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Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER THIRTY-THREE.

BY J. J. MORSE,

Special Correspondent and European Agent of the Banner of Light.

Many unforeseen events, and some few difficulties, have caused me to keep silence for so long, Mr. Editor, that possibly yourself and readers may have considered my interest in the Banner of Light had waned, and that old-time friends had, being absent, slipped out of mind. Such is not the case; the Banner is ever a welcome visitor, and old-time friendships are still green, and likely ever to so remain, as in the great Republic the writer found many friends,

whose kindnesses are still a warm remembrance.
Out partie in bright fore to not marked, just
now, with any special feature, taking matter, as a whole. The event of importance during the past few months was the seizure of Miss Wood. whom it was alleged was caught personating the spirits at a materialization séance. The writer has personally known Miss Wood for a number of years, has sat at her circles on numerous occasions, and tested her mediumship in various ways, and on no single occasion has on the first Sunday in January by Mrs. Britten, he ever seen any approach upon her part toward willful and deliberate deception. She is, without exception, the most remarkable medium for form phenomena we have in this country, and it does seem more than strange that she should descend to imposture, as alleged. There are so many admitted difficulties in the matter of materialization that "grabbing the ghost" seems to be about the worst way to resolve them.

Yet within three days of the alleged exposure Miss Wood gave a séance here in London, in which she was entirely attired in dark clothes and securely fastened, and yet a form plentifully draped in white appeared! As further evidence of her bona fides it may be recorded that she has just concluded a series of six consecutive sittings at the rooms of the Central Association, at which she sat in the light and outside the cabinet, and though in full hopes of success it is to be regretted that, beyond raps, no results were obtained. But at the close of the series Miss Wood made offer of six more circles, free of all charge to the Association, which offer was accepted.

The Peterboro' affair created quite a mild sort of scare among some of our friends here, and there was a manifest inclination in some quarters to stamp out paid mediumship entirely-while in other directions wails and warnings against dark circles were deep and profuse. Mediums who devote time and strength to the cause must be supported, and if the spirits need dark circles, rest assured such circles will be formed. I see no greater impropriety in paid mediums than there is to be found in paid editors, doctors, lawyers, or any other professionals, who, in return for pay, render service of any kind.

It is announced that Mr. Harry Bastian, the well-known physical medium, is purposing to devote himself to mediumistic healing in future, and there seems every reason to believe that he will achieve success. He is located with Dr. T. L. Nichols, and, in conjunction with Mrs. Nichols, is ministering healing and comfort to the diseased.

While on the matter of healing let me record the departure to the higher life of Joseph Ashman, the healer, who was so well known to English Spiritualists. The writer knew our ascended brother for many years, and can truly say he was ever active and zealous in the good work in which he was engaged. None were turned away if too poor to pay, but as freely as he had received so freely did he bestow. The most appropriate memoriam to him is "He is

missed !" With regard to our speakers there need be but little said except that each one is as active and hard working as circumstances will permit, Mrs. Britten, truly "the good woman eloquent," frequently addressing crowded and delighted audiences in our largest towns, and everywhere creating the utmost enthusiasm. Mr. E. W. Wallis is kept actively employed, and finds acceptance as a sterling and earnest advocate. Mr. J. O. Wright is now with you in the United States in search of change of scene and rest, rible form of tyranny."

while your correspondent is as actively engaged as ever.

Miss Lottie Fowler is still in London and meeting alike with fair patropage and success. The writer recently and a cauple of very satisfactory. "sittings" with her, and obtained advice that was well-timed and useful.

Commencing with the New Year, "Light" began the third year of its existence, and again reduced its price. It is meeting with increased support, is critically edited, and treats all topics in a calm, undemonstrative manner that is eminently suitable to the class of readers for which it caters. It frequently records some very thoroughly attested case of phenomena, and reports, from time to time, the doings of the Society for Psychical Research.

It is with regret that the fact has to be announced that the Psychological Review, edited by Mr. John S. Farmer, has not met with that financial support which would warrant its continuance. It has, therefore, ceased to exist, so far as the public are concerned. Subscribers are to receive the series of papers upon the materialization phenomena by M. A. Oxon., and with these, whien completed, will terminate the existence of one of the best magazines we have liad since the Spiritual Magazine of years ago. Mr. Farmer's enterprise deserved a better fate.

The Herald of Progress-our north country weekly-still pursues its course, and lately has exhibited signs of marked improvement in the matter of freedom of discussion in its pages. It may yet become a truly popular and useful adjunct to our cause.

The Medium and Daybreak is still alive and as strongly flavored with the peculiar individuality of Mr. James Burns, its editor, as ever. Mr. Burns is a strenuous champion of antivaccination, and this week has contributed a letter of over a column length-set in small type-to a leading Cornish weekly journal, upon his favorite subject. Mr. Burns is a Felix Holt in real life.

The Central Association-late British National Association of Spiritualists-has just held its annual meeting, and the report presented was quite up to the average. Its rooms are comfortable, its curiosities numerous, its bookshelves well stored, and its Secretary, Mr. T. Blyton, the embodiment of attention to all callers. American friends should make a point of

The latest phase of work, in connection with Spiritualism in London, is the formation of the Metropolitan Spiritual Lyceum, for the purpose of instituting Sunday services for Spiritualists. A comfortable and commodious hall-St. Andrew's, Oxford street-has been secured. and the services were successfully inaugurated who delivered a brilliant oration to a large and enthusiastic audience. The writer has been retained for the first term of three months, and his trance addresses are gathering a cultivated and intelligent auditory. The Metropolitan Spiritual Lyceum also undertakes what may be best understood by your readers as the foundation of a "Ladies' Aid Society," which is the first attempt, by Spiritualists, at charitable work in London. It is to be hoped that the undertaking indicated above will meet with support sufficient to ensure its permanency; the President, Mr. Sandys Britton, is indefatigable in his exertions, and as the affair is calculated in every way to command respect, it is but a matter of time and perseverance to ensure the desired success.

The Banner of Light still enjoys undiminished popularity on this side of the Atlantic, and the subscribers to it steadily increase in number. As an exponent of the Spiritual-Philosophy it justly ranks high in the estimation of all who peruse it, and it is to be hoped that it may long continue to exist, as it deserves to do, in the full confidence of its readers the whole world

There! space has gone, and this must perforce be closed without a word as to our cause in the Provinces being added. However, in my next contribution some particulars of provincial proceedings shall be given, by which it will be discovered we are neither dead nor sleeping over here. May our trust in truth, and reliance upon angel guidance, grow stronger daily, and as we pass upon our way may each and all of us try to do some little good to those who need it, that when departing this life we may have but few regrets for the past, and fewer fears of the future. Then, indeed, our end will be peace, and our memory respected.

The Frogressive Literature Agency and European Dépôt of Colby & Rich, 4 New Bridge street, Ludgate Circus, London, R. C.

WASHINGTON.

Soldier and statesman, rarest unison;
High-poised example of great duties done
Simply as breathing; a world's honors worn
As ille's indifferent gitts to all men born.
Dumb for himself, unless it were to God,
But for his barefoot soldiers eloquent;
Tramping the snow to coral where they trod,
Held by his awe in hollow-eyed content.
Modest, yet firm as nature's self; unblamed
Save by the men his nobler temper shamed.
Not honored then or now because he awed
The popular voice, but that he still withstood.
Broad-minded, higher-souled, there is but one
Who has all this, and our's and all men's—
Washington.

[J. R. Lowell.

There are eleven States in which women can vote at the election for school directors. "Women f:r these offices," says Susan B. Anthony, "are particularly appropriate, since a large proportion of the schoolteachers are of the same sex. I find that they show much more tact than men, as, of course, they do in every position." In those eleven States the qualifications for voting are in nearly every instance similar to those of men. In Kentucky, however, a woman has to be a widow to poll, and in Michigan a tax-payer.

Bismarck thinks the New York Sunday law "is a ter-

SECULAR PRESS BUREAU, Organized under the Direction of the American Spiritualist Alliance, 61 Irving Place.

New York. (From the Washington Che Artelo.) THE OTHER SIDE.

A Reply to Rev. W. D. Faunce's Attack on Spiritualism. BY PROF. HENRY KIDDLE.

The modern clergyman, usually, can see no religious or spiritual truth beyond the theological system to which he is bound. Notwithstanding the absolute rejection of that system by so many millions of good and thinking men, he still clings to his dogmatic formulas of belief as the only means of salvation. Believe these or you must be damned; for I know that God will do nothing more to enlighten his children. So said the Jews when Christ came; Moses and the prophets are sufficient for us. Take away your false Christ and his heretical teachings. We believe in the ancient revelation, and in nothing else. We will accept no other. The modern clergyman, usually, can see no

other.
_Such is the spirit manifested by the Rev. W

Such is the spirit manifested by the Rev. W. D. Faunce, who, in an article against Spiritualism published in the Examiner, pronounced a sweeping condemnation upon all that is held to be true by those who, to use his words, "miscall themselves Spiritualists."

I herewith present a reply to Mr. Faunce's dogmatic strictures on the faith of the Spiritualists. His argument seems in brief to be the following: "Jesus Christ rose from the dead and thus gave a palpable, tangible, physical proof" to mankind of their immortality. No one else has ever come back to tell us of his "safe arrival on the other shore"; though, it is true, Lazarus and the son of the widow of Nain were brought back from that shore, but they were brought back from that shore, but they never told what they had seen. If the spirits could, or do, come back, they are not to be be-lieved, because they cannot know what we want to know, namely, the "way to be saved," wheth-er there is an eternal heaven and an eternal hell, and when the day of judgment will come. hell, and when the day of judgment will come. "They may have fallen under some spell of evil, and their honest report be unreliable through Satanic deceit." "Jesus Christ is the only immortal coming back whom I can trust." "He could fall under no spell of evil in the world beyond." And, moreover, he is omniscient. Good spirits cannot be "called from their allegiant service to God": hence, if any spirits come they are all wicked and not to be trusted. "They are falso when they are not silent, and silent when they know anything I need to know."

I have spoken of this as an argument; but it is in fact, clumble of propositions, but loosely relived, and, with lower exceptions, untrac-or

relived, hall, with this exception, uneractor based upon erroncor held.

I would ask Mr. I how he knows that Jesus actually "came back" or was "resurrected." Suppose we accept the record as unimpeachable, applying his own principle, how do we know that the spirit of Jesus was not "under some spell of evil," as he says the spirits are liable to be? While Jesus was in the flesh the Jesus said: "He hath a devil and is mad": and they believed it for the same reason that Mr. Faunce helieves the spirits of these times are Satanic. certainly, if we are to accept the general proposition that "good spirits cannot leave their allegiant service to God; and show themselves to men," then what purported to be the "spirit of Jesus" must have been a bad spirit. It is true he did not, by word or deed, give anythind the section of or evil purpose; and reither do the cation of an evil purpose; and neither do the great majority of the spirits who are now manifesting themselves. Indeed, some come in the name of Jesus, enforcing his precepts. But this goes for nothing with such persons as the Rev. Mr. Faunce; and, by parity of reason, should have been disregarded by the apostles when they saw what they believed to be the "spirit of Jesus." And Jesus himself should have obof Jesus." And Jesus himself should have observed the same principle, when the spirits of Moses and Elias "came lack"—having left their "allegiant service to fod," to show themselves to Jesus and his diciples. Were these spirits summoned by Jesus, Mr. Faunce? It will probably be said that these spirits were in the service of God when they hus appeared; and how dare any man say that the spirits who, in these days, come bringing the light of immor-

how dare any man say that the spirits who, in these days, come bringing the light of immortality to mortals, affording consolation to the bereaved, and teaching the loftiest ethical and spiritual principles, as may of them do, are not in the service of God?

But, says Mr. Faunce, ksus is omniscient, and therefore is the only one who can be trusted; "his glance alone goes hrough the eternages." Where is the authoity for this? Jesus said to his disciples: "But f that day and that hour knoweth no man, no not the angels of heaven, but my Father only." Did he not here disclaim having any such 'glance through the disclaim having any such 'glance through the

disclaim having any such 'glance through the eternal ages'?'
"Jesus Christ," this divae says, "is the only immortal coming back vhom I can trust."
But, if Jesus Christ is Go, how does his resurrection prove that we, tho are not God, or gods, are immortal? Weare, according to the theological dogma, a different order of beings; and it is certainly a non equitur to allege that, because the physical deah of the "only begotten Son of God" did not terminate his existence, the life of finite logges shall be continued to all eternity. Jesus, is true, said: "Beence, the life of infice angles shall be continued to all eternity. Jesus, t is true, said: "Because I live, ye shall lib also"; but was that not an attestation of hi humanity in common with those whom he addessed? Was it not the assertion of a commonnature and a common destiny?

destiny?
Mr. Faunce seems to hink that no spirits of Mr. Faunce seems to that he spirits of a finite nature can be bieved, whatever statements they may make. But did Jesus, in any of his apparitions, malfest any other than a finite nature? When b appeared to Saul, he simply said: "I am Jess, whom thou persecutest," etc.—by no mean indicative of anything

singly etc.—by no mean indicative of anything superhuman.

So when the "spiritof Jesus" appeared to Paul and Timothy in lysia, it was with no attributes except such a are manifested by the spirits in these days. t will be readily seen that, if the Apostles hi applied the principles of Mr. Faunce, they wild have put this spirit to the tests which he onsiders indispensable. They would have demided a categorical reply to the questions conclining the way of salvation, an eternal heavy and hell, and the day of judgment; but noting of the kind is recorded. The apostles hadlore faith in spirits than the Rev. Mr. Faunce. If Jesus should appear to him how can we wider what he would do? Would he not say: Away with this lying spirit"?

spirit"?

I would remind Mr annee that the spirit of Samuel, though not linite or omniscient, told Saul the truth, prophying correctly the issue of the impending bats. And yet this learned divine declares that the future is hid from every eye save that (God." He falsifies the scripture record in my respects. "No one

ever comes back," he says; while here is historical proof that he dera not deny that Samuel came back; and, moreover, did not Moses and Elias—finite spirits—show themselves to Jesus and his disciples, and were trusted, too?

Mr. F. says: "The Lord gave his disciples power over evil spirits, not to summon them from the abyss, but only to cast them out of human bodies." If he were better informed, he would know that this is the powe—which many Spiritualists possess and exercise in these days, and that they lay no claim to be able to summon evil or good spirits from the abyss (wherever that may be) or anywhere else. Spirits exercise their own will in coming or refusing to come; just as the "spirit of Jesus" did.

Furthermore he earth to know that the

did.

Furthermore he ought to know that the Furthermore he ought to know that the spirits are not required to be omniscient or infallible, or even advanced in knowledge and spirituality, in order to be able to give important and valuable—and trustworthy—information to mortals. If Mr. Faunce's father, for example, should manifest his spirit-presence to him, and acquaint him with his condition and surroundings in spirit-life, would that not be an important revelation? And if ten thousand spirits were to identify themselves and do the same, should we not have the materials to form an estimate of the spirit-world, and the requisites for happiness therein? We receive information from the spirits as we do from mortals; we compare it, weigh it, judge from mortals; we compare it, weigh it, judge it, and accept or reject as our reason dictates. We take nothing on mere authority—no, not on the authority of Jesus; and he never asked any

The spirits in these days have shown themselves in a manner and degree satisfactory to thinking people, quite as good and intelligent as Mr. F., to be truthful and honest, proving themselves to be the still surviving relatives or themselves to be the still surviving relatives or friends of those to whom they manifest; and as they were not under any spell of Satan in life, so there is no reason to believe that they have fallen under that spell in the spirit-world. There is neither sense nor logic in any such position. We make the same reply to this insituation or allegation as Jesus made to the ecclesiastics of his time, who charged him with using the power of Beelzebuh or Satan: "A kingdom divided against itself caunot stand." If the emissaries of Satan preach the precepts of Christ, they are fighting against Satan; and if we listen to them we shall destroy his kingdom. This dreadful twaddle about the evil spirits is unworthy of any man of reason or common sense; it can proceed only from ignorance or the desire to misrepresent. The facts of Spiritualism are utterly opposed to it.

of Spiritualism are utterly opposed to it.

But listen to the mournful cry of this benighted theologian: "Oh! how we long for something [from the spirit-world] that our eyes something [from the spirit-world] that our eyes can see, our hands touch; something that our bodily faculties can size upon which really belongs to that world beyond; something that is to us the physical proof of immortality! How the proof heart beats against the hars of the grave, longing for a palpable evidence of that other world!" Poor man! God has heard thy cry even before it was uttered, and has sent thee the boon thy soul craveth so earnestly, and thou dost turn thy back upon his heavenly messengers with contumely and insult, calling them "a mob of false teachers"—demons from the "abyss"—the wicked agents of Satan. Thus again has "light come into the world, and men love darkness rather than light," because of their prejudices and bigoted conservatism."

New York City.

New York City.

Orthodox Conceptions of Heaven. To the Editor of the Banner of Light:

In an address at the funeral of the late W. E. Dodge, the distinguished Christian merchant of New York City, a few days since, Rev. Prof. R. D. Hitchcock is reported as having used the following language:

"For three days he has been in the eternal home beyond the stars. We know that he is there. I would give the learning of all my books, all that my lifestudy has taught me, to know what our dead friend knows now."

The Rev. Prof. Hitchcock is eminent as a theologian and a scholar, and may therefore be supposed to have said what he meant and to have meant what he said on this solemn occasion. But let us scrutinize his declarations, and see how they will bear the analysis of common sense.

In the first place, he declares that his "dead friend" is "in the eternal home beyond the stars." One cannot help inquiring, Why locate the "eternal home" so far away? Did the really is? Astronomers inform us that the nearest fixed star whose distance has been approximately measured is so far off that its light, traveling at the enormous velocity of 186,000 miles per second, requires three and a third years to reach us! A few evenings before the funeral referred to, Prof. Young, the distinguished astronomer from Orthodox Princeton, stated in a lecture in one of the churches in New York that "there are stars whose light must be hundreds or thousands of years in coming to us." In this he only voiced the current scientific testimony on that point. Only think of it! The number of miles representing such distances could be expressed only by an array of figures the value of which would be literally incomprehensible to ordinary minds. (The reader, if quick at figures, may cypher them out, at his leisure if he chooses, but I have not time to-day.) And yet Prof. Hitchcock would locate the "eternal home" of his friend even beyond these stars!

Nay, more. He tells us that his friend Dodge had already been there "for three days." As that was the time, probably, which had elapsed between the parting of the spirit from the body and the funeral rites, the words must mean that, in the Professor's view, the journey to that inconceivably far-off home took place in a few moments, or at most within a very few hours. Such "rapid transit" is absolutely staggering-utterly bewildering to ordinary conceptions. The movements of electricity eventhe quickest of all known things, which is credited with a speed of one hundred and ninetyfour thousand miles in a second, or nearly seven hundred millions of miles in an hour-are utterly inadequate to such travel. Again, I ask, Why locate the "eternal home" at such an incomprehensible distance? and why insist in all.

on such an inconceivably rapid transit in getting to it?

But our Reverend Professor goes further yet; and adds, with all the positiveness of the theologian and confidence of the man of science combined. "We know that he is there !" But he does not condescend to tells us how he knows this important fact. When we reflect that to communicate with that far-off home with the speed even of electricity, would require thousands of years, in either going or coming, we may be justified in thinking it just possible that the Reverend gentleman is a trifle extravagant in his language, and does not appreciate the difference between know and think. He perhaps thought his friend took himself off to that inconceivable distance, in an incredibly short space of time, and had been there "three days" when he spoke of him, but it is quite another thing to know such an extraordinary fact. Why will clergymen persist in teaching such absurd and incredible things about heaven and the future life? Can they reasonably blame common-sense people for becoming utterly skeptical in regard to another world, while they insist on giving it such inconceivably distant locations, and pretending to such impossible knowl-

. If they must regard it as a material or spaceworld, why not be content to locate it within some accessible distance of this planet, instead of beyond the inconceivably distant stars? But why not; rather, drop, or rise above the materialistic conception of space, and regard the spirit-world as a state, in which sympathy or likeness is nearness, and antipathy or unlikeness is distance? Then all who love each other, or love the same truth, are near to each other, and all who dislike each other or each other's beliefs are far apart. Then it is not necessary to imagine our excarnated friends transported by some inconceivable means to an incomprehensible distance, so that it is impossible for them to communicate with us, or for us to know anything of their experiences. On the contrary, we may conceive, with Mrs. Stowe,

"It lies about us like a cloud-A world we do not see : Yet the sweet closing of an eye May bring us there to be."

And then, with Longfellow, we may reasonably ask:

"Who shall say That from the world of spirits comes no greeting. No message of remembrance? It may be The thoughts that visit us, we know not whence. Sudden as inspiration, are the whispers Of disembodied spirits, speaking to us,

As friends who wait outside a prison wall Through the barred windows speak to those within."

