses upon the light, not only changing the visual distance, but also magnifying substances in

regions of ethereal substance; hence, in a general way the spectroscope reveals only the refraction of high altitudes in the earth's vortex. Its revelations for the most part pertain to what is contained in the vortexian lens of the earth, no matter whether the view be toward the sun or another star. The reader can get a better idea of the important functions of the earth's vortexian lens by a verse from the book itself:

This great hemispherical lens, atmospherea, not "This great hemispherical lens, atmospherea, not only thus manufactureth light and heat, but it also affordeth man the means of seeing the sun and moon and stars. It hath the power also of magnifying millions of comparatively dense etherean worlds, so that man can see through them. The student should consider this from the standpoint of a magnifying lens in a microscope, which hath power to distend many things so one can see through their fibres, which to the naked eye seem dense. For etherea is not nearly so rarefied as mortals suppose. Without the earth's atmospherean lens, man could not even see the moon nor stars; and the sun itself would seem a pale red star."

Scientists explain color by the hypothesis that a given number of vibrations or undulations of lightether produces the different colors; but there is neither vibration nor undulation in fact. Corpor held in solution in ethe exists in the main in the shape of infinitesimal needles, but so fine that they are entirely impalpable to any of our senses. On a cloudy day these solutions of needles are more or less transverse to the vortexian lines. In a clear day the needles are linear to the earth, which is the cause of its clearness In the transposition of needles of corpor from parallel to mixed or transverse positions, are produced all kinds of colors. Actinic force is the striking of those needles which are direct, upon any substance, as upon be conceded to be the most remarkable work that has cloth in bleaching. In this actinic blow a weak electric flame is produced by each needle; hence the bleaching power, and also the power to blister an exposed skin which has been kept in the dark. Snowflakes are the aggregation of these needles into crystals, shaped into all their beautiful variety of forms by the ethereal vortices in which they are molded.

The same great causes produce the Infinite variety of phenomena in nature. The origin of meteors, of rain, snow and hail and cyclones, is due to the overlappings of vortexian currents. In the case of mete

widest part from North America to Asia), called by the Aucients the Flood or Deluge, which was about 24,000 years ago. From that time to the present, It purports to give, not only a history of the earth, but of the spirit-world in connection with the earth as well, the whole illustrated with many plates and a glossary.

According to Oalispe, the world in its travels with the whole solar system, called the passage of the Great Scrpent (probably from the fact that the real motions of the solar phalanx of planets, by their passage through space with the sun at the same time of making their annual circuits around it, describe, not circular paths, but undulatory lines in space, like the track of a

In regions where there are rain, snow or hall falls, the vortexian commotion from the overlapping currents, which occur from half-a-mile to three miles above the earth's surface, results in liberating the moisture which was held in transparent solution, and clouds are formed. If the commotion continue, these are, atomically, still further liberated, and either rain, snow or hall results, and is carried down to the earth. In drouth-regions the vortexian overlappings descend to the very earth, producing cyclones, whirl-

winds, etc. A great many subjects treated of in this Book of Cosmogony and Prophecy are illustrated by plates, and many others left entirely unnoticed in this review. In the latter part are given rules and figures for prophesying the future. The general course of istics are also given, and Lords, with many grades of the earth and man through its recurring cycles is thus portrayed in this book:

"In certain regions of the earth, certain diseases are common; in certain times of the earth, as to cycles of three thousand years, certain diseases were common. In certain places of the earth man hath at times, thousands of years ago, attained to great knowledge and virtue. But his whole country in after centuries became a wilderness.

"It is not the place of a prophet to answer these things by the accusation of ignorance or war. The prophet must account for that tendency in man to fall into ignorance and into war. In other words, he must find the cause of causes.

"At certain periods or time, for hundreds of years, nations have dwell in peace, and have risen in virtue, then turned to war within themselves and gone down in death. "In certain regions of the earth, certain diseases

"The prophets of old divided time into cycles of three thousand years, with allow parters. "The prophets of old divided time into cycles of three thousand years, with slight variations. And they found that at such periods of time some certain impulse came upon the people, causing them to try to be better and wiser. Even as the same feeling is this day manifesting itself in many nations.

"The scale then riseth for four hundred years, more or less; and after that, wars and epidemics come upon the people. They begin then to decline, especially in virtue and peace; but the general intelligence suffereth little for about another six or seven hun-

virtue and peace; but the general intelligence sur-fereth little for about another six or seven hun-dred years, after which time they destroy their libraries and records, and reduce themselves to igno-rance and vice. Then, followeth a darkness of one thousand or more years, with slight intermissions. In thousand or more years, with slight intermissions. In another six hundred years the corporeal senses [intellect] begin to ascend. Self-concelt cometh upon them; they think they are the beginning of wisdom on earth. Then cometh another cycle of light. Angels descend from the unseen worlds. New revelations crop out in every quarter. Inspiration cometh upon mortals, and they go to the opposite extreme: superstition and obedience to unseen influences.

"Such, then, is the general character and behavior of man during a cycle. And he riseth and falleth in all these particulars as regularly as the tides of the ocean. "That man may comprehend these things, and learn to classify them so as to rise in wisdom and virtue, and thus overcome these epidemic seasons of cycles,

and thus overcome these coldenic seasons of cycles, these revelations are chiefly made."

Some idea of the vast field covered by Oahspe may be formed from the fact that it gives a detailed account of the origin of man upon the earth, the origins of all the great systems of religion, besides that of lesser systems, of the Deluge, and of the other great sacred traditions and mythologies of the different races, the origin and derivations of languages, the causes of the rises and falls of civilization and enlightenment, the origins of the different races of men, and prophecies in relation to the future.

The reviewer submits that this book furnishes far more reasonable mechanical explanation of the great and familiar phenomena of Nature than that commonly given by the learned scientists.

But the scientific expositions of this book suggest even far more than they explain. So suggestive are they that they enable us to look up through Nature to Nature's Cause, and our thoughts are no longer buried beneath inert and senseless matter; but see that, as the sunlight and the snowflake, the clouds and the nebulæ, are held in solution by the clear ether of space in its invisible depths, and brought into the field of our senses by the expansions, and contractions of its whirling vortices; so does the Great Spirit of the Universe hold all things in solution in the infinite embrace of the "All person"; and that the evolutions, into space and time, of this vast panoply of material, atmospherean and etherean earths, worlds and heavens, are the to us incomprehensible activities of an infinite and unitary Love; Wisdom and Omnipo-

Its ethical and religious views fully meet the re quirements of the intelligently devout-and spiritual minded. It portrays with terrible vividness, force and terseness the gigantic evils, with the fallacies that underlie them, which are organized into our present societary arrangements and governments, based as they are on the principle of selfishness; and that the only remedy is to be found in the construction of soclety upon the entirely opposite principles of affilia tion and associative industry and corporate owner ship of all things. But it offers no Utopian schemes for effecting a radical reformation with the present adult generation in the body politic, thoroughly educated and molded by the prevailing social, educational and political institutions of our present civilization, whose framework is organized of the inorganic principle of selfishness, in which "mine and thine" is the sacred password that admits the individual to its favors and social privileges; but advocates the collecting of orphans and castaway infants and children, colonizing them, educating them by improved methods; and molding their minds in principles which are indeed often preached in all the churches of Christendom, but never practically applied to society, and thus rear up a new social order upon the earth, corre sponding to the organic association in all the higher grades of the spirit-world, for it is only on the lower planes that any such inorganic and incoherent state of society prevails, such as we have upon earth.

Details are given in the form of history yet to be fufilled, for the inception and improved methods of organization and education of these colonies, and a most interesting relation of the questions asked by various conditions of solution in the vast intervening | members brought up and educated in one of these | diate relief. Price 25 cts.

colonies, on taking them for the first time to one of our large cities, and witnessing scenes which are common there. Nothing in our language (excepting some other portions of the same work) furnishes such a satirical and scathing commentary on the vices, corruption and hollow hypocrisy, transparent fallacies and hideous defects of our present civilization, which are found in their most intensified form in large cities. Oahspe opposes the massing of large numbers of people in great cities, even under the new order of society of which it lays the foundation. It advocates an exclusive vegetable diet, as the only one conducive to health, purity and mental clearness and spiritual well-being.

The philosophy of this work is of no abstract character, but intensely practical and pointed in its treatment of all questions. Interspersed throughout the book are colloquies between spirits, seers and mortals which in interest never have been excelled, and embody a profounder wisdom than any of the world's accepted systems have yet attained, even by the most cultured. As one instance out of many, the difficult problem of good and evil is thus solved in the "Book of God's Word," in a colloquy between the God I'hua'-Mazda and Zarathustra, one of the great seers and mediums in the world's history, and whose teachings are the frame-work and foundation of modern Buddhism and Christianity: 4

dhism and Christianity:

"Zarathustra inquired of I'hua'Mazda, saying: Is evil, evil, is good, good? I'hua'Mazda said: Evil is evil to man, but evil is not evil to Ormazd. Good is good to man, but good is not good to Ormazd. Only two conditions are before Ormazd: not evil, nor good; but ripe and unripe. To Ormazd that which man calleth good is ripe." "Without green fruit, none could be ripe; without evil none could be good."

On another page of the same Rook Phus Wazda sa On another page of the same Book I'hua'Mazda re

veals to Zarathustra the original idea, from which the present Christian doctrine of the Trinity is derived: resent caristian doctrine of the Frinity is derived:
"The Light of all light is Ormazd; He is the Soul of all souls. There are things seen and things unseen, created by Ormazd, thy Creator: Mi, the Mother Almighty. There is Voice, the Expression of things, the All Speech, the All Communion, created by Ormazd, thy Creator, and by Mi, the Almighty Mother, a virgin never before conceived, and this was Vivanho, the Son.".

Son."... "Three entities embraced in one; which are first, the ghost, the soul, which is incomprehensible; second, the breast, the figure, the person, which is called individual; and third, the expression, to receive and to impart."

"To receive and to impart; what else hath man; what more desireth he?" Many of the traditions related in the Christian Bible had their origin in the time of Zarathustra, 8,900 years ago. He was a medium through whom

spirits could materialize, who are called in Oalispe sargis. He visited a large city and went before the king, whose wife also possessed the power of sar'gls and in his presence the spirits of several whom the king had put to death came in material form and talked to the king, among whom was a former king whom he had slain.

whom he had slain.

"The sar'gis spake to the king, saying: Think not that I am dead, oh king! I am not dead, save in the corporeal part. As by thy sword thou didst cut me off, so by the sword shalt thou be pierced through. Next spake Too'Sain, another sar'gis, saying: Till thou art dead, oh king, and thy soul cast into hell, I will not cease to torment thee! Next spake Ghon, another sar'gis, saying: Before yesterday I brought venom from rotten flesh, and inoculated thee in the breath of thy mouth! Thou shalt cough blood and foul-smelling corruption! Next spake Owd, saying: I am come from the land of the dead, oh king, with the torments of hell for thee! Then spake We'Seoy, a sar'gis, saying: I am thy first wife; why slewest thou me? Was not the world wide enough?

"Thus the spirits continued to speak, suffered by I'hua'Mazda to manifest their eyil desires and passions in their own way; nor did one spirit appear who had a single good word of cheer for the king. Then the king spake, saying:

a single good word of cheer for the king. Then the king spake, saying:

"Go away, spirits, or devils! I will see no more! And with that he swing his sword about fiercely, but when he quieted a little, I'hua'Mazda spake to him, saying, I declare to thee, oh I king, the air is filled with the spirits of the dead; and because hey were slain by thee, they lie if wait for thy soul when thou shalt dle. Think not that by slaying a man thou artid of him; only the corporeal part is within thy power. The soul never dieth. Ormazd is just. Whom thou hast injured thou shalt restore."

In the Book of Fragapatti is an account of a jour-

In the Book of Fragapatti is an account of a journey through some of the realms of Etherea, from which some idea may be got of the vast scenes, magnitudes and numbers with which the dwellers of the upper regions are familiar. Journeying with millions of associates, in an avalanza, which corresponds to a vast ship, they meet another party under the direction of the God Ctu. They salute and converse as follows:

vast snip, they meet another party under the direction of the,God Ctu. They salute and converse as follows:

"Ctu said: What is the length of this serpent? Fragapatti said: Seven and one-eighth Holtumu, [meaning the solar phalanx, whose length is 1.500 600, 600 miles.] And he asked Ctu what distance he had come from his home; and Ctu said: 1.412.832 Holtumu. What time hath thy journey yet before thee? Ctu said: 500.600 years. Then Fragapatti inquired how many star-worlds Ctu had so far passed on his journey, and Ctu said: Twenty thousand star-worlds we have passed, some smaller than this red star, and some ten thousand times larger. Some of them yet bails of liquid fire; some newly crusted over; some with atmosphere and water and earth and minerals not set separated, but boiling, seething, whirling; some firm, and just entering the age of Se'mu; and some old and worn out. And one we passed which had become barren as to living creatures; and the God through whose pastures it passed, dissolved and dissipated it before us, having invited thousands of millions of guests to witness the scene. Of atmospherean worlds we have passed more than ninety thousand; some of them larger than the vortex of this red star, and capable of giving homes to a million times a million of inhabit ants; and yet on many of them there were no people.

"Thus they discoursed on the size and wonder of Jehovih's kingdoms; but their numbers and descriptions only the Gods themselves could comprehend."...

Consonant with the principle that history repeats it.

Consonant with the principle that history repeats it self. some of the teachings of Confucius (whose right name. Oalispe avers, is Ka'vu) will apply as well to our time and place as they did to his, as will be apparent from the following detached quotations from the Book of Eskra :

"Ka'yu sald : Behold, man hath blockaded the road to wisdom. In one place he hath heaped up thousands of books of the ancients; in another place he wasteth time in rites and ceremonies."
"Of doctrines and laws and rites and ceremonies and philosophies, of both heaven and earth, we have

had enough.

"In a dark age, Shang Te (True God) giveth his commandments in injunctions; he showeth the people what is right and what is wrong. In my day the people know these things, but they do not practice them.

"Even the preachers and conductors of ceremonies in the temples, who proclaim righteensness and charity and good works, do not practice what they preach. They live in ease and luxury, but tell us to go give to the poor. Yea, and they threaten us with hell if we do it not."...

"Since we have so many law books and so many."

the poor. Yea, and they threaten us with hell if we do it not."...
"Since we have so many law books and so many judge's decrees, all of which a man must learn before he can become a judge of the court, the which is impossible, we must cut them down into a few simples, but sufficient to cover the rules of discretion in judgment? Better is it to throw the judge of the court partity on his own judgment and responsibility, than for him to be a blank as to judgment, simply reading the decree of a preceding judge.

"And as to the religion of this man, or that man; behold, it hath come to pass that each, in his own order, performeth his rites and ceremonies and sacrifices and prayers, like a trained horse in a showman's circle, going round and round and knowing not the mean-

going round and round and knowing not the mean cie, going round and round and knowing not the meaning thereof.

"For it is come to pass that the religions have made machines of the worshipers; the law-books have made machines of the courts; the books of government have made machines of governors and emperors.

"I am sent into the world to make men of men and women of women it."

women of women."
"I have watched the soldiers in drill, and I said:
This is a beautiful sight! For I saw the colors of their clothes and the poetry of their manœuvres.
"But I watched them again, and I said: This is wicked! For I looked into the object of the drill and I beheld blood and death."

But they down the world to make men of men and it is a looked. The said is the said in the object of the drill and I beheld blood and death."

But the few detached quotations in this review give a very inadequate idea of the character and scope of the treatment of a vast variety of subjects in Oahspe It throws great light upon a thousand problems vitarly concerning the religious, social and personal interests of mankind and upon their past career. It elu cidates many mysteries connected with manifesta tions and revelations from spirits, and it also throws great light upon the doctrines and practices of Eastern occultism, concerning which we have of late heard so much through some of the English spiritual papers

and recently published books. FRANKLIN SMITH. Dedham, Mass.

"MOTHER SWAN'S Worm Syrup' for feverishness, restlessness, worms, constipa-tion, tasteless. 25 cm.

A Cough, Cold or Sore Throat should not be neglected. BROWN'S BRONCHIAL TRO-CHES are a simple remedy and will give imme-

Spiritual Phenomena.

Interesting Spirit Phenomena.

Interesting spirit "phenomena recently occurred in Syracuse, N. Y., Joseph Caffrey being the medium, from a detailed description of which, given in the evening Herald of that city, we learn that the company consisted of several gentlemen who were present by invitation. Though the séance was held in darkness, the surrounding rooms were brightly lighted, so that the doors could not be opened without admitting a flood of light into the darkened room; and occasionally the doors were opened, the light thrown in, and evorything seen to be in the most exact order. The group sat in a circle, the hands of each clasping those of the sitter at either side. Behind the circle were placed a number of musical instruments. In a few minutes these instruments floated about the room and music proceeded from them, while from the walls of the room a phosphorescent light was emitted, which, however, had no illuminating power.

A low, subdued voice, says the report, seemed to come from one side of the circle, and then almost instantly from the other side, its peculiar tone indicating that it was the same in each instance.

A variety of proofs were given by the spirit operators for the purpose of convincing all present that the manifestations were not made by human hands. Hats, caps and canes were brought from the adjoining hall and placed in the hands or on the heads of the owners. One of the spectators asked that a silver goblet, which he had closely observed as it stood on a stand in a room next to that in which the se ance was given, be brought to him. He had scarcely made the request when the goblet was placed in his lap and rolled from it to the floor. He picked it up immediately; a light was pro-

duced and the goblet examined. The one which had stood upon the stand was missing, and the gentleman was positive that the goblet was the one which he examined before he en-A demonstration termed by the Herald "the most inexplicable of all," was made to convince

Mr. William Malcolm, the maker of the celebrated rifle telescope that bears his name. Mr. M., who is a pronounced freethinker, was only with much urging prevailed upon to attend the séance. Having consented to do so he went fully armed and equipped. He provided himself with two diaries within whose covers there was not a line of writing. They were bought in different stores, and no one but an intimate friend of Mr. Malcolm's knew of the purchase. When the séance was fairly in progress, a voice slowly uttered the greeting: "Good evening, Mr. Malcolm. I'm glad to see you here. I'm also delighted to know that you have brought your books." At this Mr. Malcolm is said to

have been dumfounded. Desiring to make a writing test, he was told to place the book between his thumb and index finger and hold it tightly. The back of the

book was outward. In a few minutes a noise like that made by the movement of a pen over paper was heard. Mr. Malcolm said: "This book is getting very hot." The same voice told him that when it became too hot for him the doors would be opened and the test complete. A moment after, the folding doors were thrown open, and the book being submitted for inspection, a communication purporting to come from Mr. Bellinger, manufacturer of a target gun, and who died in Rochester about seven or eight years ago, was found on one of its pages. Mr. Malcolm and he became acquainted professionally, and a very strong personal friendship sprang up between them, so that when Mr. (lost his dearest friend. The message, Mr. Mal- lowed out a system of life condemned in the letter, at colm said, contained statements that could have been known only to himself, and Mr. Bellinger. It in substance exhorted Mr. Malcolm to abandon the views which he entertained

that death is the end of man. At first this was thought to be the only writng the book contained; but when the leaves of the book were being turned over, a gentleman discovered what he thought was very minute writing in another place. It being impossible to decipher it with the naked eye, a powerful magnifying glass was obtained, under the application of which a message was found, purporting to have come from Mr. Spencer, the eminent optician, who died at Geneva several years ago. It was, says the account, of a soientific nature, and contained information said to have been known only to Mr. Spencer himself. The communication occupied only a space of one-half an inch by one inch, but when written out in an ordinary hand it covered a page and a half of foolscap paper, and is said to have been a wonderful revelation of the laws of optics. Mr. Malcolm has had the communication photographed, and it is reported he has put to test some of the rules laid down in the mysterious communication, and thereby succeeded in producing one of the best telescopes he ever made.

The Herald, quoting the words of its informant, says that such a manifestation cannot be the result of trickery, "for in that event, beside a knowledge of things that were personal between Mr. Malcolm and the men from whom he received the mysterious messages, the writer must have had a better knowledge of the laws of optics than Mr. Malcolm, who stands at the head of his profession, and, besides, Mr. Malcolm, who is familiar with the handwriting of the two men, says that the communications are in their own handwriting."

Materializations at Mrs. Pickering's. To the Editor of the Banner of Light:

With righteous indignation I read in the Boston Herald of January 7th, an account of the cruel and ruffianly visit of one Stuart Cumberland at the residence of Mrs. J. R. Pickering, on the Saturday evening previous. The account as given by himself, over his own signature, shows him to be wanting in all that goes to constitute a gentleman, whatever else he may be.

I had the pleasure of attending several of Mrs. Pickering's séances, the best of which was on Saturday evening, Dec. 30th, 1882, just one week previous to the one into which this Cumberland intruded himself, and the test which I got there could not be reproduced by any human beings, even were they to make their own conditions and have everything else their own way. And that the readers of the Banner of Light-I do n't care whether this Cumberland sees it or not-may judge whether the test, or manifestation, could be reproduced, I herewith state it: Abouttwenty years ago I made a little present of an article of wearing apparel to a lady friend of mine. Some few years later she died. The matter had entirely passed from my memory; again had not the manifestation at the seance | beauty.

in question occurred. At that séance the lady to whom this present was made, or her spirit, came out of the cabinet, wearing the identical article upon her person; and not contenting herself with that, she actually took it in her hands and held it up toward me, evidently inviting my attention to it-a proceeding wholly unnecessary, for I had at once recognized it. This test could not have been improvised, nor can it be reproduced by any human agency. The article in question was unlike anything I ever saw before or since, and could not have been produced by any mortal living. I have had other tests, also, at Mrs. Pickering's; my father and mother, and other friends, not now in the flesh, have presented themselves to me there; Isaw, felt, and knew them. And I claim to be as good a judge of their idenity as can be this Cumberland, who says he was in the back row of seats, and was not near them.

In conclusion I wish to say: I have witnessed several séances at Mrs. Pickering's, and I am fully satisfied that the manifestations there produced are genuine, and that Mrs. Pickering. besides being a lady in its fullest sense, is an honest, upright, genuine medium. P. DYER.

Yours in the cause, Farmington, Me., Jan. 9th, 1883.

Brooklyn Lectures. Stormy Sundays have been in order since the lectures were opened at Conservatory Hall, yet the attendance has been satisfactory. A Sunday school hasbeen inaugurated, which meets at the hall every Sunday afternoon at three o'clock, and furnishes a sultable place for Spiritualists to send their children for proper instruction. Mr. Fletcher continued his interesting lectures, Feb. 11th, choosing for his subject, 'Has God even Written a Bible?" and, considering the discussion now going on, it seemed quite apro-

pos. He began by saying there were three essentials in religion, held and accepted by every class of people. First, a belief in God, who, as the great power behind the throne, either through law or "special dispensation," governed and guided the destinies of the worlds above and below us. This God must, perforce, reveal himself, and we have, as a result of such revelation, the sacred books, in which it is assumed he has spoken his only words to man. And upon the acceptation of these two claims all future happiness depends. With this position clearly defined, the speaker repeated the question as to the divine authority of any book, and said: "If I mingle with the Hindus they hand me the Vedas, which, with supreme ego tism, they contend was handed down by the Great Brahma nine thousand years ago. In it you find a belief in God, in rewards and punishments," etc. "Indeed," says a Christian critic, "all the ideas of Christianity have been anticipated in the Vedas." The Egyptians, however, proclaim the Book of Hermes as the only word of God, and endeavor to prove their great antiquity by their long preserved line of kings and by the hieroglyphics written on the ruins of vases and pillars every day being exhumed by the curious traveler up the Nile. And the Book of Hermes reyeals much the same motive as is found in the Vedas.

At this point the Persians declare that the Zendaresta and the Sadda are the revelation of the Almighty from the beginning of time. These books correspond to the Old and New Testament of our Christian faith. In these we find the story of the creation and the flood, and the final redemption of man depicted, and good and evil play their allotted parts. If antiquity has anything to do with the claim to divine authorship, there is much in favor of our ancient friends. Mahomet was the prophet to whom the angel Gabriel, receiving one chapter at a time from Allah, entrusted this later revelation.

It is said that these people are most pure and holy in their lives, and rarely depart from the laws laid down in the Koran. They hold that Jesus, like Adam, must have been created, and that the idea of God's becoming the father of a child is as blasphemous as it is absurd. The Koran having been given by one man and more than half a century after the Christian Bible, is by far more consistent, and I think advanced.

than its predecessor. America, not to be outdone, in 1823 discovered a Bible and a prophet all in the same day, in the Book of Mormon and in the person of Joseph Smith, its interpreter. These have served as the nucleus of a Bellinger died Mr. Malcolm felt that he had large body who, under the name of religion, have fol-

least, by all true-minded and moral people. The Christian's Bible, however, if we are to accept the assumptions of theologians, stands high above all of these; it is the only true revelation sent by heaven to man, subject to amendments and improvements, however. We are told that there were a large number of sacred manuscripts, and that a committee was chosen to decide which was and which was not from God. So they sat in holy conclave. Did an angel, with finger tipped with fire from off the high altar, leave the heavenly courts, and, standing in their midst, point to the page, and in a voice of thunder say, "This is of God"? Nay; these wise men voted upon them, holding them up, doubtless, one at a time, and now the yeas and now the nays have it. As a result we have what this committee thought to be the word of God; but if they knew half as much about packing the ballot-box and running the election then as men do in these modern times, what possible proof have

we that they voted according to their opinions? I am told that the Bible is the friend of Science, of Reform, of Humanity, each of which statements I emphatically deny, but am led to say that all bibles have been the enemy to progress, inasmuch as they assume to contain all that it is necessary for man to know."

The speaker here entered a wide field of illustration, now sarcastic, now amusing, and always logical in his conclusions. The audience, with every mark of approval, followed. "I challenge the truth of the Bible." continued the lecturer, "and I ask the clergymen if they believe in its claims to scientificknowledge. They reply, 'Oh, yes.' Let us see if they do: A clergyman has a young son, whom the teacher says is advanced enough in his studies to take up Geology. Astronomy or Chemistry. So the boy goes home to his father and says: 'Well, father, I want to take up these new studies.' Does the father turn around and say: "Here, Charlie, is the Bible; take it, and in it you will find all there is to be known'? Nothing of the kind; he buys the boy the text-book, which was written by men whom his great-grandfather burned at the stake for heresy. Does this not show of how little value the Bible is to those who wish to know the universe as it is?

