

THE SPIRITUAL PHILOSOPHY OF THE NINETEENTH CENTURY.

AN EXPONENT OF THE

OF THE

COLBY & RICH,
Publishers and Proprietors.

\$8.00 Per Annum
Postage Free.

NO. 23.

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

SECOND PAGE.—*Poetry.* My Beautiful May. *The Reviewer.* Oshapae: The New Bible. *Spiritual Phenomena:* Interesting Spiritual Phenomena; Materializations at Mrs. Pickering's, Brooklyn Lectures.

THIRD PAGE.—*Poetry.* An Ideal Joy-Yah, *Banner Correspondence:* Letters from Michigan, Massachusetts, and New York American Spiritualist Alliance, Mrs. Richmond's Closing Services in Chicago, Spiritualism, etc.

FOURTH PAGE.—Rev. M. J. Savage's Conclusions Regarding Spiritualism. "*The Independent*" on Immortality, etc.

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 Pierce, Roscoe Medder, Frankie T. Whittmore, Jennie Turner, Emma A. Hardwick, Mamie B. Preston, Jessie Holloway, Hattie Jackson, Sammie Churchhill, Willie Bae, Daisy McKelvey, Nellie B. Alexander, Angie Ricker, Alfred Nielsen, Winnie B. George, and George Rall. The Fact Meeting.

SEVENTH PAGE.—"*Mediumism in Boston.*" Book and Miscellaneous Ad Mediumism.

EIGHTH PAGE.—All Sorts of Paraphrases. Allan Kardec's "Genesis"—English Translation. Meetings in Providence. Ignorance of the Future Life. The Medical and Pharmacy Bills. Woman Suffrage in Massachusetts. Late Pharmacy Magazines, etc.

"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 power of 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 influences in a medium might give him cognizance of all that is existing in the mind of the sitter respecting the deceased, whom, therefore, the medium might then deliver his "communications." Since wealth 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 invocations under the contact of hands. But 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 counted for nothing three months of anguish spent at home just before the beginning of the "war," when I saw a red shadow of whose approaching cloud I had just darkened the earth and sky, to me as to many others, when then almost sweet blood in labor's fingers.

Such was my state of mind when I arrived to Spirit ualism 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 Bouceault. 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, some barristers, engineers and large contractors, etc. So far as I was concerned, I 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 places under a trunk and several boxes, so that the close 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 built up under our eyes, it resembled a wardrobe, raised on four legs some twelve or fifteen inches from the floor. It was a small, lorenge-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 was done, and it was said that no human possibility could they have ever wriggle out of such bonds. As further security, the palms of their hands were filled with flour, over which their fingers closed. They took their seats at the two ends of the cabinet, facing each other, and the long ends of the cords were passed through the cabinet, under the seats, and then knotted and pulled under the seats, and then tied round and round their legs and arms.

It was clear and certain that, if left thus imprisoned, they must have starved to death and rotted to skeletons, unless relief should come to them from without; and also that they could not have stirred a finger without spilling the floor. A carcel lamp burned brightly on the mantel-piece. Not only was there no possiblè confederate in the room (in which they had never been before), but there was no communication with the world outside the cabin 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. There 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 centre of the front row, some four or five feet from the cabinet. Its two doors were the same as those of the wardrobe, and I saw that the latch was easily set the time by our watches, and without causing them close up to the eye; and so we sat for a few moments, expectant. Presently the instruments indeed 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 *charbon* of confused sounds within, the instruments struck into a regular tune. The tune passed unchanged into another, and then into a third. Two hands were thrust forth through the window—several hands, in a bunch, the fingers all twined round each other. Then they moved in rapid motion—once or twice at a time 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, as if nothing had left them: the knots of their hair seemingly untouched, and not a grain of flour spilled from their hands. They did not seem conscious that they had wriggled out of such tight bonds, and that they might have wriggled back into them, and in two seconds? And what of poor Clifford, who lay face down on the floor, as if he had nothing 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 not have been given one or two

touch them. Consent being given, however, they then besides myself took hold of me, and I felt warm and hand I grasped was white as paper, and whether it was cold or hot, I do not know, and whether it was natural. I held it for a moment, and whether it dissolved, or slipped out of mine, I could not say.

"The company was about to adjourn now," said the drawing-room for a dark scene, when I asked Dr. Ferguson whether any other person present were ever allowed to go into the cabinet. "He answered that it had been his custom, and that if my question meant a desire to do it, I might try."

I chose I believe to go into it, sat in the middle between the two mediums, and placed one hand on the shoulder of one of them, and the other hand on the knees of the other, and requested the company to be so handsomely seated to those places, which was done accordingly.

This was for my own protection against any suspicion of participation on my part in what was going on in that place. I was bent on getting every thing clear by exhaustive investigation, and at the trial of spirits were true, I knew no reason why they should be likely to do me any mischief, or why I should be afraid of them.

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 a hand of natural warmth pat my forehead and stroke my cheek. Then I was touched on the palms of both hands by a body of hands which gripped 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 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 to have the tambourine and the guitar, which they take off my spectacles?" The words were scarcely uttered when I felt a hand at my right temple, and my spectacles were taken off and 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 to the company outside to open the door; and that I was quite satisfied. And so we were left with three seats, as above described, the guitar, etc., on my lap, the tambourine on my head, my spectacles hanging from my left ear, and my scarf unplanned and hanging down on both sides from my neck.