Had the distinguished clergyman and professor whose words have been quoted above been able to entertain these rational and cheerful conceptions, and had he put himself in the proper attitude to receive a message from his deceased friend (either through his own faculties or those of some other more acutely strung than his own), he would not have given utterance to the longing, despairing wail which came from his lips. He would have no need to sacrifice "the learning of all his books, all that his life-study had taught him" (except that portion of it which is false on this subject); to know something of what his "dead" friend had learned in those three days. It would, no doubt. so far as practicable, have been freely and joyfully communicated to him.

The writer is not speaking theoretically or at random on this matter. Only a few days previous to the decease of Mr. Dodge, another prominent citizen of New York, a personal friend of the writer, was called upon to exchange worlds. Within a week afterward, while sitting quietly, in the hush of evening, in company with a friend whose eyes are sometimes opened to supernal realities, this departed friend, most unexpectedly and without a previous thought of him, presented himself, in company with other friends longer deceased, and learned Professor stop to think how far that after appropriate greetings, proceeded to give a most interesting account of his experiences in passing the transition, and in the new life upon which he had entered. As his communication was mainly of a private character, it is not proposed to report it here; but suffice it to say that he had nothing to tell of a marvelous transit to a "home beyond the stars." On the contrary his experience was more in accordance with the conception of Mrs. Stowe-"the sweet closing of an eye may bring us there." Since then, repeated interviews have taken place with this friend, of increasing interest, though chiefly of a personal character, but proving beyond a doubt the possibility and reality of communication with those who 'wait outside the prison-wall," some knowledge of whose post-mortem experiences Professor Hitchcock considers so extremely desirable. This, however, is only one of many similar instances of unmistakable communication. with excarnated friends which the writer has enjoyed during the past thirty years. And the same privilege is equally open to Prof. Hitchcock, and all others who desire it, on far easier terms than those he has offered-namely, laying aside his materialistic and theological misconceptions, becoming teachable, and sensitive to "the whispers of disembodied spirits," or availing himself of the aid of some one who is thus sensitive. A. E. NEWTON. 2210 Mt. Vernon street, Philadelphia.

Mr. George Darwin, who has been made Professor of Astronomy in Cambridge University, is said to posness more than his celebrated father's versatility, all his father's love of thorough work, and no little share of his father's power of exposition. Though he is only thirty-six years of age he is a Fellow of the Royal Society. He is not merely an astronomer-he is a geologist, a biologist and a chemist, and is distinguished

THE DECLINE OF FAITH.[*]

s in some half-burned forest, one by one, As in some nan-adment forest, one by one. We catch far echoes on the dreary breeze, Born of the downfall of its ruined trees— While even through those that stand slow shudderings

As if Fate's hand were sternly laid thereon:
Thus, in a world smitten by foul discuse—
That Pest called Doubt—we mark by sad degrees.
The fall of lordliest faiths that wooed the sun;
Some, with low sigh of parted bough and leaf,
Strain, quivering downward to the abhorred ground;
Some totter feebly, groaning, toward their doom;
While some, broad-centuried growths of old Bellef,
Sapped as by fire, defeatured, charred, discrowned,
Fall with loud crash and long, reverberant boom i Fall with loud crash and long, reverberant boom!
Thus, fated hour by hour, more gaunt and bare,
Gloom the wan spaces whence—a power to bless
Unbourgeoned once, in grace or stateliness,
Some creed divine, offspring of light and air:
What then? Ah! must we yield to bleak despair,
Beholding God himself wax less and less,
Paled in the skeptigal flame-cloud's whirl and stress,
Till lost to love and reverence, hope and prayer?
The man! When trust is blind, and reason reels
Before some flery, flerce Leonoclast,
Turn to thy Heart that reasons not, but feels;
Creeds fall, shrines perish! "Still" (her Instinct saith)—
Still the soul lives; the soul must conquer Death!
Hold fast to God, and God shall hold thee fast!!
—Paul Hamilton Hayne, in January Contury.

*The gifted poet of the South breathes in these lines the folding which seems to exist everywhere among the Churches to-day, and which thinkers regard as a portent of better things to e me, whatever the servitors of past denies of the wide-spread character of this conviction, appearing as they do in a treen number of a most conservative magazine. Day by day the creeds are erumbling, degmas are falling—and let them go, Mr. Hayne; the soul desservourger death, "and the loving All-Pather will not let his children tall by the way. So teaches Modern Spiritalism. Why not sing the song of the new dayspring from on high, rather than sound a quavering wall over the decadence of that old order of helief which the world's progress demonstrates can never hold sway again over the human mind?—ED, B, or L, 1

PENUMBRAL MUSINGS.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Thardly know what to say first. As thoughts now crowd into my mind, I feel like giving them a chance, trusting that in their expression they will all be in order. Looking for something else, my eye falls upon an incident in the life of Victor Hugo, recorded in my note or scrap-book. It made an impression on me when I recorded it many years ago, and it holds its own now as it meets my eye again. The note reads thus: "Victor Hugo, who could not enter France, said, while standing on the frontier, to his friend, who was going to attend his wife's funeral, 'Tell my daughter, who will be there in spirit, that, till. I come, I send her her mother.' This friend did so at the solemn gathering, adding as an approving comment, 'I believe the message I have now delivered in your presence has been heard by the daughter who is present, though invisible." This incident occurred while the distinguished poet, genius and Spiritualist was a political exile, living on the borders, but outside of France, where his love and his thoughts were, but his presence forbidden. It reminds me that it was said in those days that the Emperor Louis Napoleon was not afraid of Russia or England or Prussia, but was afraid of Victor Hugo. Of course that was a poetical way of stating it; it was the same as saying that ideas were stronger than armies, thus complimenting the influence of a great soul on the mind of the age. It has been said, and I think with some reason, that this ruler was a medium, and was influenced by Napoleon the Great for worldly ends, showing, which Spiritualists generally admit, that departed heroes, statesmen of greater or less renown, and others, are still interested in worldly affairs, and all unseen "move in the armies of heaven and among the inhabitants of earth," possibly lingering with love where their earthly glory once was. As an illustration: Thave heard it said from high sources that Jay Gould is the cat's-paw, so to speak, of Jim Fisk, who is the power behind him that really is the grasping manipulator of the stock market. This may be so and it may not be; I church in a neighboring city. "High toned mention it only as a thought, to show that it and fashionable" is rather a worldly expresis no easy matter to tell what is our act and slon, but it means a well-dressed congregation what is the act of the spirits in our connection. I feel very sure that a large part of the power that gives the impulse and activity to the various movements of life in this world, is behind the throne—that is, it is in and from the spiritworld. This may explain why Napoleon feared Victor Hugo; and perhaps it was the spirit of don't you say so from your pulpit?" He evaded the great Napoleon, feeling, perhaps knowing,

As this article is headed "Musings" of a "Penumbral" character, perhaps what I have said will not be out of order as a setting to the Hugonian incident to which I have referred. There is something very fascinating in stating a mystical truth in this literal or definite way. If I had been the poet I would have gone further in my expression. I would have known that my departed daughter, in all probability, was outside of France and with me; that I could give the message myself by uttering it then and there; that distance is no obstacle to a freed spirit; that whether with her father, or at the funeral of her mother, the transition of locality to a spirit would be instantaneous. Then again, from our philosophy, it might not have been improbable that the invisible presence of the daughter, or a phantomatic whisper, inspired the thought which in expression took the form quoted, and I am glad it did; it was a dramatic way of presenting it, and more impressive in effect; for it touched me, and would others, more than it would if it had taken a more general or indefinite form. That great genius probably took in the situation more clearly than I do; but being a master of dramatic expression, he knew the way a thing was said is sometimes more important than the fact

that the power behind Victor Hugo had a

higher source than his own, which was evi-

dently the fact, as ideas overtop armies.

This quoted incident and this train of thought came to me quite singularly and accidentallyif there are any accidents. Charles Sumner, you will remember, commenced his eulogy on Abraham Lincoln with these words: "In the providence of God there are no accidents": I will not discuss that point; it may apologize for my question. I took my pen to write on another matter, and all that I have said is a digression from that intention; hence I have headed this article "Penumbral Musings"; and now the earlier thought seems to knock for admission into these lines, and I think its entrance will make no disturbance, either in title or matter, for so episodical an introduction.

A little book now lying on the table before me had attracted my attention, and as I opened it my eye casually fell on a line that contained only these words:

"-a wisdom not born of earth."

There was not much in those six words following a dash, in a syntaxian sense, yet to a man of spiritualistic insight a volume of suggestiveness, and I stopped there for a long time, cogitating, till something broke the charm, and then I looked through the book, somewhat Johnsonianly at first, and, getting interested, and it being not a very large book, only one hundred and fifty pages, I devoured it. How true the

alone," etc.; so I ate the book, figuratively speaking. I did not (like the older John of apocalyptic fame) find it sweet in my mouth and bitter in my belly, but sweet all the way down, and I am the better for it. I do not know as these musings will be any more valuable or instructive for it, but it has a something in connection with them—has to some extent in spired them; so much am I indebted to outside

or inside joggings for much of my pabulum. I was the more interested in this book from seeing on the title-page that it was the production of James R. Nichols, M. D., A. M. I-do not know Dr. N., but when a man of letters or of reputation shows a disposition to be hospitable to an unpopular truth, I make a note of it. The hospitality I refer to came about in this way: The Doctor is the editor of the Journal of Chemistry, and some ten or fifteen years ago I read an editorial in that journal, on spiritual phenomena, which was very fair and honest in its treatment of the subject. I never heard of him as being a Spiritualist, as I had heard of Wallace, Crookes, Sargent and others of the world's intellectual lights, still he may have been; but the article showed an interest in the subject, and I shook hands with him in solo that is, my right hand shook my left and I made this note, copied from the article: "Suffice it to say that enough has been observed to lead to the conclusion that there is one power, impulse or force in nature, regarding the character of which mankind are totally in the dark."

This is not a very strong statement, simply a hint, and a multitude of people are exceptions reality of a future life. In 1853, Mrs. Hayden's to that total ignorance referred to. Still, so far as it goes, it is in our favor, and at the date of that article (1868) it was pleasant to have admitted even the fact of a "psychic force," for logically that endorsed our claims.

After reading this little book and remember ing Dr. Nichols's intellectual attitude in relation to the subject of Modern Spiritualism, I looked over my note-book for the above record, and while doing so saw the note or incident of Victor Hugo of which I have spoken, and which seems to have insisted upon being a conspicuous part or parcel of these "Musings." I do not know whether it is for a purpose or not; at any rate, there does not seem to be any inharmony in the mixture, so no further apology is necessary. The title of this little book is, 'Whence, What, Where?" The subjects, briefly but very intelligently treated, remarkably so, are: "The Genesis of Man," "The Material Man," "The Spiritual Man," "What is Spirit?" "The Religious Man," "What is Death?" "After Death, What?" "Where?" These several subjects are very interestingly treated, not very pretentious in mode, but altogether from a scientific point of view, not exactly as I would have treated them; but then I am not an 'M. D., A. M." The author is a spiritual man, and recognizes as I do a spiritual world permeating and surrounding us; and this and a man who could write a paragraph like this, (and it is not a solitary one) which I find at the close of the chapter on "The Spiritual Man," must be very near the kingdom of heaven, if not wholly there, as a Spiritualist. 1 think this book practically announces him as one. The paragraph'referred to reads thus:

"In view of what has been presented, it is probable Paul was right when he declared that there is a spiritual body associated with the natural body. It may be his intuition was the renatural nody. It may be his intuition was the result of whisperings from the disembodied spiritual forms of patriarchs and prophets who crowded around him in his ministrations, and who, illuminated by a brighter light than beams upon the pathway of material man, were able to assist him in securing a clearer insight into some of the momentous problems of life."

I have lately heard of an Evangelical minister settled over a rather fashionable, high-toned and one of average high social position; no better for that, I mention it only as descriptive. This minister has had some strong tests of the truth of the spiritual manifestations, and at heart is a believer. His relative, who like myself is a Spiritualist, said to him: "Why, then, a direct reply; but the fact is, he had a salary of ten thousand dollars a year, and he could not afford to jeopardize it. I think there are many such, who give it an understanding but no tongue, and whenever a man of social or inword or pen identifies himself with our growing multitude, I take pleasure in noticing him, and am only too glad, as in this case, to have a choice little work in his connection as a thread to string my beads or musings upon.

One of these days our ism will grow into a fashionable truth, instead of being an unpopular one, and then what multitudes of latent or silent believers will be loud and outspoken. quite eclipsing the old voices that have sung its tune all these years. Well, that time is slowly and gradually drawing near. I am not much inclined to criticise the churches very roughly, for our light is shaking their vitals like a stroke of palsy, and, our disease is visibly manifesting itself not only among the members of that extensive institution, but among the pastors or shepherds, too, like the one just referred to, toning their expressions into liberality and meeting thereby the general approval of their hearers. They may not and generally do not Genesis, though he hit some doubt of the propriety call their "heresics" spiritual influences; we who are in the rays of that light know it, nevertheless, and they do sometimes themselves. Well, a rose by any other name will smell as sweet. As sure as Spiritualism is a truth, and as sure as day follows night, our specialty will be adopted by the Christian Church as the for- made the day before. Fom this absurd conception tieth article of faith, and take the curse off of the old thirty-nine by its elevating and rationalizing tendency. I feel already that Modern Spiritualism has a bottom mortgage on the edifices or churches of Christendom, which for the defalcation of mental or intellectual interest will be foreclosed in due time as "caverns of darkness," as Thoreau called churches, and become spiritual temples. We can wait; for error gradually fades away, but truth forever stands.

Selah! A very poetio and touching incident is related by the Rockland Free Press of the recent long storm. The steamer Cambridge lay over at Rockland during the worst of it and finally went Rockland during the worst of it and finally went out, with the weather still threatening. The captain's wife, who lives in Rockland, remarked that she wished a little dove would come and tell her the boat was safe. Just then one of the children ran in, exclaiming, "Oh, mother, the cat has caught a bird!" Mrs. Ingraham went out, and, depriving kitty of her prey, found it was a young dove which she placed in bed with her little boy. The next morning the bird was all right, and as it flew merrily away, the loving wife declared, "Now I know the Cambridge is safe in Boston."

Coughs. BROWN'S BRONCHIAL TROCHES are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affecscriptural saying is, "Man cannot live by bread! tions. Price 25 cts. a box.

Biographical.

Transition of a Pioneer Medium.

Mrs. Maria B. Hayden, M. D., whose transition occurred in New York, Sunday, Feb. 11th, was, in the earliest days of Modern Spiritualism, one of the most prominent of mediums for the production of phenomena at that time believed by but comparatively few to be of spiritual origin. Her residence in Boston, about the year 1850, was the principal resort of those who had the moral courage to investigate its claims, a large proportion of whom were convinced by what they there saw and heard, that the problem of a future life was solved beyond all shadow of doubt. Many private circles were there held, the members of which comprised some of the most intelligent minds of this locality. Professors from Harvard, clergymen from their studies, authors from their books, and editors from their sanctums made up these coteries; but so general was the public prejudice against the subject that few were willing to acknowledge that they had given any serious attention to it, much less that they entertained any thought of the possibility of its truth. The tests of the personal identity of spirits

given through Mrs. Hayden were in many instances very remarkable; some of them startling; and of themselves, had nothing else been received during the long period intervening between that time and this, sufficient to establish in every reasonable mind a conviction of the field of labor was in England. Wonderful accounts of what had taken place had preceded her, and on her arrival there, she found herself famous; but it was a fame of no enviable nature. Though hundreds in this country were willing to testify to her reliability, she was at once, without trial, condemned as an impostor. The papers berated her in loud terms; "the Thunderer" attacked her in italics, and periodicals of the standing of Household Words, at that time conducted by Charles Dickens, opened its pages to correspondents who told everything but the truth concerning her. Notwithstanding this, she opened the eyes of many to the realities of the unseen world and the possibility of communion with those of their friends who

had gone thither. Upon her return to this country Mrs. Hayden engaged in the study of medicine, and for many years prior to 1865, practiced under a license from the Eclectic College, from which institution she finally graduated in that year. She stood high in her profession, and was known among her associates as "the Mother of Eclecticism." Her practice was quite extensive. Among her former patients were Dr. Lorillard, brother of Pierre Lorillard, and Horace Greeley. She attended the latter for several years, and almost to the time of his death. The Herald of this city, at the close of a notice of her life, says: "Mrs. Hayden was a woman of ripe culture, and numbered among her intimate friends many whose names are prominent in the world of literature."

American Spiritualist Alliance.

A large and intelligent audience, on Sunday after noon, 18th inst., assembled to listen to an address by Rev. Charles P. McCarthy, on "Theological Evolution." The exercises commenced with a recitation by Miss Cilla McCarthy, entitled, "The Spirit Mother," at the conclusion of which Mr. McCarthy said that the announcement of the subject on which he was to speak had probably raised the curlosity of his audience. He had written a book upon it, and yet he could scarcely say that he understood it himself. The title of his address was short, but the theme was long. It embraced the conflict that had existed between good and evil for two thousand years past, with the whole history of ethical and spiritual humanity. He referred to an ancient play entitled. "Heaven and Heil." saying that the name was very suggestive. He thought, as to the latter of the two, some get it here; others, hereafter. He almost felt disposed sometimes to hope that those who get so little of it here, com pared with what they appear to deserve, might get it hereafter. But he had an abiding conviction that no one, here or hereafter, will ever get more than is de served, or more than will do good. In the remarkable "Passion Play," which he had referred to, Jesus was one of the characters, as was also Satan; for the latter played a very prominent part in the Garden of Eden -indeed, too prominent to be left out. Satan argues for his right to the possession of the human soul, say ing, "It belongs to mi, for Adam sold himself to me for an apple"; but the Nazarine, in reply, says: "It tellectual position hoists up his flag and by is mine nevertheless for the apple was mine." In speaking of this apparently absurd story, Mr. McCar thy said this play was in illustration of the folly of a literal construction o such writings, under the symbolism of which may le very profound truths; indeed. he thought that literalism had been the curse of Christianity. "It is be letter that killeth, while the spirit giveth life." Ind in connection with this he would say that we kn w but little, as yet, of the spirit; we cannot justly congatulate ourselves on the great progress we have mide. Spiritualists seem to tie themselves down too much to the phenomena of spirit manifestation, while hey neglect the real things of the spirit. "Why dove want to see tables and chairs move about, when w have such precious things to listen to-when we on hear the voices of the loved ones who have passe from this world? Such are the

voices that I am costantly hearing, and I find this truly a source of hapiness." Yes, it is the curseof literalism that prevents the spirit from giving us fe-that life that enables. us to live in the spirit noy. The speaker said he found the germ cells of Ortodox theology in the Book of of calling it by that nahe; and it is only a bondage to the letter that prevent all from seeing that this book could not have been witten by Moses. He here re ferred to the contradictons contained in it-the discrepancy between the tio accounts of creation which it presents. God is repeienfed as a bungling craftsman, correcting on one day the mistakes which he of the Deity, Christian Theology has been evolved; but its absurdities are eing cast away, and a higher and more rational theo'gy is being evolved, the latest stage of that evolution thus far, being Modern Spiritualism. The speakehad not completed the discussion of the subject whe the time devoted to the opening address had expire and was invited to finish his remarks by a suppleme ary lecture on Sunday, Feb.

25th.] Many of the points ofhe address were taken up by Mr. F. F. Cook, Mr, Cirles Partridge, Mr. Henry J. Newton and Mr. McLet, who all spoke in great commendation of the earneress and ability displayed by the speaker. Mr. Chars Partridge referred to an incident in connection th the life of a distinguished Episcopal divine in thi city, who had on a certain occasion, some years ag summoned his parishioners to inform them that he d fallen under the irresistible control of strange anunseen influences that compelled him to write serons against his own views, and prevented him, whilin the pulpit, from preaching the discourse he hi laid out in his mind to deliver. He therefore and leave of absence for a time, which being grans, he went to Europe, where he remained until he wanble to feel that he had possession of himself. Mr'artridge said he was present at the meeting, and ard the singular confession, and published a brief zount of it in the Spiritual Telegraph, that made slight sensation for a while. Thus is the close of the discion, the President summed up the various argumer and views presented, and the speaker. Mr. Chars Partridge referred to an

up the various argumes and views presented, and advised a close and logil adherence to the subject under consideration in cer that definite propositions may be established or dissed.

Henry Kiddle, Pres. Acr Tork City, Fcb. 11, 1833.

Proceedings of the New Hampshire State Spiritualist Convention, at Laconfa, Jan. 20th and 21st.