All attempts to bind the Infinite down to any written law, or book, must fail, if he be infinite; yet there is a Bible written by his hand. It is written upon the stars; it is written upon the land and the sea; it is spoken in every tongue, and found in every human heart. In this Bible we read not of the elect; we find nothing of the accepted few; but we find the great whole, with its many imperfections, embraced in the arms of an Infinite Love, bearing it gently on, through the night of doubt and despair, up to the clear light of that day where manhood and womanhood are recognized as superior to all mere form of belief. This Bible is Nature's mighty volume, written in language so plain

that he who 'runs may read.'" I fear my words have but poorly expressed the sentiments of the speaker. In the evening a large audience listened to an address upon the "Passing Away of the Spirit," and were subsequently interested by remarkable test descriptions, all of which, I believe,

were recognized. Feb. 11th, 1883.

We understand that church oyster-festivals were first introduced by the hard-shell Baptists.

Dr. J. W. J. Englay, of Baltimore, says: "Dr. Benon's Pills—an important addition to materia medica."

*Many ladies who had scarcely enjoyed the luxury of feeling well for years have been sorenovated by using Lydia Pinkham's Vegetable Compound that they have triumphed over the ills flesh is said to be heir to, and life has been and I should probably never have thought of it | crowned with the added charm of a fresher

AN IDEAL JELLY-FISH,

BY GRANT ALLEN.

A jelly-fish swam in a tropical sea,
And he said; "This world it consists of ME;
There's nothing above and nothing below
That a jelly fish ever can possibly know.
Since the highest reach we can boast of, sight,
Is only the vaguest sense of light;
And we've fot, for the finalities of things,
To trust to the news which one's feeling brings.
Now all that I learn from the sense of touch,
Is the fact of my feelings viewed as such;
But to think these have an external cause
Is an inference clearly 'gainst logical laws:
Again, to suppose, as I 've hitherto done,
There are other jelly fish under the sun,
Is a poor assumption that can't be backed
By a lot of proof or a single fact;
In short, like Fichte, I very much doubt
If there's anything else at all without;
And so I 've come to the plain conclusion,
If the question be only set free from confusion,
That the universe centers solely in me.
And if I were not then nothing would be !"—
Just then a shark who was passing by
Gobbled him up in a twink of an eye,
And he died with a few convulsive twists.
But, somehow—the universe still exists i
—Popular Science Monthly.

Banner Correspondence.

Michigan.

FREE SOIL.—S. H. Towl writes: "I have just returned from a visit to the Indianapolis physical and materializing medium, Mr. Chas. F. Pidgeon, 208 North Alabama street, and have thought that if I did not give

materializing medium, Mr. Chas. F. Pidgeon, 208 North Alabama street, and have thought that if I did not give my experience to the world I should be remiss in my duty to my loved spirit friends, the medium and the public. I had my first scance on the night of the 26th of December. After the lapse of perhaps five infinites after the medium entered the cabinet I was invited to examine his condition. I did so, and found him securely tied, his hands being bound behind the chair-back or which he sat, in a manner it was utterly impossible to have done himself. Before going into the cabinet the medium had asked and insisted that I make a thorough search and examination of it, which I did. I will state that all was satisfactory, the cabinet beling a space curtained off in a room 10x10.

After examining the medium, I took my seat outside the cabinet in the circle, and had scarcely done so before a small white hand was thrust through the aperture in the cabinet. Then followed hands of all sizes, suapping the fingers and making motions impossible to be done by a wax or pasteboard imitation, and, in addition, I was permitted to shake some of these hands, and found them to be as life-like as my own.

After witnessing this part of the scance for some time, I was called into the cabinet, and found the medium's hands tled together at the wrists in front of him. I took a seat directly in front of the medium, and facing him. His knees were letween mine, and I held his tied hands in mine. It was utterly impossible for him to move even a finger without my being aware of it. While in this position my wife's hands stroked my beard, patted me on the head, face and back, while my little son, Earney, took out my watch, and with his small white hand passed it outside the cabinet. Then I felt both their hands on me, patting, caressing, and playing with my beard. Suddenly a slate dropped in my lap, and a message was written on it to me, in which my wife called me by a pet name that no one but she and myself knew anything of. Then came a m

PLINT .- Mrs. Harrison Parker writes: "We cele-

brated the Paine Anniversary with a good programme, exceedingly well carried out-speaking, singing, tab-

exceedingly well carried out-speaking, linging, tableaux and a collation. The address was delivered by
hrs. C. Hannie Allyn.

The hall was filled to overflowing, and representatives
from the best circles of society were found there to
hear the character of the patriot hero of American
freedom vindicated. Our watchword is 'Freedom,' and
we dare to stand by it. We have a united Society of
we dare to stand by it. We have a united Society of freedom vinuicated: We have a united Society of we dare to stand by it. We have a united Society of earnest workers, and the influence is felt throughout the churches. My advice to other societies is, Keep up your sociables as well as your lectures; they must go together for strength. We feel here that they are in-

Massachusetts.

WORCESTER .- Mrs. K. R. Stiles writes: "Miss Helen C. Berry of Boston has recently given two very successful seances in this city, at both of which it was successive seances in this city, at both of which it was my privilege to be present, and I desire to bear testimony to the genuineness of her mediumship. I believe she is destined to do a grand work; her lady-like bearing, and her evident sincerity, cannot fail of making a flavorable impression upon the most skeptical. In this connection I would say that the fairness and courtesy shown to investigators by Mr. Albro, the gentlemanly manager, is worthy of imitation."

SALEM .- Mrs. George W. Bruce writes : "Miss L. Barnicoat of Chelsea has just closed a very successful engagement with our Society. Her psychometric readengagement with our Society. Her psychometric readings were very interesting, and all who aubmitted articles for that purpose were perfectly satisfied with the result. Considerable credit is due her control for the patience manifested in giving so many readings; double the number announced to be read. It was amusling to see the row of interested individuals hurry down the aisle to test the medium's powers, and pleasing to see that all were ready as each article was read to speak in her praise. Her manner was so pleasant we all enjoyed having her among us. Mr. Harding kindly assisted in interesting us, by improvising two beautiful poems, the subjects of which were chosen by the audience; they were eloquently rendered: We feel proud of our home talent, and hope that Societies will encourage, the earnest endeavors of Mr. H. to serve the cause, by giving him a call."

EAST PEMBROKE.—A correspondent writes: "J.

EAST PEMBROKE .- A correspondent writes: "J. Frank Baxter spoke in Independence Hall, Wednesday evening, Feb. 7th. The hall was well filled, and day evening, Feb. 7th. The hall was well filled, and the audience gave the speaker their undivided attention. His subject, 'The Standing and Tendency of Modern Spiritual and Liberal Thought,' was presented in such a manner as to illustrate very plainly the direction public opinion is taking at the present day. Several very convincing tests were given during the evening. Mr. B.'s poem, 'Back-bone,' elicited considerable comment, and no doubt will induce some to search for that feature of true nobility in themselves. Spiritualism is steadily gaining ground here, and we hope to be able at an early day to organize a society. Mr. Baxter will address us again in March."

New York.

WE TBURY... "One who Thinks" writes: "I learn from the Banner of Light that the M. D.s are again striving to have a law passed in your State like the one in New York, to protect them against what they please to call quackery. I should think they would be ashamed to apply again, after being repulsed as they have been.—A strong effort is being made in this state to have the law repealed; what the result will be time the like it in this, it would be wiser to have a law will tell. I think it would be wiser to have a law has remained in force as long as it has, for there are but few who have confidence in the 'regular' practice; and why have confidence in the 'regular' practice; and why have, when we often read in the papers of the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two, four or the ravages of diphtherta, instances where two in the ravages of diphtherta, instances where two, four or the ravages of diphtherta in the ravage in the ravages of diphtherta in the rav

five are taken from a single family; and I saw a notice not long since, where three lay dead at one time, and two others but just alive in the same house. Yet the M. D.s. still follow in their same old practice. I know an old man, who has no college title appended to his name, who has practiced for many years in the use of Nature's simple remedies, such as roots, barks and berbs, and also by the magnetic passes of his hands, the has also, to my certain knowledge, taken many cases in hand after others had given them up as incurable, and cured them. Recently he cured two violent cases of paralysis and heart disease without the use of medicine. One of these patients was the wife of an allopathic physician, who was on a visit among her friends, and this man happened to be at the house where she was when attacked, and with simple passes of his hands relieved her in a few minutes. I never knew a case of paralysis or heart-disease one half so severe as either I have mentioned to be cured by any of the scientific M. D.s.

There are other laws besides this doctors law that disgrace our land, among them those compelling the observance of the Sabbath in accordance with the opinions of a few bigots. All such laws should be repealed. I cannot cause them to be, myself, but I can condemn them, and that I will most heartily."

American Spiritualist Alliance.

At the meeting on Sunday, Feb. 11th, the opening address was delivered by the President, on the sub-ject of "Spirit Phenomena." The speaker said: The primary mission of Spiritualism is to convince the world of the truth of immortality. It comes, as every new dispensation of spiritual light has come, with 'signs and wonders' to attract the attention of the heedless and indifferent, and to startle the bigoted believer in old and effete doctrines, and thus to overcome that inertness of the human mind which prevents it from accepting new and vitalizing truths. Modern Spiritualism is especially phenomenal, because the age demands a demonstration of that kind." The speaker referred to the variety of the phenomena presented at this time, adapted to the purpose of reaching different minds, and made a comparison between them and the phenomenal Spiritualism of the early Christian church—the "spiritual gifts," as they were called. The two orders of spirit manifestation-physical and psychical-demonstrate primarily the power of spirit over matter, and the psychologic influence of spirit over spirit. The former was illustrated by the speaker in various ways. He said: "Every capacity of man as a physical being—to move, to act, to employ material forces in any way—illustrates the power of spirit over matter. All organized matter, every voluntary action of an organized being, is an exhibition of spirit power. Reasoning analogically, since we see all around us instances of the power of spirit over matter, why should we regard it as impossible for spirits out of the body, under certain conditions, and by means of certain agencies, to exercise a similar power? Facts show that they do; and, logically, we see there is really nothing miraculous or marvelous in their doing so."

The speaker contrasted the method of dealing with spirit-phenomena adopted by the Roman Catholic Church, in its awful punishment of the crime of "sorcery," and the more enlightened method of the Greeks in the Eleusinian mysteries, for example. The latter, it was said, were rendered the means of spiritualizing and purifying men's lives, for they brought the juitlate face to face with the realities of his spiritual being. Modern Spiritualism fulfills a grander purpose, for it offers to all, not through an esoteric initiation but by a general revelation, a knowledge of the most important spiritual truths. It has already opened the eyes of millions of the spiritually blind, and its mission will not be complete till many millions more have been made to see the light. Through the phenomena of spirit manifestation the mind is awakened to a sense

spirit manifestation the mind is awakened to a sense of spiritual things, and prepared for higher spiritual things

so little seemed to be done toward settling the principles upon which scientific investigation depends. He did not think the verification of the spirit origin of the phenomena the only thing to be looked to, as that has already been established; but we should seek to discover the laws of their production and the principles controlling them. He offered a plea for a fairer spirit in dealing with public mediumship, and deprecated harsh and hasty judgments in regard to it, and especially the uncharitable condemnation of the defenders of public mediums as the upholders of fraud and deceit. In this the real question is evaded, and the issue is unnecessarily made a personal one, inasmuch as it is not whether fraudulent mediumship shall be sustained. but what is to be accepted as evidence of fraudulent practices on the part of those proved to be mediums. The speaker closed by saying: "That which now calls for settlement more than anything else, as preliminary to a fuller and deeper investigation of spirit phenomena, is the proper method of holding circles, the influence of the circle itself on the phenomena, and the tests to be applied to those who would become investigators of the phenomena, as well as the judges and executioners of the mediums through whom they are presented."

Mr. Henry J. Newton spoke at some length of the Buperstitions of Spiritualists," as instanced especially in the career of T. L. Harris, which was outlined. Mr. Charles Partridge followed on the same subject, mentioning several incidents in his intercourse with Mr. Harris and other mediums. He thought we should deal with all such cases with great charity, on account of the peculiarly sensitive nature of mediums, exposing them to unusual temptations.

Dr. Beals of Greenfield, President of the Lake Pleasant Camp Meeting Association, being called upon, referred to the spirit phenomena recorded in the Bible, tracing a parallelism between them and the modern manifestations. He mentioned the instance of the consultation of Samuel, the seer, or medium, ("man of God") by Saul, with some others.

Mr. S. B. Nichols made a very interesting and instructive address, giving several instances of remarkable spirit phenomena in his own experience.

Mr. F. F. Cook said that some of the wisest lessons presented by Spiritualism could be gleaned from such incidents as had been referred to in the personal career of mediums. He believed that when men went astray there was a lesson to be derived from the fact. Truth had, in the past, been made to depend too much on the personal element, but now it was to be made to stand by itself. There was a lesson taught in the sufferings of mediums; the world is not to bow before the shrine of mediumship as an individual element. It is to study the truth which comes from that source, but not to worship the persons through whom it comes. Hence the martyrdom of mediums that the world may

Art of the Control of

Mrs. Richmond's Closing Services in Chicago. To the Editor of the Banner of Light:

On Sunday evening, Feb. 4th, after the discourse, the guides of Mis. Richmond announced her contemplated departure for San Francisco, as follows:

"This morning we came to you with words of greeting and rejoicing from the scene of our medium's ministrations in the East. This evenmedium's ministrations in the East. This evening after the poem which will be snoken to close the exercises, will be our farewell for the present. For reasons which we have explained to the trustees of this Society, and which are understood by most of you, we are oblized to take our medium from this field of labor for the present. In justice to ourselves and to you, we would say, while we have contemplated doing this during the spring or summer, we did not expect that she would go during the winter, but the state of her health renders it necessary; as the cold she contracted before going to New York has not left her, and as you will doubtless experience much more savere weather, we do not think it best that she should remain; these circumstances render it necessary that you shall part for a time with her, while we transfer our ministrations to another field and a more congenial clime. genial clime.

We trust you will apply the teachings and dis-We trust you will apply the teachings and discourse of this evening, and not consider that it is because you are chosen for affliction or punishment, but because you are able to bear it, and that as you are pioneers of spiritual truth in the world, and as much that is valuable has been borne into your lives, you attest its value by your willingness that it shall be borne elsewhere.

here. We cannot close this one service, which per-We cannot close this one service, which perhaps is the last for a long time, without thanking you as we always do for your generous appreciation, for your sympathy, for your encouragement in our work, since the work is to you and for you, and since that also brings blessings to those who minister.

If there is aught that you can think of in the absence of our ministrations that will make them more valuable to you, or that will more deeply eneraft them into your lives we pray

them more valuable to you, or that will more deeply engraft them into your lives, we pray you to apply it. If there is anything in your daily existence that can be rendered brighter by a fuller application of spiritual truth, we beg of you to make that application. If there is aught in your intercourse with others or with the world that can give you a better opportunity for expressing the value of the truth to you in your dealings with your fellowmen, then do this also, and in that manner you will preach sermons and give truths that, though they may be silent, will still be palpable witnesses as to the manner in which you prize the ministrations that you have received. Lat not the altars at your firesides grow de-

Lat not the altars at your firesides grow deserted; let not your hearts be less filled with the light of the spirit because the external inthe ight of the spirit because the external instrument has departed; but let sympathy go out to your own gentle guides and ministering spirits who in their own way will teach and direct you heavenward, and will also teach you that the light of the spirit world is everywhere and at all times and in all places; that it matters not so that the voice be within your spirit, even if this outword voice of ministration is even if this outward voice of ministration is

We know that your hearts will follow. We know that you will bear in your memories the abiding knowledge that the medium is doing well, and that we also shall minister, if in silence, to every life, and endeavor to draw you by those lights that gleam from the heavenward towers, reaching unto every child of earth."

REMARKS BY THE VICE-PRESIDENT, PROF. M. B. GLEASON.

"The guides of Mrs. Richmond have said to you what to them seems appropriate in reference to the change of fields in which for the present she will be used by them; and upon us devolves the duty of speaking for the society to which she has so long, faithfully and profitably ministered.

In view of the principles upon which the actions of this society are based, and of the position it has taken in matters vitil to the best interests of Spiritualism, together with the character of the influence which it has exerted in the past and should continue to exert in the future, and that we may not even seemin the future, and that we may not even seemingly counteract the legitimate results of what the guides have given us through Mrs. Richmond, we are forced to the conclusion that all our movements in the future should be made only with the strictest reference to these conlitions, and what may be the outgrowth of our doings.

Therefore we have deemed it best to say to you that for the present our public meetings will be discontinued because we cannot now secure any speaker whose guides are fully in sympathy with the guides of Mrs. Richmond, or who will carry forward the work upon such comprehensive plan, or for such benevolent ends. Since the fruitage of this separation de-pends largely upon us, first as individual members, second as an organized body, it is fitting that we ask in a teachable, reverent spirit, what the occasion demands at our hands.

What the occasion demands at our names.

Certain it is that a lesson is before us, and they who best practically interpret its full import will have reaped for themselves (and for humanity) the richest harvest of spiritual good. Be assured there are no insuperable obstacles barring our onward progress. Be equally well assured that the spirit-world will do nothing for us which we can and should do for ourselves; for their mission is not to dwarf the seives; for their mission is not to dwarf the spirit in its earthly expression by inducing in-activity, but to develop, strengthen and beau-tify it by inspiring and stimulating effort. This may be our golden opportunity, our time

we have received. God grant that none of us may have to lament that the summer is past, the harvest ended, and we have garnered no sheaves; but may we one and all, day by day, grow upward toward the Infinite." or retrospection and for assimilating the food REMARKS OF MISS E. R. BRADWAY, ON BEHALF

OF THE SOCIETY. "Mrs. Richmond: Recognizing the fact that Spiritualism is a movement originating in the spirit-world, and that the growth and development of its expression are due solely to spiritpower, independent of mundane influence, guid-ance or dictation; and also that your mission as a chosen instrument of that power is not mere-ly one of restricted local import, but rather a beacon-light for all, our sadness at parting with you (aside from considerations affecting your physical_health) is somewhat modified by the consciousness that this action on the part of your guides is but another step toward the consummation of their own plans, and is taken in response to an imperative need elsewhere for ministrations comporting with the higher con-

ceptions of spirituality.

In view of these considerations, while we deply regret the necessity for the change contemplated by your guides, (whom we regard as our teachers and whose conceptions of right we will not for one moment question.) we feelballed upon to yield an unqualified acquiescence in the measure browing as we do from our our teachers. measure, knowing as we do from our own acquaintance with you, that your blameless life quaintance with you, that your blameless life, your fidelity to principle and your exalted teachings will soon enshrine you in the hearts of your future charge, and give a new impulsion to the cause to which your life has been devoted.

devoted.

In severing your relations with us (to the extent of transferring your ministrations to another locality), permit us to reiterate our unyielding endorsement of your course, and particularly of the position that you assumed and so ably-maintained in defense of mediums, to testify to our high appreciation of the teachings received through your instrumentality, and to express our confidence that in the near future the same affectionate regard will be extended to you in your new relations as that so sacredly cherished for you by the First Society of Spiritualists of Chicago." of Spiritualists of Chicago. In response to which the guides of Mrs. Rich-

mond said:

mond said:
"Mr. Chairman and Friends—On behalf of
the medium and on behalf of the band, we the medium and on occupant of the band, we thank you for your words of appreciation, not because they are words merely, but because they come from your overflowing hearts; for it is but a few days since the trustees were made fully aware that we intended to take our medianon this long journey.

um on this long journey.

Therefore, for the evidences of affection that you bestow upon our medium, the appreciation

you give to our teachings, evidenced by the assurance that you do not feel that you can resume or continue the meetings unless you have ministrations that accord with ours, we thank.

you, We thank you, also, for so readily and dutifully applying the lessons we have endeavored to teach, and as heroes, not on the battlefield where blood is slied, but on the broader battle-field of the spirit, we ask you to stand by those convictions that are yours.

convictions that are yours.

If Spiritualism means anything, it means a principle; and if there is any one attribute, more than another, that Spiritualists should manifest and maintain, it is fidelity to that principle that conceives that the spirit and the spirit-world are the sources of life; that that which is within you is greater than that which is external

is external.

There is one thing we wish to enjoin, and whether we speak to you ever again through this medium or not, we ask you to cherish it as the flower of all flowers: it is that charity and lovng kindness shall shelter and protect those who are instruments of the spirit world.

If you wish to make Spiritualism more valuable, truthful and perfect in the world, make it so by the confidence and love you bestow upon those who are selected to become the targets of the world's scorn, who are entrusted to your care—your media."

Chicago, Feb. 9th, 1883.

[From the Boston Investigator.] Spiritualism.

Mr. Editor-I notice, with much pleasure, that you occasionally publish articles in favor of Spiritualism, and as a believer in that philosophy I thank you for your liberality and cannot be a spiritual to the spiritual to spiritual to t dor. You do not profess to believe as I do, because you say you have not the evidence. No man who is not a bigot and an ignoramus can blame you for this; and it is greatly to your credit that; notwithstanding your skepticism, you are willing to give us a hearing in your

you are wining to give columns.

Bro. Seaver, your course in this respect is manly and deserving of great praise. The Christian papers do not treat us in this way they exclude us from their columns; but you are disposed to "hear all sides," and thereby are true to your motto. Seeing this, I take the liberty, as Spiritualism is misunderstood, to ask you to do me the favor of publishing the following by one of our ablest writers, who correctly defines what kind of people we are, or, rather, what we believe:
Fraternally and with much respect, your brother.

L. B. W.

Pittsfield, Jan. 26th, 1883.

WHO ARE SPIRITUALISTS?

WHO ARE SPIRITUALISTS?

They who accept the belief in the return and communication of departed spirits, without reference to whatever else they may believe, are usually regarded as Spiritualists. This definition, however, includes the entire world of mankind. Confined to a belief in the modern manifestations a Spiritualist is one who accepts them, be he Protestant, Catholic or Infidel.

But accepting the broad definition of Spiritualism as the Science of Life, whereby all knowledge is included, the true Spiritualist must be a student of Natire. He must possess a cultured understanding; his spiritual being must hold his instincts in aboyance; his characteristic for the state of the stat must hold his instincts in abeyance; his character founded not on faith, but on knowledge, and must be noble and magnanimous. His "type of excellence," toward which his aspirations are ever turned, is the angel, from whom the stains of earth are washed away; who knows no motive but justice, truth and right; whose love flows out in charity to all, and who is so absorbed in the great purposes of an unending life, that the petty accidents of time and place are regarded of little value.

Consclous of the grandeur of his destiny, that in his progress the lower must be subject to the

in his progress the lower must be subject to the higher, the brutal to the human, the human to the spiritual, he strives for that purity of life, chastity of thought, and magnanisty of the character, which, though he may never fully attain in this life, he well knows is the inheritance of the angels!

Hudson Tuttle.

Passed to Spirit-Life:

Mrs. Sophronia W. Kent, well known in Liberat and Spir-itualistic circles in the city of New York, passed to the higher life of the spirit on the 2d inst., at Springfield, Mo., where she had resided nearly two years.

where she had resided nearly two years.

Her funeral took place at the residence of her brother-in-law, Edward Daley, Esq., of Brooklyn, N. Y. It was strictly private, being attended by only her immediate relatives and a fow infinate friends. There was no formal strives, but addresses were delivered by Mr. Henry Kiddle and Mrs. Nelson Sizer of New York, each of whom pronounced a warm encombinm upon the many virtues ind faients of the deceased. The interment took place at Greenwood.

H.

f From the Boston Globe. Messrs. Editors:-

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as ome of her correspondents love to call her. She is zonlously devoted to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each hearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medicine for good and not evil purposes. I have personally investigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended and prescribed by the best physcians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucorrhoa, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, al Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostra tion, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system. It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and names of many who have been restored to perfect

health by the use of the Vegetable Compound, can tained by addressing Mrs. P., with stamp for reply, at her home in Lynn; Mass. For Kidney Complaints of either sex this compound is

unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills, " says one writer, "are the best in the world for the cure of Constipation, Billous ness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Combound in its popularity. All must respect her as an Angel of Mercy whose sole

mbitton is to do good to others. Philadelphia, Pa. June 2, 151

DISEASE HEART IS YOUR HEART SOUND?

Many people think themselves sick and doc-

tor for kidney or liver troubles, or dyspepsia, while if the truth were known, the real cause is at the heart. Therenowned Dr. Clendinning startlingly says, "one

third of my subjects show signs of heart disease." The heart weighs about nine ounces, and yet man's

twenty-eight pounds of blood pass through it once in a minute and a half, resting not day or night! Surelythis subject should have careful attention.

Dr. Graves, a celebrated physician, has prepared a specific for all heart troubles and kindred disorders. It is known as Dr. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 per bottle, six bottles for 45 by express. Send stamp for Dr. Graves's thorough and exhaustive treatise. F. E. Ingalls, Sole American Agent, Concord, N. H.