A dark dance 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 knocking them, and casting, and striking, and shaking, and whirling, and as 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 put to bed by a severe cold. I have since been well 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 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, hands and legs, to their chairs?" "Oh! they moved round on their knees, carrying their chairs with them," said the barrister, looking at me with a kind of incredulous smile. "How did they touch 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! I thought they were by strings which they managed from behind the scenes," said the barrister, looking 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 which give a great deal to think about; but the strangest thing of all is that an able lawyer and a brilliant barrister, and a civil engineer, so renowned upon it as you have been doing just now on things witnessed by yourself and a score of people at the same time."

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 first time that I saw new evidence, in the "Sharp" criticism I was by nature and habit, wide 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 I was not a new convert. I had been thinking in all ages and all 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 a spirit made manifest in a different way, as that world to us as a planet, Australia before the discovery of the microscope? But that these invisibles 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. I was not satisfied enough to give them my attention, or open a door through which any man not an idiot 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.

was much before the proof rose higher than to the level of mere probability that they were 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 a human mind, as proved by 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 expectations and desire, proving that they were not mere illusions from my own mind; 4. Intensified maternal love; 5. Striking manifestation of a very personal character, unchanged by death; and 6th. Antique and now disused spelling of a word through the alphabet as in life, as she would have spelled it, and other minor indications in things felt to be just like her. The force of coincident and cumulative evidences multiplied many times more than in the arithmetical ratios of their number. Their value, as compared with one alone, is worth at least ten times the value of a single one, 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, although I may scarcely witness how how much further penetrated into the recesses of this divine and holy knowledge, and to higher reaches of the philosophy and religion of Spiritualism advanced, it would take long to tell, and be here misplaced. My object

is now simply to testify to the true mediumship of the Davenport Brothers, and to its great value to the world. It is not to be placed above the plane of physical manifestations, which 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 at the base? How can we expect that 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 hundred million still rung, next to receive, the light? 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 celebrated to-day. Let me but but of gratitude to them be received, and to the whose instrumentality they were.

J. L. O'SULLIVAN.

E. J. Robb's then sang "Art thou no more?" at a time when he had written for use at Mrs. Blandy's séances, after which the Chairman introduced to the audience Dr. Ira Davenport, 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 circle. He then, expressing the hearty sympathy of himself and daughter, the latter of whom is now in England, for the bereavement of Mrs. Blandy, said: "Twenty-eight years ago to-night I was born again: born from darkness into light, from the obscurity of doubt into the clear sunshine of spiritual truth: born from ignorance to a positive knowledge of a life beyond the grave. I then stated this clearly to my friends, and they believed me. At that 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. 19, 1851, to call on his family, and thus he first seemed to pay any attention to the recital save his little daughter, then eight years of age (now Mrs. Blandy), who, looking fixly at him, said, in effect: "Father, the spirits will come to us as we sit at the table." He stated that a shock passed through his system, and that he was filled with a conviction of the truth in connection with all mediumistic persons he was now familiar, but of the nature of which at the time he was ignorant, and he at once recommended a compliance with her suggestion. It was 7 o'clock in the evening when the family took their seats around the table, and at 7:30 the lights were extinguished, which commenced almost immediately, proved to be of such a convincing and startling character that no one thought of sleep, and it was at 7 o'clock on the following morning before this first séance in the Davenport household was brought to a close. He had never known such a success; he had not experienced such a success.

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 his mother, who had been the recipient (the first message he received) and of his mother, 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, especially, as she said at a distance, "I had nothing to do, and was corrected 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 the phenomena should be made known to the world abroad from the home-circle, carrying knowledge of what they had received to distant places and people. He was averse to the statement at first, but was finally forced to accede to this command thus laid upon him, and commenced traveling in 1856. He was, from the first, well received by the Materialists wherever his mediumistic powers were known, and to pursue his course 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). The Young Men's Christian Association having taken in the course of his experience, caused the imprisonment of his boys in Oswego, N. Y., prosecuted them in New York, and finally expelled them from the State and 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 *anew* [sic] in a statement which called out in an especial manner the applause of his hearers. •He closed his career with eloquent remarks descriptive of the progress of Modern Spiritualism since its advent, and prophesied greater victories for it in the

holding years ago, when John Collye and Mamie Hosmer there joined in a duet, "Whispering Hope," when W. J. Collye was introduced to the audience, the guides of this talented inspirational medium at once proceeded to the delivery of a brilliant but forceful discourse, of which (from want of space) but a few salient points can be cited. The speaker called attention to the early days of the advent of the Davenport family, and the advent of Spiritualism, but also said that Spiritualism belonged to no age, and was as old as man on this planet. He especially 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 Spiritualists, which, putting neither above the other, proclaimed that each had an equal right to the claimed, and equally advanced, Spiritualism. The speaker approached every order of Intelligence in every class in the community—on a plane in harmony with its powers of receptivity, so that the strong phenomenal proof afforded in the presence of the Davenport boys and Mrs. Blanche was fitted to produce, and had wrought in the past, appropriate and highly important results. He closed his speaking by using the series of phases of development in this materialistic life, age.

Phenomenal mediocrism 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—they occupied the place of stairways by which one might reach the heights of the sky. The dwellings, if people understood the laws of aerial navigation and could enter the different stories of their houses from balloons that could be brought to a halt before doors out at the proper altitudes in the sides of the buildings, could then have been made to resemble the great stairways of the sky. But the public did not yet understand the art of mounting, moving in the air, flights of stairs or the air furnished by elevators were an absolute necessity to those who would ascend. So in the state

of human development: the time *might* come when phenomenal mediumship would be largely or entirely replaced by the more direct 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 preparatory schools were toward the fitting of students, and the colleges, and were just as necessary to this direction of the medium phenomena and the inspirational phase for the advancement of Spiritualism's best interests.