[Reported for the Banner of Light.]

A Quarterly Meeting of this Association was held at Folsom Hall, Laconia, on the 20th and 21st of January, 1883. The leading spirit in that town was Mr. John R. Champlin, a man of rare genius and intellectual ability, who aided greatly in making the meetings a success, by securing hall, printing bills, obtaining places of entertainment for a goodly number, securing the services of a fine choir of singers, and last, but not least (as the writer can testify), furnishing a home at his own house, under the able management of Mrs. C. to four of the visitors and workers at the Convention. SATURDAY, JAN. 20TH.

Morning .- The meetings were opened by the Presi dent, Hon. E. J. Durant of Lebanon, who was in the chair as usual at the commencement of the meeting. Remarks pertaining to the occasion were made, and a general conference held preparatory to more system-Afternoon.-The session was called to order at 2

Afternoon.—The session was called to order at 2 o'clock, and the President announced that a short time would be given to a conference meeting before introducing the regular speaker of the afternoon.

Col. Bailey of Contoccook was the first to respond. He thought it desirable that these meetings be held at different places throughout the State, in order to awaken, interest and arouse a working enthusiasm among the people. He was not afraid to be known as a Spiritualist. This is a universal brotherhood. No creed should come between us. We should have a universal charity. Mr. By-cherfe't himself hampered by the association he belonged to, and so he separated from it. A Methodist minister of the speaker's acquaintance called his people "old fogles," and said if they didn't move on he must. We are taught that man was made in the Garden of Eden. God took some dirt and spatupon it, rolled it up'into shape, breathed into it and called it a man. Then he took arib and made a woman.

Mr. B. P. Burnee of Manchester followed, and said

upon it, rolled it up into shape, breathed into it and called it a man. Then he took a rib and made a woman.

Mr. B. P. Burpee of Manchester followed, and said he believed in the doctrine of evolution. "The catapillar will roll itself up and after a season of apparent rest burst its shell and come out a beautiful butterfly. Wo see change in the different races of human beings. In religion there have been changes. Calvinism is passing away; even those calling themselves by its name have changed their faith. We find Spirifualism in the Bible, and those who are true Bible-believers should be Spiritualists."

Mrs. S. B. W. Craddock of Concord was introduced as the first regular speaker of the occasion. She gave the question "What is Truth?" as the subject for consideration, and said, "We should be willing to accept truth wherever found. But our spirit teachers give us much to enlighten us upon this matter. We reach out to them, and ask them to instruct us, and they come and answer. The revelation of God's infinite law repeats itself in the different ages. Our forefathers lived up to their light as much as we. They had a faith and hope; we have a knowledge. Each church has been the child of thought; and when one passed away, another took its place. Once Henry Ward Beecher would not have dared to give utterance to his thought of to-day. Some call the Spiritualists silly; but once come and he silly-long enough to know what Spiritualism means, and you will find that it is 'silly' not to believe in its teachings. We have the proof of these things. We look above the tomb and see the foved ones bending over us. The street musicians may give us a few tunes, and they may be very sweet. So the ministers may give us the doctrines of their special faiths, and they may be very good; but these all will be quite unlike the harmonious music of their special faiths, and they may be very good; but these all will be quite unlike the harmonious music of their special faiths, and they may be very good; but these all will be quite unlik

the harmonious music of the spheres, and the unlinited truths that come from our loved ones on the other side."

Mrs. Addle Mr. Stevens of Claremont was introduced as the next regular speaker. She said: "We feel like praising God for the advantages of the day, that we are the companions of the angels. 'The Revealments of Spiritualism' will be the subject of our lecture. Our loved ones here on earth become our angels when they minister to our necessities. We are linked with angel life through our knowledge of the other world. We ali fill our own spheres, and all that can be required of us is to fill them well. The teachings of our Elder Brother are well worthy of our notice. No class of persons have a better right than ourselves to claim Jesus as our brother, or to respect his teachings. If we had no other work to do than teaching the immortality of the soul, it would be a grand work. One fact is worth an ocean of speculation and surmise. Spiritualism has certainly revealed to us a continued existence or the fact thereof. We would bid the world come in and sup at our table, and be fed. We would scatter the germs of our religion that root may be taken in human hearts. We are too prone to lay all our work upon our homes. When we compare the work of the present with that of the past and the truths that are given, we know that we are far advanced beyond the olden time, This is, the result of the revealments of our religion. So long as flutina beings we'ep fer loved lost ones, and mourn over the sorrows of humanity; so long as feet are bleeding and bilstered in their struggles upward, so long shall we need these revelations."

Mr. Edgar W. Emerson of Manchester was then introduced to the audience. After a little explanatory speech he gave the names and descriptions of spirits who presented themselves: "An aged man comes who gives his name as Otis Beman of Laconia; a soldier; also Frank Hoyt. An old lady, Betsey Young, Laconia; a child named. Frank comes to Mrs. Craddock, and brings Jennie with him. He says, 'Uncle Ge

riousness. It gives the sweet consolution of knowing that the loved ones live. I feel daily the touch of spirit hands. I know my friends passed to spirit life continue to love me and assist me in my journey through this. The spirit-world is close around us and with us."

continue to love me and assist me in my journey through this. The spirit-world is close around us and with us."

Mr. Chase of Plymouth, when called upon, said he was so much a Quaker that he must wait for the spirit to move before he could speak. He liked the story of Jacob's ladder, and had believed in something of the kind for forty years. He wondered when that ladder was taken away. A man of Laconia, whose name was not given, said he endorsed Spiritualism, though he had said but little about it. He had been a Methodist, but thought if you took Spiritualism out of the churches they would be bare and desolate. He had felt its influence in their prayer meetings. There is a blessedness in it that soothes and comforts, and it made no difference when he went to the throne of grace, whether he went direct, or whether the way was interlined with angels.

The Unitarian Choir of Laconia furnished music, and Mr. George A. Fuller of Dover, Mass., after reading Longfellow's poem entitled "Haunted Houses," and offering an invocation, gave as the subject of the evening's discourse, "Spiritualism or, The Evidences of the Nearness of the Other Life." "Though we have science and art on every side, and wonderful achievements have been no greater than in the religious world. If you were satisfied with what the past has revealed, this hall would be vacant this evening. It is no wonder that there is so much dissatisfaction in the churches. The queries of the skeptical mind are not answered there, and many are turning with anxious eyes toward the rising star of Spiritualism. If you were true Christians-you would

skeptical mind are not answered there, and many are turning with anxious eyes toward the rising star of Spiritualism. If you were true Christians you would see that the Bible teaches Spiritualism. I propose to show you that the inspiration of the present is similar to that of the past. We are constantly desiring more inspiration, and if we need it why should n't we get it, as they did in the olden time? If Moses and David were good enough, why cannot we be good also? Why should God regard the ancient Jews, and not the Yan kee race? A certain child who loved to pray said that prayer was something that made one feel good; and the answer came sometimes in candy and sometimes in dolls; and when asked why we should pray every day, after a little confusion, said: 'Oh, I know. It is because we want our bread fresh from the oven of God, and not old stale bread.'

"Clairvoyance is one of the evidences of this truth."

e every day, after a little confusion, said: 'Oh, I know. It is because we want our bread fresh from the oven of God, and not old stale bread.'

"Clairvoyance is one of the evidences of this truth. The old Ark of the Covenant was similar to our modern cabinet. It has been said that the independent slate-writing was unlike anything in the Blole, but what could we desire more than the account of the ten commandments written upon tables of stone? John on the Isle of Patmos only looked upon the souls of those who had gone from this world. Paul spoke of 'spiritual gifts.' Christ said he would send the comforter, and those who believed should do greater works than he. These works are being done by the great unchurched, or the Spiritualists. Sometimes spirits lie, you say. This proves all the more that this power is human and not divine. Spirits are very much like earthly humanity, and we must not blame them. The spirit-world sends back to us the same characters we send to it. Some claim that these manifestations do not occur. But our word is just as good as theirs; a Spiritualist can speak the truth as well as a Christian. The reason we do not all see or hear spirits is because our spiritual eyes and ears are closed; but we can sense their presence all around us. And when we are called away our loved ones will come trooping to meet us, and we shall go to dwell in their presence forevermore."

The choir discoursed sweet music, and Mr. Emerson took the stand and proceeded to give the following tests: "An old man fifty five or sixty years old. I see a cloud about him; did not believe in this truth, but does now. He was Jacob Boothby of Laconia." A young lady about twenty five years old, dressed in white; Ida Champlin. of Laconia. An old man bent with age, by name Judge Goodwin. Ig oup a hill; an old man comes toward me. He is James Plumb of Gillord. Timothy Bunker of Lake Village is here. A spirit comes who says he is Patrick Roach. Enoch Maxwell. I see the names Gilmanton and Sanbornton. A young man about thirty years

name is Chase Perkins. He says, 'I am happy. The good time is now.' John Hoyt and Will Code, Lake Village, are names given. I am led far west; the name is George Bean, Colorado." BUNDAY, JAN. 21st.

SUNDAY, JAN. 21st.

Morning.—George A. Fuller opened the Conference by speaking upon "The Power of the Human Mind Independent of Spiritualism." He thought the manifestations exhibited by Miss Fancher of Brooklyn were the action of her own spirit. He thought we all possessed powers that were of a spiritual nature, independent of any absolute control of spirits out of the body. These powers are often unknown to ourselves, and are brought out by circumstances. Clairvoyance, clairaudience, psychometry and other powers of like nature, may be our own independent of Spiritualism." Col. Balley asked the questions: Where did we come from? How did we come, and what for? "These are important questions. The mineral, vegetable and animal kingdoms foretell the development of man. We are here to do a certain work that God has given us to do. This is a sort of primary school to prepare us for a higher life; to develop our own powers, and make improvements which will render human beings happier."

us for a higher ilfe; to develop our own powers, and make improvements which will render human beings happier."

Mrs. Addie M. Stevens was the first regular speaker of the morning. She gave as her subject, "What is Spiritualism?" "It has been misnamed, called electricity, delusion, mind reading, etc. We claim that it is an educator; it has led us into new fields of thought and lighted the lamp of conscious reason. We should question every manifestation and know before we accept. By what method are you able to hear words spoken? All sounds are caused by vibration." The speaker here gave a very interesting and instructive account of the number of vibrations in a second required to produce sound, heat and light. "Spiritualism discloses to us the powers we possess. Our religion is a science as well, as a religion. It teaches the law of love and harmony. 'Pence on earth, good will to men.' We would say to our opponents, 'Come forward and prove your positions; if you do so we will retire; but if you fail to prove yours, and we bring demonstrations of the truth of ours, we will advance and you shall retire.' We would preach the glory and beauty of our religion over all the land. May the ball that has been set in motion in this town be kept rolling forever."

The congregation joined in singing "Nearer, my God, to Thee," and Mrs. Craddock was introduced. She said: "We believe in progression. It is one of the brightest paths to perfection. Science clasps hands with our work. The old love went to a far distant heaven; ours to the hearts that wait to receive us. The experience of life in both worlds tends to wisdom. On this mlatform woman's volce can be heard. Progression is written upon all religious thought. The people want facts, not theories. The demand of the age is for something that can reach human reason."

Merenoon—The meeting was opened by a conference, in which many engaged. A short speech by Mrs. Wiggin, of Montana, was particularly commended. Music was finely rendered by the Unitarian choir. Anna M. Twiss,

Uncle John and Aunt Betsey came to a lady in the audience.

Evening.—The session was opened by the reading and adoption of the following Resolutions:

Resolved. That while we recognize the fact that the Christian and all other religions have been essential to human progress to the past, we feel that there is a rapidly increasing demand for more knowledge than they afford upon all subjects relating to man's moral and spiritual duties; and that in Spiritualism as a science we find the only positive revelator of immortal life; and also that Spiritualism as a religion teaches us the highest and most practical of moral philosophies.

Resolved. That we extend the right hand of fellowship to all, within or without the Church, who are laboring in the cause of temperance and all other moral reforms; and that while we may not accept their methods, we fully appreciate their zeal, and would seek to impress upon the world that Spiritualism teaches temperance in everything.

Resolved. That we consider the present Medical Law an infringement upon the rights of the people, and hereby piedge ourselves to do all within our power to secure its repeal.

Resolved. That we extend a vote of thanks to the various

pledge ourselves to do all within our power to secure its repeal.

Resolved. That we extend a vote of thanks to the various
ralivands that have granted us the usual courtesies afforded
by them to religious bodies; also to the landlords of the differont hotels and the people of Lacoula for the manner in which
they have entertained those who have attended these meetlings from different sections of the State; also to the speakers, singers and mediums for the spiritual feasts they have
furnished us.

Resolved. That copies of these resolutions be sent to the
Banner of Light and Religio-Philosophical Journal for
publication.

The choic gave us some the music. Mrs. Stevens of.

Acknowledgments.

Resolved. That copies of these resolutions be sent to the Banner of Light and Religio-Philosephical Journal for publication.

The choir gave us some fine music; Mrs. Stevens of fered an invocation; and Mr. George A. Fuller, after reading Whittier's grand poem entitled "The Reformer," proceeded to give us a lecture upon "What has Spiritualism Accomplished, and What is the Qutlook for the kuture?" He said I heav the question coming up, What do you intend to do? The people say we have no Churches, but few legal Societies, etc. We have Churches enough now, and to spare. We do not need to build more. We intend to storm those already built, and have our doctrines taught therein. Thirty-five years ago hell was a very hot place, but it has gradually cooled down, and the feasibility of using it for a skating rink is belug entertained. Were our ministers to teach the doctrine of Jonathau Edwards, or even Lyman Beecher, they would be told that their services were no longer needed. The Church is not at enmity with us to-day; Spiritualism has crept in little by little until all its teachings have changed. Once in a while a clergyman—one who forgot to die forty or fifty years ago—will load up his gun, and fire it off; but ten to one it will rebound and hurt himself more than it does us. These phenomena are thought by some to be the fulfillment of the prophecies that in the last days delusions should come. The Adventists send out their bulletius now and then, amounching the end of the world to take place on a certain day, and their prognostications fall as often as made. Spiritualism proves itself; it explains the mysteries of the Bible, and teaches a diviner religion than we have had in the past. The Church cannot prove, outside of Spiritualism, the fact of immortality. If Jesus was upon earth to-day, and should enter your fashionable Churches with the moties continued to make a superior of tests as follows, only mentioning the names of some spirits, and giving descriptions and messages from others: Carolin The choir gave us some fine music: Mrs. Stevens of-

Acknowledgments.

FRIEND BANNER-It is proper I should make brief statement regarding the case of Friend lichards, for whose benefit I am pleased to say I have received several small sums of money, much to his relief, and for which he asks me to render the most grateful thanks. I have to add that the disease of our brother is the terrible that the disease of our brother is the terrible one of confirmed epilepsy, which quite disqualifies him for any business by which he can earn even the simplest livelihood. However, under the distressing conditions, he has done and is willing to do all he can; but the frequent recurrence of the multiplying attacks of his prostrating allment leaves us who know the facts no resource but to supplement his necessary appeal for aid according to our ability. Please add to the sums acknowledged as received by you on the above account the following:

M. F. Maynard, White Plains, N. Y. 5,00 W. P. Maynard, White Plains, N. Y. 5,00 O. S. Poston, Harrodsburg, Ky. 2,00 J. P. Lanning, Philadelphia, Pa. 1,00 E. S. WHEELER, 1338 Chestnut street, Philadelphia, 2, 19, 1883.

THE BATTLE-GROUND OF THE SPIRITUAL REF-ORMATION. By S. B. Brittan, M. D. New York: Published for the author by Colby &

York: Published for the author by Colby & Rich. pp. 510.

Dr. Brittan is an ardent defender of Spiritualism. His book is made up entirely of articles contributed by him to the daily and weekly press. The collection is somewhat heterogeneous. A better book might have been made, if the material had been thoroughly reworked. But it no doubt contains matter of much interest to the advocate of Spiritualism. The author believes in free discussion as the best means of propagating his doctrine, and seems to have availed himself of every opportunity to defend his theory.—The Christian Register, Boston.

*For the delicate and complicated difficulties peculiar to woman, Lydia E. Pinkham's Vegetable Compound is the sovereign remedy.

For the Banner of Light. THY SOUL'S PATHWAY. Written Inspirationally and Inscribed to Mrs. M. B. Metcalf,

BY GENA F. SMITH. Paving stones of dazzling splendor, Quarried from no cattlety mine, Firm, unstained, bright and eternal. Wrought by workmanship divine,

Make thy spirit's heav'nly pathway Leading from this world of woe, Far up to the spheres of knowledge, Where pure streams of wisdom flow. Thou hast laid them, faithful sister,

One by one, for many a year: Precious are those that now sparkle, Dew-begemmed with sorrow's tear. Each bright one is named by angels

Fitting, true and for all time-Truth, affection, love and mercy, Faith and charity sublime.

All are emblems of thine earth life; Each good deed and kindly thought; Each heart-rending pain and sorrow-From them all is this path wrought.

Soon it will be all completed In its glory, pow'r and might, Spanning death's dark, rolling river, With its bridge of golden light. One end rests upon the earth-plane,

Lost the other in the glow, Flashing, deep'ning, gleaming brightly, Where all things a new life know. Thou wilt tread it firm and steady, Light and buoyant, gladsome, free,

Joyous, thankful, heart o'er-flowing With the purest ecstasy. Flowers shall float above, around thee, Chaste and beauteous, rich and rare. Sweet perfume and strains of music,

Gleams of light fill all the air. Patiently a little longer In the vale of sin and tears. Do the duty God assigns thee, Bravely face whate'er appears.

Only just a little longer, eary heart and longing soul. Shalt thou smooth thy dear child's pathway, Where dark, surging billows roll.

Then when all thy work is finished, And thy loved one's soul is free, Clothed in purest robes of Heaven Will she float to welcome thee.

Then thy soul shall know the gladness Never known upon that shore: Then thy heart with bliss immortal Shall be filled forevermore.

Banner Correspondence.

Mrs. Miller's Médiumship.

To the Editor of the Banner of Light: I have just received a copy of the Denver Republican containing details of an "exposure" of Mrs. N. D. Miller, the splendid medium for full-form material-D. Miller, the splendid medium for full-form materializations and independent writing. A very prominent feature, and one rather new in these exposé articles, is the persistent effort of the writer to cust odium on the patrons of the medium, by giving their names, residences, official position, etc., and the "surmise that they have been duped into paying the medium large sums of money." Yet he is compelled to say at the close of the article that an uncle of one of the exposers (who is named as one of the dupes), together with other prominent Spiritualists, went on the bond of the medium, whom the exposers caused to be arrested.

with other prominent spiritualists, went on the bond of the medium, whom the exposers caused to be arrested.

Five men wholly ignorant of psychic laws did the work, and, as the writer says, "their plot had been brewing for months." Any one who has honestly explored the spiritual field, and who has given any considerable attention to the laws governing the manifestations, is fully aware that those who visit a medium with fraud in their hearts invoke fraudvient manifestations, and will surely be "answered according to their folly." In this case the sitter asks a communication from a dead sister who never had an existence (it looks as if these gentry would never learn the abe of investigation), and asks it in the immediate presence of a concealed battery of fraud-hunters and fraudproducers. If the medium were not sensitive enough to be affected by such a battery, she would not be a medium worth visiting.

I received by the same mall which brought the account of the expost five communications obtained by a member of my own family on the same day, through this medium, the confents of which show a knowledge of our private affairs that could not have been possessed by by her, and they were signed by solrits whose names

of our private affairs that could not have been possessed by her, and they were signed by spirits whose names she could never have known. Had either of these five "experts" (that is the title these blunderers usually assume) sat for slate-writings in the spirit that careful, courteous, truth-seeking honest men should exhibit, they would have received convincing evidence from those in the higher life that communication between the seen and unseen worlds is a sacred fact which is every day bringing peaceto souls who have been trained to believe either that there is an impassable guif between those holding different religious opinions here on earth, or that when this life is ended the lardearned knowledge of the scholar, the aspirations of the pure, the good and philinthrople, and the sweet emotion of love are lost in a never-ending night. Surely this proof of a continued existence is worthy of a respectful hearing, and the sensitive mediums for these proofs of courteous treatment.

Mrs. Miller is a lady, if she is poor, and those who coarsely assall her have yet to learn the commonest dessons in life, which make men gentlemanly and relined.

'The writer of the article, in summing up, says: "If

ined. The writer of the article, in summing up, says: "If The writer of the article, in summing up, says: "If this expose don't ruin the confidence game of the mediums forever, then, indeed, does the superstillous element of Denver's population deserve to be duped." Well, I don't think it will "ruin" them; it will rather increase their business. Many who supposed they received genuine communications, will try again to see if the possibility for deception exists; others will learn where the medium lives who did not know before; sympathizing friends will draw closer to her. A large portion of the population of Denver are believers in spirit return, among whom is the most eloquent preacher and its richest citizen.