HEART TROUBLES

Oct. 7.-1yeow _

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

UNTIL FURTHER NOTICE

Any Person sending DIRECT TO THE BANKER 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 his or her own selection. For each additional Engraving 50 cents extra,

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

TO THE

BANNER OF LIGHT

MAY OBTAIN FOR THEMSELVES AND FRIENDS TI FOLLOWING PREMICMS BY COMPLYING WITH THE TERMS ABOVEMENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which. Night has trailed her dusky robes. The chasped bands, until the decommendance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring caudie, nor the moon, "cold and pale," shinling through the riffed clouds and the partially cartained window, produces the soft light that falls over the woman's face and fluminates the room. It is typical of that flight which flows from those and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Riče. 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 timeworn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "the 8 Morning" to live good and pure lives, so "That when their barks shall float at eventible," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the originar painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, leftere the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoiteed, the boat became detached from its fastenings and feated out from shore. Quickly the current carried it beyond all cartily help. Though the foaming rapids, and by precloitous rocks, dashed the bark with its preclois charge. As it neared the brink of the fearful cateract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous charge in the liftle girl. Fright gave way to composure and resignation, as, with a determined and resistless impaiss that thrilled through her whole being, she grasped the rope that hay by her side, when to her surprise the heat turned, as by some unseen power, toward a quite edily in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Whicox, from the original painting by Joseph John. Size of sheet, 22x22 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's, Elegy: "The curfew toils the knell of parting day," "" "from the church tower bathed in sunset's fading light, "The lowing herd whick slowly o'er the lea," toward the humble certage in the distance. "The plowman homeward plods his weary way," and the tired horses look cagerly toward their home and its rest. A loy and his dog are eagerly hunting in the mollow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Scated under a free in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glumeting landscape on the sight." Stein, copied in black and two lints. Designed and painted by Joseph John, Size of sheet, 22x23 inches,

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy lamily with the animal kingdom. The companion-piece to "Homeward," or "The Curfew"]. Copied from the well-known and justly celebrated painting designed by Joseph John. Siein, copied in black and two tints. Size of sheet, 22x23 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful-drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning lighthow 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 art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 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 "ilfo's book of happy hours." The mother is seated in the forest shade. Her little girl "Ho. Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, rogulsh 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, 2223 inches.

"THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring; shaded by an eim standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his lunch. Horses attacked to a wagon loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, loans against his favorite horse, A little hoy and girl are passing a lunch to brother and sister frolicking on the loaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Sisc of sheet, 22x22 inches.

BOOKS.

GHOST LAND: OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Hustrated in a series of autobiographical papers, with extracts from the records of Magical Scauers, etc., etc., Translated and edited by Emma Hardinge Britten. Paper, pp. 484.

THE FEDERATI OF ITALY: A ROMANCE OF CAUCASIAN CAPTIVITY. By Dr. G. L. Ditson. This is a remance of the most exciting character, and full of stir-ring incidents. Cioth. THE CHESTER FAMILY: A NEW TEMPERANCE STORY. By Julia M. Friend. The curse of the drunkard's appelite is vividly illustrated in this story of real life.

THE PSALMS OF LIFE. A Compilation of Plans, Hynna, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams. Paper.

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to onk of the

fellowing Pamphlets: AGASSIZ AND SPIRITUALISM: Involving the investigation of Harvard College Professors in 1857. By Allein Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Sanda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Paper

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the lomain of religion and morals) greater than dictation has.

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E., Newton. Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medical Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year......\$3.0

TO ROOK PURCHASERS.

TO HOOK PURCHANERS.

COLBY & RUIL, Publishers and Booksellers, No. 9 Montgonery Plage, corner of Province street. Boston, Mass., keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by after a least half cash. When the money forwarded is not sufficient to fill the order, the basince must be paid (*, 0, b). Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind any patrons that they can remit us the fractional part of a dollar in postage stamps are said twos preferred. Postage stamps in quantities of Mork Ethan one dollar will not be accepted. All business operations booking to the sale of Books one omission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or \$100. 81 Press.

A. Catalogues of Books Published and for Sale by Golby & Rich sent free.

SPECIAL NOTICES.

SPECIAL NOTICES.

In quoting from the HANNER 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 thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give atterance, where the desired shades of the contract of the writer are in alreases indispensable as a guaranty of good faith; we cannot undertake 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.

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

Banner of Bight

BOSTON, SATURDAY, FEBRUARY 24, 1883.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

WHOLENALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Roston. THE AMERICAN NEWS COMPANY,

39 and 41 Chambers Street, New York. COLBY & RICH,

ASSAC B. RICH. BUSINESS MANAGER. LUTHER COLBY EDITOR.
10HN W. DAY. ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. Rich, Bauner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded o LUTHER COLBY.

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 Wigdom, as comprehensive as Love, and its mission is to cless mankind.—John Pierpont.

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

[Continued from last week.]

Prof. Crookes, the editor of the Quarterly Journal of Science, London, discoverer of the Radiometer, etc., states, as the result of his experiences as an investigator:

"The phenomena I am prepared to attest are so extraordinary, and so directly oppose the most firmly rooted articles of scientific belief-amongst others the ubiquity and invariable action of the law of gravitation-that, even now, on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight-and those corroborated, as they were, by the senses of all who were present-are not lying witnesses when they testify against my pre

Mr. Savage is very happy that at a critical time in his history (if one may judge from the drift of his reported language,) he met Mr. Hermann, the celebrated juggler, erstwhile at Horticultural Hall, this city, and that gentleman took him into the ark of safety from a belief in spiritual phenomena on the physical plane by making him "perfectly satisfied" that its "every phenomenon" "can be reproduced by the conjurer's skill." He asserts that Hermann accomrer's skill." He asserts that Hermann accomplished this remarkable result "without appaactions which ended in the disruption of his disruption of his dependent would no doubt scout it. It is cerratus": but if his senses are so "utterly unre- | ties with the church as an evangelical revivalist | to stay dead when I die": "Hermann cannot apparatus was not used by Prof. II.? How does sumption of various ridiculous rôles under he know, further, that the explanations volun- assumed names, and his disappearance from teered by Hermann as to other things he did | public view hereabouts, to turn up as an alternot do, were true and correct, and could on experiment produce the results claimed for them?

assumption-for it is nothing else-on the part of Hermann is a gross fabrication, made to catch the faith of just such persons as Rev. Mr. Savage and his ilk, and the pennies of the gaping general public. Other prestidigitators, of greater calibre than Hermann, have honestly borne witness that the physical phenomena of Spiritualism are beyond the power of their art. Bellachim, the court conjurer of Emperor William of Germany, Bosco and others have put themselves on record as taking this position. On page 130 of his "Scientific Basis of Spiritualism," the late Epes Sargent in his "Reply to Wundt" cites the following conjurers as bearing witness that the phenomena are beyond

"Your easy cry of jugglery has been doing service ever since 1847. Bellachini, Houdin, Hamilton, Jacobs, Rhys, and other eminent professors of the

*APPENDIX B [ZOELLNER'S "TRANSCENDENTAL PHYS-ICS"]. -EVIDENCE OF SAMUEL BELLACHINI, COURT CONJURER AT BERLIN,

TOURT CONJURER AT BERLIN.

The following is a translated copy of an official document:
No. 482 Notary's Register for 1877, drawn at Berlin, the
6th day of December, one thousand eight hundred and seventy-seven, in presence of the undersigned not-ty, residing at Tauben-strasse, No. 42, in the jurisdiction of the
Royal Supreme Court of judicature, Gustav Haagen, Comsellor, and in presence of the undersigned witnesses, personally knewn to the notary, of full age, who can read and
write, and are residents here.

Carl Trümper, Letter Carrier,
who as well as the notary, as notary and witnesses both
hereby declare they have no connection with the case,
which, according to pages five to nine of the Act of July
the eleventh, eighteen hundred and forty five, would exclude them from participating in this document,
Did appear this day personally before the undersigned
notary, known to him and found duly qualified to act.

The prestdigitator and Court Conjurer to his Majesty the Kupy and Empers. William, I. Mr. Sanuel Bellachini, residing at Grossbaaton-strasse, No. 14, which gentiems and diprefer the following statement, under date Berlied,
That the signature of my name, hereby appended, was

That the signature of my name, hereby appended, was written by me in due form I hereby acknowledge. Read, approved, and executed.

(Signed) SAMUEL BELLACHINI.

We, the notary and witnesses, attest that the above transaction took place as herein stated; that it was in the presence of us, notary and witnesses, read aloud to the person concerned, approved by him, and signed by his own hand.

(Signed) Gustav Gruntz,

CARL TRUMPER,

GUSTAV HAAGEN, Notary.

Executed at Berlin on the sixth of December, one thousand eight hundred and seventy-seven, and entered in the Notary's Register under the number four hundred and eighty-two. for the year eighteen hundred and seventy-seven. Signed and officially stamp-d.

GUSTAV HAAGEN, Counsellor and Notary.

Seven. Signed and officially stamped.

GUSTAV HAAGEN, Counsellor and Notary.

I hereby declare it to be a rash action to giv declave judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one Sitting, and the observations so made.

Alter thad, at the wish of several highly-esteemed gentiemen of rank and position, and also for my own int test, tested the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bedroom, I must, for the sake of truth, hereby certify that the phenemenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have not in the smallest degree found anything to be produced by means of prestidigitative manifestations, or by mechanical suparatus; and that any explanation of the experiments which took place under the circumstances and conditions then obtaining by any reference to prestidigitation, tobe absolutely impossible.

It must rest with such men of science as Crookes and Wallace, in London, Perty, in Berne, Butlerof, in St. Peterburg, to search for the explanation of this phenomenal power; and to prove its reality. I declare, moreover, the published opinions of laymen, as to the 'How'' of this subject, to be premature, and according to my view and experience, false and one sided. This, my declaration, is signed and executed before a notary and witnesses.

Berlin, 6th December, 1877.

conjuring art, have declared that medial phenomena are not explicable by the theory of prestidigitation; yet you fall back on it as if it were your only way of retreat from the Spiritual theory. [Jacobs, a well known German' professor, says (1880), that, after having thoroughly examined what are termed Spiritual phenomena, he can declare-though he can imitate a great many of the more startling exhibitions of power accorded us by the disembodied-that what he is.enabled to do as a sleight of-hand performer has nothing in common with Spiritualism.']"

On page 360 of the same work (Appendix) Mr. Sargent adds:

"Dr. W. B. Carpenter has often referred to professional conjurers as 'frained experts'; but when they go against his prepossessions their testimony is worth less in his estimation. I have instanced the names of several of these. Mr. T. A. Trollope informs us that another celebrated conjurer, Bosco, 'utterly scouted the idea of such phenomena as were produced by Mr. Home being performed by any of the resources of the juggling art'; and, lastly, Lord Rayleigh informed Mr. Wallace that he took a professional conjurer to Dr. Slade's, and that the phenomena happened with considerable perfection, while the conjurer could not form the remotest idea as to how the effects were pro-

By reference to the second page of our issue of Feb. 17, an authentic account, derived from English and German sources, will be found, wherein a professional conjurer, after embarking with a partner in the project of "exposing" Spiritualism on its phenomenal side, subsequently became satisfied of its genuineness, and withdrew from the "imitating" business, at a pecuniary loss to himself of some twenty-five hundred dollars! Is the Rev. M. J. Savage ready to make any such sacrifice as this for his convictions?

By common law-and Mr. Savage demands with a show of fairness, "If I am asked to give my faith to a new religion I must at least have evidence as good as that demanded in a court of law"-the testimony of these disinterested men combined would outweigh the word of one man, and he—as is the case with Hermann—an interested man, since he hopes to get a living by and through the false impression he seeks to convey to the general public. [This Hermann, by the way, is the very same "Professor" who was some few years since utterly discomfited and put to flight by Mrs. Simpson, the celebrated medium for independent slate-writing, in Chicago, Ill.] Has not Mr. Savage already said in the independent writing in a way to satisfy them that the passage we quoted last week from his writings, that, in reference to the possibility and actuality of communication with the world of spirits, or, as he terms it, "breaking through from some 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"? Does not this amount to an admission by him that he already has "evidence as good as that demanded in a court of law"?

But Rev. Mr. Savage need not have waited for Hermann, the discomfited-who once, Mr. Sargent records, held the same views as the conjurers above named, but seems now to have abandoned them, for reasons best known to himself; Hermann is not the only sleight-of-hand performer who has claimed that he could expose(?) everything that Spiritualist mediums do:

Rev. Elder A. A. Waite was at Mr. S.'s service a long while ago; Waite flaunted his banner, "every medium a fraud," alike at the doors of the Methodist Missionary Church on Columbus avenue, and the Baptist Tremont Temple, Boston; and a forlorn Unitarian preacher, in danger of being deceived, might have sought refuge in one of these Alpine sanctuaries till the avalanche of "error" had passed by. Perhaps if Elder Waite had continued in his work of ex- from a man who has just admitted that his own posing (?) Spiritualism, instead of exposing himself by a series of crooked social trans- the genuineness of appearances": "If that is the | nal sin and total depravity, of the sinner's iniable" as he confesses, how does he know that | and "sacred" sleight-of-hand performer, his asnate "medium" and "exposer," as best suits his | uttered by tyros and bigots ever since the first pocket, in the British Provinces, he himself We declare positively here and now that this might have been privileged with equal truth regards a very undignified act for a spirit to and celerity to have convinced Rev. Mr. Savage of "the utter unreliability of" his "senses as witnesses to the genuineness of appearances,' where spiritual phenomena are concerned.

Common sense is not an article needed when this direction, and believe the self-seeking adventurer, be he a Cumberland, a Bishop, a of all truth, instanter. If common sense were the foolish claims of these exposers. For instance: This same Elder Waite went about the country denouncing Spiritualism as "from the devil," and carrying with him (so he claimed) a thousand [or two] dollars' worth of paraphernalia with which he succeeded in tardily and imperfectly imitating at long intervals in the chain of manifestations a few of the simplest things achieved in the presence of the modern | not possibly be produced by living men," twhich media-men and women who by reason of their in effect is repeated at intervals throughout well-known poverty in every community had his reported interview: not the "thousand [or two] dollars" to devote to the purchase of such paraphernalia, which he claimed was so necessary to their trade, but without which in point of fact they surpassed him beyond all power of parallel. In view of this single fact, how much common sense did man natures in their new condition. But the generthe ministers and laymen exhibit who ecstatically swallowed all he said without comment, and who are now sick "even unto death" at mention of his very name!

And still another brace of prestidigitators might have helped Mr. Savage before this, at least regarding clairyoyance, had not the decease of one of them disturbed the careful mental training which the twain were obliged to keep up in their "e-pose" (?) of this phe- municate with us in certain very limited modes, we nomenon. Here were two persons, male and female, who by an artful arrangement of wordsignals, strictly memorized, were enabled to converse intelligibly with each other (though unknown to the audience)-and did so in Horticultural Hall-so that apparently while the young lady sat on the platform firmly blindfolded, she was able to tell correctly the dates on coins, the time of night marked by the watch, or describe certain articles—which specimens, whether coins, watches or articles, were obtained by the man from perfect strangers in the audience, and while he held them at a great distance from her. This trick proved a perfect trap-to-catch-clergymen, and was very successful both in Boston and elsewhere as an unquestionable demonstration of how uncultured and untraveled children, women and men who called themselves clairvoyants were able to pierce with interior vision into far-off countries where they had never been, and detail scenes, incidents and facts utterly beyond their personal powers, if judged by ordinary human standards. But unluckily for on coins, the time of night marked by the

those clergymen and others who are so ready to pin their faith on the assumptions of peripatetic jugglers, some other retired prestidigitator who knew the trick-or perhaps the same lished in course of time in one of the leading sumed endorsement of the liberal Unitarian, magazines (Scribner's, we think) a full statement of how their work was accomplished, i. e., by the use of a deftly selected and arranged word telegraph in which the expressions ordinarily used in the commonest everyday conversation were given agreed-upon numerical and other meanings and committed to memory by the two operators. Therefore Rev. Mr. Savage rest, and getting at such a cheap-John dismissal of mental phenomena which such men as Drs. does. Elliotson, Gregory, Ashburner, Lee, Herbert Mayo, Esdaile and Haddock, Baron Reichenbach and others, have seen no escape from after due and faithful experiment and reflection, save in acknowledging their utter genuineness. A correspondent of the Globe, Samuel B. Greg-

ory, [whose letter was published in full in the.] Banner for Feb. 17th, shows up the true character of Mr. Savage's sweeping pretensions, and (which we have pointed out above, and which Mr. Gregory also emphasizes) it will not be out of place to assure Mr. Savage that not only is it impossible for prestidigitators to successfully duplicate these phenomena, but that the mediums themselves cannot command at will the presence of the invisible operators who perform the wonders sometimes witnessed at their séances; neither can these mediums themselves tell how the phenomena are produced. As an instance of this inability, the following, from Mr. Sargent's "Scientific Basis of Spiritualism," (page 41) will be found a striking case in point:

" In May, 1880, having learned from Mr. [Charles E.] Watkins that Mr. Hiram Sibley of Rochester, N. Y., a gentleman of wealth, had carefully investigated the phenomena, and had offered him a large sum of money to disclose 'the secret of his trick.' I wrote to Mr. Sib ley for confirmation of the statement, and got a satisfactory reply, dated May 10th, 1880, in which he tells me that he and Judge Shurat had paid Watkins a hundred dollars for about ten sittings; and that they got some unknown power moved the pencil. Mr. Sibley writes: 'I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick (if trick it were) by which the manifestation [independent slate writing] was produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be.

This offer of several thousand dollars, though pub licly made, has never been accepted. The public have been told of one 'exposer' who went to Mr. Sibley to explain how it was all done; but the conditions he vanted were so ludicrously unlike the simple, unconditional way in which the phenomena are produced through Watkins, that the pretender was dismissed as either an ignoramus or a charlatan. The solution of all these pretended exposers is 'sleght-of-hand'; but there is no possibility of any such jugglery under the conditions.'

Rev. Mr. Savage has had some experience, but there are others who differ from him who have had more. Compare the silly, slip shod manner in which he brings up the old stock arguments (?) against Spiritualism on the mental and physical plane. They are all there: People who imagine they have received convincing evidence in dark séances are deceived by their own feather-headed inability to observe accurately anything that happens"-this senses are utterly unreliable "as witnesses to a sitting, although he assures me he has offered \$500 to some of them to do so," etc., etc. There is nothing new in any of these; they have been rap at Hydesville, which Mr. Savage doubtless perform; the observers have been called hard names, the phenomena have been derided, the mediums have been declared false because they cannot face a practiced juggler before a jeering crowd,* when the fact is the power working listening to the assertions of an exposer of through them is independent of their call, and Spiritualism: Experience proves that the keen- manifests only when it wills, and the disturbed est intellects are "pleased with a rattle" in conditions of such assemblies would be fatal (and none knows it better than the professional sleight-of-hand man who vaunts the challenge) Waite, or a Hermann, to be the incarnation to the passivity of the medium's mental and physical organism; and hence nothing could be utilized, the eyes of many would be opened to wrought in the tumult which would be aroused for that very purpose by the "law-and-order" opponents of the New Dispensation.

As regards the difficulty attending the efforts of spirits to communicate with mortals, Prof. Wallace has a suggestion which might enlighten Mr. Savage, did he desire to be so enlightened-which we doubt, however, in spite of his saving clause "until I see something that can-

"The trivial and fantastic nature of the acts of some of these disembodied spirits is not to be wondered at, when we consider the myriads of trivial and fantastic human beings who are daily becoming spirits, and who retain, for a time at least, their hually trivial nature of the acts and communications of spirits (admitting them to be such) may be totally denied. If we saw two or three persons making strange gestures in perfect silence, we might probably think they were idiots: but if we found that two of them were deaf and dumb, and the three were conversing in the language of signs, we should become aware that the gesticulations of their bodies were no more intrinsically absurd than the movements of our lips and features during speech. So if we realize to ourselves the fact that spirits can in most cases only comshall see that the true 'triviality' consists in objecting to any mode of mental converse as being trivial

"It is to be presumed that some error in the reporting has occurred whereby in the Globe's account the word public got dropped out before the word "sitting," as wandering sleight-of-hand men like Hermann the "exposer" are quite prone to advertise themselves at high figures as challenging any and all mediums to meet them face to face before the general populace: Otherwise Hermann's bald statement that he cannot obtain a sitting at such a price—a private one being mean!—with any pruminent medium, is nothing less than a self-evident untruth.

or undignified."-[Miracles and Modern Spiritualism,

We have carefully considered the diatribe (we can conscientiously give it no other name) which Professor when he needed it no longer-pub- has thus gone out in the Globe with the to-be pre-Rev. M. J. Savage. We do not envy the state of mind with which he will peruse it in calmer moments. A hasty and disjointed document of this character, leveled at a great truth, the threshold of which he has barely crossed, and then but to retreat, scared by the shadow of his own fear, can be no pleasant reading in hours of reflection to a man who has heretofore been lost this opportunity also of setting his mind at supposed to fellowship with whatever made toward mental freedom, as Spiritualism notably

Leaving Mr. S. to his reflections, we can as sure his followers and the public that whatever cunningly devised plans may be brought forth, whatever sneers indulged in, however bitter may be the opposition of the self-interested, or abject the cringing disavowals of the preternaturally timid, neither Hermanns nor Bishops, nor Cumberlands, Waites, Cooks nor Savages can check the Dawning Light that is now pouring readers of this article are requested to return to | in upon the world: Coming when the race needand carefully weigh his frank and outspoken | ed it, the demonstrated Knowledge of Man's sentences. As additional proof of the fallacy of | Immortality will win its way to the acceptation ascribing mediumistic phenomena to jugglery of prescient souls everywhere, within the church and without; and the time will yet arrive in the great procession of events when this "stone [Spiritualism.] which the builders rejected," shall in regard to all views entertained of human life and destiny, "become the head of the corner.'

"The Independent" on Immortality.

The Independent is a religious, political, moral and miscellaneous weekly journal published in New York City. It makes high pretensions as a leader of thought, if one may judge from the long list it parades of eminent scholarly and literary contributors. And it has a large circulation among the more active-minded and liberal of the so-called "Orthodox" churches and ministers, particularly at the North and West. By many of its readers it is no doubt deemed to represent almost alarmingly the advanced thought of the times. Of course to us it appears quite otherwise. The advanced posttion which it conceives itself to occupy seems to us rather ludicrously timid and equivocal. And so it must continue to appear so long as it holds fast to that prime falsehood which some of the sects seem so ardently to cherish, though it is as baseless as it is pernicious—the dogma of an infallible Bible; a dogma which history will yet reveal to have been fruitful in frightful errors, pitiful sophistries, wretched wranglings and most slavish fears.

With this dogma it holds of course a body of doctrines with which the reason and commonsense of mankind have been assailed-ah! how hopelessly !- these many centuries: In some modified form most of them; but still it holds a doctrine of the Trinity, of the absolute deity of Jesus, of a vicarious atonement by his sufferings and death, of the necessity of faith in him in this work as a condition of salvation, and of human probation as limited to this mortal life, except to such as have not had the offer of Christ's salvation made here to them." The defense of other equally fundamental doctrines of the Calvinistic system it long ago abandoned to more benighted if not more bigoted theologians. It might, like the Andover professors, profess to accept the Westminster Assembly's views "for substance of doctrine"; but we shall never hear from it, any more than from the said professors, the genuine form of the old doctrines of election and reprobation, of origipunishment in the lake that burneth with fire, induce any of the famous mediums to give him if he does not, but "dies in his sins." It appears to have posted itself as a kind of half-way house between the Old Orthodoxy and the New Liberality, but faces, as it supposes, in the latter direction. As all such houses are, however, built on a drifting current, this is so, and drifts with its great retinue of ministers and churches, whether it will or no.

But it unquestionably believes itself to be a leader, and to be looking forward in the grand march of thought. So let us see, now, what in the light of to-day this great paper, conducted as it supposes, by the progressive thought of the churches—is able to say on the momentous question of man's immortality.

In its issue of Jan. 4th we find the following in its editorial columns:

For proof that the soul is immortal, we go back of biology and psychology. But as we go, we take with us God, who shows himself in all his works, and whom Mr. Darwin did not quite fail to find, though he did not look for him. We go seeking what we long for, a soul that still lives after it has left the dead body. We go to that abundant and redundant sacred history which tells us that one Man, more than man, died and actually rose again, and thus brought eminent proof that the soul lives after the body dies. He who gave up the ghost on the cross rose from the dead, and incontestably appeared to scores of men, who bore witness of his resurrection and sealed their witness with their blood. On their testimony Christianity rests. blood. On their testimony Christianity rests. Beyond this there is no assurance that a dead man is anything more than a dead kitten. Plato and Cicero had but a dim vision of life and immortality. Now life and immortality are brought to light. They are made evident and certain to us; but we must look where they are in the domain of evident testimony and are, in the domain of credible testimony, and not in the researches of biologic science. Matthew can tell us of the anima, the soul, if Mr. Darwin cannot." What pitiable nonsense is this! A man's be-

lief in his own immortality must, if rational, depend on his ability to verify the testimony reported to have come down to us from the witnesses of Christ's resurrection. But what if he has not the learning, the acumen or the time to settle to his satisfaction so difficult a question. It must be conceded to be a difficult one. for it has by no means received a unanimous answer from able and learned men. Distinguished scholars and critics in no inconsiderable numbers, as The Independent and everybody else knows, have regarded the story of the resurrection of Jesus as not adequately established by the evidence. How is any man of ordinary intelligence going to establish it with confidence enough to hang all the hope of his immortality upon it? It is a purely historic question. Like all such, it involves for its adequate proof the tracing of historic documents. the proof that the original documents were written at the time now assigned to them, and by the men by whom they are now said to have been written; that these writers were every way competent witnesses, could not be mistaken as to the facts they record, and had no motive for exaggeration or embellishment, And then that their original record has come down to us in its unchanged integrity; that transmitted, and perhaps through the hands of interested parties, by the one process of manuscript copying, through centuries of popular ignorance and ecclesiastic domination, it is to-

day in our hands unaltered. How is one "who occupieth the room of the unlearned" to prove all these things? And yet The Independent appoints this task to him before he can, on any good ground, say that his soul is immortal. The fact of Christ's resurrection must be first proved. "Beyond-this there is no assurance that a dead man is anything more than a dead kitten." So says The Independent.

Is it possible, one cannot refrain from asking, that a leading guide of the religious thought of this day, voicing the opinions of thousands of educated clergymen and college professors. can base the momentous doctrine of human immortality—a doctrine not surpassed in its practical religious importance by any otheron the proof of a difficult point of history: "on the demonstration of the fact that eighteen and a half centuries ago a wonderful man of Judea, named Jesus, rose from the dead?

But The Independent, in the same paragraph, tells us he was "more than man." If so, how does his resurrection, even if proved, assure mere men of theirs? This is a wide non sequitur.