The Davenports had ever proved true to their mediumship, and had always persisted, in the face of whatever opposition, that the source of the power was within themselves and not from the spirits; and as such deserved the commendation of all lovers of truthful dealing.

Miss Lucretia Zimmerman then rendered acceptably a vocal selection, after which E. J. Robbins, Esq., gave a lengthy and interesting statement of experiences on the plane of physical phenomena generally, and that of materialization particularly, at séances held with Mrs. Blandy. He had known her as a student for upwards of thirteen years, and endorsed her honest and unimpeachable reputation—declaring his entire confidence in the 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 "Mrs. J.," "John," "George," and "Belle Wideawake," so familiar to those who have attended her sésances.

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 met with by the threadbare hypotheses of the professional juggler. His account of this instance is as follows:—It runs as follows: At a time when while travelling in the West, a conjurer was holding forth in the town where Mrs. Blandy's séances 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 that he had not time to tell him, as "fire trick" which he had been exhibiting lately had attracted a large crowd by his audiences, and which he chanced to 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 seances were produced. Mr. Robbins at once told him that his offer was useless, as he had before stated, the phenomena witnessed at the séances were wholly and entirely the work of spirit operators, who wrought them by methods known only to themselves, and beyond the power of explanation by one human being to another. The still unbelieving conjurer, however, insisted upon examining the simple parapernals, such as the rattles, bells, etc., which Mrs. B. used at her séances, but was unable to find anything of a prestidigitatorial nature in what he saw: Nevertheless he continued to declare to the people that he knew the manifestations of Mrs. Blandy were the result of trickery. Whereupon Mr. Robbins, at a meeting of the ladies, and after 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 no answer. Mr. Robbins then offered to examine his "stock in trade," adding that he felt sure that if he would give him the same (Robbins) (the conjurer) had had to examine the séance-room and its few appointments, he (R.) would be able to explain anything on the prestidigitator's programme. Mr. Robbins, however, refused to do so, and the conjurer was not accorded 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 Opera."

A song by W. J. Colville came next in order. Dr. Storor then referred with regret to the untimely passing of Mrs. A. A. Field and Mrs. S. A. Byrnes, both of whom had been invited upon the programme for remarks, but had been prevented by unforeseen circumstances from being present. He also stated that John Wetmore, Esq., whose name was on the programme for the evening, had been called away, and was obliged to return home unexpectedly. He then introduced Dr. L. K. Conoley to the audience as a substitute for the absent ones. Dr. C. G. Wittness to the value of the labors of the brothers Davenport, the effects of which could be traced over wherever they have journeyed. He spoke incidentally of the friendship of Mrs. Annie Lord Chamberlain, an of an instance which occurred in her childhood, whereby certain good Orthodox investigators were taught through the young girl's character the character of whatever comes in the course of the spiritual life. A direct connection with the spiritual surroundings of those attending.

Mr. Robbins, assisted by Miss Collie, 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 worthy and commendable public expression of gratitude to the spirit-world workers and the Davenport mediums, for what has been accomplished 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* (Eng.), "Max Müller a recent article in the *Contemporary Review*, speaks very highly of the moral character of the Hindus; 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.

Banner of Light.

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 Conjuror; etc.

On the evening of Wednesday, Feb. 14th, Investigator Hall, in the Maine Memorial Building, held a reception for the Boston boys, 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 on the Spring Equinox, and their efforts were crowned with success. In fact, cordial feeling and the repeated expressions of honor 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 New England winter, a goodly company assembled to express their high appreciation of the guests of 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 unmistakably in the work going on.

Dr. H. B. Torrey 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. B. presented to the attention of the assembly the spiritual cause just previous to the coming of the Brothers Davenport into the field of mediumistic labor. Daring from the Hydesville phenomena, Modern Spiritualismism was seven years old when they appeared. Already Dr. Brittan, Mr. Partridge and others were presenting as the new phenomena to the attention 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 everywhere where. Still it was not until the opportunity was afforded to witness the phenomena of Spiritualism in person, the time circumscribed; a person in order to see them was forced, as in the case of the celebrated Koons séances, to go where the mediums were to be found. The advent of the Davenport

onport media might therefore be regarded as marking an era in the history of the movement of the movement, whereas the revolutionary element entered into its propagation—the brothers and their sisters, from the first impelled to travel to distant sections of the country, to have an opportunity to witness 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 exorcized human spirits over matter. The speaker referred briefly to the wide-spread and significant results which had followed, and he alluded to the efforts of the 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 this occasion, would concur, were he present on this occasion—to satisfy man of a man's death. Dr. Storers then called the attention of the people to the following interesting epistle from Hon. J. L. O'Sullivan, formerly United States Minister to the United States.

ter to Portugal:

MR. O'SULLIVAN'S LETTER.

Boston Common would not contain the multitudes if all flocked to the "Davenport Anniversary" who owe 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 unfolded 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; therefore send this my little offering in tribute to the occasion.

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 Peabody, Prof. Mapes and Dr. Gray, and had heard of others who used to attend "rappings" and "the Fox girls"—yet was my concealed mind so strongly prepossessed against the absurd blarney, as it seemed, of holding

Shakespeare and Joseph Cook.

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

The frequency of Mr. Cook's misquotations and misapplications 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 theologian, Dörner, 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. Dugham 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 straight-laced 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 Tehachapi 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 Bismarck 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 creditless 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 problem?

We are gratified to learn that Bro. Seaver 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 Burck, 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-of-war 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 to medical 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 endorse?

A correspondent of the Worthington (Maine) 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 support 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 uses the words 'scientific evidence,' 'Spiritualism' 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 lectures—twenty-six in number—hitherto sold in pamphlet, have now been arranged in book form, making a neat and tasty volume (cloth bound), which can be obtained at the Banner of Light Bookstore, No. 9 Montgomery Place, at \$1 per copy; a very reasonable figure, when the high value (spiritually considered) of what it 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 medics 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. Rodas 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.