Exposers always seem provoked and puzzled that

return, among whom is the most eloquent preacher and its richest citizen.

Exposers always seem provoked and puzzled that "people of sense" will still allow themselves to be duped, after "a humbug has been punctured" by these "oxports." The reason is because we have investigated in such a way as to insure us against fraud, and they have but obtained the grist which they took to the mill to have ground—precisely this, and nothing more; and they will never get any other grist till they learn the rudiments of investigation.

"An enlightened mind is not hoodwinked; it is not shut up in a gloomy prison till it thinks the walls of its own dungeon the limits of the universe, and the reach of its own chain the outer verge of all intelligence," but in investigating psychic laws it does not insanely demand coarse physical conditions of its own suggesting, or egotistically attempt to measure their possibilities in its own little tin cup.

In my sittings with this medium for slate-writing I have always done her the justice to call for no one by name. I have always received communications signed by those whom I knew, almost invariably my relatives. Communications were being written while she was engaged in earnest conversation, and I have never seen her look at the written questions, which were never so exposed as to make it possible for her to see them.

I believe most good mediums may be influenced by

to see them.

I believe most good mediums may be influenced by spirits in the flesh, and by those who have passed out of the body who are attracted by their like in the person of the sitter, so as to be used for unreliable communications and manifestations which may annoy the medium equally with her friends. I know mediums who are so sensitive that they will not give sittings to strangers on this account.

Worcester, Feb. 19th, 1883.

Massachusetts.

EAST BRAINTREE.-G. E. Pratt writes: "On Sunday, Jan. 21st, there passed from his earthly to his spirithome the oldest Spiritualist we have among us, Mr. Sidney Johnson, eighty-three years of age. He united with the Orthodox Church twenty-five or thirty years ago, but being an investigator after truth, when the claims of Modern Spiritualism presented themselves, he found they were in consonauce with his views and embraced them. He soon after bucame developed as a medium. This, as was to be expected, caused a commotion among the members of the Church, and the records say he was excommunicated in 1866, though the truth was, after trying and failing to find in his conduct anything upon which to found a charge, the Church dropped him without giving him a chance to defendabinself or his position.

For many years he has been a consistent Spiritualist, firm and unyielding in his convictions, always ready to accept new truths when he could make them appear to himself consistent; outspoken, ready and willing to do all that lay in his power for the upbuilding of the cause of humanity; charitable toward others. home the oldest Spiritualist we have among us, Mr. Sid-

the effects of their scorn and bigotry; full of love to all mankind. He was fully prepared for his translation. He often said he lived as much in the spirition. He often said he lived as much in the spirition and would sit and talk and land with his spirit-friends hours at a time, when no earthly friend was present.

Those having charge of the funeral services employed the pastor of the Orthodox Church, who in conducting them did not even allude to the religious belief of the departed. On the Sunday following, memorial services, conducted by Mrs. Juliette Yeaw, in the Spiritualists hall, were touching and appropriate. She was followed in a few words of friendship by Mrs. Carrie F. Loring, and in the relation of a few personal rembiscences by our President.

Thus has one of our esteemed workers, not perhaps widely known, gone higher, where weakness of body will no more trammel, but the spirit, free as air, can roam over the fields of Faradise, gather strength for the greater work ready to his hand, and hring to earth's children the comfort and consolation they need, together with a convincing knowledge that he still lives, and is still working to advance the interests of mankind."

NEWBURYPORT:-- A correspondent writes: "It will be gratifying to you and the readers of the Ban ner of Light, which is a messenger of glad tidings both nor of Light, which is a messenger of glad tidings both from embodied and disembodied spirits, to learn that the Spiritual Society in this city is prosperous. The little chapel is filled every Sunday with the most intel ligent and thoughtful people. Dr. H. P. Fairfield lectured for us again Sunday, the 18th. He is an enthusiastic speaker, an ardent and indefathsable defender of the holy truths of Spiritualism, and is possessed with a warm and persevering zeal which no discouragement can cool, and which leads him to make constant, vigorous and unceasing exertions for the advancement and upbuilding of the spiritual temple."

Rhode Island.

PROVIDENCE.-Mrs. A. H. Barbour writes: " We have three materializing mediums here in Providence. I wish to speak of a scance I attended on the evening A wish to speak of a scance I attended on the evening of Feb. 20th, at Mrs. Ailen's, 23 Washington street. Twelve forms, male and female, large and small, came out of the cabinet before 10 o'clock. There was a gentleman prescrit who had a private sitting on Monday: A lady friend came to him, who passed away in Florida; she told him that if he would attend the public scance the next evening she would bring him a bouquet. He was there, as requested. The lady came as she promised, and brought a large one. The stems of the flowers were all broken off, not one was cut. Other forms which appeared gave good tests of identity to the sitters."

Maine.

MOUTH OF UNION RIVER, ELLSWORTH. -Henry Betts writes that Mr. S. C. Vyles of Bar Harbor Henry Betts writes that Mr. S. C. Vyles of Bar Harbor "spoke in this place February 11th, in the afternoon upon 'Who are the Infidels?' evening, 'What Proof has the Church of Man's Immortality?' The subjects were very ably treated, the silent attention given to every word the speaker uttered attesting the deep interest of an audience that completely filled the hall. Immortality, he said, could be proved only by the return of those who had gone from this world. He then described spirits seen by him in proximity to persons present. Mr. Vyles will speak here again on a Sunday in March."

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d and 4th Streets.

Po the Editor of the Banner of Light: Monday evening, Feb. 12th, 1883, the Chairman of the Conference, Mr. C. R. Miller, introduced the excel lent medium, Mrs. T. B. Stryker, who spoke under the control of her guides upon "The Relation of Phenomena to Spiritualism." She said: "We might ask of Emerson, Webster, or other of the masters of the realm of thought, what relation the twenty-six simple letters of the alphabet bear to the grand vocabulary of the English language. Can we build a cathedral, a pyramid, or any structure, without a foundation? And the structure, to be lasting, must have the foundation stones laid deep and strong. The phenomena are the only basic foundation for/this fair structure of Spiritualism. Each fact must have dem onstration. By their works ye shall know them; and without phenomena your faith cannot be demonstrated. Now, when the churches are casting about for something which shall stay the coming hour of their downfall; now, when blind faith in dead creeds cannot be sustained, I am thankful that a Calvary arises before us on whose summit we see, not a martyred God, but a bleeding brother, suffering from the ignorance of his people. I am thankful that a Mount of Transfig uration is set up in your homes, imparting to you a knowledge that your loved ones are with you daily, and thus bestowing an incentive to a pure and holy

life. There are many who choose darkness rather than light, because the light reveals the stain upon their garments which should be whitened with their efforts for their own redemption. Too indolent to save themselves, they would rather place all their sins upon the head of one who is innocent. So long as Spiritualism exists, so long will exist the necessity for phenomena." The control reviewed the mediumistic career of Jesus and his words, "By their fruits ye shall know lost the power which was once theirs. "Some Spiritualists deny one class of phenomena and some another, but you can as well do without the letters of the alphabet as without any phase of phenomena; for as each letter is of use, and you cannot say that you will discard a single letter, so you cannot set aside a single phenomenal phase. Intelligent minds everywhere are turning toward Spiritualism, and how do they begin? how and where but with phenomena? Spiritualism without phenomena is a helpless infant in swaddling clothes without a mother; it is a house without a foundation. As we gaze upon the develop-ment of human mind we behold a breaking of ancient fetters; and in the fullness of time Modern Spiritualism, the lovely child, was born unto the ages, the destined redeemer of the race. Some there are who fold the knowledge of the truth around them as a mantle, careless whether they give it out or not. When the sin of slavery was agitated, suppose those selfsácrificing ones who faced all opposing forces until they achieved the emancipation of the slave-suppose they had done so, where now would be the slave who now walks with head erect, a free man? Let us use the truth, use the phenomena wisely and well, as the base of your superstructure, building upon it that which will outlast time and endure for eternal ages." After the lecture the control asked for a subject for a poem, and one being given was improvised upon, and followed with music by a quartette.

Mr. C. R. Miller gave a description of tests afforded through Mr. Swift and Mr. J. W. Fletcher, and a welldeserved eulogium of the powers of Mrs. Stryker, whose address gave evidence of the truth of what he said. He also read a message written by his spiritdaughter, Carrie Miller, at a séance for materializa

tion at Mrs. Souther's, in San Francisco, Cal. After singing, Mr. Swift, the trance medium, spoke under control upon "Phenomenal Spiritualism." His address was very acceptably delivered, and contained some sound thought. He also gave descriptions of spirits present, Judith Brown being one. Mr. McAllan gave a description of his experience with Mr. S. Thompson, physical and materialization medium. W. H. COFFIN, Sec.

Brooklyn Sunday Lectures.

The morning lecture upon "The Remedy for Crime" was one of marked interest, and was in the line of the recent investigations in regard to prison treatment. The legture was listened to with close attention, and frequently applauded; during some of the recitals of the application of the Romedy the audience were greatly touched. The afternoon Sunday school was well attended, and is growing in interest and num-

bers.

By nightfall the clouds rolled away, and made getting about much easier. Long before the speaker appeared the ball was filled, although a large number of extra chairs have been added. The subject, "Joan d'Arc," proved to be the foundation of a highly dramatic and interesting discourse, delivered in an artistic manner. The lecture over, Mr. Fletcher gave tests from John Cole, Charles Maynard, Mrs. Crane, Jennie Johnson, and many others, which were recognized as correct, and at a late hour the meeting was dismissed.

In India tea planters are with a curious display of assurance informed by advertisements in the papers where they can purchase some good soapstone to color green teas.

"Dr. Benson's Celery Pills improved my nervous system." Rev. B. F. Taylor, Lawrenceville, Pa.

Personality of God.

Among the queries propounded to Mr. W. J. Colville's guides on the evening of Jan. 26th was the following: "What, according to the best of your knowledge, is the meaning of the declaration, 'God is a spirit?' Are we to inferfrom it the personality of Deity?" The following was given in reply:

lowing was given in reply:

"Among eminent commentators and scholars there has always been a difference of opinion concerning the legitimacy of the indefinite article before the noun God, 'God is spirit' being a rendering considered superior to the usual one, 'God is a spirit,' by many scholars of repute. If we admit the necessity of the indefinite article to complete the statement, the inference is that God is a personal being, one of many spirits or individualities, and the greatest of them all; but if the sentence stands, 'God is spirit,' we may, if we choose, dismiss from our minds while considering it all ideas of personality in the usual acceptance of that term. Nevertheless, as Dr. Peebles and others have remarked, there is in many minds so much distinction between a personal God and the personality of God, that he compares the dissimilarity in the things signified to the disparity between a horse chestnut and a chestnut horse (see Peebles's 'Ingersollism and Christianity'). If personality consists in external form—in the size, color, and general aspect of a visible hody—then the personality of the Infinite can scarcely be conceded by rational visible hody—then the personality of the Infinite can scarcely be conceded by rational thinkers; but if personality should mean to the questioner individuality of mind, oneness of soul, soul identity, then there is no objection to your association personality with Data.

soul, soul identity, then there is no objection to your associating personality with Deity.

"It has been claimed by inspired teachers in all climes and ages that worlds, as well as tribes and individuals, have guardian spirits or celestial rulers; that there is perfect system in government throughout the universe. The outermost result of this truth is self-evident to every student of nature. Can order proceed from the lack of it? Can the lesser evolved the grater? Must not every exhibition of mind be accepted as an evidence of its existence? The individual father whom Jesus addressed may have been, in a secondary sense, simply the angel of the earth, or the god of this world; who will ultimately completely subdue matter to mind. This planetary ruler may be as truly, an individual spirit as the spirit who now addresses you; yet when we carry our thoughts an individual spirit as the spirit who now addresses you; yet when we carry our thoughts outward into eternity and infinity, we are baffled in our endeavors to comprehend the Eternal One, but is it strange that the less should fail to comprehend the greater? If it is a proof of the non-existence of God that all human search fails to completely discover him, it is an equal proof of the non-existence of greater intelligence and skill than your own in the breast of your highly-gifted friend, because his mind transcends your power to fathom it.

transcends your power to fathom it.
"We do not picture to ourselves a colossal "We do not picture to ourselves a colossal man, ruling the universe from without, setting in motion the laws of nature and then retiring from his work; but without degrading our conceptions of Deity to the level of materialistic panthelsm, we are in hearty accord with what we call a higher spiritual panthelsm, which acknowledges God as the inmost soul and essential life of nature, whose motions are the unchanging laws of nature. If you can conceive of a spiritual essence, conscious, omnipresent, self-existent, you can conceive of an infinite spirit, who rules the universe from within, not from without. God, according to this view, is from without. God, according to this view, is everywhere, unlimited by form, or place, or time. To this Eternal Spirit we can alone pay supreme adoration. We have no wish to force our views on any. What we have expressed is but our own deepest conviction.'

Queen City Park Association. to the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Directors of the Queen City Park Association held a meeting at the Quincy House, Burlington, Vt., Friday, Feb. 9th. The following members of the Board were present: E. A. Smith, M. D., of Brandon, G. S. Brunson of St. Albans, S. N. Gould of West Randolph, A. E. Mansun of Bristol, George A. Fuller of Dover, Mass., A. E. Lamb of West Randolph, and A. D. Rood of Essex. The Clerk being absent, George A. Fuller was elected Secretary protem. Mr. A. Fuller was elected Secretary protein. Mr. Hosmer of Boston was elected Committee on Transportation, in place of Dr. H. B. Storer (resigned), and Mr. Holden E. Haseltine of Waterbury, Vt., on the same Committee in place of

terbury, Vt., on the same Committee in place of Newman Weeks.

It was decided that the Camp-Meeting commence Aug. 13th, and close Sept. 15th. It was voted that the speakers' stand be completed, and the lodging building painted; also that many minor improvements on the grounds be made. It was decided to bring water to the grounds by iron pipes laid from springs on land belonging to the Association, but just outside the present camping-ground. A great amount of business came before the Board, not of special interest to the public, but of importance to the Association. It was decided that many of the State speakers be employed; also W. J. Colville, Cephas B. Lynn, Dr. H. B. Storer, George A. Fuller, Joseph D. Stiles, Capt. H. H. Brown, and possibly A. B. French. The Committee on Speakers are already at work attending to their duties, and indications are that a very successful meeting will be held on these grounds this season. The next meeting of Stockholders and Directors will take place early in holders and Directors will take place early in

May.

Many are contemplating the erection of cottages this season. All the shares have been disposed of, and many lots purchased. Circulars giving descriptions of the Park, and full particulars with regard to speakers, and all other necessary information, will be issued early in the spring.

Essex Junction, Vt., Feb. 12th, 1883.

Essex Junction, V.L., Rec. 12th, 1883.

Canon Basil Wilberforce says that he read the Archbishop of York's recent denunciation of the vices of workingmen. The particular sins which the Archbishop condemned were "sporting, drinking, and other debasing pastimes." The Canon says he turned over his newspaper after reading the above, and he observed: 1. The restoration of the drinking and dancing license to a house notorious for aristocratio profligacy. 2. Graphic account of the gambling transactions of the aristocracy in a well-known West End racing club. 3. The betting upon the next horse-race chronicled in the same type as the news from Egypt and the doings of the Imperial Parliament. 4. Two highly aristocratic divorce cases. He is accordsame type as the news from Egypt and checked ings of the Imperial Parliament. 4. Two highly aristocratic divorce cases. He is accordingly driven to the conclusion that "to scold the workingmen for sporting and vice, and not to carry the same crusade boldly into higher quarters, is to strain at national gnats and swallow national camels wholesale." It is but fair to add that the Archbishop of York has oftentimes dwelt in no gentle language on the vices of the rich. of the rich.

The Scarlet, Cardinal Red, Old Gold. Navy Blue, Seal Brown, Diamond Dyes give perfect results. Any fashionable color, 10 cents

SHEET MUSIC RECEIVED .- From Geo. D. Newhall & Co., Cincinnati, O.: "God Bless the Loved Ones at a co., Cincinnati, O., God Biess the Loved Ones at Home"—Song and Chorus, by Will. S. Hayes; "Newport Waltz," by Barclay Walker; "Andy Baum"—Une petite damse de Salon, by Fred'k Pinculey; "Kiss Papa Good Night"—Song and Chorus, by Will. S. Hayes; "Whispering Pines"—Caprice, by Lessing; 'Mountain Peak"-Mazurka Caprice, by Kaulbach. From Oliver Ditson & Co., Boston: "My Darling Ma rie"-Song and Chorus, by Edward A. Samuels.

Difficulty of breathing; terrific dreams; starting from sleep; swelling of feet and legs; purple or blue color of the cheeks, nose and lips, and especially around the eyes; feeble and oppressive palpitation; bleeding from the nose; faintness; ringing in the ears, and inability to lay on the left side-are a few characteristics of heart disease. Dr. Graves's Heart Regulator comes to the rescue, in furnishing tone to the heart and curing all of its diseases.

Married:

At Braidwood, Ill., Feb. 10th, 1833, by Prof. W. F., Jamieson, at the residence of Mr. John Conboy, Mr. John B. Kinsia and Miss Arvella Lape, both of Braidwood.

UNIVERSAL TESTIMONY

-IN FAYOR OF-

"KIDNEY-WORT"

THE GREAT SPECIFIC FOR KIDNEY DISEASE. LIVER TROUBLES, MALARIA, CONSTIPÁ-TION, PHLES, LADIES' WEAKNESSES AND RHEUMATISM.

TERREBLE MIDNEY DINEASE. "Mrs. Hodges says I cannot too highly praise Kidney-Wort," says Mr. Sam. Hodges, Williamstown, W. Va. "It cured my terrible kidney disease. My wife had to turn me over in the bed before using it."

SEVERE KIDNEY DISEASE. "I was entirely cared," recently said, Mr. N. Burdick, of the Chleopee Box Co., Springfield, Mass., "of severy kidney disease by using Kidney-Wort."

COULD NOT WORK BEFORE. "I 've had no pains since I was cured by Kidney-Wort," said Mr. Jas. C. Hurd, of the Chicopee Box Co., Springfield, Mass. ''I couldn't work before using it, so great were my kliney difficulties.''

· KIDNEY AND LIVER TROUBLES. "Several doctors failed," writes N. Steepy, Alleghany City, Pa., "but Kidney-Wort cured my kidney and liver troubles of two years' standing."

KIDNEY COMPLAINT AND DIABETES. "For six years," sayr Engineer W. H. Thompson, of C. M. & St. Paul R. R., "Thad kidney complaints and diabo-

tes. Kidney-Wort has entirely cured me." IT HAS DONE WONDERS. "I can recommend Kidney. Wort to all the world, " writes J. K. Binganron, Crestline, O. "It has done wonders for

ders. " Constitution, Piles and Rheumatism. "I have found in my practice that Constipation and Piles In all forms, as well as Rheumatic affections, yield readily o Kidney-Wort."-Philip C. Ballou, M. D., Monkton, Vt.

me and many others troubled with kidney and liver disor-

PILES 16 YEARS. 'Kidney-Wort is a medicine of priceless value. I had Piles for 16 consecutive years. It chired me. "-Nelson Fairchilds, St. Albans, Vt.

GRAVEL, PERMANENT RELIEF. "I have used Kidney-Wort for gravel," recently wrote Jas. F. Reed, of North Acton, Maine, "and h gage me permanent relief."

20 YEARS' KIDNEY DISEASE.
"I had kidney disease for 20 years, "writes G. P. Brown, of Westport, N. Y. "I could scarcely walk, and could do no work. I devoutly thank God that Kidney-Wort has entirely cured me."

A GREAT REESSING FOR RHEUMATISM.
"It is, thanks to kind Providence, a great temporal
blessing," truly remarks Wm. Elds, of Evans, Colorado. The gentleman referred to Kidney-Wort, and its magical curative properties, in cases of rheumatism and kidney

REFUMATION ON THE RENCH.

A priceless jewel, J. G. Jowell, a Judge at Woodbury,
Vt., sayst "Kidney-Wort cured my rheumatism. Nothing else would do it." PILES.

From Nantucket, Mass., Mr. Win. H. Chadwick writes:
Kidney-Wort works promptly and effectently in cases of Piles as well as Kidney troubles. It's a most excellent LADIES' TROUBLES.

at No medicine helped my three years' peculiar troubles," says Mrs. H. Lamereaux, of I-le La Motte, Vt., "c.cept Kidney-Wort. It cured me, and many of my friends, too."