Where, then, shall the poor man go, who, with a profoundly anxious mind, is studying this awful question, "If a man die shall he live again?" Philosophy cannot help him much. 'Plato and Cicero had but a dim vision of life and immortality." "For proof that the soul is immortal we must go back of biology and psychology." No. Biology, the science of life or the living principle, can tell him nothing; and psychology, the science of the soul itself, cannot tell him whether that "scul shall live after it has left the body." Thus affirms The Independent. History only can answer this great question. Through all its dim uncertainties we must grope our way back, meeting and settling innumerable difficulties as we pass. till we come to the one thing that must be made certain or we perish. Did Jesus, the man, rise from the dead? If this mere man did, then and therefore all men will. If he was "more than man," his resurrection, as has been said, proves nothing for us.

Behold the proof (1) of our immortality. Here is all that is offered you, ye perplexed and inquiring souls, by this great exponent of Orthodoxy or semi-Orthodoxy. How deeply versed in history must that man be who rests his hope of a life beyond the grave on the truth of this one statement among the myriads of mistakes and uncertainties of ancient history!

To the men of that day the resurrection of Jesus presented itself in another aspect. . They who were not themselves eye-witnesses of the. amazing and almost incredible event, could yet . see those who affirmed that they were so, and see them for a time in very considerable numbers; could examine them at length, elicit detail and receive the powerful impression which only immediate intercourse with eye-witnesses is fitted to produce. Such were in substantially the same position in which one is to-day to whom the marvelous phenomena of spirit-return and communication with mortals are reported by multitudes of competent eye-witnesses, the value of whose testimony they can carefully ascertain if they will. Here is evidence; at hand and not remote; depending on no long chain of circumstances, each more or less uncertain, but immediate; and when fully investigated simply irresistible. The Spiritualist can easily believe that Jesus returned from the dead and is alive forevermore; for he has either seen with his own eyes phenomena of the same character, or has immediately conversed with those who have, carefully examined in 'detail their testimony and weighed its value in every point of view. He has grounds for his belief in a future life "that cannot be moved." Such evidence as this has convinced thousands, previously hopetain it never takes any respectful notice of it. It has permitted it again and again to be assailed. And with the customary fairness of most of the so-called religious papers it has refused to admit replies. This may be credited to mere ignorance and a degree of prejudice from which most men cannot easily escape, or to the willful blindness of ecclesiastical partisanship that "will not come to the light." We do not presume to judge.

But we venture to assure The Independent that Spiritualism offers proofs of a future life that are rapidly convincing the world, while the proof The Independent and the great body of preachers in sympathy with it have long been offering, does not make one thorough believer in this most vital doctrine of religion where Spiritualism makes ten.

The Boston Sunday Herald of the 18th inst. quotes from a sermon by Dr. W. R. Huntington, going to show that "American Christianity is, languishing to-day for the lack of a special enthusiasm, the inspiration of a divine ourpose. There is a certain deadness in the air which all perceive." This view of the case is literally true, and is the very reason why Mon-ERN SPIRITUALISM is so rapidly coming to the front, and why Old Theology is so bitterly opposed to the New Dispensation. We were, in looking the ground over many years ago, seriously impressed that a radical change in the beliefs of earth's inhabitants would ultimately take place; that theological doctrines based upon ancient history would be modified at east, or cast aside altogether; that knowledge would take the place of blind faith. But in what way or by what method this vital change in men's religious beliefs would be accomplished we were at loss to comprehend. As time passed on, however, we were brought face to face with the fact of direct spirit communion. Intelligence from the fountain-head of life-the spiritworld—was vouchsafed us, and the mighty truths so long slumbering in the nidus of time were made plain to our reasoning faculties. The result of the opening of the heavens by the angel hosts who came en rapport with liberal, intuitive minds of this age, has produced a tremendous change in the views of millions of people, and it is therefore not in the least surprising to us that the reverend gentleman quoted above says "there is a certain deadness in the air which all perceive"—so far as creedal teachings are concerned. That the greater portion of American Christians are clinging as for dear life to their musty old opinions, out of which the human interest has long since departed, and are unwilling to relegate them to their proper place in the historical development of American Christianity, there is not the least doubt; and the only way they can fully realize their ideal views of spirit-life—heaven, as they designate it—is to join the Spiritualists in the grand work which is yet to liberalize, beautify and sanctify the peoples of earth.

The funeral services of Mrs. Dr. J. V. Mansfield were held on the 14th. Eloquent and impressive addresses were made by Mrs. Brigham, Mr. J. C. Wright, the prominent trance medium recently arrived from England, and Mr. A. A. Wheelock.

Shakspeare and Joseph Cook.

The Commonwealth of this city charges Joseph Cook with being as singularly unhappy in his Shakspearian as in his Scriptural quotations. Referring to the act of sinning against light as resulting in shutting out Divine illumination, Joseph C. quoted Shakspeare as saying, "Conscience may be so brazed as to be proof and bulwark against sense." The foolishness of our Monday talker in thus leading his audience to think that he and Shakspeare walk arm in arm, is seen in the fact that, as our contemporary says, "Shakspeare never said anything of the

The frequency of Mr. Cook's mis quotations and mis-applications is having the effect of greatly weakening his influence, even among those who have hitherto been his most ardent supporters. Some misrepresentations recently. made by him of the views of the German theolegian, Dorner, upon future punishment, are to be sharply reviewed and set right by Dr. Newman Smyth, in a volume soon to be published. During Mr. Cook's stay in Australia, one of the papers at Melbourne styled him, because of his so frequently calling upon his imagination for facts, "the profound assertionist," a title to which he has renewedly proved his claim by some of his statements of late respecting Prof. Zöllner.

Sunday Railroad Trains.

At the annual meeting of the stockholders of the Boston and Albany Railroad last week, Mr. Lewis Merriam, of Greenfield moved that the directors of the company be instructed to discontinue the running of all Sunday trains; to which motion Mr. Henry Abbey, a stockholder, from Enfield, Ct., objected, saying that the directors of the road had managed its affairs satisfactorily, and he was in favor of allowing them to regulate the trains as they thought best, as much on Sundays as on week days. Mr. Jarvis N. Dunham moved to lay the matter on the table, which was carried almost unanimously. This sensible action has, at least for the present, silenced the efforts of the bigots who of late have endeavored to stop the running Sunday trains. If the adherents of any straightlaced religious sect think they can run the people of this State by endeavoring to inaugurate measures to suit their peculiar views, they will find themselves very much mistaken.

One of the victims of the railroad disaster at Tehachepi was WILLIAM H. WRIGHT of Oakland, Cal., a member of the Oakland Spiritual Association, under the auspices of which funeral services were held on the 24th ult. Masonic Hall was crowded, and at two o'clock the casket, covered with flowers, containing the remains, was borne into the hall by the pall-bearers, Horace Clark, George T. Bradley, R. Melbourne, Jas. Harro, Horace Perkins and G. H. Bunker. G. A. Carter, Master of Ceremonies, introduced Walter Hyde of Oakland, who stated that he, with others, was at the residence of Mrs. Wright soon after the receipt of a telegram announcing the accident, and that at that time the spirit of Bro. Wright, through a medium, stated that his head and back were badly hurt, and that they allowed the body to lie too long on the cold ground. The account of the disaster published the next day confirmed the truth of this statement. After singing by the choir, composed of Mrs. G. A. Carter, Mrs. E. Moore, Miss Lizzie Smith and Mrs. Mason, Mr. C. M. Plumb delivered an appropriate address, eloquent with spiritual truths. At its close, in compliance with a wish of the deceased, his daughter, Mrs. J. M. Cruser, stood at the head of the casket and sang, "Sweet Spirit, hear my Prayer," accompanying herself on the guitar. This was followed by a favorite hymn of Mr. Wright being sung by the choir. The services throughout were very touching, and made a deep impression upon all present.

How true it is that human sufferings make all nations kin. The large amounts sent from this country and other States to the sufferers by the floods in Germany have been acknowledged with gratitude by the Reichstag. Herr Bemuth asked that the House express its thanks for these large donations. His remarks were greeted with loud applause, which the President said he regarded as an expression of the thanks of the house. A formal vote of thanks was then passed unanimously. The recent immense floods in the West are already bringing out the finer feelings of our people, and measures are being inaugurated in this city and elsewhere for the purpose of raising funds for the needy in the inundated towns. Let these gifts be unstinted. Great disasters appeal to the spiritual elements of mankind, and beneficent results are sure to follow. At such times the creedists cease their condemnation of the Spiritualists and all unite in carrying out practically the teachings of Modern Spiritualism.

Mr. James Parton, in his lecture before the Evening High School in this city Feb. 17th, said he had visited Tremont Temple to hear Joseph Cook. "We country people," said the speaker, "when we come to the city like to go and see the lions, and especially to hear them roar! I heard the lion roar, and found he was a consummate master of the vituperative art." This is an accurate measurement of the man, we are sorry to be obliged to say. He rakes up everything he possibly can against Spiritualism, but has never a word to offer in its favor, when he must be aware that its advocates are doing a great amount of good in healing the sick, in feeding the hungry, in clothing the naked - not stopping for a moment to ask whether such people belong to "our church" or not. Mr. Cook's "vituperative" policy is therefore an exceedingly bad one in the estimation of an impartial public.

Many millions of dollars of English money have within a few months been invested in cattle ranches in this country, and millions are gathered in by English agents forwarding cattle to the old country. They are located in several of our large cities, pay no taxes, and send out their stock in English ships. Is this all right? If it is, we had better hoist the British flag here at once.

The adulteration of food is so extensive in this State that petitions are being presented to the Legislature for a stringent law to meet the case. Why do not the "regular" M. D.s work in this direction, and prevent people from becoming sick, instead of actively working to pass a law giving them the monopoly in the curative art? Who can cypher out this prob-

We are gratified to learn that Bro. Seayer of the Investigator, who has had an attack of pneumonia of late, is convalescent, as he is too useful a man to leave us just now, when Old Theology is so rampant.

Last Monday's Daily Advertiser of this city contains on the first, second, third, fourth and fifth pages interesting special matter sketching the career of that paper; the history of journalism in Boston; the development of the news-gathering system, with a full description of the new Advertiser Building on Washington street, running through to Devonshire street, and a history of its site. The first number of the Advertiser appeared in October, 1796, and was published by an Irishman named John Burk, a refugee. By him it was not conducted with very much ability, and the paper was suspended for a brief period, but resumed by Caleb P. Wayne, a Philadelphian. The first number appeared Jan. 1st, 1798. Not succeeding, he closed the doors of his printing-office in disgust and returned to Philadelphia. The next attempt was made with better judgment, however. On the 1st of January, 1813, proposals were issued for publishing "The Morning Post and Daily Advertiser," Horatio Bigelow, editor, and the first number appeared March 3d of that year, with its present title. The new paper consisted of four pages, each about three fifths the size of the present page. The reading consisted of the editor's salutatory, various communications, a column or two of news, an account of a dinner given in honor of Commodore Bainbridge and officers of the famous United States man ofwar Constitution, and a poem on "The Birthday of Washington," by JOHN PIERPONT, then in the first flush of his useful career, and so the paper in question has gone on with indifferent success up to the present time. It has always been a conservative sheet, and still is. But time and the laws of progress will ere long undoubtedly liberalize its columns. At least we hope so.

At the hearing on the proposed medical 'Doctors' Plot" law in Maine last week, an Allopathic physician was strongly advocating the claims of the Bill, when a remonstrant asked him if the Bill did not originate with the Homeopathic Society? He replied "Yes." He was then asked if he was allowed to consult with members of that Society without being expelled from his own? He preferred not to answer the question, but the Chairman of the Committee could not see but that it was a proper and appropriate one, and desired him to reply, which he did to the effect that such was the law of their Society. This case involves a singular medical muddle truly, in which two Societies whose members cannot fraternize in practice are yet willing to unite in an effort to deprive the people of Maine of the right of choice as tomedical and remedial treatment. Should not such a singular exhibition demonstrate to the legislators of that State the true and reprehensible animus of the measure they are asked to

A correspondent of the Worthington (Minn.) Advance having taken the editor of that paper to task for having honestly uttered his thoughts regarding Spiritualism, alluding to it favorably, another writer comes to the sunport of the editor and in defense of the subject. In an article of nearly two columns in length he shows that the statements of the correspondent could not be made by any one who possessed the least knowledge of what he was discussing, and that, as is usually the case with those who attack Spiritualism, his tirade displayed nothing so prominently as his entire ignorance of the subject. The Advance has for a long period been true to its name, and we are pleased to see that its course meets the approval of the best minds of the locality in which it is published.

The import of Joseph Cook's remarks upon Spiritualism depends very much upon the signification he applies to the terms he uses. This is evidently the opinion of the Herald correspondent who says: "Perhaps Mr. Cook will kindly inform his hearers in what sense he antific avidence. ualism' and 'experts, 'and in so doing make himself more clearly understood, and more easily followed in what he may further have to say relative to this interesting topic."

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 conv: a very reasonable figure, when the high value (spiritually considered) of what it contains is borne in mind.

Mr. Allen Putnam, Dr. Storer, W. J. Colville and Mrs. Maud E. Lord spoke at the Fact Meeting in Horticultural Hall on Saturday afternoon last, relating incidents in their experience which could leave no room for doubt of the truthfulness of the spiritual phenomena. These meetings will continue until further notice. Admission free.

The venerable Dr. N. Randall of Woodstock, Vt., called at this office last Monday. He was one of the earliest introducers of Spiritualism to the public in Vermont some thirty or more years ago, and has ever since been energetic in his efforts to have its truths promulgated among the people of that State.

The will of the late Rufus T. Tay contains a bequest of \$1000, which is to be known as the "Charlotte E. Tay Fund," to be used for free beds in some hospital, preference to be given to a hospital which is controlled and managed by Spiritualists. So the daily prints inform us.

Mrs. Maria B. Hayden, M. D.; well known in this country and England as a trance medium thirty years ago, passed to the higher life, February 11th. Further mention of her life and labors will be made in our columns next week.

HORTICULTURAL HALL.-Sunday, Feb. 25th, W. J. Colville's subject in the morning will be: Jesus Tempted by the Devil in the Wilderness of Modern Civilization." In the evening, "The Ideal Republic."

Read what A. S. Hayward says-eighth page-on the present aspect of the war which the Massachusetts medicos are now seeking to wage, at the State House, against the rights of the people.

A report of the remarks of Mrs. T. B. Stryker at the Brooklyn Spiritual Conference, Feb. 12th, is received, and will be given next week.

Prof. J. Rodes Buchanan has consented to appear for the remonstrants in a closing appeal for medical freedom in Massachusetts.

A good medium for materialization is wanted in Pittsburgh, Pa. Address A. A. Thurber, of that city.

Jones, McDuffee & Stratton offer a fine line of wedding gifts.

Spiritualist Meetings in Boston.

Bruner of Light Circle-Room, No. 9 Montgomery 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, Horticultural Hall.—The Boston Spiritual Temple, Sundays, at 10½ A.M. and 7½ P.M. W. J. Colville, Speaker; R. Holnes, President; W. A. Duncklee, Treasurer, The public cordially invited.

New Ern Hall.—The Shawmut Spiritual Lyceum, 176 Fromont street, Sundays, at 10½ A. M. J. B. Hatch, Con-

Paine Memorial Hall.—Children's Progressive Ly-coum No. 1, Appleton street, Sundays, at 10% o'clock. 1). N. Ford, Conductor.

Engle Hall, 616 Washington street, corner of Execx.—Sundays, at 10% A.M., 2% and 7% P.M. Eben Colb. Conductor. Meetings also Wednesday afternoons at 30 clock.

Harmony Hall, 34 Easex Street (1st flight).—Sun-ays, at 10 % A.M. and 2 % and 7 % P.M.; Thursdays, at 3 P.M. rescott Robinson, Chairman.

Spiritual Lecture-Room, 36 Hanson Street. - W. I. Coville's guides conduct the following meetings: Son-J. Colvible's guides conduct the following meetings: Sundays, 3½ P. M., for Bible Interpretations: Tuesdays, 3 P. M., Congersation on Health and Healing: Fridays, 8 P. M., Public Reception for Answering Important Questions.

Ladies' Add Society, 1031. Washington Street.—
Fridays, at 2½ P.M. Business Meeting at 40 clock. Sunday afternoons, at 2½ o'clock, Tests, etc.; Conference in the evening. Mrs. A. M. H. Tylor, Prosident.

Eagle Hall.—Sufritual meatings aven Sciencia and

Eagle Hall.—Spiritual meetings every Saturday even-ing, at 7% o'clock. Dr. N. P. Smith, trance orator and test medium.

Mysile Hall. 70 Main Street, Charlestown District.—Sunday afternoons, at 30 clock. C. B. Marsh, Con-

Chelsea Spiritual Association, Odd Fellows' Building, opposite Beilingham-street Horse Car Station. Sundays, at 3 and 7½ P. M. Next Sunday Mrs. Sarah A. Byrnes will occupy the restrum afternoon and evening.

THE LADIES' HARMONIAL AID SOCIETY, Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW ERA HALL.-Our opening exercises on Sunday morning last were as usual-consisting of singing, the Banner March, and reading from the Manual; the Banner March, and reading from the Manual; after which came a recitation by Little Blanche, followed by a whistling solo from the same little one, who received great applause; recitations were also given by Emma Ware, Gracie Burroughs and Bessle Fratt. A song by Gracie Burroughs and remarks by Mr. J. B. Hatch closed the session.

Assistant Conductor Shawmut Lyceum.

8 Webster street, Charlestown District.

PAINE HALL.-The exercises of Sunday, Feb. 18th, onimenced with music by Barrow's Orchestra, followed by reading and singing, the Banner March by the school, and recitations by Ella Waite, Flora Fra-zler, May Woods, Mamle Havener, Sadie Peters, Allie Waite, Amy Peters and Freddie Stevens, and a plano solo by Etta Parr. The words Angel and Light were woven into sentences and answered by twenty chil-

woven into sentences and answered by twenty emidren.

We are indebted to "The Children's Progressive School" for fifty copies of "The Temple Within," a neat sheet published in the Interest of progressive thought for children, a copy of which was given to each child in the Lycoum. With three schools devoted to the interest of those who are to be the men and women of the future, Spiritualists and Liberals should see the necessity of sending their children to be taught in the principles of Spiritualism. Let us awaken a new interest in this matter; and let us make it our duty to weave into all conferences, circles and meetings, due consideration of the all important matter—the education of our children.

Alonzo Danforth, Cor. Sec.

LADIES' AID PARLORS .- The First Spiritualist Progressive School met Sunday morning, Feb. 18th, as usual. The first number of our new paper, " The Tem-

usual. The first number of our new paper, "The remple Within," made its appearance and met with a hearty welcome. It needs no recommendations from me; its golden lessons and bright thoughts will make friends for it wherever it goes. Besides our exercises for the children this morning we were favored with short speeches from Mr. J. C. Street. Mrs. A. M. H. Tyler, Mr. David Brown and Mrs. M. J. Folsom, after which a generous contribution was made to our funds by the audience, for which the donors will please accept our thanks. We shall alw 1ys be pleased to meet the children's friends and hear a kind word b meet the children's friends and hear a kind wor rom them. MRS. HATTIE E. WILSON.

BOSTON.—At 36 Hanson street, last Sunday, at 3:30 a large audience attended W. J. Colville's Bible interpretation. "The Earth After the Deluge," proved a fascinating and prollife theme. Next Sunday, at 3:30, "The Tower of Babel and the Gall of Abraham" will be considered. Seats free; everybody welcome. Also to public receptions Tuesdays, 3 P. M., Fridays, 8 P. M.

EAGLE HALL last Sunday was well filled at each session, and a vein of true inspiration ran through the entire services of the day... The discourses of Dr. the entire services of the day... The discourses of Dr. H. B. Storer, John Wetherbee and Prof. W. W. Clayton were each marked by a special gift of individual excellence Edgar W. Emerson kindly paid us a visit, and his remarks, supplemented by well recognized tests, were highly appregiated by the audience. Father Locke wrs eloquent in both speech and song. A lecture of advanced spiritual thought was given through Mrs. C. L. Shattuck. Capt. Roberts favored the audience with interesting narrations of spiritex-periences. Entertaining experiments in vital magnetism were given by Dr. Plumb. Acknowledged tests and readings were given by Mrs. A. L. Pennell, Mrs. C. W. Odiori e, Mrs. Bray, Mr. M. V. Thomas and Mrs. L. A. Coffin. Our music was fine, rendered by Mr. Charles Sullivan, Mrs. Nettle Wentworth, Prof. Longley and Mrs. C. L. Alden. Epsn Cobb, Conductor.

CHARLESTOWN .- MYSTIC HALL, No. 70 Main street. Sunday, Feb. 18th, a very interesting meeting was held in the afternoon. Mr. David Brown occupied the platform as speaker and test medium. A large number of tests were given, all of which were recognized as correct. Appropriate remarks were made by Dr. A. H. Richardson. Mr. Brown will speak and give tests next. Sunday. Ech. 25th at 3.9. M. C. B. M. Sunday, Feb. 25th, at 3 P. M. C. B. M.

CHELSEA.-Joseph D. Stiles occupied the rostrum for the Spiritual Association last Sunday afternoon and evening, and gave many remarkable tests. He is truly a great medium. He will occupy the rostrum again on Sunday, March 4th. X.

C. P. LONGLEY'S SONGS.—We are pleased to learn that the musical productions of Mr. C. P. Longley, consisting of a choice collection of songs, are meeting with favor from all parts of the country. This is as it should be; every progressive home has need for music and singing of a truly spiritual and elevating nature-which is the valued characteristic of his compositions. In a private letter to the author, Miss Lesie N. Goodell, the well-known spiritual speaker, writes: "I play and sing your songs a great deal, and every one who hears them, admires them. Your music and poetry I know have brought joy and peace to many an aching heart." We clip the following from a late issue of the Hariford Times

late issue of the Harlford Times:

"Mr. C. Payson Longley of Boston has composed a number of new and inspiring part-songs, and for single voices. Among them are 'Love's Golden Chain,' 'Beautiful Home of the Soul,' 'The City just over the Hill,' 'Two Little Shoes and a Ringlet of Hair,' and 'In Heaven we Know our Own.' White hearing them sung by the composer with his deep earnestness and enthusiasm, it seems easy to accept his conviction that they were composed under some bright and beautiful inspiration."

The defense of Arabi Pasha cost between \$10,000 and \$15,000, all of which was paid by Wilfred S. Blunt, the English phlianthropist, who espoused the cause of the defeated patriot.—N. Y. Herald.

Senator Ingalis of Kansas has been frequently spoken of as one of the foremost men in the U. S. Senate. To trace the family tree of the senator would probably be a tiresome task. He may or may not be related to Mr. F. E. Ingails of Concord, N. H. Both gentlemen are widely known. The senator is said to own thirteen living, bright and promising children. The Concord man owns Dr. Graves's Heart Regulator, recognized since our boyhood as the certain cure for all forms of heart disease. Herald.

RUPTURE CURED .- New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City. . .

Funds,

May... Henry Turner, Burilagton, N. J.....

Donations,

In aid of Horace M. Richards, received at this office: A Friend.______\$1,00

Passed to Spirit-Life:

From South Abincton, Feb. 7th, Wallace Poole, aged 34 years and 5 days. Funeral services were conducted on Saturday, Feb. 10th, by Dr. H. B. Storer.

Movements of Lecturers and Medium: [Matter for this Department should reach our office by Tuesday morning to insure insertion the same week,]

Mrs. P. W. Stephens has for nearly a year past been busily employed in pioneer work in Colorado, Nevada, Arizona, Utah and California, and is at present in Sacramento, where it is her purpose to remain until spring, when she will again go forth on her mission to carry light to those who sit in darkness.

During the past month the Spiritualists of West Randolph, Vt., have been addressed by Mrs. H. Morse Baker of Granville, N. Y., Rev. Geo. B. Severance, Geo. A. Fuller and Fannie Davis Smith. Mr. Fuller s engaged for the month of March.

Miss Lucy Barnicoat of Chelsen, Mass., has spoke n Bangor, Me., the last three Sundays, giving great satisfaction by her lectures and psychometric readings, the latter being referred to by a correspondent as being very wonderful."

A, W. S. Rothermel can now be addressed at 137 Prince street, Brooklyn, N. Y.

Mrs. Cora L. V. Richmond was to deliver her first lecture in the Metropolitan Temple, San Francisco, Cal., on Feb. 18th.

Mrs. Amelia H. Colby speaks in Springfield, Mass., the balance of February and a portion of March. Dr. H. P. Fairfield spoke in Newburyport, Mass., last Sunday, and will speak in Beverly, next Sunday, 25th

We regret to be called upon to announce that Mrs. H. W. Cushman, so long and favorably known as a musical and test medium, is at present prostrated by a serious illness which utterly precludes the exerclse of her gifts. Due notice will be given of the resumption of her seances and sittings.

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.

The pictures furnished are really works of merit—as all may be personally assured by looking 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 Banner of Light rightfully presents upon the public appreciation and patronage.

Fair.

Fair.

In behalf of the Children's Progressive Lycoum No. 1, of this city. I am authorized to make an appeal to the Spiritualist public to aid us in our labors.

The present object for which we respectfully solicit assistance is a Grand Fair, which is to be held at the Ladies' Aid Parlors, 1031 Washington street, on days and evenings Feb. 19th, 20th, 21st, 22d, 23d and 24th, at which time and plate we purpose to have on sale such useful and ornamental articles as are usually to be found on like occasions.

Our work is soilely a labor of love, as none of our officers receive remuneration. The Lyceum numbers some one hundred children, and the reflecting can realize the expense necessary to carry on such a school.

All Spiritualists and Liberais, and in fact any who have the welfare of children at heart, are carnestly invited to copporate with us, and especially to make such donations of money, cambles or articles as they may have width their power to offer. The smallest donation will be thankfully be acknowledged through the public press.

I cordinally invite all to attend our Fair, so that they may see for themselves the good we are trying to accompish for the rising generation.

Mrs. 1. S. J. Nest, Treaturer.

Mrs. 1. S. J. Peters, Fin. Sec.

J. T. NOUTHER,

ALONZO DANFORTH,

Directors.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 conts per copy. \$2,50 per year, VOICE OF ANGELS, A Semi-Monthly. Published in Boston, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Single copies 50 cents.