Light Circle Room, No. 9 Montgomery Place, 10 A. M. to 1 P. M. Public every Tuesday and Friday afternoon at 3 o'clock. For further particulars, see notice in last issue.

North End Hall, 103 N. Washington Street, Temple, Sundays, at 10 A. M. and 7 P. M. W. J. Colville, Speaker; R. Holmes, President; W. A. Duncklee, Treasurer.

New Era Hall, The Shawmut Spiritual Lyceum, 176 Tremont Street, Sundays, at 10 A. M. J. B. Hatch, Conductor.

Temple Memorial Hall, Children's Progressive Lyceum No. 1, Appleton Street, Sundays, at 10 o'clock. L. N. Ford, Conductor.

Eagle Hall, 616 Washington Street, corner of Essex, at 10 A. M. and 7 P. M. Thursdays, at 3 P. M. Conductor. Meetings also Wednesday afternoon at 3 o'clock.

Harmony Hall, 34 Essex Street (first light), Sundays, at 10 A. M. and 7 P. M. Thursdays, at 3 P. M. Prescott Robinson, Chairman.

Spiritual Lecture Room, 36 Hingham Street.—W. J. Colville's guides conduct the following meetings: Sundays, 10 A. M. and 7 P. M.; Tuesdays, 4 P. M.; Wednesdays, 7 P. M.; Thursdays, 7 P. M.; Fridays, 8 P. M.; Public Reception for Answering Important Questions.

Leaves' Hall, 103 N. Washington Street.—Sundays, at 10 A. M. and 7 P. M.; Tuesdays, 4 P. M.; Wednesdays, 7 P. M.; Thursdays, 7 P. M.; Fridays, 8 P. M.; Public Reception for Answering Important Questions.

Eagle Hall, Spiritual meetings every Saturday evening, at 7 1/2 o'clock. Dr. N. P. Smith, trance orator and test medium.

Temple Hall, 70 Main Street, Charlestown District.—Sundays afternoon, at 3 o'clock. C. B. Marsh, Conductor.

Chelsea Spiritual Association, Odd Fellows Building, opposite Hingham Street Horse Car Station. Sundays, at 10 A. M. and 7 P. M. Next Sunday Mrs. Sarah A. Byrnes will occupy the chair.

The Ladies' Harmonical Aid Society, Friday afternoon, at 2 o'clock, in same hall. Business meeting 10 P. M. Entertainments in the evening. Mrs. 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; 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 Mrs. M. J. Colville and Burroughs and Pratt. A song by Grace Burroughs and remarks by Mr. J. B. Hatch closed the session.

Assistant Conductor, Burroughs Lyceum, 8 Webster Street, Charlestown District.

Paine Hall.—The exercises of Sunday, Feb. 18th, commenced with music by Barrow's Orchestra, followed by reading and singing, the Banner March by the school, and recitations by Ella Waite, Flora Parr, J. C. May Woods, Maud E. Lord, Sadie Foster, Alice Waite, Amy Peters and Freddie Stevens, and a piano solo by Ella Parr. The words Angel and Light were woven into sentences and answered by twenty children.

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 in the children. Let us make it a copy to each child in the Lyceum. 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 the Children's Progressive School. Let us make it a new interest in this matter; and let us make it our duty to weave into all our conferences, circles and meetings, due consideration of the all important matter—the education of our children.

LADIES' AID PARLORS.—The First Spiritualist Progressive School met Sunday morning, Feb. 18th, as usual. The first number of our new paper, "The Temple Within," made its appearance and met with a hearty welcome. It needs no recommendations to cooperate with us, and especially to make such donations of money, cables or articles as they may have within their power to offer. The smallest donation will be thankfully received, and no one is to be excluded on account of the smallness of their gift.

For the children this morning were favored with short speeches from Mr. J. C. Street, Mrs. A. M. H. Colville, Mrs. M. J. Colville, after which a piano solo by Ella Parr. The words Angel and Light were woven into sentences and answered by twenty children.

BOSTON.—At 330 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 profitable theme. Next Sunday, at 3:30, "The Tower of Babel and the Call of Abraham" will be considered. Seats free; everybody welcome. Also to public receptions Tuesday, 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. H. B. Storer, John Wetherbee and Prof. W. W. Clayton were each marked by a special gift of individual excellence. Dr. Plumb's kindly and wise visit, and his remarks, supplemented by well recognized tests, were highly appreciated by the audience. Father Locke was eloquent in both speech and song. A beautiful hymn, "The Light of Truth," was given through Mrs. C. L. Shattuck. Capt. Roberts favored the audience with interesting narrations of spirit-experiences. Entertaining experiments in vital magnetism were given by Dr. Plumb. Acknowledged tests and readings were given by Mrs. A. L. Pennell, Mrs. C. G. Odiorio, Mrs. Bray, Mr. M. V. Thomas and Mrs. L. A. Coffin. Our music was fine, rendered by Mr. Charles Sullivan, Mrs. Nettie L. Andrews, Mrs. Longley and Mrs. C. L. Alden. EYEN 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 readings were made by Dr. J. H. Richardson. Mr. Brown will speak and give tests next Sunday, Feb. 25th, at 3 P. M. C. B. M.

CHILSEA.—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 Leslie 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 Hartford 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 Soul,' 'The Light of Truth,' 'The Little Shoes and a Ringlet of Hair,' and 'In Heaven We Know Our Own.' While hearing them sung by the composer with his deep earnestness and enthusiasm, it seemed easy to detect 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 philanthropist, who espoused the cause of the defeated patriot.—N. Y. Herald.