OVER 30 YEARS. "I had kidney and other troubles over 30 years," writes Mrs. J. T. Gal'oway, Elk Flat, Oregon. Nothing helped me but Kidney-Wort. It will effect a permanent cure." A Physician's Wife's Troubles.

"Domestic remedies and prescriptions by myself (a practicing physician) and other doctors, only palliated my wife's chronic, two years' standing, inflammation of the bladder. Khiney-Wort, however, cured her." These are extracts from a letter of Dr. C. M. Summerlin, of Sun Hill, Washington Co., Ga.

SETTLED CONSTIPATION.

'I have had kidney disease for 30 years, " writes Mrs.
Sarah Phillips, of Frankfort, N. Y., near Utlen. " Kidney-Wort has allayed all my pains and Cuned my settled

LADY DISCHARGES TWO SERVANTS. "I have not been able to do my house-work for many years, until lately," writes Mrs. M. P. Morse, of Hyde Park, Minn. "I've now surprised all my friends by discharging my two servants and doing their work. Kidney-Wort was the cause. It cured me, and I'm strong."

HEART TROUBLES ONE IN THREE HAVE THEM

And think the Kidneys or Liver are at Fault,

HYPERTROPHY, or enlargement of the Vontricies. Dr. Graves's Heart Regulator has good record. PERICARDITIS, or inflammation of the heart cane. Dr. Graves's Heart Regulator meets the demand WATER in the heart-case. (Accompanies Dropsy.) Use Dr. Graves's Heart Regulator, It acts promptly.

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HEART DISEASE. Oct. 14.-1yeow

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For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman Prepared by a Woman.

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AT It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural lustre to the eye, and plants on the pale cheek of woman the fresh roses of life's spring and early summer time.

Physicians use It and Prescribe It Freely -03 It removes faintness, flatulency, destroys all craving for

stimulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. For the cure of Kidney Complaints of either sex

this Compound is unsurpassed.

LYDIA E. PINKHAM'S BLOOD PURIFIER will cradicate every vestige of Humors from the Blood, and give tone and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. Sent by mail in the form of pills, or of tozenges, on receipt of price, \$1 per box for either. Mrs. Pinkham freely answers all letters of inquiry. Euclose ct. stamp.. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constitution, billousness, and torpidity of the liver. 25 cents per box.

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"NEARER, MY GOD, TO THEE."

NEARCH, M. 1 COP, 1U INEEL,
DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which. Night has traited her dusky robes. The clasped hands, until ned countenance, and heavenward gaze, most beautifully enhouly the very bleaf of hopeful, trustini, entriest prayer. The sun has gone down. Neither the expiring canadic nor the moon, "cold and gate," shirting through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's free and iffuninates the toom. It is typical of that light which hows from above and floods the soul in its sacred moments of true devotion. Painted by doseph dolm, and engraved on steel by J. R. Rice. Size of sheet. 22x23 inches; ongraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and platu, bearing on its current the time-worn bark of an aged Pligrim. An Angel accompanies the loat, one hand resting on the heim, while with the other she bolutis toward the open sen—an emblem of eternity—reminding "Life's Morning" to live good and pare lives, so "That when their barks shall float at eventible," they may be like "Life's Evening," litted for the "crown of immortal worth," A load of angels are scattering flowers, typical of Goll's inspired teachings. From the original painting by Joseph John. Engineed on steel by J. A. J. Wilcox. Size of sheet, 22x23 inches; engraved surface, 15x20 inches.

"THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as if my in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all cartily help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful canried the children were stricken with terror, and thought that death was inevitable. Suddenly there cames awondous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistinsts impulse that thritied through her whole being, she grasped the rope that lay by her side, when'to her surprise the heat turned, as by some unseen jower, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and fod controlled by that mysterious inducency, in despite fill toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Whox, from the original painting by Joseph John. Size of sheet,

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tools the knell of parting day," "" from the church tower bathed in smassl's fading hight, "The lowing berd wind showly o'er the lea," toward the humble cottage in the distance. "The plow man homeward plods his weary way," and the tred horses book eagerly toward their home and its rest. A boy and his dog are eagerly houting in the mellow each. The little girl imparts life and beauty to the plettine, in one hand she holds wild lowers, in the other grass for "my Folt," Scated under a tree in the churchyard, around which the twillight shadows are cashing in, the poetwrites, "And leaves the world to darkness and to me," "Now fades the glumen-ring landscape on the sight," Stein, copied in black and two thus, Designed and painted by Joseph John. Size of sheet, "2x28 in thes.

"FARM-YARD AT SUNSET.".

The scene is in harvest time on the banks of a river. The farmi-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy tamily with the animal kingdom. The companion-piece to "Homeward," (or "The Gurfew"). Copied from the web-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x25 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this sukject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of shoot, 20x3 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME,

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, regulah expression. Both faces are full of sweetness and joy. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE PIRST TIME. The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the moonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her check," From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of bis dog, that is waiting for his lunch. Horses attached to a wagen loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sister frolicking on the hoded hay, Stein, copied in black and two thirs from Joseph John's noted painting. Size of sheet, 22x23 luches.

BOOKS.

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

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SPECIAL NOTICES.

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We do not read anonymous letters and communications. The name and address of the writer are in all eases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

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

Banner of Bight.

BOSTON, SATURDAY, MARCH 3, 1883.

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THE WORK OF SPIRITI ALISM is as broad as the universe, it extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind,—John Pierpont.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, March 2d, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

Mr. Savage and his Letter.

We have addressed our observations editorially to Rev. Mr. Savage for the past two weeks, a scathing analysis of medical legislation, if and now confess to a much sincerer satisfaction in presenting and commenting upon a letter from him in explanation. It will be entirely unnecessary for us to direct the reader's special attention to it in another column. Mr. S. repudiates the sentiments respecting Spiritualism errors of the colleges which had been so sucwhich were attributed to him by a Globe re- cessful heretofore in increasing human mortaliporter as the fruit of a personal interview, and explains that he should have done so sooner if upheld errors equally pernicious. Such colthe matter had been brought earlier to his at- leges have no right to ask legislative favors, for tention, which it was not by reason of his some- they are unfaithful to their duties, and if tried what prolonged absence from the city. Mr. against him as going to show a timid and re-opposition to scientific progress, which has

that he is not the person who is thus assailed in | fully acquires the medical art without resortthese misrepresentations, and the comments | ing to an allopathic college is generally far betwhich they have called out. It is an altogether | ter qualified to practice than the graduates of different individual, according to his statement, such colleges who are seeking to obtain a legisnot for a moment to be confounded with him The very slender basis, as he asserts, for the comments which his reported remarks on Spiritualism have called forth from sundry papers, he wishes Spiritualists to treat with just as little concern as it deserves; and all true Spiritualists will take pleasure in complying as investigate the most successful methods of promptly and as fully with his request as they have commented on his reported tergiversation. For ourself, it gave us no pleasure whatever to speak as, under the circumstances, we felt fully justified in doing; and we acknowledge the satisfaction it gives us to revoke, as we now do, all that we said in criticism of Mr. Savage, to the fullest extent which his explanatory letter will warrant. We recoil from doing injustice to any one, especially to one who bears with us the banner of progress toward the brighter light of truth. .

But in sheer justice to our own position, and claiming only the right which even he must be perfectly willing to concede, we maintain that all that we have said respecting his reported sentiments, now disavowed by him, was warranted by the facts in the public possession, so long as they stood uncontradicted. We may have been the more ready with our comments and criticisms from reflecting on the number of columns of applauding remarks which we have devoted to the past discourses of Mr. Savage, all of which showed the free and energetic motions of an advancing spirit, eager for the truth alone, and stopping to hold no parley with any of the forms of superstitious error. Recalling all this, a revulsion of feeling very naturally followed our perusal of his reported abar florment of his position, and as it remained uncontradicted until now we do not conceive that'we have purposely done him any serious

But for the open and manly explanation which be now enables us to present; and but for his repudiation, with every token of righteous indignation, of the charge implied, that he had receded, for whatever reason, from the advanced position which he has so long and so courageously held, we should have let the matter stand just where it was, satisfied that we had simply discharged our duty and vindicated our self-respect. Mr. Savage now comes forward with a satisfactory explanation of his delay in so doing, to reply that a large portion of the reported interview published in the Globe "failed to express either his [my] words or his [my] ideas." He adds that "it could hardly be otherwise." And he says he finds himself

"abused chiefly for things he [I] did not say." The intimation of "abuse" does not of course apply to the Banner of Light, which never approached Mr. Savage in any such temper, and we do not apprehend it is intended to do so but, that aside, it gives us much satisfaction to hear Mr. Savage spurn with indignant energy the insinuation, or rather let us say the inference, that he admits to his thought the presence of such a counsellor as timidity. We are still more profoundly gratified to hear his denial of the truth of the statement that he has either formed or expressed a hasty and sweeping judgment of "the matter," by which he of course, means Spirithalism. He confesses that he has proved a first-class failure.

as yet seen nothing to "convince" him; but as to the charge of hostility, he disposes most effectually of that by declaring that he "would like to see the central claim of Spiritualism demonstrated."

We are well aware that in our own comments we gave him many more points to take care of than could be conveniently compassed in a single brief letter of reply; he touches but one, in departing from his line of general remark, namely, the Hermann episode; and that merely to state that in reference to the phenomena of Spiritualism he "wants proof beyond the power of conjuring to duplicate." An ingenious answer, but to our view far more ingenious than truth-seeking. He should have said, "duplicate under strictly the same conditions." Such an illusive form of argument as he words it could easily be made to play sad havoc with many of the opinions held by himself with such positiveness already. We can but sympathize profoundly with him in his expressed desire to find this needed proof, and extend him our sincere congratulations on his having accepted it, if he ever should do so.

And in all candor, we are glad to be assured that he proposes "to keep both eyes and ears open" as he goes forward, and to "accept and preach" what he feels certain to be truth. Doing this, he assuredly will do all that can be asked or expected of any man.

Medical Legislation.

On Tuesday and Wednesday of last week a hearing was given by the Health Committee of the Legislature to the friends of medical legislation. The remonstrants had all the advantage in the discussion, which was confined to the Pharmacy Bill.

A. E. Pillsbury, Esq., in opposition to the Bill, condensed the merits of the whole case in a few words, by saying that it was certainly very extraordinary, as this movement originated exclusively with the druggists, that a respectable body of gentlemen of whose incompetency the people had never complained, should come before the Legislature to accuse themselves and ask the Legislature to protect the people from their own profession, when after raking the whole State they had not been able to produce any evidence. of any value to show the ignorance or incompetence which would require legislation.

This session closed the hearing on the "Pharmacy" matter, and even the conservative Boston Advertiser is feign to admit that there is but little prospect that the passage of any such Bill will be secured during the present session.

After the hearing on the Pharmacy Bill the Chairman, Dr. H. L. Bowker, announced that there would be no hearing on the Doctors' Law, as no one appeared before them to speak for the Bill. So that subject is dismissed.

Prof. Joseph R. Buchanan was present in behalf of the remonstrants and would have given permitted, showing that the "Regular" profession, as they call themselves, ruled by the combination of allopathic colleges, was simply a gigantic conspiracy to suppress free investigation in medicine and perpetuate the disastrous, ty by calomel and the lancet, and which still by an impartial and competent scientific tribu-Savage explains away all that has been alleged nal they would forfeit their charters for their treating spirit in the presence of unrelenting been so bigoted that at this time there is more useful therapeutic knowledge outside of allo-He asserts afresh, and with renewed energy, pathic colleges than inside, and he who faithlative monopoly. If this attempt to proscribe independent physicians is persisted in it may come to this-that they will demand an investigation of these fossil cornorations, and an inquiry into the extent to which they have abused their privileges by refusing to teach or even to practice, and by organizing their followers in a conspiracy against medical freedom and pro-

The American Indians.

The prime objects of the Massachusetts Indian Association, which was organized last Jan uary, is to awaken by every means in its power a sentiment that shall move the General Government to institute measures whereby the abolition of all oppression of the North American Indians shall be effected, by granting them the same protection of law that other races among us enjoy; and, secondly, to aid in educational work for and among the said Indians. Now that the women of Massachusetts have taken hold of this subject in earnest, it is to be hoped the results may be such that justice will soon be done the red man, for the advancement of our common humanity. How true it is that this country has opened her sheltering arms to every nation and people, and yet has ignored the poor, oppressed aborigine. We have gone over the facts in detail so many times in this paper the past twenty years that we need not repeat them here. The spirit of avarice has long blinded the finer instincts of our people, which is the potent reason why the Indian question has been ignored by our legislators.

Those who may feel inclined to render aid in carrying on the beneficent work for ameliorating the condition of the Indians, are earnestly solicited to remit donations and subscriptions to the treasurer of the Massachusetts Indian Association. Mrs. George J. Fiske, 261 Clarendon street, Boston. Any lady may become a member of the Association by the payment of one dollar annually to its funds. The payment of ten dollars constitutes any lady a life member, and also a member of the parent society,—THE NATIONAL INDIAN ASSOCIATION.

The Spiritualist Sunday meetings in Brooklyn, N. Y., are fully attended, we understand, and more interest than ever seems to be manifested upon the subject. The lectures by Mr. Fletcher at Conservatory Hall are spoken of by correspondents as of a superior order, but our limits forbid giving detailed reports of them. The tests given, after the discourses, are said to be entirely satisfactory to those who receive them.

Mr. A. B. French speaks at this hall the pres ent month.

The Catholic priests are out against wo man suffrage. You are too late, gentlemen. Woman has been the slave of man too long. The liberal spirit of the age is about to undo this great wrong, which was born of heathendom, and woman will yet walk at the side of man, his equal!

Cumberland's recent trip to Troy (N. Y.)

Vhittier on Spiritualism, Mind-Reading, Etc.

In an interesting article in the February number of Harper's Monthly, on "The Local Associations of Whittier's Poems," the writer, George M. White, relates some reminiscences given by the poet of incidents connected with persons and localities made famous by the "witchcraft delusion," in the course of which his opinion was asked concerning a singular occurrence which took place many years ago on the Rocks Bridge, in East Haverhill, where the draw-tender, Mr. Davis, saw repeated visions of his death, which was to take place on the bridge, and which did actually occur as he had predicted, and under the same conditions.

"Whittier remembered the circumstance and had seen the place, when a boy, where he died. He did not doubt the story, and spoke of Mr. Davis as being a man of strong religious feeling. It was mysterious, but everything in life is mysterious, and that it was impossible to explain how tables were lifted bodily up into the air as they were in these days. He considered the Salem witchcraft as a manifestation of what we call Spiritualism nowadays."

Whittier then mentioned having gone when a boy with his parents to quarterly meeting in Salem, and of seeing on Gallows Hill the tree, then dead and leafless, upon which the victims of witchcraft persecution were hung, and allusion being made to his poem, "The Witch of Wenham," he related the incidents that had suggested it. At a subsequent visit to the poet further reference was made to the same subject, and that of clairvoyance was discussed. The question whether it was mind-reading arising. Mr. Whittier took the ground that it was not, and related an incident that occurred to him when a young man in support of his position.

He was out walking one day, late in the afternoon, and on his return home was accosted by a neighbor with the remark, "Why did you not speak to me this afternoon when you passed me on the hill?" "Why," said Whittier, "I have not been on the hill this afternoon." "But certainly you passed me there, with a light-colored bundle under your arm, and you went by without speaking."

"At that time," said Whittier, "I was distant from the hill about a mile, in a direct line from it, and under my arm I had some books wrapped up in a newspaper. Now how did that man see me on the hill? It is something we cannot account for."

The writer then related to Mr. Whittier a curious circumstance which once happened to himself, where a mental picture formed itself of transaction which did not occur until some hours after he first saw it in his mind. Whittier remarked that he never saw anything, though he was sometimes enabled to read the thoughts of persons in the room with him.

Anti-Compulsory Vaccination in England.

A meeting of the St. Pancras (Eng.) Anti-Compulsory Vaccination Society was recently held, Mr. Daniel Grant, M. P., presiding in St. Pancras Vestry Hall. Mr. William Tebb offered a resolution to the effect that the enforcement by Act of Parliament of any medical operation is an outrage on personal freedom and a violation of Constitutional Law, and that the meeting pledged itself to use all lawful means for the repeal of the Vaccination Acts. In support of the resolution Mr. Tebb made an address in which he clearly portrayed the evils resulting from vaccination and from the operation of the law making it compulsory. Mr. Levy seconded the resolution, and in doing so said that whether vaccination was a preventive of small-pox or not, he claimed that the State "had no right to take a child out of the hands of its parents and treat it against their wishes. policeman's truncheon to enforce them on others. The State might as well say how a child should be fed or clothed." The resolu- March 5th. tion was adopted, as was also another, presented by Miss Craigen, asserting that vaccination neither prevents nor mitigates small-pox, and that sanitation is the only real antidote for that and all other zymotic diseases, and a third moved by Dr. W. J. Collins. The meeting was considered a great success.

The chief argument of the doctors of the conservative school; why laws should be made giving them certain privileges and prohibiting the exercise by others of their own natural born rights, is that the people, especially the ignorant portion of them, need the protection they, the doctors and druggists, are only qualified to give them. The kind of protection these professionals now afford, and which they ask the strong arm of the law to assist them in continuing to afford the "dear people," is shown in the following incident, related by the Youth's Companion as having occurred in this

"A young man went into a druggist's shop and handed him a prescription on which a few grains of chloride of zino in a pint of water were ordered in regular prescription form. The total cost at retail was probably about a cent, but the druggist unblushingly asked for seventuring. When remonstrated with for charging ty-five. When remonstrated with for charging so much for putting up a prescription, the ingredients and cost of which were named to him, he answered that he did not suppose that the customer could read the prescription, and, as he could, only ten cents would be charged. In this state of affairs it seems advisable to learn

The lecture-room of Plymouth Church was crowded on Friday evening, Feb. 23d, the occasion being a lecture by Henry Ward Beecher on "Ananias and Sapphira." He quoted from the text: "But a certain man named Ananias, with Sapphira, his wife, sold a possession,"... "and kept back part of the price, his wife also being privy to it," etc., which transaction cost this couple their lives, as they suddenly "gave up the ghost" in the presence of the apostlesso the good book says. Well, further on Bro. Beecher remarks, "I do not suppose it was done as quickly or as summarily as the text is written." [Then it could not have been a true statement.] "There was probably some time occupied. There is no idea of time given in the New Testament." "Then," he adds, "the text goes on": "and it was about the space of three hours after when his [Ananias's] wife, not knowing what was done, came in," etc. Now if there is no idea of time given in the New Testament, how does Mr. Beecher reconcile the three hours' time which he quotes from the text?

People of common sense have been of late fleeing from the city of Baltimore for fear of being made to submit to compulsory vaccination. A correspondent writes: "So opposed am I to that modern barbarism, that I should flee to the uttermost part of the earth to avoid the scourge!"

The Thirty-Fifth Anniversary.

We are informed that the Thirty-Fifth Anniversary of the advent of Modern Spiritualism will be celebrated in Parker Memorial Hall, Boston, Saturday, March 31st, the very best talent having been secured for the occasion. All that is needed to make the celebration a success is the hearty cooperation of the Spiritualists of this city and vicinity in the under-

There will be three sessions during the day: at 10:30 A. M., 3 P. M., and 7:45 P. M. The programme will include lectures by some of the best speakers in the Spiritualist ranks, Lyceum exercises, and an entertainment, to be given by some of the best vocalists and elocution- ble. ists obtainable.

Ladies and gentlemen willing to cooperate in this laudable enterprise are requested to communicate at once with W. J. Colville. 36 Hanson street, Boston, who has been requested by numerous friends to undertake the management and responsibility of the festival. Full particulars hereafter.

Demise of Mr. Loring Moody.

The subject of this brief sketch was, taken all in all, a remarkable man. We knew him well, and have had many conversations with him upon the various topics of public moment that deeply interested him. He was born in Harwich, Mass., and passed to spirit-life from Malden, Mass., Feb. 24th, aged 69 years. Mr. Moody was sent to the Legislature from the former place for several successive years. He was a warm adherent of the anti-slavery cause, and when the occasion for his services in that direction ceased, he followed other reformatory movements: He was a firm Spiritualist; an active member of the Society for the Prevention of Cruelty to Animals, as well as the Prevention of Cruelty to Children, the latter Society being organized in Boston principally through his efforts; but of more recent date he had been active in advocating the important subject of Heredity, having formed a Society in its interest, and published several pamphlets containing much practical information. He has sown good seed, and his works in behalf of humanity will surely produce results of a beneficent charac-

Jowa Conference of Spiritualists.