50 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published by C.
R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.

THE SPIRITUAL OFFERING. Published weekly in 'Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$1,50.

Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Hingle copies 10 cents. The Olive Branon: Utica, N. Y. A monthly. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published it.
India. Conducted by H. P. Blavatsky. Single copies, 50

LIGHT FOR ALL. Published semi-monthly in San Fran cisco. Cal. Single copies, to cents.
COUNCIL FIRE AND ARBITRATOR, published monthly in
Washington, D. C. 10 cents single copy; \$1.00 per year.
GALLERY OF SPIRIT ART. An Illustrated quarterly
magazine, published in Brooklyn, N. Y. Single copies 50

Subscriptions Received at this Office

THE OLIVE BRANCH. Published monthly in Utics, N.Y. THE OLIVE BRANCH. Published monthly in Octor, A.A., 11,00 per annum.
LIGHT FOR ALL. Published semi-monthly at San Francisco. Cal., \$2,00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Horeafter. London, Eng. Prict \$3,00 per year.

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$1,50.

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

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

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

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Hanner of Lightst fitteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Hanner can be obtained at 40, each; if sent per post, Ad. extra. Mr. Morse also keeps for sale the Spiritual and Heformatory Workspublished by us. COLEY & BICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Beforms-tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.

And Agency for the BANNER OF LIGHT. W. H. TERRY.

No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Reformatory Works published by Colby & Rick, Boston.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAR, 106 Cross street, Cleveland, O., Cir-culating Library and dépôt for the Spiritual and Libera Books and Papers published by Colby & Rich.

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 insertion on the seventh page.

Special Notices forty cents per line, Minion. each insertion.

Business Cards thirty cents per line, Agate, such insertion.

Notices in the editorial columns, large type, leaded matter fifty cents per line. eaded matter, fifty cents per line. Payments in all cases in advance.

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

SPECIAL NOTICES.

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

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ja.6.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared 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.

ADVERTISEMENTS.

ARTISTIC POTTERY

AND GLASS.

Royal Worcester. Meissen, Satsuma, Cloisonne, Duplex Lamps, Demert Setu, de., inshort,

useful and ornamental specimens of household regulaites, constantly arriving from

riginal sources. JONES, McDUFFEE

& STRATTON. 51 to 59 Federal St.,

BOSTON. Boston and Gila River

CATTLE COMPANY.

Capital...\$200,000.

200,000 Shares, Par Value \$1,00 Each. OFFICE 40 WATER STREET, ROOM 23. BOSTON.

OFFICERS:

W. H. NEWCOMB, of Boston, President. JOSEPH E. MANNING, "

DIRECTORS: SAMUEL W. SARGENT, of Boston. CHAS. D. JENKINS,

W. H. NEWCOMB, S. C. PERRY, GEORGE F. WILSON, Jr., of Providence, R.L.

The property of the Company consists of

3000 Head Cattle, Horses, SIX RANCHES.

On the Gila River, controlling

Seventeen Miles of River Front, 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 purose of increasing the number of Breeding Cattle, a limited mount of stock is now offered at par,

ONE DOLLAR PER SHARE.

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

For particulars and Circulars, address, Boston and Gila River Cattle Co., No. 40 Water St., Room 23, Boston, Mass.

MAGNETIC FOOT BATTERY

MAGNETISM IS LIFE.

"Polarity is Power." SCIENCE has conquered, and the Magnetic Garments 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, Catarrh, 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 weather without fire. Send 3 ct. stamp for

"PLAIN GUIDE TO HEALTH." We will send a pair of the Foot Batteries to any address

MAGNETIC SHIELD COMPANY. Room 6, Central Music Hall, Chicago, Ill. Our paper sent free to any address. is—Feb. 10.

Practical Psychometry. Mrs. M. A. Gridley, 417 Sumner avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delineations of character, \$2,00; prophetic readings, \$3,00; instruction upon personal development of mediumship, \$3,00; psychometric examinations of ore, \$5,00. Please enclose return postage. No personal sittings given. Feb. 24,—44*

DR. R. P. FELLOWS,

VINELAND, N. J., cures diseases of men by an External Remedy (a spirit prescription) in 30 days, especially those made sick through their own folly. Send two 3-ct, stamps for his Private Counselor, giving full information. State your disease, and where you saw this.

Feb. 10.—10wis*

ASTHMA

Immediate relief in every case.
Free from Optium or its alkaloids, so cts, per package by mail to any age, 5 3-ct, stamps. JAS, H., PRICE, 240 'nion street, -Elizabeth, N. J.

Elizabeth, N. J.

ERN. E. R. SAWYER.

THE well-known and reliable Medical, Phrenological and Life tleading Clarroyant Medlum. Will diagnose disease. a-theate character phrenologically, and read your life in full by picture, lock of hair, name and age, on receipt of \$1 and one 3-ct, stamp. Address Mrs. E. R. SA WYER, 37 Chambers street, Boston, Mass.

MRS. AMES, PSYCHOMETRIC READER, Astrologer, Medical, Business and Test Medium, 68 Dover street, Boston, Room 4. Questions answered by mail, \$1,10. Feb. 24.—Lw*

INVALIDS' AND MEDIUMS' HOME.

A FEW invalids can obtain board and Medical and Magnetic Treatment by applying to MRS. S. A. JES-MER, Amsden, Vt. Feb. 24. MRS. M. E. WILLIAMS,

MATERIALIZING SEANCES Monday, Wednesday and Friday, 8 P. M. 462 W. 34th st., New York City. Feb. 24.—1w DR. FANNIE C. DEXTER, Business and Test Medium, & Edinboro' street, corner Beach, Boston.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—1stf A Little Pilgrim.

"An equisitely written little sketch is found in that remarkable production, "A Little Pligrim," which is just now attracting much attention both in Europe and America. It is highly imaginative in its scope, representing one of the world-worn and weary pligrims of our earthly sphere as entering upon the delights of heaven after death. The picture of heaven is drawn with the rarest delicacy and refinement, and is in agreeable contrast in this respect to the material satich of the future home furnished in Miss Shuart "helps's well-remembered 'Gatea Ajar.' The book will be a balm to the heart of many readers who are in accord with the faith of its author; and to others its reading will afford rare pleasure from the exceeding beauty and affecting simplicity of its almost perfect literary style."—Saturday Evening Gasette.

Gazette.
Flexible cloth, 16mo. Price 75 cents.
For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9

Montgomery Place, every TukeBay and FRIDAY AFTERNOON. The Hall (which is used only for these séances)
will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the séance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
sarth-life to that beyond-whether for good or evil-consequently those who pass from the earthly sphery in an undeveloped state, eventually progress to a higher condition,
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her reason. All express as much of truth as they perceive—
no more.

no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Satural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas ire to place upon the altar of Spirituality fluir floral offerings.

We invite written questions for answer at these feances.

Sances.
(Miss Shethamer wishes it distinctly understood that she tree no private sittings at any time; neither does she releve visitors on Tuesdays. We dinesslay or Fridays.]

The Letters of inquiry in regard to this department of the kinner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

(Report of Public Scance held Dec. 22d, 1882-

Children's Day.]

On, thou who art our Father and our Mother, whose Oh, thou who art our Father and our Mother, whose tender love enfoldethall himanity, we would come near unto-thee; asking that thy divine guidance, strength and protection may encounses our hearts and enrich our spirits, drawing them upward and onward, nearer the diviner life of the soil. Thou who art indeed the Parent of all Being, unto whon the prattling of infantile voices and the sweet converse of early youth is like the hight and fragrant incense of beautiful flowers, soothing, entiching and strengthening thy life, we would receive thy benisons of good, we would open our understandings to behold and appreciate the power and glory that thou dost ever bestow upon mankind. May this hour be one fraught with tender and holy meaning; may the little ones assembled here be given strength to do thy will; may the words which they speak be words filty spoken, that will appear like pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those to whom them of the part and the pictures of silver unto those the part of the part of the pictures of silver unto those the part of the part of the pictures of silver unto those the pictures of silver unto those the pictures of silver the pictures of silver unto those the part of the pictures of silver the pictures of silver unto those the pictures of silver the pictures of silv given strength to do thy will; may the words which they speak be words fitly spoken, that will appear like pictures of silver unto those to whom they are sent. Our Father, may the little hands and the tiny feet that have crossed the border and entered the eternal life be enabled to draw the loved ones yet in the mortal form onward toward the land of love and beauty, where they dwell in peace and loveliness evermore beneath thy kind and tender smile. Amen.

Stanley Flanders.

Stanley Flanders.

[How do you do?] I do prêtty well. I want to hear some more music. I like the flowers. I do n't know you; no, I do n't know you. [You are just as welcome.] I've got lots of flowers. I've been gone away most two years. I am going to be a good boy; do n't you think I am? I am five now, five years old. I do n't come back to cry, like a little baby, do I? I want to find every body that I left at home, can't 1? I want my mamma. I bring lots and lots of love. Will you tell her, and say I'm a big boy; I am getting to be almost a man. [What is your papa's name?] Papa is papa. [What did the other folks call him?] Mr. Flanders. [Where did you live?] Here in Boston. [What is your name?] Stanley Flanders. A lint that a pretty name? I was three years old when I went away. I want to tell everybody I come back to bring the flowers. I live in a bright, pretty, pretty world, where the flowers grow. I go to school, too, I do, and I haint got no big, big books, I too, I do, and I haint got no big, big books, I has n't, because they do n't have 'em. They make me have the headache when I looks at 'em. I do n't like 'em. I do n't have to have 'em, either. I like the pretty picture books.

My mamma is Francena. Can I come again?
(We should be glad to have you.) Good by.

Clara Pierce.

[To the Chairman:] I feel somewhat strange in coming here among the little children, for it seems to me you would hardly call me a child; but the conductors of this meeting say they are willing to stretch the latitude a little, and allow me to come. I was fifteen years old when I passed to the spirit world, and L have been seeking to know something of it since then. I come back to tell my mother and father what a beautiful place it is how pleased I am with have seen; but I don't wish them to feel sad, to long for me to come back again, because I think that everything is just for the best. I was the only one they had—they felt very sad to part with, me. I wish them to realize that it is only the physical they had to part with; the real child—the real being—has not been separated from them. I return —has not been separated from them. I return often to visit the old home; to bring my lover and try to make each one know I am there. I think I will have more power by and by to have plose in the body realize that I can really return to minister to them. Pell them I come at this time because it is a joyful season, to bring messages of good-will and peace from the angel-world; to wish them all the happy occasions possible for them to experience; to try sions possible for them to experience; to try to bless them, so that not only Christmas will be a happy one, but the New Year coming will be joyous through all its months, because their souls may become illuminated by light from the heavenly world. I bear the greetings and kindly remembrances of many friends from the spiritual side who watch over and guard those of earth. I am not used to speaking thus. I of earth. I am not used to speaking thus. I thought if I could only come and send a few words, it would make me very happy indeed. My name is Clara Pierce. My father's name is Sylvester Pierce. I lived in Winchester.

Roscoe Meader.

[To the Chairman:] Are you going to let all the little fellers come that have a mind to? I have n't been out very long. It seems kind of funny to me, anyway, but I guess it's all right. I was drowned. I thought I was on the ice, when I went into the water. But I got out pretty quick. I have been looking round eversince; it is n't very long, either. I just wanted to come back and tell the folks at home I am all right. Will you tell 'em, please? Say I would n't come back here for nothin'—not to live. I want 'em to know that Ross is doing. live. I want 'em to know that Ross is doing first rate; that he has found a whole lot of good fellers over in the spirit-world, and we have just a jolly time. I want to send my love, and tell father I think it's all right. I guess he'll think so, too, by and by. I don't want him to feel gloomy one bit, but just think I am a little ways out of his sight and going to grow up ways out of his sight, and going to grow up just the same as I would here. If he thinks and feels like that, he will be all right. Tell him I am going to try and come back, by-and-by, to make him know I am round—make a good jolly noise, if I can. I am going to try to, would n't you? What's the good of being

what a ryour what a the good of being round when nobody knows it?

My name is Roscoe Meader. My papa's name is Amasa R. Meader. I was drowned in the upper dam, in the book. I lived in Gardiner, Maine: that's where I want my letter to go. It was only a little while ago, a few weeks—this winter. [Do you have any skating now?] Yes, I do: I just have a good time. A whole lot of fellers get together, you know, and we go out. They have sleds; some of 'em are muffled up, and we just try to pull the mufflers off. They are awful grannies! We do have a good time. Then, when people do n't know I am round—and it do n't make any difference—I see what that are thinking about

what they are thinking about.

I am twelve years old. An old chap was talking to me to-day, and he said I was too old to be round making such a fuss; that I ought to be going to school and studying lessons. I told him—I'll tell you what I told him. [He whispers to the Chairman.]

If you'll find my folks and send 'em what I

have said I'll be ever so much obliged to you; and when you come over to us we'll put you through all right.

Frankie T. Whittemore.

'[To the Chairman:] I don't feel good at all. I did 'fore I come here. [Did you have a sore throat before you died?] I did n't feel nice; I.

felt all nasty, all round here [around the head and face and throat].

I've got a whole heap to say, if I can get it out right. I am a boy, too, and I just got in quick, fore the place got shut up, because, you know, I was round here once before, and just

as I thought I was going to slip in they closed up and I did n't get heard at all. Now I've got

a chance.
I live in Boston just the same as I ever did I live in Boston just the same as I ever did. You'd like to know my name, would n't you? I was a little bit of a boy. I aint very big now, but I am birger than I was. It is two years next May since I went to the other life. My teacher said to me just before I come: "Now you must be sure and tell your story correctly."

My name is Frankie T. Whittemore. I can tell you what the T. stands for, but I aint a going to. My papa's name is Samuel; he has a big B. after it; then he puts down Whittemore. That's the way mens write letters, aint it?

I want to tell my mamma that I live with some real nice people. They are her people; their name is Thorndike, and they think very much of her. They come round sometimes, to her, and make everything pleasant and beautiful. One of 'em: is, oh! such a nice lady! She's been in the spirit-world a long, long time. She

One of 'em is, oh! such a nice lady! She's been in the spirit-world a long long time. She said: "This is Gracie's little boy; we must take care of him, so that he will be bright and beautiful for her when she comes to meet him." So I have been living there ever since, playing with the birds and the flowers and the little children that are there. We have such a nice time! Sometimes we come round the people who live in houses here; we go in and see 'em, where the little children live, and we play with them. Then while we are there, you know, they feel so nice they are more good to each other; that's because the spirits bring them happy thoughts from the spirit-world, and happy thoughts from the spirit-world, and make them kind and good. That's right, aint

make them kind and good. That's right, aint it? Then we go round to see our mammas and papas, and see everybody, and try to make 'em feel happy. They don't know what makes 'em feel so good and nice; it's just as if they had some nice, warm fur all round 'em.

I bring some flowers, and I want to say they mean love and happy thoughts and everything that's pretty; so bbring 'em as a Christmas present. Now I've got to go. I was only three years old.

Jennie Turner.

[To the Chairman:] I thought all the boys were going to come, and the girls would n't have a chance. I wanted to come, because I wanted to send my love away home to my mamma. Can I, please? [Yes.] My name is Jennie Turner. My mamma lives in San Francisco. She knows a little something about the spirits coming back—not very much. I want her to find out all about it if she can, because I think it will make her feel ever so much hap-I think it will make her feel ever so much happier. I have been in the spirit-world four years, more than that—a little more. I have been trying to come back and let my mamma know I was round her, for she does feel sad, and sometimes she thinks everybody has gone that loved her, everybody she cares most about, and that she is all alone. I want to tell her that she is n't alone, that she only thinks so We are all around her—those that she thought had gone away off where they never could see or know anything about her afterwards. Since I went away from her she has heard something about spirits coming back. One time she went into a meeting where a lady was entranced, and the spirits came and talked. She wondered —my mamma did—if it was true, and if it was, why Jennie could n't come. She did n't know I was right side of her, and knew just what she was thinking about. She thought she would give all she had if spirits could come and see

their friends here.
My mamma's name is Sarah Turner. I want to tell my mamma that just before I died she wondered what I was looking at, because I looked over in the corner of the room where the big chair stood, that she used to sit in nights, when she had to stay with me. I pointed with my finger—I could not speak—and she wondered what it was. I want to tell her I saw a beautiful looking lady sitting in that chair; she was all bright and shining; and I wanted my mamma to know it. When I went out of the body that lady came and took me in her care. She told me she was my grandma—my mother's mother. She told me she had been my guardian spirit from the time I was born. She came to meet me, and took me home to the Summer-Land. Her name is Esther. She would like to have me send her love to my mamma, and tell her she had watched over her all these years, since she left her in the old home. Now my mamma is a good way off from where she used to live, and she sometimes thinks of the good times she used to have with her mamma—where my papa was—and all about it, and it makes her jeel very sad. I want her to know we are not way off, we are right there, and when she makes a change we make one too, because we want to

keep her in sight.

My papa's name is Henry. I want to say that cousin Sarah, who is living here in the body, somewhere in New York State—I can't speak the name because it is such an awful hard one-is trying to hunt mamma up. She has sent a letter to the place where mamma was just hefore she went to San Francisco, and the people there—they make bonnets—they are millinery people—will send the letter on to my mamma, and grandma wants her to answer it as soon as she gets it. If she has n't done so before she receives my message, we want her to write them at once, so cousin Sarah will know just what to do. I believe this is all. I thank you, sir.

Emma A. Hardwick.

[To the Chairman:] I have n't much to say, but I wanted to come ever so much. I tried to come the last time you let the children in, but I didn't have my turn, and I had to go away again. I have only been dead since last summer. People here say I am dead, but I do n't feel so one bit. I feel real lively. I want to tell my mother and father, and all the friends, tell my mother and father, and all the friends, that I am happy, and I am pleased with the spirit-home that I have been taken to. I send them my love; and tell them I know that Christmas time and New Year's is almost here. They are the first ones that have come since I went over. I know the folks here will feel sad, because they will think of last year. I don't want them to feel so sad, but I want them to think and feel that I am happy, and that I will come to them and try to make them feel happy come to them and try to make them feel happy and peaceful, too. I think by and by, when I know more about this life, and understand how to come back and control different mediums, I will be able to be a messenger, like some of those spirits who, I see, are doing a great deal of good, bearing the messages of other spirits to their friends in the body. That is what I want to do. I am going to school, and trying to learn all about these things; then when I understand them, I think I will be able to come to those I know and nerhans do them some good. know, and perhaps do them some good. I was twelve years old. My name is Emma A. Hardwick. My father's name is William H.; my mother's is Susan A. I lived at Newton High-

Mamie B. Preston.

[To the Chairman:] How do you do? I am not acquainted here. I have not been dead very long, either. I died in the summer, too— last summer; it was the middle of June. Now I've got back here and am talking. Aint that funny? I think it is; but I think it is real good and nice; I like it ever so much. I want to send my love to mamma. I want to awfully; and to papa, too. I was all the little girl they had; they did n't have any little boy, either, so had; they did n't have any little boy, either, so they did feel awfully when I went away. I want to tell them I've got round now, and I guess if they think! I come to bring my love to them, it will make them feel as though I had, and they 'll feel better. I want them to send their love to me, and to know that I am all right, and can get it; then it will be more like home, won't it?

I am eight years old, and my name is Mamie

I am eight years old, and my name is Mamie B. Preston. I lived in Danielsonville; that is near Providence, R. I. My mamma's name is Addie Preston.

There's a gentleman here [a spirit] who says for me to tell you that my papa is Charles A. Preston, of the firm of "Palmer & Preston," and I guess you'll find him. I do n't want him to think I am dead and put away out of sight; I want him and mamma to feel that I am round, and having a real pleasant time. I great here and having a real pleasant time. I guess they 'll like to know what kind of a home I have got now. I want to say it is a nice little white house; that vines grow over it, and they are flowering all the time. I live out of doors most of the time, because it is so pleasant and beautiful. I live in the fields and go to school in the fields. I do think it is the most beautiful

place I ever saw. When my mamma comes over to where I live, she will think so, too.
You are real kind to let me come. My mamma is a lovely lady. I want her to know that I can come right close to her, so she'll feel good, would n't you?

Jessie Holloway.

It is a great many years since I passed to the spirit world—over ten. Of course I have been growing in that land of beauty, but I feel like a child in returning. I am given permission to come and send a few words to those who remember me. I lived a long ways from Boston. I never was here before. I think my friends will be glad to learn I have come back. I knew about spirits coming back when I lived here. I belonged to the Children's Progressive Lyce um. I used to think so much of it! it seemet to me the loveliest school that I ever heard of and after I passed out to the Summer-Land I joined the Lyceum there. It is a begutiful institution. It is better than the one you have here, because it meets every day, and we pursue our studies without interruption; so we learn the different lessons of life more fully than the children do here in your Sunday Lyceums.

I want to send my love to my friends in the West; tell them I have been growing in the spirit-world; I have been trying to do good, and to be a messenger whenever I had an opportunity. I have not forgotten any one of them. I know that great changes have occurred since I passed away, and that some of those whom I loved most have met with strange experiences; some whom I knew have come over to our side of life, and others have more out in different of life, and others have gone out in different ways in their daily life; but looking at it from ways in their daily life; but looking at it from the spiritual side, it seems to be all right, and by-and-by, when we meet there, we will talk over these things, and find them explained to us. I want to say that my papa met me when I went to the spirit-world, and he took care of me. We used to come back to mamma and try to make her feel our receives and influence. to make her feel our presence and influence. I know she realized it, and it did her a great deal of good, yet she was very sad after I passed

I want to say that Mrs. Elizabeth Westonshe's a spirit—when she knew, I was coming, asked me to send her love to her friends, and tell them she is happy in the spiritual world, and that she is only waiting for the time when they will meet her, to have her joy almost complete. She says she has work planned out—its plete. She says she has work planned out—its fulfillment they will understand when they come to her. Those with her also send their love. My name is Jessie Holloway. I lived in Fort Dodge, Iowa.

Hattie Jackson.

I don't know how it is; my head feels bad all round. I don't feel good at all. [That is the way you felt when you were sick.] I don't see how you know. Do you know my papa and mamma and my little Harry? [You tell me who they are and where they live, and I'll send them word that you have been here.] All right; I guess I will. My papa's name is Charles Jackson; my name is Hattie Jackson. My papa lives in New York. I don't live anywhere. I do: I live everywhere, because I go round everywhere; but I don't feel good when I come here. What for don't I? [That is the feeling you had when you were sick.] I aint sick. [The first time you control a medium you take on this feeling.] I don't know why. Are you a doctor man? Are you going to put the nasty worms [leeches] on my head? The doctor man did; he put the nasty worm up there [on the forehead]. It held on and held on, and wouldn't come off, and I screamed. My mother said, "Well, Hattie darling, it will be through in a minute." It wasn't: it was a whole year; anyway I thought it was; it seemed so. I don't like that doctor-man now, 'cause he bring the old worms in. I don't like worms anyway. It was an awful big one, big as two of your fingers. Do you know what my Uncle Harry said—he's in the spirit-world—he said I got so awfully ugly over that old worm that I just shut myself out of the body. I don't care. I didn't like it at all, and my mamma, she wished he had n't put it on; she thought it did me more harm than good, because I got so excited. What's that? Uncle says: "Got you mad." I isn't mad now. I'se awfully good. You tell my mamma I is, won't you, please? I want her to know I come back, and we don't have headaches nor nothing bad, but ever so many roses: My mamma does think that those little pale yellow roses are the most beautiful things she aver say. She got some to we take the said the little pale yellow roses are the most beautiful things she aver say. She got some to we so many roses: My mamma does think that those little pale yellow roses are the most beau-tiful things she ever saw. She got some to put on Hattie when Hattie went away—I mean to on the outside of me—because she liked 'em so well. I want to tell her I has got whole bushes of 'em where I live, and they are splendid. I picks lots and lots of 'em and brings'em to her. She don't know it; she don't see 'em; but sometimes she feels just about the same as she does when papa gets her a bunch of em, and she wonders what makes it. It's because I

Uncle Harry sends his love; he's her brother. I've got a little brother here that is named for him, and he—that is, my Uncle Harry—thinks there never was such a baby; he looks after him lots of the time. My mamma thinks there never was such a Harry as Uncle Harry, and as she could n't name me Harry she named me Harriet and always called me Hattie; so when my little baby brother was born she called him Harry, don't you see? Uncle Harry sends his Good by.

Sammie Churchill.

[To the Chairman:] I do n't care, I just gave that little girl a pinch, I did, because she stayed so long. [You'll want to stay just as long.] I did n'thurther, but she went out quick. There's a little girl that came a while ago—I guess it was two or three hours ago—and she said she thought the boys was going to take up all the time. Ever since that there's been nothing but girls here. I thought I was going to get left

out.

My name is Sammie Churchill. My father's name is Samuel Churchill, too. He lives in Louisville, Ky. That's a long way off. I haven't got much to say. I come to send my love and tell him he is going to leave, pretty soon, where he is. He hasn't been there very long, either; but it is n't a good place for him. The next place he goes to will be better suited to his condition and to the family. He is going to leave Louisville entirely, but he won't go till the summer comes, so he had better try to be contented until then. That's what grandfather says. I suppose it is all right; I don't know.

I've come to send my love, and tell 'em I am all right; I am doing splendid! I live with grandfather; he takes care of me when I want grandfather; he takes care of me when I want any taking care of, and that ain't very often. I don't like to be taken care of, I like to take care of myself. I want mother and father and

care of myself. I want mother and father and Jamie to know that I come 'round'em. I'm going with'em when they move—as they will do by-and by—and they'll have a better time than they have had for the last two years. I know it will be so; and I guess they'll feel a little better when they hear I have come back, do n't you? My father is n't a Western man. He went out West; he thought he'd like out there. He moved and changed around three or four times; and when he went to this place, they hoped they'd be settled; but it ain't what he likes. He worked in a shop, and he worked he likes. He worked in a shop, and he works in a shop now. My mother don't feel good; she gets sick: the place don't agree with her; and grandfather thinks they'll have to go once more; and the next place they go to will be right.

I didn't stay as long as that girl did.