Senator Ingalls 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. Ingalls 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, In Aid of Charles H. Foster, received since our last report: In Aid of Hiram, Providence, R. I., \$2.00; Jonathan Hatch, Exton, Me., 2.00; May Turner, Burlington, 1.00; Henry Turner, Burlington, 1.00.

Donations, In Aid of Horace M. Richards, received at this office: A Friend, \$1.00.

Passed to Spirit-Life! From South Abington, Feb. 17th, Wallace Poole, aged 34 years and 5 months. Funeral services were conducted on Saturday, Feb. 18th, by Dr. H. B. Storer.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office 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 is engaged for the month of March.

Miss Lucy Barnicot, of Chelsea, Mass., has spoken in 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 exercise of her gifts. Due notice will be given of the resumption of her sances 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 PAMPHLETS 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. In behalf of the Children's Progressive Lyceum 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 Parlor, 103 N. Washington Street, on days and evenings Feb. 24th, 25th, 26th, 27th, 28th and 29th, which time and place we purpose to have on such useful and ornamental articles as are usually to be found on such occasions.

Our weekly Fair is a success, as none of our officers receive remuneration. The Lyceum numbers some one hundred children, and the reflecting can realize the expense necessary to such a school.

All Spiritualists and Liberals, and in fact any who have the welfare of children at heart, are earnestly invited to cooperate with us, and especially to make such donations of money, cables or articles as they may have within their power to offer. The smallest donation will be thankfully received, and no one is to be excluded on account of the smallness of their gift.

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

Mrs. B. P. HICKMAN, President.
Mrs. J. F. HICKMAN, Treasurer.
Miss S. J. PETERSON, Secy.
Miss S. J. PETERSON, Secy.

For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly, containing a full and complete course of \$2.50 per year. VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1.50 per annum. Single copies 5 cents.

THE SPIRITUAL OFFERING. Published weekly in Otumwa, Iowa. Edited 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 Shaker, N. Y. Price 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

THE OLIVE BRANCH. Published semi-monthly in San Francisco, Cal. Single copies 10 cents.

ADVERTISEMENTS.

ARTISTIC POTTERY AND GLASS.
Royal Worcester.
Melrose, Waterville, Chelsea, Duplex Lamp, Desert Set, etc., in short, useful and ornamental specimens of household requisites, constantly arriving from original 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, " Treasurer.

DIRECTORS:
SAMUEL W. SARGENT, of Boston.
GEORGE D. JENKINS, " "
W. H. NEWCOMB, " "
G. C. PERRY, " "
S. GEORGE F. WILSON, Jr., of Providence, R. I.

The property of the Company consists of

3000 Head Cattle, Horses,

And

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 purpose of increasing the number of breeding cattle, a limited amount of stock is now offered at par.

ONE DOLLAR PER SHARE.

We guarantee not less than TEN PER CENT. on the 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.

Jan. 27.

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 subtle 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 on receipt of \$1.00.

Address:
MAGNETIC SHIELD COMPANY,
Room 6, Central Music Hall, Chicago, Ill.

Our paper sent free to any address. 1st Feb. 10.

Practical Psychometry.

Mr. J. A. Gridley, 417 Sumner Avenue, Brooklyn, N. Y., gives written readings from handwriting or locks of hair. Delinquents of character, \$2.00; prophetic readings, \$5.00; instruction upon personal development of mediumship, \$3.00; psychometric examinations of, \$5.00. Please enclose return postage. No personal sittings given, Feb. 24.—10

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 2 or 3 stamps for his Private Circular, giving full information. State your disease, and where you saw this.
Feb. 10.—10

ASTHMA
Immediate relief in every case. Free from Opium or its alkaloids. Send for full particulars. Address: JAS. H. PRICE, 241 Union Street, Elizabeth, N. J.

MEN. E. R. SAWYER
The well-known and reliable Medium, Phenomenal and Life-taking Clairvoyant Medium. Will diagnose disease, outline character, phenomena, and read your life from full picture, lock of hair, name and age, on receipt of \$1 and one set, stamp. Address Mrs. E. R. SAWYER, 37 Chambers Street, Boston, Mass. 1st Feb. 24.

MRS. AMES,
PSYCHOMETRIC READER, Astrologer, Medical, Business and Test Medium, 68 Dover Street, Boston, Feb. 24.—10

INVALIDS' AND MEDIUMS' HOME.
A few invalids can obtain board and Medical and Magnetic Treatment by applying to Mrs

New York Advertisements.

THE GIFTED HEALER!

THE GIFTED HEALER!
DUMONT C. DAKE, M. D., No. 60 West Eleventh St.,
 New York City, continues his unparalleled success in
 treating all Chronic Diseases with *Magnesium* and *Clay-
 voryl* Remedies. He has no peer in locating *Diseases*.
 Personal Diagnoses, \$2.00. Send for Circular Remarkable Cures.
 Lady assistant

TO THE FRIENDS OF SCIENCE.
 I take pleasure in stating that I regard **DR. DUMONT C.**

FITS A Leading London Physician establishes an Office in New York for the Cure of
EPILEPTIC FITS.

Dr. Ab. Meseure (late of London), who makes a speciality of Epilepsy, has without doubt treated and cured more cases than any other living physician. His success has simply been astonishing; 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 sufferer who may send the enclosed card to P. O. address. We advise any one wishing a cure to address Dr. AB. MESEURE, No. 104 West Street, New York.