A report by C. Y. Richmond of the proceedings of the Convention held at Ottumwa, Iowa, last November, preliminary to the organization of the above named Conference, has just been published. It forms a handsome octavo volume of one hundred and fifty-four pages, and contains lectures by Mr. C. W. Stewart, Mrs. C. L. V. Richmond, Mrs. Nettie Pease Fox, and Dr. Juliet H. Severance; poems, invocations and answers to questions by Mrs. Richmond, and an address to Spiritualists by the President; appended to which is a discourse upon "The Mission and Destiny of Our Country," delivered at Des Moines, Nov. 22d, by a control of Mrs. Richmond, claiming to be James A. Garfield. This book bears the imprint of The Spiritual Offering Publishing House, Ottumwa, Iowa.

The Brooklyn (E: D.) Spiritual Conference

Was addressed on the evening of Feb. 19th by the guides of Mr. J. C. Wright, of England, who, a subject being solicited from the audience, and it being decided to leave its selection to them. spoke upon "Natural Depravity," in a manner pleasing and satisfactory to all present. At its conclusion two poems were improvised, and Mr. C. R. Miller and Mr. Everett gave accounts portant and interesting facts pertaining to the A man might accept the teaching of his priest of one of Mrs. Ross's séauces recently attended or medical man, but he had no right to use a by them in Providence, R. I. Hon. A. H. Dailey will deliver the opening address at the next meeting of the Conference, Monday evening,

> An interesting incident of a spiritual nature in connection with the decease of two gentlemen well known to the public, William E. Dodge and Marshall Jewell, is reported in the New York Tribune of last Saturday. Shortly after the receipt of a tolegram by Mrs. Jewell announcing the death of Mr. Dodge, Mr. Jewell awoke from a sound sleep and asked what was the matter at the home of Mr. Dodge. An evasive answer was given, it being thought best not to inform him of the fact; but he insisted that something of a serious nature had occurred. Refusing to accept his family's denials, he at length induced them to telegraph to New York to see what was the matter. But Mrs. Jewell so worded the telegram as to instruct those who received it to answer that everything was all right. When that answer came, they told Mr. Jewell, who refused to believe it, and asked to see the message itself. This request being granted, and having the ocular proof before his eyes in the shape of an unmistakable telegraph message, he dubiously remarked: "Well, it does seem to be so; but it is very strange; I know there is something the matter, that something serious has happened in Mr. Dodge's house in New York." And that impression he retained until soon afterward he, too, ended his earthly

A despatch from Fort Smith, Ark., says it is quite possible that this year will see the dissolution of the Indian Territory. Powerful forces and gigantic interests are at work, and Capt. Payne, the persistent trespasser, with his Oklahoma boom, is only a part of a mighty whole. The Government admits that it has spent over a quarter of a million in its futile efforts to suppress the irrepressible Captain. But who backs Payne? It is generally thought that the managers of the six railroads which now reach the very edge of the Territory could throw light on this question. So it seems "the six railroads" are a more powerful factor in managing the nation's affairs than all the Washington officials combined. If such corruption is to continue in high places as in the past twenty years, anarchy and final disintegration of these United States will surely result. Without morality no nation can prosper. -

MRS. C. L. V. RICHMOND delivered her first public address in San Francisco on the evening of Sunday, Feb. 18th, to an audience of twelve hundred. She will occupy the platform of Metropolitan Temple, Fifth street, near Market, every Sunday at 11 o'clock in the morning, and 7:30 in the evening, until further notice.

The revelations of the Dublin crime are entirely unrelieved by any redeeming features. They reveal nothing but deliberate and consummate criminality, very much as the Guiteau trial brought out nothing save the fact that the prisoner was an abandoned wretch.

Zoeliner's Views Summarized.

Under this heading, the Rev. Joseph Cook presents in his lecture of Jan. 29th the following as the first point:

"The only safe guide in dealing with Spiritualism is the Bible."

We beg leave to ask Mr. Cook where and when Zöllner said anything to justify this as a statement of his position. No evidence of it appears in the detailed account of Mr. C.'s interviews with the philosopher—though that account is so adroitly put as to seem perhaps to some to sav something like it. That Zöllner was a "Christian Spiritualist" and a "believer in Christianity," as Mr. Cook intimates, even if true, would be far from justifying the incredible statement that he, a man of science, held that "the only safe guide in dealing with Spiritualism is the Bi-

One could name a hundred "Christian "Geologists; but where one who has said or could say "The only safe guide in dealing with Geology is the Bible "?

No. Mr. Cook. We feel confident that we risk nothing in saying this was not Zöllner's view. And it was an unworthy artifice in you so to represent him.

Senator Dawes recently introduced a bill in the Senate that, if it could only be enacted into a law, would speedily put an end to the Payne armed expeditions into the Indian Territory. The bill provides that any one unlawfully entering lands specially set apart for Indian purposes shall be fined not more than five hundred dollars for the first offence, and be imprisoned at hard labor for not more than one year; and that, for every subsequent similar offence, he shall be fined not more than one thousand, nor less than five hundred dollars, and imprisoned for not more than two years, nor less than one; the trespasser's wagons to be forfeited; one-half to go to the informer. But emigrants or travelers passing peaceably through the Indian lands or reservations, with no intention of trespassing, are to be exempted from the provisions of the statute. The present law only fines without imprisonment: Payne's men defy the government to collect fines, and have not the fear of imprisonment.

Dr. C. B. Radcliffe, in the Popular Science Monthly for March, argues that people eat too much lean meat, and intimates that they had better confine themselves to fats and such natural food as milk and eggs. As to healthy people eating fatty meats instead of lean, the doctor's view is all nonsense, And as to milk, such as is furnished the cities, people had better let it alone altogether. The fact is, what is healthy for one person is unhealthy for another. We know a man who had dyspepsia for years; the case was a bad one, and his physician recommended rare tenderloin steak. He partook of it, and was worse every time; got so at last that nothing would relieve him. He craved food, but it distressed him whenever he partook of anything recommended by the doctor. At last, in a fit of desperation, he went into a restaurant one day and called for ham and eggs (eggs well cooked). The ham was old, hard and crispy; but he ate it all, and went home and slept soundly that night, which he had not done before for months. From that time to this he has had no dyspepsia!

THE FACT MEETING of Saturday, Feb. 24th, at Horticultural Hall, was largely attended, every seat being filled and a portion of the standing-room occupied. The exercises commenced with singing by Father Locke, who afterward gave some interesting accounts of his experiences in Spiritualism. He was followed by Mr. Allen Putnam, Mrs. Lambert, Dr. Richardson, Dr. McLellan, Dr. Durant and Mrs. Maud E. Lord, all of whom related most imdifferent phases of spiritual phenomena. Mr. D. H. Henderson sang and played under spiritcontrol, improvising both words and music. taking his subject from the audience.

Mr. Whitlock stated these meetings were held partially for the purpose of accumulating material for his magazine "FACTS," and requested all who were willing to write their experiences for that purpose to do so.

The Evening Star of this city has opened its columns to a presentation of the subject of Spiritualism, and has announced that in its issue of Thursday of each week it will give articles from its reporter describing what he sees and hears at the séances he may visit. Its editor says: "We enter this new field for the purpose of placing before the readers of the Star any facts we may gather, and if the spirits of our vanished friends have found a telephone whereby they can reach us, we desire to point the way, and if what we can print from the reports that may be given shall convince even one that 'there is another and a better world.' we shall feel ourselves repaid for our outlay and trouble."

Ed. S. Wheeler writes from Philadelphia: "O. P. Kellogg is speaking here in his own highly original style. Sunday evening, February 18th, he chose for his subject the inquiry of the eighth Psalm of David: 'What is Man?' to which he claimed there were three answers given, viz: the materialistic, the theologic and the spiritual. The lecturer analyzed each of these answers in a keen and clear manner to the pleasure and instruction of a large audience which could find 'standing room only.'

The school for children held on Sundays by The First Association of Spiritualists of Philadelphia is growing in interest and in numbers, under the manageent of Dr. Truman and Mrs. Champion of the Associ-

of the Ladies' Union, Chicago, Ill., the Secretary, Mrs. S. S. Mitchell, writes: "Our Union is in a very prosperous condition, and doing much toward alleviating the sufferings of the poor. Our dear sister Brigham has ministered to us, and has won the love of all; her teachings are pure and sweet, like her own spirit. The ladies of the Union hold afternoon meetings for work; in the evening gentlemen attend, and the time is very pleasantly and profitably passed."

Our German exchanges-Psychische Studien, Der Sprechsaal, Spiritualistische Blätter, and Licht, mehr Licht-reach us regularly, filled with important and interesting matter. Among the contents of the last-named journal of the date of Feb. 4th, is the first chapter of a novel written through the mediumship of the Countess Adelma von Vay of Austria.

Read the criticism on an Orthodox Divine's "Conceptions of Heaven," from the pen of the veteran Spiritualist, Mr. A. E. NEWTON, printed elsewhere.

According to the San Francisco Bulletin, Rev. Mr. Kalloch (formerly of Tremont Temple, Boston) has announced himself "A Christian Spiritualist."

A Full Report

Of the exceedingly interesting lecture delivered in Horticultural Hall, Boston, Jan. 28th, 1883, by W. J. Colville, under the inspiration of Spirit Joseph Priestly, will appear in the next Banner of Light. Societies and others who may desire a quantity of the papers containing it (as it will not be put in pamphlet) should send in their orders at once.

A MUSICAL AND LITERARY ENTERTAIN-MENT will be given in Horticultural Hall. Wednesday, March 7th, at 7:45 P. M., by Madame Fries-Bishop, Mrs. Wilder, W. J. Colville, Miss Emma Greenleaf, and Mr. C. H. Thayer, who will introduce several of his celebrated juvenile vocalists to the audience.

The correspondence of Prof. Zöllner, comprising letters in French, English, German 'and Italian, relating to Spiritualism, is advertised for sale by Glogan & Co., Leipsic.

The review of Oansre, from the pen of Franklin Smith, Esq., printed in our last issue, is an excellent one. This New Bible is a wonderful production.

We regret to learn that the wife of Mr. B. P. Shillaber, the well-known author, died in Chelsea on Saturday last.

Beston Spiritual Temple.

Sunday last, Feb. 25th, the usual meetings were held in Horticultural Hall. W. J. Colville, though suffering from a very severe cold, under influence of his guides delivered two fine disinnuence of his guides delivered two fine discourses. The morning subject was "The Temptation of Jesus in the Wilderness of Modern Civilization." The controlling spirit made the story or legend of the Temptation of Jesus, as recorded in Matthèw's gospel, the foundation of a very practical and instructive lecture upon the source whence temptations come, and the uses of temptation in unfolding the spirit. The speaker stated very plainly that the only devil we need to fear is within us, and that the temptations of life do not spring from external we need to fear is within us, and that the temptations of life do not spring from external tempters, but from our own fleshly lusts. The lesson of the story undoubtedly is that every true spiritual worker must subordinate all material things to the spiritual work; that if either the physical or spiritual must be sacrificed, the spiritual requirements must ever be met, and we must learn so to live upon rejuitual truth. we must learn so to live upon spiritual truth that we esteem the approval of conscience and the welfare of mankind as of more value than

our necessary food.

The temptation which accosts every worker The temptation which accosts every worker in life's vineyard is to consider expediency or policy before spirituality. Physical and intellectual culture are everywhere honored in this century, but moral culture is often sadly neglected. Every child should be pointed to the divine soul within as the unerring guide of life. The natural goodness latent in every individual needs expression, and there can be no lofty ideal attained in society until success is measured by spiritual, and not by external standured by spiritual, and not by external standards. The lecturer, without denying the existence of external tempters either in the flesh or out of it, declared that they have no power over us after we have conquered the weakness

within to which temptation appeals.
In the evening "The Ideal Republic" was handled in a masterly manner by a spirit who announced himself as from the sphere of Plato. The lecture abounded in intensely interesting interpretations of the spiritual truth vaguely expressed in the letter of Greek philosophy, and was rendered brilliant by the poetic style of dealing with the near future of this planet, which delighted the ear while it presented lofty and practical ideas in a logical and consistent

and practical ideas in a logical and consistent manner. Miss Georgia Latham and Mrs. Wilder, with Mr. Thayer as organist, rendered an unusually effective musical programme.

On Sunday next, March 4th, Mr. Colville's subjects will be, at 10:30 A. M., "In What Circumstances have we a Right to Expect Divine Protection?" at 7:30 P. M., "The Lost Atlantis, and the Civilization of the Prehistoric Period Generally."

efficient work during the present year, and all persons who approve of its objects are requested to forward any published attacks upon Spiritualism coming under their notice, which they feel should be taken in hand

by the Bureau, to 206 Broadway, New York City. [Spiritualistic papers friendly to the above objects, please copy.]

NELSON CROSS, Secretary,

The First Annual Report of the Secular · Press Bureau was put in type for this issue, but unavoidably postponed with other matter on account of the great pressure at this date upon our columns. It will appear, however, in our next edition. This Bureau is now under the auspices of The American Spiritualist Alliance, as the Report will show, and considering it a useful institution we shall continue our endorsement of it. The Bureau was reorganized on Saturday, Feb. 17th, with two additional members other than those above given, viz.: E. H. Benn, Esq., and Hon. J. L. O'Sullivan. A resolution was passed as follows:

Resolved. That the Secretary he desired to request the Banner of Light to publish a standing notice of the Secular Press Bureau, and its invitation to persons interested in its bijects to send to it any published attacks upon Spiritualism or reply:

for reply:

Resolved, That other Spiritualist papers friendly to the Bureau bealso requested to publish said notice gratuitously.

Mediums' Directory.

To the Editor of the Banner of Light: Do our physical and materializing mediums realize how difficult it is for the public to find their exact address, when seeking opportunity to visit their seances? By the generosity of the Banner of Light publishers a list of lecturers has been frequently published during many years, which has been a great convenience to societies wishing to engage speakers, as well as to the lecturers themselves. But the scances for physical manifestations are usually held in private houses, and as the mediums are usually well remunerated, they can afford to send their names, character of medium-ship and exact address to the Banner, with a suitable fee to pay the cost of space in its advertising columns, so that a thorough directory of all the best mediums in the country may be kept constantly before the people. Mediums, please notice this, and if you think well

of the proposition send in your names DR. H. B. STORER. Boston, Feb. 19th, 1883.

New York Medical Law.

To the Editor of the Banner of Light:

Will all persons who have been procuring signatures for the repeal of the medical law in New York State please forward the petitions so signed immediately to their respective Senators and Assemblymen, with a requestithat they will place these documentary protests before the Legislature—if not too late—and if so, have them put before the Legislative Committee, to whom the matter is referred?

Instances where persons have been prevented from practicing their healing art by the present law—thereby depriving the people of the opportunity of employing said persons—should be forwarded as soon as possible as evidence, by parties knowing to the same, to the Legislative Committee, which may, by assignment, have the Medical Bill and the counter petitions under consideration.

EQUAL RIGHTS. To the Editor of the Banner of Light:

CANTON CHINA in most elegant designs is found in the recent importations of Jones, McDuffee & Stratton.

Spiritualist Meetings in Boston.

Banner of Light Circle-Room, No. 9 Monigom-ry Piace. Open free to the public every Tuesday and Friday afternoon at 3 o'clock. For further particulars, see actice on sixth page. L. B. Wilson, Chairman. Horticoliural Hall.—The Boston Spiritual Temple.
Sundays, at 10½ A.M. and 7½ P.M. W. J. Colville, Speaker; R. Holmen, President; W. A. Duncklee, Treasurer.
The public cordially laylied.
New Era Hall.—The Shawmut Spiritual Lyceum, 176
Tremont street, Sundays, at 10% A.M. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1, Appleton street, Sundays, at 10% o'clock. D. N. Ford, Conductor.

Eagle Hall, 616 Washington street, corner of Easex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoonsat

Sociock.

Harmony Hall, 24 Easex Street (ist flight).—Sundays, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Spiritual Lecture-Room, 36 Hanson Street.—W. J. Colville's guidec conduct the following meetings: Sundays, 3% P.M., for Bible Interpretations: Tuesdays, 3 P.M., Public Reception for Answering Important Questions.

Ladics' Aid Society, 1031 Washington Street.—Fridays, at 2% P.M. Business Meeting at 40 clock. Sunday atternoons, at 2% Oclock, Tests, etc.; Conference in the evening. Mrs. A. M. H. Tyler, President.

Eagle Hall.—Spiritual meetings every Saturday even-

Eagle Hall.-Spiritual meetings every Saturday even-ng, at 7% o'clock. Dr. N. P. Smith, trance orator and test Mystic Hall, 70 Main Street, Charlestown Dis-trict.—Sunday afternoons, at 3 o'clock. C. B. Marsh, Con-ductor,

Chelsen Spiritual Association, Odd Fellows' Building, opposite Bellingham-street Horse Car Station. Bundays, at 3 and 7% P.M. Next Sunday Joseph D. Stiles, the well-known test medium, will occupy the rostrum afternoon and evening.

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

NEW ERA HALL, SUNDAY, FEB. 25TH .- Notwithstanding the continuance of stormy Sundays, this being the ninth in succession, a good-sized school and audience convened at the usual hour, and those in charge felt amply repaid by the interest manifested by the children, many of them coming from long distances to be present. The regular opening exercises were followed by a song by Gracie Burroughs: recitations by Emma Ware. Rosa Wilbur, Georgie Wilbur, Bessie Pratt and Gracie Burroughs. Remarks were made by that old worker in the cause of humanity, Father Locke, and after a selection by our orchestra, which was rendered finely, the session closed.

C. Frank Rand.

C. FRANK RAND,
Assistant Conductor Shawmut Lyceum.
8 Webster street, Charlestown District.

PAINE HALL, FEB. 25TH.—The Lyceum session was opened this morning by Assistant Conductor Weaver. The exercises consisted of an overture by Barrow's Band; reading, singing and marching; Cornet solo by A. I. Gardner; recitations by Ella Walte, Flora Frazier, Lillie Woods, Alile Walte, Amy Peters, Freddie Stevens, and Mamie Havener; a reading by Frank Woodbury from the "Instructor" entitled "The People's Advent"; singing by Jennie Smith, Eva Morrison. Calisthenics were accented by Assistant Conductor Weaver. Our Fair, just closed, has been a satisfactory one; the children worked very hard to obtain money for the maintenance of the school, and to them great credit is due, as also to the lady members in giving so much of their time to enable us to maintain a place of meeting. Many of the visitors were made happy by having lucky numbers, by which they received articles which were useful and ornamental. Prizes from season tickets were awarded to a gentletleman from Revere, to Mrs. Carr, a former member of the Lyceum. Mr. A. D. Peters, of East Boston, received the largest prize, which was pleasing to many, as his family is represented by several members who have the Lyceum at heart, and hald positions of honor and trust by their attendance at all times. To one and all thanks are due for their labors in behalf of still maintaining Lyceum No1.

ALONZO DANFORTH, Cor. Sec. The exercises consisted of an overture by Barrow's

LADIES' AID PARLORS .- At the Spiritualist Progressive School this morning we were pleased to see many additions to our ranks. The time was occupied with lessons from " The Temple Within," music lesson with lessons from "The Templo Wilhin," music lesson and a march. Our school aline to teach the children those spiritual truths that will be of lasting benefit to them, and we cordially invite all to pay us a visit, and lend us a helping hand in the work we have undertaken. We expect uphill work at first, as others have had before us; but if we are not successful it shall not be our fault. On this occasion we listened with pleasure to kind words from Mr. J. C. Street and Dr. Wyman, and hope to hear from them and many more of our friends often.

MRS. HATTIE E. WILSON.

Boston, Feb. 25th, 1833. Boston, Feb. 25th, 1883.

Protection?" at 7:30 P. M., "The Lost Atlantis, and the Civilization of the Prehistoric Period Generally."

SECULAR PRESS BUREAU, organized under the direction of the Prehistoric Period Generally."

SECULAR PRESS BUREAU, organized under the direction of the Alliance, organized under the direction of the Alliance, No. 61 Irving Place, New York.

Henry Kiddle, Press. "Nelson Cross, Sec. C. P. McCarthy, Cor. Sec. T. E. Allen, Aso't Cor. Sec. The Secular Press Bureau has been reorganized for efficient work Cortains and secured the security of the security HARMONY HALL, 34 ESSEX STREET.—The exercises

assembled in the afternoon and listened with great interest to remarks and descriptions of spirits and tests given by Mr. David Brown, test medium, of Boston, who will occupy the platform again in this hall next Sunday, March 4th, at 3 o'clock.

C. B. M.

CHELSEA.—Mrs. Sarah A. Byrnes spoke for the Chelsea Spiritual Association, Sunday last, giving great satisfaction; subject of discourse, "The Utility of Spiritualism."