Lotela,

For Willie Baker; Daisy McKelvey; Nettie S. Alexander; Angie Ricker; Alfred Nielsen; Winnie Graves. How do, Wilson brave? Lotela come to finish

Here's a little brave; he says his folks live in Boston and his father's name is John. The pappoose's name is Willie Baker. I should think he was about five years old. He tried to come three or four times to the medy, but could not control. He wants to send his love and say that he is living with Aunt Sarah. She sends her love, and wants Willie's sire to know that they are all happy together in the spiritworld—those who have passed over. That's all he has got to say. WILLIE BAKER.

DAISY MCKELVEY.

DAISY MCKELVEY.

Here's a little bit of a pappoose, Wilson brave. She's so small she could n't control and talk. There's a squaw brings her here because she wanted to send a word to the pale-faces that belong to her. This is what Lotelagets: She was taken away last summer by the angels and transplanted to the garden above, where little Daisy is blooming in freshness and beauty, The purity and innocence of her life shed an influence abroad that will be felt, not only by those with whom she comes in contact here, but by many others. She is brought back to but by many others. She is brought back to her earthly home frequently to receive of the parents' love and magnetism, because this is required by her spirit. And now Lotela gets that the little one wants her mamma and papa that the little one wants her mamma and papa to know that she lives in a beautiful home, and that she brings them her love. She is only a little baby, you know. The pappoose's sire's name is James F. McKelvey; her name is Daisy McKelvey. The squaw brings the pappoose from Silverton, N. J., and it is her work to get messages, and to assist these little bits of ones. I guess that's all right.

NETTIE S. ALEXANDER.

Here's a little pappoose who says her name is Nettie'S. Alexander, and that she lived in Cambridgeport. She has only been gone a little while, but wants to come back and send her love. She can't give much of anything now. She's very small, but is n't a baby. She some other day when the papposes give messages, and send a good message. The spirits feel it will do her good to have her name announced here to day.

ANGIE RICKER.

There's a little one who came with Lotela to day who wants to send her love to her mamma. She says: "Please tell mamma I am growing up in the spirit-world; that I am growing up in the spirit-world; that I am happy; that grandma takes care of me, and my brother too, who is with me. We have been learning our lessons, and trying to grow so that mamma will feel happy and pleased when she comes over to meet us. Papa is in the spiritual world. We are not with him—we are with Grandma Knight, who says she will take care of us till mamma comes to meet us in the beautiful Summer Land. We come back—my brother. of us till mamma comes to meet us in the beau-tiful Summer-Land. We come back—my broth-er and I—many times, to try and help those who are here, our brothers and our mamma; to make their lives more happy and beautiful. I want my mamma to feel that all those sad things that have come to her are going to fly away by-and-by, and that the bright, beautiful sunshine will stream around her life while she still lives in the body Grandma savy—and she sunshine will stream around her life while she still lives in the body. Grandma says—and she can see into the future—that life will be more smooth and peaceful and beautiful for my dear mamma by and by. My mamma will see my message, and will be glad to know that I have come back. The squawis in Boston. The little spirit's name is Angie Ricker.

ALFRED NIELSEN.

Here's a little brave pappoose; he's a little over three summers old, now; he was n't three summers old when he went away. He comes with some children from Brooklyn, N. Y.—three papp oses of the name of Howard. They are little girls. They want to send their love home, to wish them a happy Christmas and a bright New Year, to tell their papa and mamma and all their friends they are happy in the spiritworld. The little brave wants to send his love very much, wants his mamma and papa to feel that he is their little boy still, that he comes right into their home and nestles down there right into their home and nestles down there with all the love of his spirit. It makes him feel very happy to have them think he is there sometimes. His name is Alfred Nielsen; some of the children here call him Allie. His mamerical manager of the children has been some in the children has ma's name is Annie.

Winnie Graves.

Winnie Graves comes up from the councilroom and says: "I do think you ought to give
my love to my papa, who is here; tell him I have'
been with him ever so many times when he was
away, and now I am awfully glad to have him
back home. I wish him and mamma and Fred
a Merry Christmas and a Happy New Year—
Nannie and Geanie do too. Tell mamma we
send our love to her and will try and make
everthing as bright for her as we can. Tell her
not to get sad or gloomy, for when she don't
feel well, we will try to make her better. Grandfeel well, we will try to make her better. Grand-pa says things will be brighter by-and-by. I want to send my love to all my playmates and those whom I loved when I was here. Tell them I am happy in the spirit world." That's all Lotela gets; my medy knows that pappoose, and so do I, and a spirit says I ought not to let her speak, 'cause my medy knows her; that 's no reason for me not to let her send her love to her folks, is it? [No. indeed !] Good moon; much obliged for the flowers; they heap good,

[Report of Public Séance held Dec. 26th, 1882.] Questions and Answers.

CONTROLLING SPIRIT.—We are ready to consider your questions, Mr. Chairman.

QUES.—[By C. McA.] I clip the following from the Banner of Light of Dec. 2d, 1882:

"Addison Kelley's Island writes: 'I no-tice in the Banner of Light that some persons express surprise that an interference with a materialized spirit s claimed, by those experienced in such phenomena to be an interference with the medium also. Is it no to be an interference with the medium also. Is it not known to be a fact that when one person magnetizes or mesmerizes another the effect of any act or injury perpetrated upon the former is felt by both the magnetizer alike? This I have learned from thirty years' study and experiment. I conclude, therefore, that in every instance where a spirit becomes so intimately related to a medium as must necessarily be the case in producing a materialization, anything happening to either will affect both alike."

Will the Controlling Intalligation these are

Will the Controlling Intelligence please enlarge upon these statements; or in other words give a more concise idea of the facts?

Ans.—Whatever affects the mind of the mes-Ans.—Whatever affects the mind of the mesmerist at the time when he has the will-power of another under his control, will affect the mind of his subject to a corresponding degree. Should the operator have complete control of the physical body of his subject, as well as of his mind, so that he can render his form rigid and stiff, or limp and lifeless at will, then whatever affects the body of the operator will be felt likewise by the body of the subject. This we have learned by observation and experience in the domain of psychological law. A spirit who controls a medium for the purpose of manifesting his presence to mortal life, holds the same position toward the medium as does the psychologist toward his subject. When the spirit has full control of the medium, whatever affects his mind will affect the mind or will power of the instrument. Is the spirit hapwill power of the instrument. Is the spirit happy or joyous, then the medium becomes exhilarated, and exhibits a joyful manner. Is the
spirit sad, then the mind of the medium becomes sorrowful. A spirit who materializes a
temporary form, makes use largely of the elements of which the medium's form is composed.
Let anything hopen to the medium of the Let anything happen to the medium, at the time of the operations, and the operating spirit will receive a shock which, will cause the temporary form to dissolve. Let the spirit who is manifesting receive any shock from the members of the andience, and the medium experiences a similar discomfort; for the elements of which the temporary form is composed belong, of right, to the medium, to the atmosphere, and to the sitters present, but mostly to the instrument made use of at the time. To all intents and purposes, the spirit and the medium and one; whatever effects the one effects the

are one; whatever affects the one affects the other likewise, Q.—[By M. C. P.] How large a space must a spirit occupy, when there is such an innumerable host of them in the spirit-land?

A.—To our limited comprehension, space is boundless; it cannot be measured by the human mind. Spirits are not obliged to concentrate their forces or to condense their forms in order to have sufficient room for themselves and their neighbors, but they have the power of expanding themselves as fully cas they desire. Space is not limited—allow me to emphasize this forth the profession of the street of sire. Space is not limited—allow me to emphasize this for the benefit of mortals. Each spirit has whatever amount of space he requires, whether it be small or large; there is no confinement in the spiritual world for lack of it.

Q.—Does the spirit body partake of the weariness and other infirmities of the earthly body, when united with it, to such a degree as to imped its progress after being accessed.

when united with it, to such a degree as to impede its progress after being separated from it?

A.—The spiritual and physical bodies are so closely allied that what affects one affects the other to a corresponding degree. Let the physical body become wearied, and the spiritual

body is for a time wearied also; but the mortal form recuperates its energies, gathers its forces, and is refreshed. The spiritual body, the same as the physical body, may be deformed; it may be deprived for a certain time of the elements which its members require to make it perfectly symmetrical; but upon freeing itself from its earthly tabernacle it speedily throws aside these infirmities or deformities, and drawing to itself from the material those particles of a refined nature which belong to it, also appropriating to its own use such elements as are necessary to its full completion from the spiritual world, from the atmosphere, and from its surroundings, in a very little time it presents an appearance of beauty and of symmetry.

George Rall.

[To the Chairman:] I come here, friend, to announce my presence, and to bring back joyful greetings from the spirit-world to my friends. I have but just passed from the body; that is, the mortal form was but yesterday consigned to its mother earth, but the spirit, which lives and will live forever, feels so exultant, so full of triumph, that I cannot refrain from re-turning here and announcing my well-being to my friends, assuring them that I am happy and satisfied with the change, and that I would not have it otherwise. I was prepared to enter the spiritual world. I knew that my loved ones who had gone over the river before me would be ready to greet and welcome me; that I would be received into their home and made to feel that I was indeed one of them. I have not been disappointed. Among the dear friends to meet and to take me by the hand were those of my own household: one who years ago passed from my sight, who has ever been a loving counsellor and guide, bearing messages of affection to my heart and home; also a dear son who but re-cently crossed the river of life and entered the cently crossed the river of life and entered the eternal world. When he came to me he said: "Father, could I have only believed as you did, had my opinions and beliefs of the spiritual world and of the future home of the soul only been like yours, I should not return to give you greeting in this feeble manner, but I would have come bearing influences of great strength as well as messages of light and joy. I have been learning these things for myself. I find your belief was a grand one; that to faith was added knowledge of the eternal life. I was the added knowledge of the eternal life. I was the one who was blind. I give you welcome, and mother accompanies me to give you greeting and to guide you to our spirit home." I interpret the words as nearly as I can through this.

organism. organism. I desire to manifest my presence from this platform. I intended, before I passed away, as soon as possible to return and announce myself here, that my friends everywhere might know of my welfare and of my safe arrival in the spirit world. Tell them, please, that I would not have one tear shed for me. I would have their hearts expand with joy to think that one more soul has enessed the spiring river and on. their hearts expand with joy to think that one more soul has crossed the shining river and entered the eternal home. My good, kind, loving friend, John N. Maffit, has guided me hither to-day, and by means of association with himself and the friend who directs this place, John Pierpont, I am enabled to manifest, though in a feeble manner.

Our good, faithful "Pat" was the first to meet me and with him came Mr. Maffit. I am

meet me, and with him came Mr. Maffit. I am somewhat weary, not having entirely thrown aside the effects of physical debility, but I am rapidly recovering; it does not weigh me down; I seem to fling it off and soar away, away into the light of the spiritual world.

Already I have made my presence known to

Already I have made my presence known to loved ones in the form; already have I brought to them my influence, that they might feel that all is well with me. This is a joyous season of the year; to-me it has only brought joy and thanksgiving; praise and gratitude swell my heart with the thought that I have encountered and surmounted death, and have entered the life eternal. My friends send their greetings. They join their love with mine, and we weave life eternal. My friends send their greetings. They join their love with mine, and we weave it into garlands and twine them around the loved ones here, that eternal peace and 'gladness may shine into their homes. Tell my dear wife, Mrs. Anna Carver Rall, that my blessing will ever attend her spirit; to day more than ever do I realize the blessed influence that she shed over my path for the last few years. The memory of her fidelity and affectionate care will ever surround my being with a fragrance as sweet as the breath of summer flowers. I will watch over and guard her well; a grand work is yet to be performed through her agency

work is yet to be performed through her agency for the cause of humanity.

T. Buchanan Reed, the sweet singer, sends loving greeting to our dear Ella; he is ene of her guides; I am told that he is by her side in moments of quiet to bear her messages of peace for the blessing of others. The page involve for the blessing of others. The pure inspira-tions that at times come to her are brought by himself and others who delight to sing their sweet songs and to do the bidding of the angels. George Rall of Cincinnati, O.

MESSAGES TO BE PUBLISHED. Dec. 26.—Anna M. Casey; Mrs. Rebecca E. Humphrey; Dexter Clark; Annie Brown. Dec. 29.—Mrs. Sarah Payne; Solomon Fletcher; Mrs. Dr. H. H. Smiley; Jason Woodman; Sarah E. Poore; Edward Cross,

Jan. 2.—Judge Nehemiah Wade; Mrs. Mary A. Hewins;
Ella Haines; Charlie A. Read; Mrs. Aurilla Smith; Andrew Sargent,

Jan. 9.—Barker Van Voorhis; Mille Hadley; Mrs. Lucy
A. Jewett; Elisha N. Child; John L. Bergen; Eva May
Clark.

Bark. 12.—Samuel V. Spalding; John Amory Lowell; J. Barney; Horace G. Bosworth; Nellie J. Kenyon; Clara Pearsall.

Jan. 16.—Mrs. Mary Ann Robbins; Harriet M. Ramsdell;
Eliza B. Smith; Father Cleveland; Frank Wells; Jack
Manning.

Jan. 19.—Washington A. Danskin; Oliver Kinsoy; Sophia W.; Josephine Laingelet; Mary E. Stanley; Joseph
Ootterell.

Jan. 23.—S. B. Brittan; Mahel B. Annahel; Nelson Ind.

Cottereil.

Jan. 23.—S. B. Brittan; Mabel B. Annabel; Nelson Ludington; Charles R. Patch: Ruth Ella Davenport; Joseph B. Lund: Mary Lakin; Francis Sibley.

Jan. 28.—Robert Anderson; Dr. Joel Shaw; Mrs. Eleanor S. D. Twiss; Lotela, for Mary E. Jacebs, Henry Crafts, H. M. L.; Minnie.

Jan. 30.—Mrs. Emma Carter; Robert Morris, Jr.; Julia Abbott; Adam F. Prentiss; Red Eagle, for Gen. Meacham; Blosson, for Mrs. Fannie Congdon, Joseph Cheever, Carries Snow.

rie Snow.

Feb. 2.—John Meskimen: Alice A.-Pinkney; Charlie H.

French; Mrs. Roxana Crofoot; George A. Hewitt.

Feb. 9.—Isaac Tabor; Mary Etta Pierce; James Miller;

Julge Ezra Wilkinson; Star Flower; Lillie, to Mrs. H.

Feb. 13.—Andrew Bigelow; Jeremiah Desmond; George

Davis; Alice Cheever; Sarah Higgins; Lilla Ventriss.

The Fact Meeting.

The meeting of Saturday, Feb. 10th, was well attended, the subject under discussion being: "Rev. Joseph Cook, is he a Spiritualist?" Mrs. Tyler, the President of the Ladies' Aid Society, read an interesting paper, in which Mr. Cook's ideas, as expressed by him in the past and present, were compared. The impression from this comparison, taken in connection with the uncertain manner in which he speaks of the subject, led her to conclude that Mr. Cook is at heart more in favor of Spiritualism than is generally supposed. Mr. John Wetherbee related to the audience what he had personally been told by the late Enes Sargent-before the delivery in the "Old South" of Mr. Cook's lecture on the subject-concerning the occurrences at the time Mr. Cook had a sitting with Mr. Watkins at the house of Mr. S., where he, Mr. Cook, received undoubted evidence of spirit return, and admitted as much.

Several persons made remarks on the subject, and we are inclined to believe that the audience generally thought Mr. Joseph Cook was doing more for than against Spiritualism.

Dr. Ira Davenport related some wonderful accounts of phenomena he had witnessed.

Mrs. Maud E. Lord related her experience with ministers who had visited her scances and claimed to believe in Spiritualism, but said they dare not tell it, as their "bread and butter" was at stake.

Mr. Whitlock said he, as Conductor of these meetings, had never intended to make them a place for personal discussion, and did not consider the question with any feeling of animosity to Mr. Cook or others, but only to defend the principles he knew to be true. He said hereafter the meetings would be free until further notice, and he hoped people of all denominations would come and give their experiences without lear of having anything unpleasant said about their creeds or opinions. He said the only object of the meetings was to arrive at truth on a basis. of fact.

Boston, Mass. realfact toly **ROUGH ON RATS.** Clears out, rats, mice, files, roaches, bed-bugs, ants, vermin, chip-munks. 15 cts.

Theology is best ending if

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING fitteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently. She is clairaudient and clairvoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats the case with a scientific skill which has been greatly enhanced by his fifty years' experience in the world of spirits.

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin,

Is an unfailing remedy for all diseases of the Threat and L. higs. TUBERGULAR CONSUMPTION has been cured by it. Price \$2.00. per bottle. Three bottles for \$5.00. Address MBS. SARAH A. DANSKIN, Baltimore, Md. Post-Office Money-Orders and remittances by express payable to the order of Barah A. Danskin.

Feb. 3.

J. R. NEWTON, HEALER, CURES all Chronic Diseases by magnetized letters. Re-quirements are: age, ser, and a description of the case, and a P.O. Order for \$5.00. In many cases one letter is suf-ficient; but if a perfect oure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 each. Post-Office address, Station G, New York City. Jan. 6.

Dr. F. L. H. Willis

May be Addressed till further notice, Care Banner of Light, Boston, Mass.

B. WILLIS may be addressed as above. From this joint he can attend to the diagnosing of disease by bair and handwriting. He claims that his powers in this line are unrivaled, combising, as he doen, accurate scientish knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Send for Circulars and References. Jan. 6.

FACT MEETINGS,

A T HORTICULTURAL HALL, Tremont street, Boston, Mass., every Saturday, at 3 o'clock. Admission to cents. Send your 'facts' by mail. Tell what you have seen of spirit phenomena of any kind. Address FACT PUB. CO., Box 3539, Boston P.O. PRICE REDUCED.

THE WRITING PLANCHETTE. SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives er friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. liow to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sont by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense,

For sale by COLBY & RICH.

The Spiritual Offering,

A LARGE EIGHT-PAGE JOURNAL DEVOTED TO THE INTERESTS OF HUMANITY, FROM A SPIRITUALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY AT OTTUMWA, IOWA.

rial-conduct, the truth, beauty and utility of Spiritualism will be advanced.

TERMS OF SUBSCRIFTION: Per Year, \$1,50; Six Months, 75 cents; Three Months, 40 cents.

By arrangement with Fowler & Wells, publishers of the "Phrenological Journal," the OFFERING and "Journal" will be sent one year for \$2,75. Should the premium offered to new subscribers by Fowler & Wells be wanted, 25 cents extra must be enclosed to cover expense of boxing and packing the Phrenological Bust, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

In remitting by mails Post-Office Money Order on Ottumwa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of Fox & Wilson, is preferable to Bank Notes. Our patrons can remit us the fractional part of a dollar in postage stamps. Address FOX & WILSON, Ottumwa, Iowa.

THE MEDIUMS' FRIEND

Is published in the interest of all Mediums throughout the vortal with the interest and conscientious. Many of our mediums, and those who are now slandering them will, by becoming acquainted with the laws governing the phenomena of Spiritualism, regret with bitterness their hasty and, in some instances, wholesale condemnation of mediums. Issued weekly at TERRE HAUTE, IND.

Terms of subscription, in advance: Por year, \$1.50; Six months, 75 cents; Three months, 40 cents. Postage free. Its principal features are its Message Department, and accounts of the wonderful phenomena occurring in Terre Haute. Specimen copies sent free. July 29.

THE LIBERAL AGE.

A JOURNAL of Ethical Culture and Reform. Noted for the ability of its original articles upon live topics. "Finely written, cutting and to the point." "Abreast of the age." "Of good strong fibre." "Very generally quoted." It has met with a success unprecedented in journalism. Advocates political and social reform, mental, personal and civil liberty and the separation of Church and Static. Opposes superstition, intolerance, prohibitory and class legislation generally. Subscription price 50 cents a year, in advance. Sample copies free. Send for one. Address,

THE LYBERAL AGE CO., Milwaukee, Wis.

Dec. 9:

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life; Edited and managed by Spirits, now in its seventh volume, eight pages, will be issued as above at No. 5 Dwight street, Boston, Mass. Price 7 cents for single copies; per year, in savance, \$1,50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free.

"BPIRIT D. O. DENSMORE, "Publisher."

LIGHT FOR ALL,

321 SUTTER STREET, SAN FRANCISCO, CAL., Spiritual Reading-Room, with all the spiritual Journals on file. LIGHT FOR ALL is issued fortnightly, at \$2,00 per annum in advance. It has a reliable surjett message column, sample copies free Address flox 1997. San Francisco. Cal.

The Boston Investigator,

The Boston Hivebush of the Courses all subjects connected with the happiness of marking.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind.

Address

J. P. MEN BUIM,

Investigator Office,

Paine Hemorial,

Boston, Mass.

The Psychological Review

A IMS at supplying compendious information concerning
Psychical Phenomena, and endeavors—

(1) To set forth the phenomena in such an accurately recorded form as may commend the subject to the attention of the general public:

(2) To add its quota to the sifting and tabulation of the vast accumulation of facts already at hand:

(3) To determine and name the subtle forces at work in the production of the phenomena in question:

(4) To discuss the laws which govern, and the philosophy to which the facts lead, with that clearness and efficiency as may at once satisfy thoughtful readers and stimulate investigation.

SIXPENCE MONTHLY, or 7s. per annum in advance, post-

P.O. O's to be made payable to JOHN S. FARMER, at som, Surrey, England.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and

Philosophy of Spiritualism, In conducted on purely cooperative principles; contains a configuration by the most ominent writers; lectures, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Recorder of 'Historical Controls,' W. Ozley, Esq., suthor of 'The Philesophy of Spirit,' and others, contribute to its pages.

Price id. Sent one year positree to sil parks of the United States, &s. &d. Bagdvance.

Newcastle-on-Tyne, England, 29 Blackett street.

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1.00 per annum.

G. W. KATES.

Feb. 10.

W. C. BOWMAN, Editors. Mediums in Boston.

J. A. SHELHAMER,

MEDICAL MEDIUM and Magnetic Healer. Office 8½ Montgomery Place, Room 3, Boston, Mass. Will treat patients at his office or at their homes, as desired. Dr. 8, prescribes for and treat all kinds of diseases. Specialities theumatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. Consultation, prescription and advice, \$2.00. Moderate rates for Medicines, whon furnished. Magnetized Paper \$1,00 per package. Healing by rubbing and laying on of hands. Parties witshing consultation by letter must be particular to state age, sex, and leading symptoms. Office hours from 10 A. M. to 37 M. except Tuesdays and Fridays, when he will attend to out of town patients. Liver, Anti-Dyspentic, Liver and Kidney, or Strengthening and Soothing Pilis, 25 cents per box, 5 boxes for \$1,00. Letter address, care Banner of Lightr.

MISS HELEN C. BERRY, PHYSICAL MEDIUM.

PHYSICAL MEDIUM.

SEANCES Sunday and Thursday evenings, 8 P. M. sharp, at 18 Arnold street. Also Thursday afternoons, at 2:30, Arrangements for Private Circles can be made and scats secured for 86 ances by calling or sending postal at 18 Arnold st. Feb. 24.—18.

BLISS & HIGGINS TRANCE, HEALING AND DEVELOPING MEDIUMS.

168 HARRISON AVENUE, Boston, Mass. Send post-cures, &c. Sittings daily. Feb. 24.

Trance, Medical and Business Medium,

422 TREMONT STREET, Boston, Hotel Addisor Hours 9 to 5. 18. 13w - Dec. 16.

DR. H. B. STORER. Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remedices for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent-ever fails to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 30.

Dr. Julia Crafts Smith, PHYSICIAN AND MEDICAL MEDIUM, has had an extensive family practice for 20 years with unequaled success. Parties at a distance treated by sending lock of hair, age, sex and symptoms, and \$5,00 for examination and Medicine. Medicine by express securely packed. Office 486 Tremont street, Boston.

MRS. JAMES A. BLISS. MATERIALIZING MEDIUM. Séances every Sunday. Tuosday and Wednesday evening, at 8 o'clock, and Saturday afternoon at 3 o'clock, No. 39 East Newton st., Hoston, Mass. Mr. Bliss's beveloping Gircle Monday evenings. Private Sittings Mondays, from 9 A. M. 10 6 P. M. Feb. 3.

MISS JENNIE RHIND

TYPICAL MEDIUM AND SEER. Psychometric or Typical Readings by letter, one dollar. Send age and sax. Medium powers described. Directions for development given. Sittings on Health and Business, with pellet tests. 33 Boylston street, between Washington and Tremont streets, Boston. Circles Thursdays, at 3 p. M. Feb. 17.

DRS. A. & S. HARGROVE, English Clairvoyant Physicians and Astrologers PARLORS 1213 Washington street, Boston, Hours 9 A. M. to 12 M., 2 P. M. to 8:30 P. M. Questions by mail, enclosed by the street our candid judgment and n quick response.

3w*-Feb. 17.

A. P. WEBBER,

OFFICE AND RESIDENCE, 157 West Newton street, Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties. Hours from 9 A. M. to 1 P. M. Will visit patients. Jan. 6.

MRS. L. A. COFFIN. PSYCHOMETRIC READER by letter, \$1.00. Will answer calls to give Public Tests and Readings. Gives sittings at 422 Tremont street, Hotel Addison, Boston, Feb. 24.—Iw*

MRS. C. MAYO-STEERS.

TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 36 Hanson street, Boston. Private Sittings, Disease diagnosed and Treatments. Office hours 9 A. M. 10 5 P. M. DR. J. N. M. CLOUCH,

MAGNETIC and Electric Healer, 686 Tremont street. Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 5w*-Jan. 27. MRS. J. R. PICKERING.

MATERIALIZING MEDIUM, 37 East Concord street, Beston, will hold scances Tuesday, Saturday and Sunday evenings at 8 o'clock, and Thursday afternoons at 2½. Will give private scances.

PROF. A. H. HUSE, THE old Seer, or Prophetic Medium of the Past, Present and Future, Business, Disease, etc. 85 Montgomery

swered by mail, \$2,00; full Nativity, \$5,00. Feb. 10. Annie Lord Chamberlain, 45 INDIANA PLACE. Musical Séances Tuesday, Wednesday and Thursday, 7% P.M. Medical Circles Friday evenings.

Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2,00. MRS. DR. COLLAMORE, ECLECTIC and Magnetic Physician. Office 25 Winter street, Room 15. Take elevator. Gives Vaporized Medicated Baths.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometrics Readings. Hotel Van Rensselaer, 219 A Trement st.

MRS. ALDEN.

TRANCE MEDIUM. Medical Examinations and Magnetic treatment. 43 Winter street, Boston.

MISS HELEN SLOAN, MAGNETIC HEALER. Office, 827 Trement street, Boston, Patients received from 9 A. M. to 5 P. M. Feb. 24.—1w*

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, 169 Tremont street, 2 doors from Mason street. Mass. New Church Union Bidg.

MRS. A. E. OUNNINGHAM,

MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 9 Davis street, Boston, Office hours from 10 to 5. Circles Sunday evenings. 4w*-Feb. 3. A. S. HAY WARD, Magnetic Physician, 349.
hours will visit patients. Two packages of his powerful vitat Magnetised Paper sent by mail on receipt of \$1,00.
Jan. 6.

DRS. CARPENTER AND ALLIS give a free Diagnosis of Disease on receipt of \$1,00 for Medicine, a lock of the patient's hair, age and sex. Trial box medicines 25 cents. We cure Fits. 219 A Tremont street, Boston, Mass.

MRS. LOOMIS, Test and Healing Medium, gives Psychometric Readings for persons at a distance. Six quesions by mail answered for 50 cears. Hotel Van Rensselaer, 219 A Tremont street, Boston. 4w - Feb. 10. MRS. J. C. EWELL, Inspirational and Medical.
Machington streets, Boston. Hours 10 to 5.

Jan. 20.—8w*

MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street. Boston.

MR. AND MRS. FRED CROCKETT give Treatments and Vapor Baths. No. 11 Indiana Place, 4w*—Feb. 10.

DR. M. H. GARLAND'S Office removed to Residence, Prescott street, Everett, Mass. Letter address. 9 Montgomery Place, Hoston. Jan. 6.

JOSEPH L. NEWMAN, Magnetic Healer No. 84 Montgomery Place, Roem 4, Boston, Mass. Office hours, from 1 to 4 P. M.

SOUL READING,

Or Psychometrical Delineation of Character. Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and ruture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, Full delineation, \$1,00.

Address, MRS. A. B. BEVERANCE, Address, White Water, Walworth Co., Wis.

Jan. 6.

TRANCE AND INSPIRATIONAL SPEAKER,
WILL attend to calls to speak at short notice. Also, Vannerals attended on notice. 9 Mt. Vernon street, Salem, Mass.

Miscellaneous.

EUREKA CATARRH REMEDY

COMES to the front as mankind's best friend—discovered by Piol. John W. Draper, whose interest in humanity still prompts lim to labor for their good and happiness. Sold at 25, 50 and 75c. per bottle.
Sold at 25, 50 and 75c. per bottle.
Win. A. B. Wilson, 7 Charles River street, Cambridge, Mass. Miss Mamie Merrill, 32 Eutaw street, East Boston, Mass. Fred. J. Taylor, Westbore', Mass. Mrs. Annie Sinclair, Lawrence, L. L. New York, Mrs. Louisa 'uninings, Duxbury, Mass. Mrs. Lizzle Norton, 186 Lexington street, East Boston, Mass.

THE ORIENTAL TONIC.

The greatest discovery of the age, toning the nerves, giving an elasticity to the footstep and a lustre to the eye.
Eradicating from the system the effects of opium and alcohol. A blessing bequeathed to humanity by one who has spent years under the burning sun of India, and now offers his remedy to the world. Sold 50c. and \$1,00 per bottle.

THE LIVER AND KIDNEY RENOVATOR.

This medicine possesses the properties which will give relief in cases of affections of the Liver and Kidneys, and I
believe can be regarded as a specific for Jaundice, Sich
leadache and Indigestion, and all other affections of the
Liver and Kidneys, excepting Bright's Disease and Gravel.
Purely vegetable in its composition. Even a child may use
it with safety. Sold at 50c. and \$1,00 per bottle.

These medicines can be obtained by addressing

34 Entaw street, East Boston, Mass., Clairvoyant and Magnetic Physician. Examines by letter by enclosing \$1,00 and lock of hair. These medicines sent on receipt of pilce. If not as repre-ented, money to be refunded, iw*-Feb. 24.

Consult Prof. A. B. Severance, If you are in trouble; if you are discased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis.

Jan. 29,

ASTONISHING OFFER. ENI) two 3-cent stamps, lock of hair, age, sex, one lead-ing symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOB-SON, Maquoketa, Iowa. 4w-Feb. 17. by independent state-writi SON, Maquoketa, Iowa.

MASON & HAMLIN

ORGANS are certainly best, having been so de-ternal competition for Nixteen Years; no other American organs having been found equal at any: Also cheapest. Style 109, 34 octaves, sufficient compass and power, with best quality for popular sacred and secular music in schools or families, at only 822. One-hundred other styles at 30, 87, 868, 472, 478, 803, 4108, 414 to 850 and up. The larger styles are wholly an-rivaled by any other organs. Also for easy payments. Now illustrated Catalogue free.

PIANOS This Company has commenced the manufacture of Upright Grand Pianos. introducing important improvements; adding to power and beauty of tone and durability. Will not reguire tuning one-quarter as much as other Pianos. Illustrated Circulars Free.

The MASON & HAMLIN Organ and Plano Co., 164 Tremont street, Boston; 46 East 14th street, New York; 149 Wabash Ayenue, Chicago. 18w-Dec. 9. FREE TO ALL.

D. M. FERRY & CO.'S

ILLUSTRATED DESCRIPTIVE AND PRICED SEED ANNUAL FOR 1883

W II.I. be mailed FRRE to all applicants, and to customers of last year without ordering it. It contains about 175 pages, 600 illustrations, prices, accumic descriptions and valuable directions for planting 1500 varieties of Vegetable and Flower Seeds, Plants, Fruit Trees, etc. Invaluable to all, especially to Market Gardeners. Send for it!

D. M. FERRY & CO., Detroit, Mich.

N. H. Pulp and Paper Co.

THE undersigned has the control and in part the management of this Company. Any one wishing to invest more or less in a legitimate enterprise that is now in practical operation, and that is earning and will pay continuously a high rate of interest on the very low price at which a moderate amount of shares are now for sale, will not be sorry if they read his statement explaining it, which he will send to any one who wishes to see it.

JOHN WETHERBEE, 24 Monk's Building, Boston.

A few Gonzalez Bonds and Shares are for sale at a small advance over original price. Feb. 10. YOU

FERRIS' RESTORATIVE will INVARIABLY CURE YOU. It is endorsed by all home and foreign physicians and scientists. It cures where all other means fails. Don't neglect to send for circulars, it will pay you.

EDWIN FERRIS, Dec. 16.-13teow 185 Central Ave., Cincinnati, O. MORAL Gold Mining Property

FOR SALE. ONE of the richest and most valuable Gold Mining proportion in the country for sale. The whole or one-half of the property will be sold to a syndicate, for the purpose of working, or for incorporation as a company. For full particulars address, L. SAWIN, P. O. Box 1777, Boston, Mass, Jan. 20.—8w*

AGENTS WANTED EVERYWHERE to sell the best over invented. Will kuit a pair of stockings with HEEL and TOE complete in 20 minutes. It will also kuit a great variety of fancy work for which there is always a ready market. Send for circular and terms to the Twombity Knitting Machine Co., 163 Tremont street, Hoston, Mass.

26w—Sept. 2.

THE SPIRITUAL OFFERING FREE. We THE SPIRITUAL OFFERING FREE. We will send SPIRITUAL OFFERING during the month of February free to every subscriber to the Banner of Light who will notify us that they would be glad to receive it. We desire to have every reader of the Banner know that there is a Spiritual paper published in the West worthy the cause it represents. Address the publishers, FOX & WILSON, Ottumwa, Iowa.

SILK PATCHWORN Elegant styles. Bond 4 3c, stamps for Samples. Germ Silk Co., 30 Clark st., New Haven, Ct. Feb. 17.—SW

Feb. 17.—8w

CATARRH, Diphtheria, and all Throat Discusses, curable by the use of DR. J. E. BRIGGS'S THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement," Price, 50 cents per bottle. Sent by express only. For sale by COLBY & RICH.

OLIVER AMES GOOLD, Predictive and Medical Astrology

Predictive and Medical Astrology.

It is a stubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, viz: to any person who will send me their piace and date of birth, (giving the hour of the day, if known) and twenty-fivecents, money or postage stamps, I will give a personal test of the science of Astrology.

For one dollar, with same data as above, I will give advice or answer questions concerning the affairs of life; or prescribe for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For two dollars, and date as above (giving also the sex), I will write an outline nativity comprising the important events of life, viz: the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

1 will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 255 Washington street, Reom 9. Firef consultamy own discretion.
Office, 235 Washington street, Reom 9. Brief consulta

Office, 235 Washington street, Reom 9, Afric Consultation, \$1,00, All communications should be addressed to OLIVER AMES GOOLD, Dec. 23. OAHSPE,

The New Bible, in the worfie of Jehovih and his Angel Embassadors, History of the Earth and her Heavens for Twenty. Four Thousand Years.

(Written automatically through the hand of an elderly man of New York.) Not to supplant the old Bibles is this. It is a new one, and relates to the heavenly kingdoms of our forestathers. Nor does it dictate or command; nay, more, it shows you how to make Bibles of your own. It teaches you how to attain angelic gifts; reveals the occupations and resurrections of angels into other worlds, and makes the past' history of the earli has an open book.

Onhape, The New Bible, is quarto, large size, over nine hundred pages, in elegant style, bound in sheepskir, brown, and sprinkled, and half-sheep (library), and is put at the low viric vi. s. s. s. to come within reach of al.

For sale by COLBY & RICH. SENT FREE.

RULES TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN. Gomprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

This little Book also contains a Catalogue of Books published and for sale by GOLBY & RIOH.

Sent free on application to GOLBY & RIOH.

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and litustrated manipulations, by Dr. Stone. For sale at this office. Price \$1,25; cloth-bound copies, \$2,60.

New Books.

BATTLE-GROUND

Spiritual Reformation.

BY S. B. BRITTAN, M.D., Editor-at-Large.

The following brief summary barely indicates the principal themes embraced in this masterly illustration and delense of the Facts and Philosophy of Spiritualism:

The following brief summary barely indicates the principal themes embraced in this inastery illustration and defense of the Facts and Philosophy of Spiritualism:

"The Poets and the Spiritualism:

"Religion of Faith and Fashirm.

Rev. Dr. John Hall and the Logic of the Pulpit."

"Scientific Evidence of Spiritualism.

Wandering and crying in the Wilderness."

"Hodern Spiritualism.

Rev. Joseph Cook treats the subject."

"The Spiritual Controversy.

"Modern Samson Pulling at the Pillars,"

"Upposition in the Provinces.

"Strike, but hear?"

"Opposition in the Provinces.

"Strike, but hear?"

"Science Forsus Dogmatism.

Rev. Joseph Cook 's Lockures Reviewed,"

"The Spiritual Agitation.

Rev. Joseph Cook's Lockures Reviewed,"

"The Tribune on Spiritualism.

A California Jack-with-a-Lantern,"

"Science and Spiritualism.

A California Jack-with-a-Lantern,"

"Modern Spiritualism Defended.

Is the Advance going backward?"

"Truth Against its Enemies.

Answer to the Author of a Spirit Tragedy,"

"Spiritualism and its Critics.

"The Dead Leiter of Dr. Graves.

Magnetism, Chairwayance and Demonism,"

"The Death Penalty.

Argument from the Constitution of Society,"

"Beeting the Enemy.

"The Death Penalty.

Argument from the Constitution of Society,"

"Meeting the Enemy.

Faith and Philosophy, Science and Religion."

"Another Witness to the Truth.

Daylight Apparition of a Departed Spirit."

"The Watchman on Spiritualism.

Fallacy of Popular Objections Exposed."

"Spiritualism and its foes on trial.

Brittan Reviews Dr. Bostwick Hawley,"

"The Watchman on Apparted Plusties.

"Another Witness to the Truth.

Daylight Apparition of a Departed Spirit."

"The Watchman on Brittualism.

Fallacy of Popular Objections Exposed."

"The Watchman on Reviews Invalidism.

Fallacy of Popular Objections Exposed."

"The Watchman on Reviews Illustrated.

"The Watchman on Brittualism.

"The

"A Twitight Meditation,"
Addenda.

"APPENDIX A,-"Reply to Hon. Thomas R. Hazard Y-"Review of the Critics and the Situation ""Rejoinder to Thomas R. Hazard"-"Our Final An
swey to our Reviewer,"
"APPENDIX B,-The Wostern Spiritual Press—Its
War on the Secular Press Bureau - A sudden Change of
Hase-"Raking 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. Barreit."
"APPENDIX E,-Before the New York Conference—
Editor-at-Large Work under Discussion—Mr. Charles'
D, Lakey's Address—Chalms of the Bureau,"
"APPENDIX E,-Opinions of Distinguished Spiritualists—Voices of the People—Popular Estimate of the
Secular Press Bureau — Views of the Fress."
"APPENDIX F,-Voices from the Spirit-World—Meg/
sagos from Henry J, Raymond—Dr. H. F. Gardner—
Dr. William E, Channing—Horace Greeley—Hon, John
W, Edmonds—George Riphy, J.L. D,—Mrs. Frances
Harriet Green McDougal—N. P. Willis."
"APPENDIX S,—Fraternal Salutation—To Luttler
Colby, Nestor of the Spiritual Press—The Editor-atLarge Fund—Complete list of Names and Residences
of the Subscribers."
Price, handsomely bound in cloth, with beveled edges,
portraite of the Author, etc., £2,00, postage 14 cents.

Price, handsomely bound in cloth, with beveled edges, pertrait of the Author, etc., \$2.00, postage 14 cents. Ten copies, sent to one address, \$15.00, expressage or postage, in all cases, at the cost of the purchaser. For sale by COLBY & RICH. No. 9 Monigomery Place, Boston, Mam.

SECOND EDITION, NOW READY.

ITS LAWS AND METHODS.

JOSEPH RODES BUCHANAN, M. D.,

President of the American University, Author of "System of Anthropology," Editor of Buchan-an's Journal of Man, and Professor of Physiology and Institutes of Medicine in four Medical Colleges, suc-cessively from 1818 to 1881; Discoverer of Cerebral Impressibility, and of the Sciences of Psychometry and Sarcognomy.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery-A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for

Humanity?

CONTENTS.

CONTENTS.

1. The Essential Elements of a Liberal Education.
1. Moral Education.
1. Evolution of Genius.
2. Ethical Culture.
2. Ethical Culture.
3. Ethical Principles and Training.
4. Relation of Ethical to Religious Education.
4. Relations of Ethical to Intellectual Education.
5. Relations of Ethical to Practical Education.
6. Relations of Ethical to Practical Education.
7. Sphere and Education of Woman.
8. Moral Education and Peace.
7. The Educational Urists.
7. Ventilation and Health.
7. The Pantological University.
7. The Management of Children—by Mrs. Elizabeth Thompson.

This work has been received with enthusiasm by progress ve minds. It fascinates all classes, from the clerical to the virtue and the necessity of a better education. A few brief extracts will give the general sentiments of its readers:

extracts will give the general sentiments of its readers:
A copy of it should be in every household and on every teacher's desk.—Netmarket Advertiser.
This is an important work on a most important subject. We commend Dr. Buchanan's book, to, our readers, and wish him. success in the great work he has undertaken.—Boston Commonwealth.

Great as have been the improvements made in educational matters during the past quarter of a century, they are small and inadequate compared to the system proposed by Dr. Buchanan.—Hartford Times.

The originality of this work is remarkable. It is one of these works which, like Bacon's Novum Organum or Hahmemann's Organom, compels us, if we accept it, to make a new departure from old methods and principles.—Health Monthly. new departure from old methods and principles.—Health Monthly.

No such work has ever been published on the subject of education.—W. K. Hoyt.

It will do agreat work toward emancipating the race from error and supersition and developing a higher humanity.—
Gen. B. F. Bullard.

Clear, fresh and forcible on every page, there has appeared no work like it—none which will compare with it in practical suggestiveness.—H. T., R. P. Journal.

This is certainly the ablest work and the most original that has ever been sublished on the subject of education. Every leacher will find in this work the highest ideal of his profession.—Dr. B. F. Clark.

The chapter on ventilation alone makes your book invaluable. No language can sufficiently commend it.—Rev. Wm. Bradley.

uable. No language can sufficiently commend it.—Rev. Wm. Bradley.

I congratulate you on the grandeur and completeness of the educational scheme you have set forth.—A. B. Newton.

It contains more and higher wisdom on the subject of which it treats than all the other books ever written on education.—Rev. B. F. Barrett.

Ever'than who has a shade of philanthropy ought not only to bid it Godspeed, but to pray and labor and give to plant these truths in the minds and hearts of the community. God bless the author! His great work wil: live when all bigoted opposers are forgotten.—Rev. Dr. W. P. Strickland.

Cloth, \$1,50, postage 10 cents. For sale by COLBY & RICH.

The Bible---Whence and What? BY RICHARD B. WESTBROOK, D. D., LL. B. NOTICES OF THE PRESS.

"And now comes a Doctor of Divinity, with his reason, logic and learning, and tells us what the Bible is and whence it came. This volume casts a flood of light upon things not generally known, but which linguistic and biblical scholars admit, and the author thinks that the people have a right to know all that can be known..."—The Republican, St. Louis.

Printed from goo type and bound in cloth. Price \$1.00. For sale by COLBY & RICH.

New York Adbertisements.

THE CIFTED HEALER!

DUMONT C. DAKE, M. D., No. 80 West Eleventh st., New York City, continues his unparalleled success is treating all Chronic Diseases with Magnetism and Clarvoyan Remedies. He has no peer in locating Disease. Personal Diagnosts, \$2,00. Send for Circular Remarkable Cures, Lady assistant

Lady assistant

TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard DR. DUMONT C.
DAKE as one of the most gifted individuals I have ever
met in the way of Psychometric investigation and Diagnoses,
as well as in spiritual power.

(Signed) Prof. J. R. BUCHANAN, New York.

Jan. 6. Jan. 6.

FITS Lending London Physician co-tabilishes an Office in New York for the Cure of EPILEPTIC FITS.

From American Journal of Medicine.

Dr. Ab. Mescrole (late of London), who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astendshing; we have heard of cases of over 20 years standing successfully cured by him. He has published a work on this disease, which he sends with a large bottle of his wonderful cure free to any safferer who may send their capress and P. O. address. We advise any one wishing a cure to address Dn. AB. MESEROLE, No. 99 John street, New York,

8w-Feb. 3. From American Journal of Medicine,

J. WILLIAM FLETCHER,

TEST AND BUSINESS MEDIUM,

CAN be consulted daily at 50 W. 12th street. New Jan. 6. PSYCHOMETRY.

MAGNETIC PHYSICIAN.

MRS. CORNELIA H. BUCHANAN (late Decker) continues the practice of Psychometry (235 East 36th street, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars, written opinions, five dollars; mineral or mining examinations, ten dollars.

A. H. PHILLIPS

G IVES Scances for Independent State-Writing and other Tests. No. 161 West 36th street, New York City.

AGENTS Can make money selling our Family Medi-cines. No Capital required, STANDARD CURE CO., 197 Pearl street, New York. AGENTS can now grasp a fortune. Outfit worth

Feb. 10.-1y THE BIGGEST THING OUT Illustrated Book (new) E. ASON & CO., III Nassau street, New York.

THE MAGNETIC HEALER, DR. J. B. BRIGGS, is also a Practical Physician. Office 123 West Eleventh street, between 5th and 6th Ave., New York City. Nov. 18 --33w*

IMPROVED CORN-SHELLER. THE MILLERS' FRIEND. EASIEST RUNNING IN THE WORLD! NO STOPPING OR CHOKING OF THE MACHINE!

NO STOPPING OR CHOKING OF THE MACHINE!

TWOULD call the attention of Millers and others using Power Corn-Shellers to my Improved Sheller, "THE MILLERS' FRIEND." Constructed in the shaplest mechanical style, the movements all given by the cylinder shaft direct, there is no stopping of the sleve and consequent filling up and choking the machine. Working by gravitation and having no springs to get out of order and annoy the operator. For simplicity and effective working this Sheller stands univaled. All those wanting a good Sheller are invited to examine its merits before purchasing. Machines and rights for sale. For further particulars address the Inventor and Patentee,

JACOB VALENTINE,
Feb. 17.—2w*

Gorham, Ontario Co., N. Y. MRS. ANNA KIMBALL,

PSYCHOMETRIC READER, gives searching Diagnosis of Physical and Spiritual Development, Counsol upon all subjects, and sends Magnetized Fabrics for the unfoldment of Soul Mediation. Fee, \$2.00. Prof. Win. Denton says: "I recommend MRS. ANNA KIMBALL as a Psychometer of great accuracy and remarkable power." Address care C. D. MILLER. narkable power." Address care C. R. MILLER, Brooklyn, New York. Jun. 13.

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS. Smithville, Jefferson Co., N.Y. [Mention this paper.]
Nov. 25.—13w

Received from England.

RAPHAEL'S EDUCATION: PROPHETIC ALMANAC

PROPHETIC MESSENGER, Weather Guide and Ephemeris, FOR 1883: COMPRISING A VARIETY OF USEFUL MATTER AND TABLES,

THAT WILL OCCUR IN EACH MONTH DURING THE YEAR. War and Accidents! Sickness and Strife! Picnty! A LARGE COLORED HIEROGLYPHIC. By Raphael,

Predictions of the Events, and the Weather,

The Astrologer of the Nineteenth Century. CONTENTS. UONTENTS.

Sixty-Third Annual Address.
Monthly Calendar and Weather Guide.
Astro-Moteorologic Tible.
Table of the Moon's Signs in 1883.
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, &c.
Useful Tables, Weights and Measures,
Post-Office Regulations
Eclipses during 1883.
Periods in 1883 when the Planets are best situated for observation.

servation.
Heat in the Moonlight.
The Voice of the licavens for each Month.
General Predictions.
Astrology and Medicine.
Birthday Information for 1883.
A Table of Celestial Influences for 1883,
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1882.
Fufalled Predictions.
Ifsetul Data. Useful Data, Useful Notes, The Planets and the Weather, Reasons, why every one should study Astrology, Hints to Farmers,

The Farmer, Hints to Gardeners. Horticultural and Herbal Guide. Raphael's Publications, etc. Price 35 cents, postage free.

For sale by COLBY & RICH. Bible Myths,

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 their Origin and Meaning.

With Numerous Illustrations. This work is the result of many years' study of the reli-This work is the result of many years study of the religions of antiquity. It contains quotations 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 cyclopedial of reference. Years of research would be necessary to discover all the information it contains. It is a most searching investigation into the origin of Christianity. Every statement is verified by copious nodes and authorities, so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many.

I vol. 8vo, cloth, about 600 pp. Price, \$\frac{1}{2}\$4,00; postage 25 cents.

For sale by COLBY & RICH. THE RELATION OF THE SPIRITUAL TO Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF, M. FARADAY, of Eng-

Paper. Price 10 cents. For sale by COLBY & RICH. NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESI-TATE; use Kidney-Wort at once, (druggists recommend it) and it will speedly overcome the disease and restore healthy action.

- Ladies For complaints peculiar to eaknesses, Kidney-Wort is unsurpassed, as it will the promptly and safely.

ct promptly and salely.

Either Sex. Incontinence, retention of urine, rick dust or ropy deposits, and dull dragging pains, il speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price \$1.

"Mr. Ethan Lawrence, my townsman, '' says Dr. C. Ballou. of Monkton, Vt., 'was bloated from disease. The skin of his legs shone like glass. B Wort cured htm.'! Apr. 20-82.

Banner of Pight.

ALL SORTS OF PARAGRAPHS.

Provincetown has voted in town-meeting instructing the selectmen to petition the Legislature that women have the right to hold town offices and to vote in town affairs. Other towns ought to send in similar peti-

An editor in Philadelphia uses oleate of soda and glycerine, which accounts for his editorials being conidered merely soap-bubbles.

The newly coined five-cent nickel was a short-lived

The Appel au Peuple, Prince Jerome Napoleon's organ, made its first appearance in Paris on Tuesday, Feb. 13th. It contained a protest, signed by thirty Bonapartist members of the Chamber of Deputies, against the arrest of Prince Jerome. The same article advocates a plebiscite.

Stop colning silver dollars, Uncle Samuel, and give us quarters instead, which are in great demand.

I. D. Clare just deceased was a female, of course. Wilhelm. Richard Wagner, the eminent composer died at Venice, Feb. 13th. He was born at Leipzig,

May 22d, 1813. Mr. Jay Gond. Cannot be fooled. And so the great World he has sold! . Brokers are puzzled, And some of 'em muzzled.

As no longer they 'Il handle his gold. Spurzhelm, lecturing on phrenology, asked, "What

can we conceive to be the organ of drunkenness? 'The barrel organ," replied one of his audience. Scientists and philosophers are sometimes forced to change their opinions; a course that some in our day

think impossible. In the days of Herodotus they declared the sun to be but twelve miles from the earth. 'The friends and opponents of the Bill," said à Beckett, "are divided into two very distinct classes, the

a-bility and the no bility." Miss Edith Thomas, daughter of Prof. Thomas, of Johns Hopkins University, has recently received the degree of Ph. D., from the University of Zurich.

According to the latest census, France has a population of 37,000,000, of which 18,650,000 are males, and 18,750 000 are females, the number of married men being 7,520,000, and of married women, 7,503,000.

Cremation has established a firm foothold in Italy. At a convention just held in Modena there were representatives of twenty-seven cremation societies established in different Italian cities.

The Legislature of Canada is to be petitioned to abolish tolls on all the canals of the dominion.

Attention is called to the advertisement of the Ban-or of Light in another column. It is the oldest and lost reliable spiritual paper in the world.—Denton Text Monitor. (Tex.) Monitor.

An Illinois woman who wanted to go to a masquerade party as Mary, Queen of Scots, looked through the Bible to ascertain how the character was dressed.

Poultry has been very high in Boston this winter. This is because holders are enabled to store large stocks in refrigerators. All owing to our beautiful (?)