J. WILLIAM FLETCHER.
TEST AND BUSINESS MEDIUM.
ALSO
MAGNETIC PHYSICIAN.
CAN be consulted daily at 50 W. 12th street, New
York City. Jan. 6.

PSYCHOMETRY.
MRS. CORNELIA H. RUCHANAN (late Decker) continues the practice of Psychometry (235 East 86th 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.
Jan. 6.

A. H. PHILLIPS
GIVES Spaces for Independent State-Writing and other Tests, No. 161 West 36th street, New York City.
Jan. 9.

INVESTORS get full information about our 7 per cent farm mortgages. 12 years' experience. Please, 60 lowest price dollar loan. **J. H. Watkins & Co.** Lawrence, Kansas, and 243 Broadway, New York.
Jan. 29.—33a

AGENTS Can make money selling our Family Medicines. No capital required. **STANLEY**

AGENTS can now grasp a fortune. Outfit worth \$10 free. Address E. G. RIDE OUT & CO., 10 Barclay St., N. Y.

THE BIGGEST THING OUT Sent Free.
(new) E. NASON & CO., 111 Nassau street, New York
Jan. 13.—Stow

THE MAGNETIC HEALER, DR. J. J. BRIGGS, is also a Practical Physician. Office 126 West
Eleventh street, between 5th and 6th Ave., New York City
Nov. 18.—313X

IMPROVED CORN-SHELLER.
THE MILLERS' FRIEND
 EASIEST RUNNING IN THE WORLD!
 NO STOPPING OR CHOKING OF THE MACHINE!
 I WOULD call the attention of Millers and others using

1 **Power** Corn-Shellers to my improved Sheller, - **THE**
MILLERS' FRIEND. * Constructed in the simplest **and**
mechanical style, the movements all given by the cylinder
shaft direct, there is no stopping of the drive and consequent
filling up and choking the machine. Working by gravity
and having no springs to get out of order and annoy the
operator. For simplicity and effective working this Sheller
stands unrivaled. All those wanting a good Sheller, will
find it in the **Advertisement** in this issue. **Wm. H. Miller**

MRS. ANNA KIMBALL
PSYCHOMETRIC READER, gives searching Diagno-
sis of Mental and Spiritual Development. Copy an

all subjects, and sends Magnetized Fabrics for the uniform of Soul Meditation. Fee, \$2.00.
 P. W. W. Denton says: "I recommend MRS. ANN KIMBALL as a Psychometer of great accuracy and remarkable power."
 Address care C. R. MILLER, Brooklyn, New York.
 Jan. 13.

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

Received from England.

RAPHAEL'S

PROPHETIC ALMANA
OR, THE
PROPHETIC MESSENGER,

Weather Guide and Ephemer
FOR 1883:
COMPRISING A VARIETY OF USEFUL MATTER AND TABLES
Predictions of the Events, and the Weather
THAT WILL OCCUR IN EACH MONTH DURING THE YEAR

War and Accidental Sickness and Strife
Plenty!
A LARGE COLORED HIEROGLYPHIC.
By Raphael,
The Astrologer of the Nineteenth Century.

CONTENTS.

Sixty-Third Annual Address.
Monthly Calendar and Weather Guide.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1883.
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Forty-eight Engravings and Measurements.

Useful Tables, Weights and Measures,
Post-Office Regulations,
Eclipses during 1883,
Periods in 1883 when the Planets are best situated for
Observation,
Heat in the Moonlight,
The Voice of the Heavens for each Month,
General Predictions,
Astrology and Medicine.

Birthdays, Information for 1883.
 A Table of Celestial Influences for 1883.
 The Crowned Heads of Europe.
 Explanation of the Hieroglyphic for 1882.
 Fulfilled Predictions.
 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.
Express by C. O. D. R. & N. Y. C.

For sale by COLBY & KIRCH.

Bible Myths

AND THEIR PARALLELS IN OTHER RELIGIONS

RELIGIONS:
Being a Comparison of the Old and New Testam
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 regions of antiquity. It contains quotations from nearly the sacred books of heathen nations, and from other rare and valuable works which are not accessible to people

general. The chapters are so arranged that it is a perfect cyclopedia of reference. Years of research would be necessary to discover all the information it contains. It is most searching investigation into the origin of Christianity. Every statement is verified by copious notes and authorities so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many.

1 vol. 8vo, cloth, about 600 pp. Price, \$4.00; postage, 25c.

For sale by COLBY & RICH.

THE RELATION OF THE SPIRITUAL TO THE MATERIAL UNIVERSE; THE LAW OF CONTROL.

Two papers, given in the interest of Spiritual Science, the dictation of the late PROF. M. FARADAY, of E

Paper. Price 10 cents.
 For sale by GOLBY & RICH.

NEW INSPIRATIONAL SONGS.
BY C. P. LONGLEY.
 Beautiful Home of the Soul..... 25 cents

	Come In the Beauty, Angel of Light.....	25
	I am Going to my Home.....	25
	In Heaven We'll Know Our Own.....	25
	Love's Golden Chain.....	25
	Our Beautiful Home Over There.....	25
	The City Just Over the Hill.....	25
	The Golden Gates are Left Ajar.....	25
	Two Little Shoes and a Ringlet of Hair.....	25

We'll All Meet Again in the Morning Land.....25
 We'll All Meet Again in the Morning Land (with
 portrait of Annie Lord Chamberlain).....35
 The above songs are in Sheet Music. Single copy
 25 cents; 5 copies for \$1.00.
 For sale by COLBY & RICH.

Banner of Light.

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 petitions.

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

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

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 coining 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 Gould cannot be fooled.

And so the great *World* he has sold!

Brokers are puzzled.

And some of 'em muzzled.

As no longer they'll handle his gold.