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

Mrs. Orretta S. Stuart informs us that Mrs. Fannle Wilder lectured to excellent acceptance for the Spiritualist Association of Leominster, Mass., on Sunday,

Feb. 18th, afternoon and evening. Mrs. Anna Kimball has recently been speaking in Painesville, O., Peoria, Ill., and other places in that

section, giving great satisfaction to attentive audiences by her clear elucidations of spiritual truths. Dr. H. P. Fairfield is to speak in New Bedford, Mass., March 18th and 25th; in Newburyport, Mass., April 1st, and would like engagements for camp and

grove-meetings. Address him, Box 30, Stafford Springs, Capt. H. H. Brown spoke at Columbus, Penn., Sun-

day, Feb. 11th; at Lottsville the 14th; at Jamestown, N. Y., the 15th; at Union Corners the 16th; at Eddyville the 18th; at Little Valley the 23d, 24th and 25th. He will be at East Randolph, March 1st, 2d, 3d and 4th; at Waverly for six lectures from March 5th to 12th; at Maine 13th and 14th; at Lamb's Corners the 15th and 16th; at Norwich the 17th and 18th. He is open to engagements for anniversary exercises, April 1st. He is invited back to Corry and Columbus, Penn., and Jamestown, N. Y., and if he can make a few other engagements he will go into that section in April. Address him as above, or at 734 Jefferson street Brooklyn, N. Y.

Mr. C. H. Harding lectured in Wakefield, Mass. last Sunday. His services may be engaged by addressing him at 136 Essex street, Salem, Mass.

Edgar W. Emerson of Manchester, N. H., is engaged in Nashua, N. H., March 4th; Newburyport, Mass., March 25th; Boston (Ladies' Aid Society), March 31st

and April 1st. Dr. L. K. Coonley spoke in North Schuate, Mass., Feb. 19th, and held seances on three evenings, assisted by Mrs. Coonley. He will hold another scance in that place, at Gannett's Cottage, Saturday evening, March 3d, and lecture the next day, afternoon and evening, Will be in Quincy, Mass., at Mrs. Underwood's, adjoining the Public Library, March 10th, 11th and 12th, holding a public scance on Saturday, and on Sunday, 11th, will speak in Faxon's Reading Rooms, at 2:30 and 7:30 P. M., on subjects named by the audi

Mrs. Shirley, of Worcester, Mass., lectured in Natick Feb. 25th; good psychometric readings were given by her, also, in connection with her addresses. Dr. H. P. Fairfield will speak in Portland, Maine,

Sunday next, March 4th. Walter Howell of England, now laboring in the United States, will soon leave Brooklyn and proceed westward, by way, of points in Ohio, to Chicago, Ill. Parties desiring his services along this route should address him at once at 212 Adelphi street, Brooklyn, N. Y. He will return to the East in time for the Camp-Meeting season. Mr. Howell spoke in Lynn, Mass., to good acceptance, we are informed, on Sunday last.

Meetings in Portland, Me. To the Editor of the Banner of Light:

Feb. 18th, F. A. Heath, the blind medium, of Charlestown, Mass., occupied our platform. Taking for his subject, in the afternoon, "Music, Art and Poetry," he improvised thereon a beautiful song, and, after an invocation and another improvisation upon "From Darkness to Light" and "Our Future Home," gave an interesting lecture, closing the services with psychometric readings.

In the evening he took for his lecture the subject. "Where Are the Dead, and What Are They Doling?" improvised several songs, and closed by singing "The Loom of Life," which he had committed to memory. This was perlups his finest affort and was received.

Loom of Life," which he had committed to memory. This was, perhaps, his finest effort, and was received by the audience with marks of pleasure. Large audiences were present at both sessions, and we trust Mr. Heath may visit us again; he is a worthy young man, and merits the support of all Spiritualists. Thursday evening, Feb. 22d, the ladies gave a, supper and sociable in the hall; they also had a table for the sale of tancy articles. After supper the company were favored with some excellent readings by Mrs. Smith and Mrs. Beals. Remarks were made by Mrs. W. E. Smith and T. P. Beals.

Feb. 25th Mr. Edgar W. Emerson of Manchester, N. H., occupied our platform. Notwithstanding the bad weather good audiences were present. His control gave the names of over eighty spirits during the day, most of them being recognized. Dr. H. P. Fairfield will occupy our platform next Sunday, March 4th.

will occupy our platform next Sunday, March 4th.

THE BANNER OF LIGHT. Published weekly at 9 Montgomery Place, Bosson, Mass.
This old established paper ever meets with a ready appreciation on its weekly arrival. It is devoted to the Philosophy of Spiritualism, but the largeness of heart and generous sympathy of its editor make it of interest to all who are liberal in their views. The Banner has been floating on the breeze for twenty-six years, but during all that time it has never been dult or uninteresting. Of its special object—the promulgation of Spiritualism—we shall only say that no one should be ignorant of the great movement we have in our midst. The tricks of conjurers and the bigotry of scientists have only helped to bring out still clearer the wonderful manifestations called spiritual. Whatever may be the cause of the phenomena, the Spiritualists are the only ones that have presented a solution which, although assailed, has never been upset. "Prove all things," was the Apostolic advice, and is the only sensible advice which can be given to-day, and, in reference to Spiritualism, no better guide or exponent can be found than the Banner of Light. The publishers will send a sample copy to any who may wish for one.

-House and Home.

Ranner 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 meris—as all may be personally assured by looking at them—and the books and pamphlets are excellent in kind and degree.

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.

To Subscribers and Patrons of the Mediums' Friend:

The Mediums' Friend, suspended with No. 21. It is our purpose to resume on or before June 1st, 1853. All communications in reference to same can be addressed to the undersigned. GEO. R. MOORE, isigned. 217 East Washington street, Room 14, Indianapolis, Ind.

W. J. Colville's Berkeley Hall lectureswenty-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.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

RUPTURE CURED.—New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City. "Penny wise and pound foolish" are housekeepers

that neglect to use James Pyle's Pearline Washing Compound, which is in every way superior to soan.

God's Poor Fund.

Amounts received since our last acknowledgment: From G. F. N., Boston, \$1,00; A Friend, New York, \$2,00; Wm. Sturgis, do., \$5,65; P. H. Sperry, Bridge-port, Ct.,60 cents; S. N. Mitchell, Ferndale, Cal., \$9,50; Friend, 50 cents; Wm. Jay, New Milford, Pa., S1.00; H. Warren, Chicago, Ill., 25 cents; Martin Hiscox Providence, R. I., \$2,00; J. R. Champlin, Laconia, N H., 75 cents; R. T. McKay, Beacon, Mich., \$5,00; N. G. F., Boston, \$1,15; Mrs. D. Stebbins, Cheshire, Ct., \$1,00; Mrs. Jane Miller, Kankakee, Ill., \$1,00.

Funds,

| In ald of Charles H. Foster, received since our last report:
| Friend, North Brookfield, Mass. \$1,00 |
| Mrs. Jane Miller, Kankakee, 111 | 5,00 |
| Mrs. E. Barrows, Sherborn, Mass. 1,00 |
| A Friend. 1,00 | A Friend. 1.66 Orln Greeley, Stephensville, Wis. 1.69 C. 3,00

Donations, . In aid of Horace M. Richards, received at this office:

Spiritualists and Liberalists.

The Michigan State Association of Spiritualists and Liberalists will hold their Annual Meeting at Phoenix Hall, Lyon street, Grand Rapids, Friday, Saturday and Sunday, March 18th, 17th and 18th, 1881. A meeting of the State Mediums' Medical Association will be held during the time at the same place. Speakers invited: Glies B. Slebbins, Detroit: C. Fannie Allyn, Boston, Mass. J. W. Kenyon, Jackson: J. H. Burnham, Saginaw City; Mrs. E. C. Woodruff, South Havon: Rev. Charles A. Andrus, Flushing, Mich.; Geo. H. Geer, Chicago, Ill.; Abraham Smith, Sturgls: Mrs. L. A. Pearsall, Disco; J. P. Whiting, Milford. The election of officers for the ensuing year will occur Saturday, March 17th.

Those paying full fare on any line of road leading into Grand Rapids, will get return certificates signed by the President, which will entitle them to one-third for returning, and will six makes as follows: Clarender House, 4: 50.

Hotels will give rates as follows: Clarendon House, \$1.50 per day: Bridge-St. House, \$1.50; Rathbun House, \$1.50; Beckel House, \$1.25.

A cordial invitation is extended to all,
J. M. POTTER, President.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. PriceScentager Copy. 22,50 per year, VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass. \$1,65 per annum. Single copies 7 cents. FACTS. Published quarterly in Boston. Bingle copies 50 cents.

FACTS, Published weekly in Ottoura, Published by C. MILLER'S PSYCHOMETRIC CIRCULAR, Published by C. R. Miller & Co., if Willoughby street, Brooklyn, N. Y. Single copies io cents.
THE SPIRITUAL OFFERING. Published weekly in Ottourwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
Single copies beats.
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL
CULTURE, Published monthly in New York. Price 10 cents.

cents.
THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Single copies 10 cents.
THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50

India. Opidacted by H. T. Blatasay. Single copies, 50 cents.
LIGHT FOR ALL. Published semi-monthly in San Francisca. Cal. Single copies, 10 cents.
COUNCIL FIRE AND ARRITHATOR, published monthly in Washington, D. G. 10 cents single copy; \$1,00 per year.
GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

Subscriptions Received at this Office

FOR
THE OLIVE BRANCH. Published monthly in Utica, N.Y. \$1.00 per annum.
LIGHT FOR ALL. Published semi-monthly at San Francisco. Cal. \$2.00 per annum.
LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eug. Price

manity, both here and Heresher. London, Eug. Price \$3.00 per year.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. T. Fox. Per year, \$1.50.
THE MEDIUM AND DAYBHEAK: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 cents.
THE THROSOFHIST. A Monthly Journal, published in India, Conducted by H. P. Blavatsky. \$5.00 per annum.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the fifth or eighth page and fifteen cents for every insertion on the seventh page.

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

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

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

BUSINESS CARDS.

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

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

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Banner of Light at frieon shillings per year. I artics desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Banner can be obtained at 4d. each; if sent per post, 1/4d. extra. Mr. Morse also keeps for sale the Spiritual and Reformatory Workspublished by us, Colby & Rich.

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

AUSTRALIAN HOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERRY,
NO. 84 Russell Street, Melbourne, Australia, has for sale
the Spiritani and Reformatory Works published by
Colby & Rich, Boston.

LEE'S BAZAAR, 105 Cross street, Cleveland, O., Cfreulating Library and dépât for the Spiritual and Liberal Books and Fapers published by Colby & Bioh. TROY, N. Y., AGENCY.
Parties desiring any of the Spiritual and Reformatory Workspublished by Colly & Rich will be accommodated by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

AUBURN, N. Y., AGENCY.
Parties desiring any of the Npiritual and Reformatory Works published by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.

NT. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 820 N. 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Beformatory Works published by Colby & Rich.

ROCHESTER, N. Y., MOOK DEPOT.

JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., keep for sale the Spiritual and Reform Works published by Colby & Rich.

JAMES LEWIS, 69 Pytchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Springfield and Reformatory Works published by Colby & Rich.

HARTFORD, CONN., HOOK DEPOT.
E. M. ROSE, 57 Trumbull street, Hartford, Conn., keepe constantly for sale the Banner of Light and a supply of the Spiritusi and Reformatory Works published by Colby & Rich. ROCHESTER, N. Y., HOOM DEPOT.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., Keep for sale the Mpiritual and Reform Works published at the BANNER OF LIGHT PUBLISHING HOUSE, Reston, Mass.

AUGUSTUS DAY, 78 Bagg street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritusia and Reformatory Works published and for sale by Colny & Rich. Also keeps a supply of books for sale or circulation.

PHILADELPHIA ROOM DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 565% North 8th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WARHINGTON BOOK DEPOT.

RICHARD ROBERTS, Bookseller, No. 1010 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Applicational and Reformatory Works published by Golby & Hich.

SPECIAL NOTICES.

Union Mutual Life Insurance Company. The record for the year 1882, when compared with that of previous years, shows that wonderful progress has been made. The increase during the year in some of the principal items was

as follows:

In cash assets and mortgages	\$409,545 51
In dividends paid to policy holders	12,811 93
In policies issued during the year	564
In amount of insurance issued during the year	\$1,234,649 00
In whole number of policies in force	315
In amount of insurance,	\$505,896 00
In income	26, 265 14
Increase in surplus, 1892 over 1581	23,233 76
Increase in surplus, 1882 over 1889	73, 100 52
Increase in surplus, 1882 over 1879	123,369 56
Increase in surplus, 1882 over 1878 Increase in surplus, 1882 over 1877	224, 812 02
Notwithstanding the increase in the	material
items which indicate the Company's pr	osperity.

we observe :

the past year the Company has been guided by a firm and skillful hand, and is in an eminently prosperous condition.

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

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

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

ADVERTISEMENTS.



FREDONIA, N. Y., February 15th, 1883. CHICAGO MAGNETIC SHIELD CO .:

I have worn MAGNETIC SHIELD CO.:

I have worn MAGNETIC SHIELDS with decided benefit, and wearing them now. I regard them as a great blessing to the world. I am surprised at the overwhelming evidence of their curative power, which I have obtained direct from patients.

LYMAN C. HOWE. Our MAGNETIC SHIELDS are revolutionizing the old system of Medical Therapoutics. Magnetism is the most powerful potent agent known to science for healing the sick and curing diseases. We have been engaged for more than ten years in developing the most perfect Magnetic Appliance the world has ever known. These Shields, when worn upon

about these Shields, send 3-ct, stamp for our new 60-page Book entitled A PLAIN BOAD TO HEALTH.
Our MAGNETIC FOOT BATTERIES warm the feet in five minutes, and often cure Rheumatism in the feet and Sent to any address on receipt of price, \$1.00 a pair. Send

the body, produce the most soothing, energizing influence

upon all the nerves and capillaries. If you wish to know all

stamps or currency at our risk. State size of shoe worn. CHICAGO MAGNETIC SHIELD CO.. No. 6, Central Music-Hall, Chicago, Ill.

FOR SALE.

A WATER POWER AND MILL BUILDING, 3% miles from Dépôt, a suitable place to make pulp or paper. Plenty of popular and spruce, delivered at from \$3,00 to \$4,00 per cord. Would go in partine with some one that had means and was used to the business. Also have about 500,000 feet of second growth Red Oak Timber standing, within one mile of saw mill. N. 11. CHURCHILL, Forest, Dale 1. O., Brandon, Vt. 2w*-March 3.

R. C. C. YORK is alive, and responding to the calls of the called whenever and wherever called. Office and residence, Milford, Mass. 3w*-March 3.

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.

SAMUEL W. SARGENT, of Boston. CHAS. D. JENKINS, W. H. NEWCOMB, S. C. PERRY.

GEORGE F. WILSON, Jr., of Providence, R. L.

The property of the Company consists of

On the Glia River, controlling

Seventeen Miles of River Front.

AND UNLIMITED MOUNTAIN RANGE.

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

ONE DOLLAR PER SHARE.

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

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

, HORTICULTURAL, HALL. Wednesday, March 7th, 7:45 P.M. GRAND MUNICAL AND LITERARY NOIBEE.
Madame Fries-Bishop, Mrs. Lorania Wilder, Miss Emma
Greenleat, W. J. Colville, C. B. Thayer and pupils.
Admission 25 cents.
March 3.

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

ASPHRAA Immediate relief in every case. Free from Option or its alkaloids, 60 cts, her package by mail to any address; postage iree, Trial package, 5 3-ct, stamps. JAS, H. PRICE, 249 Union street, Elizabeth, N. J.

LIZZIE A.HAWLEY, MAGNETIC PHYSICIAN, Business and Tost Medium, No. 39 East Nowton street, Boston. Examinations from lock of hair, \$1,00 and 33-ct. stamps.

TABLE TO SPEAKER and Psychometrist, No. 123 Main street, Worcester, Mass. 5w-March 3.

DAYSICAN with business experience and Daysical Belita between matter metallicities. I good habits wishes partner, mediumistic, (lady prefer-red) with capital, for the purpose of introducing long tested, specific remedies. J. MORA, 221 North 12th street, Philase dolphia, Pa. 1w*-March 3. TO MEDIUMS.—Wanted, in Baltimore, Good remuneration guaranteed. Apply to T. L. HENLY, 6 First street, Baltimore, Md.

DR. S. SIMMONS, 24 Dover street, Boston, Magnetic Heater; also answers mental questions. Is March 3.—1w*

NIGHT SWEATS and SLEEPLESSNESS CURED or money refunded. Sent on receipt of 50 cents. Consultation free. C. H. REED, M. D., 223 North 12th street, Philadelphia, Par SAN FRANCISCO.

DANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Stockton street. Nov. 15.—istr

A BOOK WRITTEN BY THE

SPIRITS OF THE SO-CALLED DEAD

WITH THEIR OWN MATERIALIZED HANDS, BY THE PROCESS OF INDEPENDENT SLATE-WRITING.

MRS, LIZZIE S. GREEN AND OTHERS AS MEDIUMS.

COMPILED AND ARRANGED BY C. G. HELLEBERG,

THROUGH

OF CINCINNATI, OHIO. This work centains communications from the following exalted spirits: Swedenborg, Washington, Lincoln, Wilberforce, Garrison, Garfield, Horace Greeley, Thomas Paine, O. P. Morton, Polheim, A. P. Willard, Margaret Fuller, Madame Ehrenborg and others. Cloth, 12mo, with engravings. Price \$1,50, postage free. For sale by COLBY & RICH.

Substantialism; or, Philosophy of Knowledge.

Silisian italism, or, Philosophy of Knowledge, Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sapid, colorous, luminous, and senorous—of the forms to which they are fruital. By JEAN STORY.

The chief desideratum in the discovery of facts is a truth-tul interpretation of what they reveal. To obtain this is the especial mission of speculative philosophy. Facts of themselves are unrevealed truths to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their being and doing, is accepted as the highest proof possible as regards the actuality of their constituent properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "substantial agents," and the advocates of "notive forces," can and must harmonize their different conceptions of natural phenomena on the common ground that the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the former are causes, and the latter are what the for

Psychology; Re-Incarnation; Soul, and its Relations;

on, The Laws of Being:

SHOWING the Occult Forces in Man; that Intelligence manifests without Material; and the most important things to know. By Almira Kidd.

INDEX.—Introductory: Chairaudience; Theories contrasted on the Laws of Being; Prolegomena.

PART I.—What is God? Soul and its Importance; Memory and Intelligence; Intelligence vs. Matter; Progressive Intelligence; The Animal World—Its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or Souls taking Form; Foctal Life and Generating; Childhood as Spirit; Demonstrated lilustrations on Re-Incarnation.

Committed a spirit, Carnation.

PART 11.—Occult Forces in Man; Duality; Chairvoyance and Psychology; Insulration and Prophecy; Sensitiveness; Obsession; Unconselousness, Delirium, Insulty; Rest, Sleep, and Dreaming; Valedictory; Our Solar System. (Cloth, \$1.00, postage free.

For sale by COLBY & RICH.

MEDIUMSHIP. A Chapter of Experiences.
By Mrs. MARIA M. KING, author of the "Principles or Nature," "Real Life in the Spirit-Land," etc.; Paper, 10 cents. For sale by COLBY & RICH.

Message Department.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 9
Montgomery Place, every Turnsday and Friday ApterNOON. The Hall (which is used only for these scances)
will be open at 2 o'clock, and services commente at 3
o'clock precisely, at which time the doors will be closed,
allowing no egress until the conclusion of the 58 ance, except-in case of absolute necessity. The public are cordially invited.

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

37- It is our earnest desire that those who may recognize

no more.

All of the contract desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

All Natural dowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleas are to place upon the altar of spirituality their doral offerings.

All We invite written questions for answer at these seances.

séances.

Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays. We directly so fridays.)

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

LEWIS B. WILSON, Underman.

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

[Report of Public Scance held Dec. 26th, 1882continued from last week.]

Anna M. Casey. [To the Chairman:] I am glad to come. It is nearly five years since I departed from the body. I went out with joy and thankfulness, although my summons was a speedy one: only three days of preparation, only three days of physical suffering, and I was ushered from the earthly home into the world of light where angels chant their praises and perform their work as it is given them to do. To me, to die was gain; it was good; it brought me gladness and joy. When the hour of death aptroached my spirit I felt that I had nothing to repine about, nothing to tremble for; all was well. I my spirit I felt that I had nothing to repine about, nothing to tremble for; all was well. I believed in the power of spirits, to return and manifest to mortals. I acknowledged their ministrations. I felt them surging around my being. The higher influences came to me, uplifting my soul and blessing my life, and so I was confident that the world beyond this of earth was the grand home of the soul. I could not and did not believe a single individual was to perish; that even one of the lowliest and vilest was to suffer eternally; but that through experience, through suffering, they would gain wisdom and love; that the elements of spirituality would be unfolded within, and they would ality would be unfolded within, and they would grow upward from the mud into beautiful blossoms that would delight and bless mankind.