The old mathematical problem of how to square the circle has been solved at last, as furnished by a subscriber to the New York World. Here it is:

CIRCLE ICARUS RAREST CREATE LUSTRE ESTEEM

A pew in Grace Church, New York, was sold at auction recently for twenty-two hundred dollars. We don't see where the mace comes in.

The fund for the relief of wives and children of soldiers and sailors killed in the Egyptian war does not In Waldeck (a province of Germany) a decree has

been issued that no license to marry will hereafter be granted to any individual who is addicted to drunkenness; or, baving been so, he must exhibit full proofs that he is no longer a slave to the vice.

"When I was a student," said a distinguished pro-fessor of meddelne, "I thought I had a remedy for nearly every disease; at present I only wish I pos-sessed a sufe one for a single malady,"—New York

The "Regulars" in France, enraged at being accused of gross inefficiency in the case of the late Gambetta, spitefully retort to their crities: "He died of popi-typhilite pesicotlite." So there now!

Four hundred and thirty-one years 'ago Constantinople, the once Christian capital of the first Christian empire, passed into the hands of the Turks, and has been since that time the capital and spiritual centre of the Mohammedan faith.

New Englanders are of the opinion-some of themthat New Yorkers "do n't know beans!" But they are beginning to, according to the signs there.

The police commissioners of New York have been directed not to allow the Salvation soldiers to parade the streets with drums and other musical instruments, the same "having become an intolerable nulsance." In London (Eng.) a corps in opposition to the "Salvation army" has been organized, entitled the "Skeleton army "-and the authorities fear collision in conse-

The ticking wood-worm mocks thee, man! Thy temples, creeds themselves, grow wan! Buythere's a dome of nobler span, A temple given:
A fane that bigots dare not ban—
Its space is heaven!—[Campbell.

J. G. Whittler recently received two hundred cards from a Chicago lady with the modest request that he write his name upon each of them. It was write for the poet, but hardly right for the applicant.

Pretentiousness may be pardoned as a weakness but dishonesty is a crime. Joseph Cook should con tinually bear this in mind.

The Rev. J. Fletcher Wilcox became pastor of the Christian Church in Chicago, with the understanding that, in lieu of salary, he should be permitted to preach whatever doctrines he pleased. This arrangement proved a fallure on the first trial. In his opening sermon he told the congregation that the righteous would literally inherit the earth for a thousand years, and that the wicked would be utterly destroyed at death. He was informed by a committee on the following day that the church could not listen to such a belief, and that his pastorate was ended.

The Episcopal Church reports for the last year the smallest increase of communicants recorded for many years previously.

The revised edition makes no material change in the parable of the ten virgins, they still saying, "Give us of your oil, for our lamps are gone out." The situation now-a-days would appear much more realistic If the words had been changed to, "Give us of your court-plaster, for our lamps have blown up.

A few months ago a Boston landlord was given ten shares of telephone stock in payment of a board-bill of eighteen dollars. The stock was taken with the supposition that half a loaf was better than no bread; now the ten shares are worth nearly three thousand

Amusement notes in some of the newspapers are now headed "Gospel of Relaxation."

"I had Salt Rheum for 19 years. Dr. Benson's Skin Cure cured me." F. P. Lavelle, Merced, Cal.

Alian 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 pub-

lished 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 contents of this book, which will be brought out in first-class style—12mo, about five hundred closely but clearly printed pages. 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 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 Spiritism." The author prefaces his regular preface with these aphorisms: "The Spiritism." itist doctrine is the expression of collective and that product in the expression of concerns that 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." "Unto God 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 review chapters are affected. ed in the various chapters are as follows: Chap-ter 1, Characteristics of Spiritual Revelation; Chapter 2, God, his Existence, Nature, Providence; Chapter 3, Good and Evil; Chapter 4, dence; 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 Glimpse 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, Mosaic 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, philo-

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 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 heavifully available. 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.

Meetings in Providence: Sennees of Mrs. Ross, Etc.

On Thursday, Feb. 15th, W. J. Colville gave a highly interesting and instructive inspirational lecture in Slade's Hall, Providence, R. I., to a very select and appreciative audience. The subject, chosen by vote of those present, was, "Life in the Spirit-Spheres." The amount to one half the sum raised for Dr. Pusey's topic was very clearly and ably treated. After the veral questions were very satisfactorily an swered. The exercises terminated with a fine poem on 'Spirits in Prison, and How They are Released."

During the evening Messrs, Colville and Harold favored the audience with fine vocal and instrumental

Mr. Colville will revisit Providence on Wednesday Peb. 28th, when he will speak in Slade's Hall at 8 P. M. The audlence will again be invited to choose subjects and ask questions.

The regular Sunday meetings of the First Society of Spiritualists are held in the same building every Sunday at 3 and 7:30 P. M. They are always interesting and well attended.

It may be pleasing to those of your readers who have learned to value Mrs. Ross as an excellent medium and thoroughly conscientious woman, to know that she is meeting with unprecedented success in Providence at the present time. Your correspondent has seen three forms, fully materialized, out in the room at one time; and on other occasions two perfect forms holding back the curtains, one on each side the cabinet, showing Mrs. Ross to the full gaze of all in the room. Mrs. Ross's séances are very well conduct ed, and the manifestations are of such a nature as to preclude the possibility of collusion or fraud of any kind. One evening recently, Dr. Day, a well-known physician in the city, W. J. Colville, and several other persons prominently known to the public, attended one of these remarkable seances; all declaring themselves at the close to be delighted and surprised at the wonderful tests of spirit-power repeatedly given.

Many mediums are doing a good work in the city as clairvoyants, magnetizers, and advisers on various matters. . The interest of the most intelligent and thoughtful portion of the community has been effectually aroused in favor of Spiritualism.

Connecticut Doctors Again Defeated.

To the Editor of the Banner of Light: During the last moments for receiving new business a stringent medical bill was introduced into the House of Representatives and referred to the Judici ary Committee; but the Senate has since refused to concur with the House; hence the doctors' "plots" for this season have miscarried. This is the second medical bill that has been killed during the present Legislative session. BYRON BOARDMAN.

Health Refreat and Mediums' Home. To the Editor of the Banner of Light:

I am requested to ask you for space for the

following notice:
Mrs. S. A. Jesmer of Amsden, Vt., one of our best mediums, has hitherto been kept principally out of the field of mediumistic labor by opposition and domestic cares, but now is left alone in a large house which constitutes the sum total of her mundane possessions, and which she wishes to turn to some account by converting it into a mediums' home. But as she has not the means adequate to meet the expense of board and medical and magnetic treatment of sick and worn-out mediums ex-clusively, she wishes to take a few invalids who are able to pay from eight to ten dollars per week for board and treatment, hoping that

week for board and treatment, hoping that thereby she may be able to care for some poor medium gratuitously.

Her medical guides are Cohassett, chief of the Narragansetts, the celebrated Dr. Rufus Kitredge and Dr. H. O. Wright, the late successful healing medium, who was accidentally strangled by gas in October last.

Address Mrs. S. A. Jesmer, Amsden, Vt. St. Allans, Vt. Charles Thompson.

"Father, when a hen sits on an egg three weeks,

and it do n't hatch; is the egg spoiled?". "As an article of diet, my son, the egg is thenceforward a failure; but as a species of testimonial it is strikingly aromatic and expressivé."

The Medical and Pharmacy Bills. To the Editor of the Banner of Light:

Your readers may desire to know what has been and is being done to convince the Massachusetts Legislative Committee on Public Health that the above-named bills did not originate with the people, but with parties pecuniarily interested in the "loaves and fishes" that may grow out of the provisions of these bills should they become laws. The druggists, in whose name so great a cry is raised, are not at all united in the appeal for the proposed laws, as the following remonstrance-petition has already been presented to the General Court by some of the prominent druggiststhe first signer being a member of the new Pharma ceutical Association. B. O. & G. Wilson followed, then Cheney & Myrick, Hollis & Co., and other druggists. The remonstrance reads thus;

To the Honorable the General Court of Massachusetts: A petition has been presented to your honorable body by a Society recently organized for a stringent pharmacy law, under the guise of requiring persons that are dealing in drugs and medicines to be "qualified."

The undersigned citizens of Massachusetts recognize the necessity for qualification or competency in the medical profession, and in those who prepare and dispense medi-

The undersigned apprehend that the aforesald propose law has another and entirely different object, amounting to class and monopoly legislation: This issue has been before the General Court for the past few years, and thus far has met with signal defeat, as it seemed evident that the object of the proposed law was a purely selfish one. It appeared that the proposed law atimed at preventing non-diplomatized physicians, nurses and mothers from dispensing harmless but efficacious herbs, roots, barks and non-poisonou remedies, unless said non-diplomatized persons have the endorsement of practitioners or druggists belonging to certain societies and exclusively practicing under certain sys

Wherefore your remonstrants pray that the proposed enactment aforesaid may not be granted by your honorabl body, because they believe that the laws now upon the statute-books (if enforced) are sufficient to protect the public from the results of all misdemeanor and crime connected with pharmaceutical dispensation and the medical profes

The following argument has also been placed before the Committee on Public Health:

the Committee on Public Health:

Gentlemen—You have a petition before your Honorable Body for consideration upon regulating the pharmacy trade. Doubtless the bill that will follow it will be similar to the one presented in the year 1881. The Committee can refer to 'the remonstrances presented to the General Court of 1881 in opposition to it, which contain several thousand names of citizens.

The enclosed printed document is a synopsis of the report of the hearings before the Committee to which the said bill was referred, and shows the arguments made use of by the remonstrants to defeat that bill, together with criticisms which demonstrate the absurdity of the request. The present petition is the same old, oft-repeated request, and as the arguments in previous years are at your command, it would save time and expense in obtaining evidence of like nature, if you could consult them, and give them due weight this year in making your decision.

But few of the old experienced wholesale and retail druggists desire class-legislation in their trade-considering it not becoming for the trade to originate any request of like nature—but are willing to submit to it when the people require restrictive laws. Thus far they look upon the movement as a form of "family quarrel" for monopoly-which should be nipped in the bud.

Ex-Governor Long's veto message (a copy of which is enclosed) shows up class-legislation in the true

Ex-Governor Long's veto message (a copy of which is enclosed) shows up class-legislation in the true spirit of the nineteenth century. I trust you will reread it at this time, arrive at like conclusions, and stop this annual cry for monopoly in dispensing drugs and medicines.

During the past week the first victory of the cam paign has been won—the Massachusetts Homeopathic Society having been given "leave to withdraw" in relation to its request for the passage of a law providing that all practitioners of medicine in this Common wealth be compelled to post up in their offices certificates issued under the authority of the Secretary of State, setting forth their term of study, years of practice, etc., etc. The Board of Health-presided over by H. L. Bowker, Esq., of South Boston-has thus shown by this action that it is keenly alive to the absolute necessity of curbing these actively-uneasy medical men. however speciously arranged their appeals to the Legislative power may be. The ground that the present enactments against malpractice, etc., are sufficient to protect the public, is the only tenable one to take: any breaking in, however small, upon the domain of the people's medical rights by specially framed laws looking to the protection of a favored few, only establishes the precedent for a greater invasion in coming time-as seen in the case of the New York Regulars, who, not satisfied with the present tyrannical statute operant in that State, are now seeking legislative amendments which shall "throw greater safeguards ' around the "practice of medicine," that is, around the pockets of the medicos in the Empire State.

The following paragraph, from the Boston Herald's report of Feb. 14th, will give a clear idea of the indefatigable efforts which the Regulars in Massachusetts are putting forth to obtain the passage of a "Doctors' Plot Law"; in which effort they do not scruple to present the most astonishing exhibitions of effrontery:

An order was adopted, on motion of Mr. Swille of "An order was adopted, on motion of Mr. Siville of Lexington, as to amending the law so that the State Board of Health shall consist of one physician from each congressional district, to be appointed by the Governor and council; the duties of the board to include health, but not lunaoy and charity, and decisions as to who shall practice medicine, surgery and dentistry in the State."

Is there a friend of medical progress in Massachusetts who can, on reading the above, fall to see the real drift of the proposed amendment? I venture to reply, Not one! Let all, then, as they value their constitutional rights to health and the best means toward its attainment, be watchful of the movements of the Allopathic schemers, who are seeking to minister not to the good of the many, but the greed of the few.

I trust the session of 1882-3 may demonstrate that, as in past years, the Massachusetts law-makers are proof against all efforts for the attainment of proscriptive measures in medicine, in whatsoever guise they A. S. HAYWARD.

Boston, Mass.

Ignorance of the Future Life.

The Rev. Dr. R. D. Hitchcock, President of the Union Theological Seminary (Presbyterian) in New York City, at the funeral services of the late William E. Dodge is reported in the papers to have expressed himself as follows:

"For the last three days the soul of our dead friend has been in what is called the other world. I would gladly give all my books and the results of all my studies, if I could know what he has learned in that other world during these three days,"

Here speaks the human heart. And not only so, but that heart disciplined by years of study and thought on the great problem of the future life. It would give everything for some distinct knowledge of that life. And it is a most reasonable feeling. On probation, all of us, for that life, yet knowing next to nothing about it ! What a situation for intelligent and respon sible beings to be placed in !

And must eminent clergymen confess this to be their case? With all their books - the Bible of course among them-and years of study upon this "only and sufficient rule of faith," with all that can throw light upon its interpretation, must the venerable student and teacher of the book, at three score years and ten, acknowledge he has learned so little of that "other world"that for what might be learned in that world

in three days he would give all his other acquisitions And the book, too, from which he has evidently gained only the dimmest notions of that world specially given by divine inspiration, as he believes, to enlighten us about it-to furnish incentive as well as directions, that we may "so run as to obtain."

What is the matter? Row comes it to pass that such cholars have so little definite and animating knowledge on a subject so important, and on which our need is confessedly so great? Is the difficulty in the book? or in the student? or in both?

We beg this "master in Israel" to ponder and candidly answer this question. And if it shall seem to him finally-as it does to multitudes of thinking menthat the Bible does not give us the information that that the Bible does not give us the information that seems so needful to us, that we would gladly give all our libraries and all our learning for it, will he dare look anywhere else? Have no seers but those of the Bible been permitted to look into that "other world"? Have no messages ever come from it except those therein recorded? Can nothing be learned about it to-day except through this ancient book?

Is it possible that Dr. Hitchcock and thousands of other intelligent clergymen can answer "No—no other seers; no other messages; no other information"? And then refuse even to look at the abounding evidences of how grossly they are mistaken!

Woman Suffrage in Massachusetts.

The first annual meeting of the National Woan's Suffrage Association of Massachusetts was held in this city Feb. 13th and 14th with a good attendance, Mrs. Harriet R. Shattuck occupying the chair. Eloquent addresses, embodying the principles contended for and the natural rights of women for which a freedom to exercise is claimed, were made by Mrs. Shattuck, Mrs. C. G. Rogers of Troy, N. Y., Mrs. H. H. Robinson, Miss Phobe W. Couzins, Miss Huldah B. Loud and others. A letter from Gov. Butler to Miss Anthony was read, in which he repeated his convictions that the Fourteenth Amendment gives women the right to vote. Miss Hannah M. Todd, Secretary, read the annual report, showing a progress for the year just closed which was highly encouraging. Miss Todd said: "We are not working for a hobby, and if men could look into our minds they would find it so. If the ballot is of importance to men, why not to women? I want to throw the shackles off women. I want women's rights, equality with men, and that through suffrage. Nothing disastrous has come of our being admitted to school suffrage-nothing more than the absence of tobacco smoke and rude jests in the polling places. Now we want the rest of the loaf."

During the Convention Miss Priscilla Morse ang, and Miss Roach of Malden gave recitations. A series of resolutions was submitted by Mrs. Robinson and adopted by a unanimous vote. One of them read as follows:

vote. One of them read as 10110ws:

Resolved, That it is the duty of the Massachusetts
Legislature to remove all unjust restrictions on the
rights of women clitzens; first, by passing the bill
now before I giving municipal suffrage to women;
second, by submitting an amendment to the constitution securing to women the right to vote in all state
elections; third, by recommending to our senators and
representatives in Congress the support of a joint
resolution proposing an amendment to the United
States constitution, prohibiting the disfranchisement. resolution proposing an amendment to the United States constitution, prohibiting the disfranchisement of citizens, on account of sex.

In the course of her remarks Miss Couzins said: "In England and in Scotland women have now the right to vote in municipal affairs, and the papers I have recently received from Scotland say that before long the women will have the right of 'representation and to be sent to Parliament themselves."

All the meetings of the Convention were well ttended, and strong indications were manifest of a rapidly growing interest in the public mind in the subjects under discussion.

Meetings in Manchester, N. H. To the Editor of the Banner of Light:

Mrs. Addle M. Stevens of Claremont, N. H., occupled the platform of the "Spiritualists' Liberal Union" of this city, Jan. 28th, giving us two excellent lectures

of this city, Jan. 28th, giving us two excellent lectures. The audiences were large, notwithstanding the very inclement weather. Mrs. S. ranks with the very best of our spiritual lecturers.

Mrs. N. J. Willis of Cambridgeport, Mass., lectured for us Feb. 4th, her subject in the afternoon being, "Old Titings have Passed Away—All Things have Become New." Both subjects were well handled. February 1th and 18th Miss Lessie N. Goodell of Amherst, Mass., lectured here. She also gave at the close of her lectures a number of psychometric readings from photographs, the details of which were perfect in every particular. This is her first appearance in our city, and we hope to be able to obtain her services later in the season for a longer visit.

Thesday evening last our Union held a levee. Mr. C. W. Sullivan of Boston appeared in some excellent character impersonations; and Mr. Batchelder of New York sang several ballads and songs in a most acceptable manner. At the close of the literary exercises the floor was cleared and dancing indulged in.

D. B.

Meetings at Essex Junction, Vt.

To the Editor of the Banner of Light: The Spiritualist Society at Essex Junction, Vt., organized last fall, numbers in its ranks many of the prominent citizens of this place, and has already acprominent citizens of this place, and has already accomplished much good work for the cause of Spiritualism. On Sunday, Feb. 11th, Geo. A. Fuller of Dover, Mass., lectured for us at the Junction House, and the addresses given were listened to with marked attention. Mrs. Fanale Davis Smith, of Braudon, Vt., will address our suciety Marca 11th.

The Spiritualist Fraternity meets every two weeks. The singers in our society deserve great credit for the manner in which they attend to their duties. We feel—taking everything into consideration—that we are moving rapidly on toward success.

Meetings in Natick, Mass.

Sunday evening, Feb. 18th, Mr. Geo. A. Fuller lectured in Natick, his native town, and was greeted by a large and appreciative audience. His subject was a comparison of the manifestations of Spiritualism with those of biblical times. Mr. Fuller will speak again in Natick Sunday evening, March 4th., Next Sunday evening, Feb. 25th, Mrs. Shirley of Worcester will oc-

· Late February Magazines. THE SHAKER MANIFESTO contains a variety of interesting articles and a full-page engraving of "Church Family, Shakers, Shirley, Mass." Published at Shaker-Village, N. H.

THE SIDEREAL MESSENGER has for its leading article, "The Phenomena Presented by the Atmosphere of Venus during a Transit," followed by much matter of interest to students in astronomy. Carleton Observatory, Northfield, Minn.

THE BUILDER AND WOOD-WORKER, alluding to a recent Western horror, says : "The country is too full of laws, enactments, and Legislative forces; give us justice, give us honesty, and that due regard for human life that we boast so much of, and such murders as took place in Milwaukee on the tenth of Januuary, 1883, will not occur again." The text and illustrations of this number are of remarkable excellence. C. D. Lakey, publisher, 176 Broadway, New York.

VICK'S ILLUSTRATED MONTHLY .- Colored lithograph of a new grape, and important hints to flower cultivators. James Vick, Rochester, N. Y.

Young Scientist .- Invaluable information for amateurs in home arts. 49 Maiden Lane, New York. WILFORD'S MICROCOSM .- Numerous essays upon Science in its relation to religious thought. Hall & Co., 23 Park Row, New York.

THE TRUTH SEEKER .- "The God Christ or the Human Christ" and other articles of a like nature. London: Williams & Norgate. THE PEACEMAKER. - Good lessons for young read-

ers on practical reforms. Peace Union, 813 Arch street, Philadelphia, FLORAL CABINET.-Instruction for ladies in garden-

culture, needle-work and general household duties.

Cabinet Co., 22 Vesey street, New York. Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holdsservices every Sunday at 11. A. w. and 7:45 F. M. Speakers under engagement: Mr. J. Wm. Fletcher, for February; Mr. A. B. French, for March; Mrs. F. O. Hyzer, for April; Mr. C. B. Lynn, for May, and Mrs. F. O. Hyzer, for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Beneuict, President. the nall, and all meetings free. H. W. Benedict, President. Church of the New Spiritual Dispensation, Olintou Avenue, between Park and Myrile Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7½ P.M. Educational Fraternity, or Sunday at 8 shool, meets every Sunday at 10½ A.M.; Ladles' Ald Society every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumship. Froe. A. H. Dailey, President.

Brooklyn Spiritual Fraternity.—Friday avening

Brooklyn Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Ayenues, at7% P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at7%. Charles B. Miller, President; W. H. Comin, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ F. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary. E. W. TYLER, Agent, 506 Washington street, Boston, over Williams & Everett's. 6mis—Oct. 7.

DIVIDEND Paying Stockaur Bonds yielding TEN PER CENT. Per annum, and over,

WELL SECURED.

Whence, What, Where?

A VIEW OF THE ORIGIN, NATURE AND DESTINY OF MAN. BY JAMES R. NICHOLS, M. D., A. M., Author of 'Fireside Science,' 'Chemistry of the Farm,' 'The New Agriculture,' and Editor of Boston Journal of Chemistry.

For sale by COLBY & RICH.

OUINA'S CANOE and CHRISTMAS OFFERLING, filled with Flowers for the Darlings of Earth,
Edited by "OUINA." through her Medium, "WATERLILY." MHS. UORA 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. Tais
work for the children is just the thing long wanted.

Of the beautiful spirit-author, "Jouina," so well known
on both sides of the Atlantic, we can only say, words are
inadequate to express how highly she is esteemed. The
CHRISTMAS OFFERING opens with a history of her
earth-life and its tragic close,
Cloth, gilt, pp. 160. Price \$1.00; postage free.

For sale by COLBY & BIOH.

For all diseases of the Kidneys and LIVER. It has specific action on this most important or-an, enabling it to throw off torpidity and inaction, timulating the healthy secretion of the Bile, and y keeping the bowels in free condition, effecting is regular discharge.

MALARIA. If you are suffering from mala-spentic or constipated, Kidney-Wort will surely yspentic or constinated, Kidney-Wort will surely elleve and quickly cure. In the Spring, to cleanse the System, every one hould take a thorough course of it.

IS A SURE CURE

SOLD BY DRUGGISTS. Price \$1.

"Tell my brother soldiers," writes J. C. Power, of Treaton, Ill., "and all others, too, that Kidney-Wort cured my 20 years, there disorders. Publish it, please, in St. Louis Globe-Democrat."

CONSTIPATION. No other disease is so prevalent in this country as constitution, and no remedy has ever equalled the elebrated Kidney-Wort as a cure. Whatever the ause, however obstinate the case, this remedy will vercome it.

This distressing complaint is very apt to be complicated the Constipation. Kidney-Wort strongthens the cakened parts and quickly cures all kinds of Pilos you when physicians and medicines have before

If you have either of these troubles

PRICE \$1. USE | Druggists Sell

RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acrid polson that auses the dreadful suffering which only the victims of Rheumatism can realize. THOUSANDS OF CASES quickly relieved, and in a short time

PERFECTLY CURED.

PRICE, \$1. LIQUID OR DRY, SOLD BY DRUGGISTS.

WELLS, RICHARDSON & Co., Burlington, Vt.

"Kidney-Wort has given immediate relief in many cases of rheumatism falling under my notice."—Dr. Philip C. Ballou, Mynkton, Vt. Apr. 29 82.
"I never found even relief from rheumatism and kidney troubles till I used Kidney-Wort. Nate I'm well.—David M. Hutter, Hauford, Wise.

VICTORIA MAGNETIC APPI

Is a scientific remedy of known power for Acute and Chronic diseases.

A nerve tonic, quick in action, stimulating the Absorbents to take up the Nutriment, and to distribute it, to repair waste tissues. Purifies the blood, gives tone and strength to overworked and enfeebled constitutions, driving out of the system that effete matter which causes Rheumatism, Sciatica, Ovarian and other Tumors, Scrofula and Incipient Consumption, &c.

Female Diseases

Of every type have been completely cured. Magnetic and electric currents will do more for every sick person than all drugs and patent nostrums combined. More personadle of "Drug Symptoms" than of the disease itself. Of those who live, how many get well? Why not adopt a remedy that has "SCIENGE and COMMON SENSE" to commend it? Send stamp for Circulars,

W. IRVING THAYER, M.D., 455 Fulton Street, Brooklyn, N. Y. [Mention this paper.]

PIANOFORTES. UNEQUALLED IN

Tone. Touch. Workmanship, and Durability. WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York.

INVESTORS

mayobtain full particulars, with satisfactory references and testimonials, by addressing H. BLAISDELL, Fin'l Ag't, 48 Congress street, Boston, Mass. Mentien this paper. Feb. 17.—4w

Boston Journal of Chemistry.

Headings of chapters: The Genesis of Man; The Materia Man; The Spiritual Man; What is Spirit? The Religiou Man; What of Death? After 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 clearners and perspicuity of the style; also additions have been made to the title-page.

The warm, sincere commendations of the book which have cone from a large number of scholars and thinkers, and from clergymen of all denominations, are certainly gratifying, and lead to a willingness that it should be more widely known.

The fact that in the short period of a few weeks two editions have found purchasers, is significant of the intense interestwhich centres around the topics which are discussed in the work. The suggestions of many readers that several of the subjects should be enlarged in their scope, will receive consideration.

Cioth. Price \$1, 25; postage free.

For sale by COLBY & RICH.

The American Spiritualist Alliance meets every Sunday atternoon at 2% o'clock in Republican Hall, 55 West 33d street. Henry Kiddle, President.