Spurzheim, 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 A. Beckett, "are divided into two very distinct classes, the ability and the no ability."

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 18,500,000 are males, and 18,500,000 are females, the number of married men being 7,500,000, and of married women, 7,500,000.

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 *Banner of Light* in another column. It is the oldest and most reliable spiritual paper in the world.—*Denton (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 (?) banking system.

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 *Grace* comes in.

The fund for the relief of wives and children of soldiers and sailors killed in the Egyptian war, did not amount to one-half the sum raised for Dr. Pusey's memorial.

In Waldack (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, having been so, must exhibit full proofs that he is no longer a slave to the vice.

"When I was a student," said a distinguished professor of medicine, "I thought I had a remedy for nearly every disease; at present I only wish I possessed a sure one for a single malady."—*New York Sun*.

The "Regulars" in France, enraged at being accused of gross inefficiency in the case of the late Gambetta, spitefully retort to their critics: "He died of *papi tuft* little pestilence!" So there now!

Four hundred and thirty-one years ago Constantine, 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 them—that New Yorkers "do not 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 nuisance."

In London (Eng.) a corps in opposition to the "Salvation army" has been organized, entitled the "Skeleton army"—and the authorities fear collision in consequence.

The ticking wood-worm mocks thee, man!
Thy temples, creeds themselves, grow wan!
Buy thee a dome of nobler span,
A temple given:
A lane that lingers dark not ban—
Its space is heaven! —[Campbell.]

J. G. Whittier 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 continually 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 failure 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, still saying, "Give us of your oil, for our lamps are gone out." The situation now-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 landlady 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 dollars.

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.

Allan Kardec's "Genesis"—English Translation.

Numerous inquiries being made concerning this valuable work, now awaiting publication, we beg to inform our readers that the manuscript is now thoroughly revised, and the work is ready to go to press. We are only waiting for additional signatures to the subscription list. About two hundred more subscribers for the book are needed at \$1.25 per copy to insure the success of the undertaking. To induce our patrons to send in their names immediately, we have resolved to extend the time of our offer (i.e., to furnish the book to subscribers only at \$1.25 per copy) till Feb. 28th, after which date persons can obtain the work only at the published price, \$1.50 per copy.

Our readers have already seen in our columns many allusions to the nature and variety of the contents of this book, which will be brought out 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 elegant and transparent English. W. J. Colville, under influence of his inspirers, has spent a great amount of time and energy upon the book, in which arduous though pleasing labor he has received invaluable assistance from a highly accomplished linguist, who pronounces the work as it now stands an unusually faithful reproduction of the author's original ideas, which are throughout quite unchanged despite their new dress.

That all who see this notice may know as far as possible the 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 Spiritist doctrine is the expression of collective and concordant teachings given by spirits." "Science is here appealed to to frame a Genesis in accordance with the laws of Nature." "God displays his power and glory by the immutability of his laws, never by their suspension." "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 various chapters are as follows: Chapter I, Characteristics of Spiritualism; Chapter II, God, his Existence, Nature, Providence; Chapter III, Good and Evil; Chapter IV, Place of Science in Genesis; Chapter V, Ancient and Modern Theories of the Earth; Chapter VI, General Uranography—a Glimpse into Space—Stars, etc.; Chapter VII, Geological Periods of the Earth; Chapter VIII, Theories of the Earth; Chapter IX, Revolutions of the Globe; Chapter X, Organic Genesis; Chapter XI, Spiritual Genesis; Chapter XII, Cosmic Genesis; Chapter XIII, The Nature of Miracles; Chapter XIV, Fluids; Chapter XV, The Miracles of the Gospel; Chapter XVI, Prophecy Theory of Fore-knowledge; Chapter XVII, Scriptural Predictions; Chapter XVIII, Signs of the Times and the New Generation.

Each subject is treated scientifically, philosophically and spiritually. A large portion of the information given was received by the compiler direct from the spirit-world, and we venture to predict that when fair-minded and intelligent writers shall have perused them, they will be ready to admit that in this instance, at least, spiritual communications are worthy of the exalted sources whence they purport to come. The oft-mooted question of reincarnation is here fully and lucidly discussed, and the various unfoldings of the human spirit through earthly discipline are most clearly and beautifully explained. As a compendious exposition of the spiritual philosophy and an explanation of its phenomena, this work has few rivals; its superior we have never met. We can confidently recommend it to all inquirers as a valuable and explicit introduction to the philosophy, while the oldest and most experienced Spiritualists and thinkers of every name will find more food for thought in this book than is usually given in volumes twice the size and three times as expensive.

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

On Thursday, Feb. 15th, W. J. Colville gave a highly interesting and instructive spiritual 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 topic was very clearly and ably treated. After the lecture several questions were very satisfactorily answered. The exercises terminated with a fine poem on "Spirits in Prison, and How They are Released."

During the evening Messrs. Colville and Harold attended the audience with fine vocal and instrumental music.

Mr. Colville will revisit Providence on Wednesday Feb. 28th, when he will speak in Slade's Hall at 8 p. m. The audience 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 of the cabinet, showing Mrs. Ross to the full gaze of all in the room. Mrs. Ross's séances are very well conducted, 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 séances, 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 effectively aroused in favor of Spiritualism. E. F. G.

Connecticut Doctors Again Defeated.

To the Editor of the Banner of Light: During the last moments for receding new business, a stringent medical bill was introduced into the House of Representatives and referred to the Judiciary 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, Norwich, Ct.

Health Retreat 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 Amherst, 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 exclusively, she wishes to take a few invalids who are able to pay from eight to ten dollars per week for board and treatment, and by so doing thereby she may be able to care for some poor medium gratuitously.

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

Address Mrs. S. A. Jesmer, Amherst, Vt., St. Albans, 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 therefore a failure; but as a species of testimonial it is strikingly aromatic and expressive!"

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 Legislature Committee on Public Health that the above-named bills did not originate with the people, but with parties peculiarly 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 druggists—the first signer being a member of the New Pharmaceutical Association, R. 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 medicines.

The undersigned apprehend that the aforesaid proposed law has an entirely different object, amounting to a petition for the repeal of the laws now upon the statute-books (if enforced) are sufficient to protect the public from the results of all misdeeds and crime connected with pharmaceutical dispensation and the medical profession.

The following argument has also been placed before 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 the result of the petitioners' desire to have the General Court 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 up of by the remonstrants to defeat that bill. 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 up of by the remonstrants to defeat that bill.

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 spirit of the nineteenth century. I trust you will read it at the same time, arriving at like conclusions as to this annual cry for monopoly in dispensing drugs and medicines.

During the past week the first victory of the campaign 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 Commonwealth 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 Legislature 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 Regents, 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 medicals in the Empire State.

The following paragraph, from the Boston Herald's report of Feb. 13th, 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. S. W. Loring, as to amending the law so that the State Board of Health 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 hygiene 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, fail to see the real drift of the proposed amendment? I venture to reply, No 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 prescriptive measures in medicine, in whatsoever guise they may come. A. S. HAYWARD.

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 dear friend has been 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 responsible beings to be placed in!

And most 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? How comes it to pass that such scholars have so little definite and animating knowledge on a subject so important, and on which our need is so 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 men—that the Bible does not give us the information that seems so useful to us, that we would gladly give all our libraries and all our learning for it, will he dare look anywhere else? Have we no other book? The Bible has permitted to look into that "other world" have no messages ever come from it except those heretofore recorded? Can nothing be learned about it to-day except through the ancient books of all my age? Is it possible that Dr. Hitchcock and thousands of other intelligent clergymen can answer "No" to other seers; no other messages; no other information? And yet they dare not look at the astounding evidences of how grossly they are mistaken! H.

Woman Suffrage in Massachusetts.

The first annual meeting of the National Woman'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. Robinson, Miss Phoebe W. Cousins, 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 sang, 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:

Resolved, That it is the duty of the Massachusetts Legislature to remove all unjust restrictions on the rights of women citizens; first, by passing the bill now before it 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 of citizens on account of sex.

In the course of her remarks Miss Cousins 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 attended, 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. Addie M. Stevens of Claremont, N. H., occupied the platform of the "Spiritualists' Liberal Union" 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 spiritualists.

Mrs. N. J. Willis of Cambridgeport, Mass., lectured for Feb. 4th, her subject in the afternoon being, "The Hope of the World," and in the evening, "Old Things have Passed Away—All Things have Become New." Both subjects were well handled.

February 11th and 18th Miss Leslie 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.

Monday 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 accomplished much good work for the cause of Spiritualism. On Sunday, Feb. 11th, Geo. A. Fuller of Dover, Mass., lectured for an hour in the Union House, and the addresses given were listened to with marked attention. Mrs. Fannie Davis Smith, of Braintree, Vt., will address our society March 11th.

The Spiritualist Fraternity meets every two weeks. The sitters 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. C.

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 our subjects were well handled.

February 11th and 18th Miss Leslie 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.

Monday 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.

Latest 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 SIDERAL 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 January, 1883, will not occur again." The text and illustrations of this number are of remarkable excellence. C. D. Lakey, publisher, 176 Broadway, New York.

YICK'S ILLUSTRATED MONTHLY—Colored lithograph of a new grape, and important hints to flower cultivators. James Yick, Rochester, N. Y.

YOUNG SCIENTIST—Invaluable information for amateurs in home arts. 40 Malden Lane, New York.

WILFORD'S MICROSCOPIC—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 readers 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 Spiritual Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fulton street, holds services every Sunday at 11 A. M. Speakers under engagement: Mr. J. Wm. Fletcher for February; Mr. A. B. French for March; Mrs. P. H. Hyzer for April; Mr. C. B. Lynn for May, and Mrs. F. H. Hyzer for June. All the Spiritual papers on sale in advance of the meetings. H. W. Bonfield, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 8 and 7:30 P. M. Educational Fraternity, or Sunday School, meets every Sunday at 10 A. M. Ladies Aid meets every Wednesday at 2:30 P. M. Social Fraternity meets every Wednesday at 7:30 P. M. Social Fraternity meets every Saturday evening at 7:30 P. M. for the purpose of forming classes in mediumship. Free. A. H. Jolly, President.

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 Avenues, at 7:30 P. M. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South Street, at 7:30 P. M. Charles E. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 65 West 23d Street, at 7:30 P. M. and 7:30 P. M. Henry J. Newton, President; Henry J. Newton, Secretary.

The American Spiritualist Alliance meets every Sunday afternoon at 2:30 P. M. in Republican Hall, 65 West 23d Street. Henry Kiddle, President.

KIDNEY-WORT

HAS BEEN PROVED THE SUREST CURE FOR KIDNEY DISEASES.

Does a lame back or disordered urine indicate a diseased kidney? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy action.

Ladies. For complaints peculiar to weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely. For Excess, Incontinence, retention of urine, dropsical dist. or rony deposits, and dull dragging pains, all speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price 50c.

KIDNEY-WORT

"Mr. Ethan Lawrence, my townsman," says Dr. Philip C. Hallow, of Montfort, Vt., "was bleated from kidney disease. The skin of his legs shone like glass. Kidney-Wort cured him." Apr. 20-22.

KIDNEY-WORT