1 have dear children in the form, many loved

relatives and friends, to whom I bring my greeting and my affectionate remembrances. I would have them feel that I desire, at all times, to be a worker; I do not remain in idleness. It is true I have entered heaven, but there we have a work to do, many duties to perform, which none but ourselves can do; we must which none but ourselves can do; we must work early and late if we desire to round out our spiritual lives and make them blessed. In coming back to mortal life I feel that I gain power, and as I come, from day to day, here and there and everywhere, I gather magnetism that assists me in my work.

Say to my friends that I bring this to you, that you also may be strengthened in spirit, uplifted on the wings of undying love to the

uplifted on the wings of undying love to the home of the soul where your friends await you. Many loved ones who are with me desire to send their greetings. I feel that they will be accepted by those who linger here.

I must say, while present, that I take a great interest in medium: I am seeking to bless.

benefit and assist them in whatsoever way I can. I do believe that the time is coming when can. I do believe that the time is coming with all humanity will become so spiritually enlightened that they will perceive the presence of their spirit-friends, and live in harmony with them; then will the goodness of heaven be re-

them; then will the goodness of heaven be re-alized and all men dwell in peace.

I think the time is coming when neither tests nor test conditions will be demanded, but only spiritual light and knowledge will be looked for—tidings from the spiritual world for the, purpose of elevating, strengthening and purify-ing the inner-man; when the thought of applying for a test will not enter the mind of any individual who seeks to know of the life efernal, for the simple reason that by continuously demanding tests of your spirit-friends, you keep them on the physical plane—constantly recalling their minds to earthly life and con-ditions. They are unable to free themselves and to soar away into the spiritual realms where alone the attributes of the interior man are to be found—where the purest life is to be lived. The external (outward) life of man, his first condition is here upon the earth. We must not be selfish enough to drag our friends who desire to become exalted, backward to old haunts and associations, that we may be reminded of their past life experiences.

I am ready to do all that I can for my friends. I bring them my love. I hope, indeed I feel, that they will be ready to work hand-in-hand with me, as I mount upward; that they will desire to follow on, and that we may still travel.

desire to follow on, and that we may still travel together—they in the mortal and I in the spiritual world—so that there will be no separation of the spirit, no parting, no pain. I wish to say also that Major S. K Casey, who was my companion, desires me to waft his greeting to his friends, and assure them he forgets none; his remembrances are with them; he desires to assist and benefit them in every way that lies in his power. Anna M. Casey, Mount Ver-

Mrs. Rebecca E. Humphrey.

I have a desire to reach my friends, and I enter this apartment, hoping that through this chan-nel I will be able to touch the hearts of loved ones, and have them respond to my call. I desire very much to have each one feel that their spirit-friends have not departed from their homes, or from the memories of days gone by; that they still hold an interest in their hearts for those who are here, and constantly endeavor to return and manifest their presence, so that to return and manifest their presence, so that the dear ones may realize there is no death, no parting, but that they continue with you in spirit—those who are indeed linked to, you by ties of affection and sympathy. To such dear friends I bring my greeting and my love. I wish each one to feel that we are with them, a happy band, seeking to bless and assist all. Fa-ther else desires to have his greede ther, also, desires to have his regards conveyed to the dear ones; he wishes Charles to feel that to the dear ones; he wishes Charles to feel that he is with him, seeking to assist him. I hope the time will come when I will be able to perform all that work which I so much desire to do, I see such a need of, humanity understanding more of the life that spirits lead, and of the laws that control spirit return. For the last three years I have been seeking to learn all that I could, so that if an opportunity was presented, I would be able to avail myself of the knowledge thus obtained, to manifest to others and edge thus obtained, to manifest to others and give tokens of my spiritual existence and personal identity. I have lived in the spirit-world a little over three years. I passed away from the body in Milton, Mass., where my friends reside. Immediately after my departure from the body, before the body was conveyed away to its last resting place. I sought to manifest to my brother, Charles L. Copeland. I could not do as I desired. I was standing by his side with a form as real and tangible as the one I had just received and it seemed so strange to me that I vacated, and it seemed so strange to me that I could not be recognized and received as I thought I ought to be. Since that time I have endeavored to learn more of the conditions which surround mortals, and I now know that the veil is not rent in twain, so that, those who are encased in earthly flesh can behold the spirits who gather around them. It may be given to a favored few to do this; the great magiven to a favored few to do this; the great majority are, as yet, blind. I have been told and taught that the time is not far distant when many, many, ay, all will behold the dear ones gone before, and rejoice with them in the new life which has been brought to their experience. I am working for that time. I presume my friends will all greet me in the spirit world before it arrives. Perhaps we will all be ready and willing to work together to that end. I was the willing to work together to that end. I was the wife of Mr. B. A. Humphrey. Mrs. Rebecca E. Humphrey.

Dexter Clark.

[To the Chairman:] I am a stranger, sir. I did not expect to be traveling around in this manner, but I am very glad to get here. It is only a very little while since I left the old body, and it was an old body. It seemed to be a part of my being. When I dropped it off, as a ripened nut drops off the outward busk, I felt almost young again, although some of the infirmities of the desh seemed to cling to me for a little while.

while.
I had a great deal to learn, many things to look over that I never expected to see; and I can tell you, my friends, when a man finds himself drifting out of the old place that has been familiar to him, drifting away from the old life that he has been a part of for so long, and finds coming up before him all the incidents, scenes and associations that he has been connected with during the past, he feels like a strange creature—somewhat as though he was alone on year cream surrounded by waters that may a vast ocean, surrounded by waters that may engulf him at any moment. But this soon clears away and he finds himself on solid ground. At least I did, and I am told others have been in the same situation.

I am trying to understand these things. As a part of the study I have been invited to come have to work, proceedings and to make myself.

a part of the study I have been invited to come here to watch proceedings and to make myself known if I could. I have friends in the mortal life who perhaps will be pleased to hear that I have got back. I don't know as they will; perhaps they will think I had better keep quiet; that I had lived long enough here, and had better give room to some other one. I am perfecter situations to the result of the results and the wants of the wants. ter give room to some other one. I am perfectly willing to give room to every one who wants to come along upon this plane of life, but I want to make myself heard, that people may know I am alive and ready to be heard from. Tell them that what I have seem of this new life is very good; the news that I have heard is very encouraging. I have a fine report to make, and that is, that you will find yourself, after passing from the body, in fully as good a condition as you were before you went out, and sometimes in one that is a little better. I bring my regards to my friends; I bring my love to each one. I want them to feel that I have not gone out, but that I am still here, and I should be

trying to come to my friends ever since; for I want them to know that spirits can come back. They are ignorant concerning such things; they do not realize how they are surrounded at times by those friends who have died; who have, as they think, left them. I feel that some knowl-edge can be brought to them from our life. I have been told of this place, and asked why I did not try and come and send a letter to my husband, and to some other friend; so I have been assisted to come and make myself known. My husband is Mr. William B. Brown. My name is Annie Brown. I lived at 250 Madison street, New York City. I want William to feel that I am with him sometimes; that I am hot dead. I gard my love to all and if I can not dead. I send my love to all, and if I can come to them and talk, make myself known, and speak of the things which concerned us, and which we were interested in when I was here, I think it will do me a great deal of good. I think, also, it will do my friends good. I want them to know that I was welcomed to the capital want them to know that I was welcomed to the spirit, world; that I was given a home, happy and bright. They need not fear for me; they need not shed tears of sorrow because of my de-parture from the body; they need not feel sad that I was not allowed to remain a longer time, for I know all is for the best. I know that I have escaped the trials and shadows that are to press around others, that I should have felt had I remained in the body; yet my sympathy will be with them. I will try to bless them in every way; to assist and benefit them; and I shall be able to work from the spiritual side to better advantage than I could here, because I am not troubled by the material body. I hardly know how to talk here, but it seems as though the words were given me to speak, and that I am-obliged to speak them. They express the feel-ings within my spirit, and I am very glad to have the privilege of thus coming to my friends on earth.

[Report of Public Seance held Dec. 29th, 1882.] Invocation.

Invocation.

Spirits of Love and Truth, we invoke your presence, and your bright ministrations at this houri. Oh! may we feel the beneficent influences which ye ever bear from realms on high! May our souls become imbued with your light; with the peace which ye ever bring; with all the good that ye have to bestow upon human hearts. May good seed be sown here that will take root and grow, blossoming by-and by with beautiful flowers and rich fruitage, that will bless and benefit many weary, suffering hearts. Oh! may we feel that we are indeed co-workers with angel loved ones; that we may stretch forth our hands unto the good and pure, and find them clasped by angelic fingers; may we tread the hills of light, seeking for knowledge, for wisdom, and for the attainment of truth. Oh! ye bright and glorious ones, who delight to do the will of our Father in heaven, may we feel within us the kingdom of peace and righteousness; may we, under the beneficent and benign influences which ye bring, be made to feel that heaven may be found within the human heart; and may this lesson be learned by us, that as we bestow kindly love and sympathy upon others, as we seek to live in the sphere of fraternal good-will, so shall we grow in happiness, attain the glorious heights of righteousness and become as the angels are—ministers of light and comfort unto others. Oh! ye blessed ones, may we ever seek to be guided and led forward by those who are pure and good, and ever to aspire for the highest truths of life. Amen!

Questions and Answers.

CONTROLLING SPIRIT.—You may now proceed with your queries, Mr. Chairman.

QUES —[By a sufferer.] The questioner is a most intense sufferer from mental depression, nervous prostration and terrible irritability. There is a natural cause for this condition, but he has been told it is obsession or spirit-power; if this is so, what is the object in causing a person to suffer in this manner, and what can be done for relief? The case is of very long standing, affecting the writer to despair and madness itself.

Ans.—From what we are enabled to gather

of this case, we consider that the trouble has been produced by the entire prostration of the been produced by the entire prostration of the nervous system, consequently the suffering has originated with the physical structure. It seems to us that the waste of the nerve aura has exceeded the supply. We should judge that perfect repose of mind and body was required, and that the case demanded immediate medical attention. It is possible that, connected with the physical derangement, there is also a spiritual trouble caused by the presence of obsessing spirits. Let the individual be surrounded by harmonious conditions—all causes of excitement, anxiety or depression be causes of excitement, anxiety or depression be kept away, and let him be brought under the treatment of a powerful magnetic healer, one who is not only qualified to impart vital force from his own system to that of the sufferer, but who also has a positive will, sufficiently strong to command the attention of the obsessing spirit and compel him to leave the presence of the patient. The assistance of a powerful yet conscientious psychologist, such as Prof. Cadwell, would be of immeasurable benefit. There were times when the physical system by he are times when the physical system, by be-coming deranged, is opened to the presence of obsessing spirits. The inquirer asks why spirits make themselves manifest by annoying others. Spirits who usually obsess individuals on earth are those whom we call earth-bound. They are spirits who have not lived out their proper term of existence in the material body, consequently they linger about the earth and frequently connect themselves with some individ-ual in whose organism may be found points of resemblance to their own. Let the physical system become strengthened under the regimen which we have mentioned, and we have no doubt the individual will become free from all

governed by a being of supreme love and justice; and asks, with a hope that you will respond to his inquiry, if the time will ever come when we shall see the wisdom and mercy of our

when we shall see the wisdom and mercy of our being placed on this earth as we are?

A.—From our experience, we cannot doubt that the universe is governed by a Supreme Intelligence of love and justice. Throughout all the works of nature we behold evidences of a designing hand, of an intelligent mind; and on looking back over the history of mankind, as we note the progress of humanity, compare the present with the past, see the obstacles that have heer overcome trace the struggles and note the progress of humanity, compare the present with the past, see the obstacles that have been overcome; trace the struggles and triumphs of the race, we cannot but believe that a grand, intelligent mind has led the humanfamily upward during all its past career; that a wise and loving Father has presided over the destinies of nations and individuals. As we look forward, we anticipate far greater achievements for mankind. It is true that individuals have suffered, and have gone out of earthly existence almost in despair, yet the entire race has pressed forward to a noble end, and we believe that the "hardest row" that will ever be "hoed" will yet justify the labor expended upon it, and that the harvest time will yet yield a rich fruitage to every soul. We believe the time will come when all spirits will rejoice over the very discipline which they once considered so unbearable, and that they will be proud of the results achieved from their experience, will be glad that in their former finite weakness they were not allowed to control their own destiny; for in the Great Beyond every spirit will realize that he has passed through the precise experience which was calculated to fit him for the eternal life of the future, and will recognize that a divine Master Mind has governed it all.

Q.—Is mediumship generally employed in the spirit, world adiacent to the earth for the pur-

Q.—Is mediumship generally employed in the spirit-world adjacent to the earth for the purpose of obtaining communications from the inhabitants of more advanced spheres of existence? Is such communication otherwise possi-

A .- There are spirits in spheres adjacent to the earth who can communicate with denizons of higher spheres without intermediary aid; one that is a little better. I bring my regards to my friends; I bring my love to each one. I want them to feel that I have not gone out, but that I am still here, and I should be pleased to come and talk with them quietly, at any time, and give them information of what I am learning concerning the spiritual life. Thatis all I have to say. I hope it will be accepted as coming from the old man. I am from Northannton in this State. My name, sir, is Dexter Clark.

Annie Brown.

[To the Chairman:] I died last spring. I was sick a very short time. I did not know that my life was to be cut off so soon. I though I should live here some years longer. I was forty-three years old when I died, and I have been trying to come to my friends ever since; for I want them to know that spirits can come back. They are ignorant concerning such things; they ditions, such as are conducive to the unfold-ment of the best gifts, that they may be fitted as channels for the purest truths of immortal-life; consequently messages of light and in-struction from the supernal heights of heaven are given in a manner so clear and decided that the recipient cannot choose but accept them as from a divine source, and govern his conduct accordingly. By this agency many spirits are uplifted, and a great work is performed which could not otherwise be accom-

Mrs. Sarah Payne.

[To the Chairman:] Am I welcome, sir? [You are.] Thank you. It may seem strange to my friends that my name should be announced from this place, and I return to manifest my presence. It may not be believed by those who knew and loved me that I have come from the immortal world to demonstrate the truth of spiritual existence to others, for there are those connected with me who cannot accept the belief of a continued existence, who think that when the physical casement perishes the entire being of the individual goes out into nothingness, and that only the influence, the example, the remembrance of the works which have been performed live and become, to an exhave been performed live and become, to an extent, immortal.

tent, immortal.

I return to tell my friends I have experienced a grand change. I have passed through scenes and associations which have declared to my being that there is an eternal life. I have met the loved ones whom I laid away, those whom I cared for with a mother's tender love, and have been rejoiced to receive a greeting from them, to be conducted by them into a beautiful home, as tangible and real as hightand sunny them, to be conducted by them into a beautiful home, as tangible and real, as bright and sunny a home as the one I inhabited while in the mortal form. Among those sweet associations I have received strength, I have been given a new life which thrills my soul with gladness. I cannot but thank the Eternal Source of Being for all that has been vouchsafed to me, and I feel it to be my duty to assure my loved ones that immortality is a truth, and urge them not to reject the truths which will come to them from time to time, but seek to investigate and understand the claims of spirituality. I want understand the claims of spirituality. I want them to strive to gain a knowledge of those friends who have gone before, a comprehen-sion of the lives which they lead beyond the

veil and shadow of the mortal. Many years weighted upon me in the body. My hair had whitened under the processes of time, my cheeks had become furrowed with lines of care, my form had become feeble; yet now I feel as one rejuvenated, strong and active. My friends, sir, would assure you, could they come into communication with you, that I was very busy and active; that I could not remain idle, but sought to employ my time, either for the benefit of some one else or for the good of my own being, and I am delighted to find that I enjoy the same privilege in the spiritual world. I am glad and even eager to announce myself, that my dear ones may know there is no death; it is only a beautiful change; the intelligent consciousness lives forever. I felt that I must come before this year had departed from the minds and active experience of mortals. I want my friends to understand that I am ready to give them information concerning life in the spirit-ual. I have dear friends in Spiceland, Ind. I trust my message will be received by them. I wish one who is very near to me. W. H. Beard, to receive it. I trust he will disseminate, it among those whom I loved, whom I still love, who yet remain in the mortal form. Mrs. Sarah

Solomon Fletcher.

[To the Chairman:] I lived to a good old age in the body. I want my friends to know that I come back with remembrances for them. In about a couple of months it will be three years ince I died—quite suddenly, as I was only ill day or two. I come because I take an intera day or two. I come because I take an interest in human beings. I always did when I was here, and I had many friends. I have seen generations come up and pass away. I have seen the little ones grow to manhood and womanhood and engage in active life, performing their part in the scheme of existence. It always did me a great deal of good to find any one accomplishing something of usefulness for humanity. I ever felt to rejoice with those who were happy, and sorrowed with those who were sad. There are many here who will remember me. Tell them Uncle Solomon has a day or two. were sad. There are many here who will remember me. Tell them Uncle Solomon has come back to give them a New Year's greeting. He hopes they will have a grand, joyous year, and that it will bear fruitful results to their lives. I hope my friends will all strive to do their work as best they can, so that when the year closes they will be able to point to its record and say that so much has been accomplished we will now endeavor to perform something more, so that when we pass from this life we will not have to leave our work undone. I do not come back to make a lengthy discourse. we will not have to leave our work undone. I do not come back to make a lengthy discourse, but merely to let my friends know that I am just the same that I was when I was here: I feel precisely the same, only not bound by an old decrepit form. I feel in spirit more like a young man—I am strong. I want my friends to give me an opportunity of coming to them and having a good talk. I think they will be repaid for doing so. I am very sure I shall gain experience, and something of useful information, in the same manner.

It seems to me that almost everybody in Winchester and Woburn will remember me. Some of them, no doubt, will be pleased to hear

Uncle Solomon has not come." However, that will not trouble me in the least: I know that even a little word sown at the right time will take root and grow. It will set individuals to thinking, and they cannot drive the thoughts that come with it from their minds, even if they desire to do so; and perhans from what I say those who have been indifferent will wonder "if it is possible for spirits to come back," and by giving it this consideration may be induced to seek for themselves, and investigate the claims of Spiritualism, in order to ascertain whether it is true or false. I come hoping to whether it is true or false. I come hoping to sow a grain of truth that will take root and grow for the harvest-time. Solomon Fletcher.

Mrs. Dr. H. H. Smiley.

It is a beautiful thought to me that power is given the disembodied spirit to return to its loved ones, and to bear its messages of peace and good will; it is not only a beautiful thought. but a grand truth that appeals to my soul, and spurs me onward to make the attempt to come into communion with my loved ones, that they may gain a recognition of this divine fact in the universe, and a realization that it is possible for their ascended loved ones to surround their lives with influences from the holy land of immortality. So I come in gladness, with not one weary sensation, with not one feeling of regret concerning the past, or that I was or regret concerning the past, or that I was taken from the body so suddenly, without giving my friends the farewells which I should have done had I realized that I was to pass away from the mortal life. I do not regret that I said no good by to the loved ones, because I feel that there has been no separation, no cause for a farewell word. I have been united with them as fully and even more a than when in them as fully, and even more so, than when in the bodily form; for my dear ones, those who belong to my family, were not in the same dis-trict; their social and domestic life called them into different places, so that I was not enabled to be with them at all times. Now, from my spirit-home, at any moment, I desire, I can be with each loved one; I can feel their love; I with each loved one; I can feel their love; I can feel their influence permeating my spirit. I can also bring them an answering affection; an influence which they must feel, even though they know not from whence it comes. Therefore I rejoice in the immortal life.

I passed from the body very suddenly. I was visiting the home of a daughter at the time. I am glad that I was in her home when the summons came, and the death-angel bore my spirit to the world of light. I return to my dear ones to bring them tidings of great joy—that the

to bring them tidings of great joy—that the spirit does live after the death of the body; that it can assuage the griefs of the mortal friend, and bear the spirit in the flesh upward on the wings of love, even to the very gates of the celestial world; that no separation can come to those who are kindred in heart and spirit. Miles of space or years of time may intervene between the outer lives; yet the inner beings still correspond and communicate. This is my message to my friends. I bear them This is my message to my friends. I bear them personal greetings and memories of love, tender, affectionate words of cheer, with my best wishes for their future, prosperity and peace. At this season of the year, when all is rejoicing, I feel it meet for me to return in This way, declaring that there is an immortal life; that love is enduring, and cannot fade, and that kindred spirits shall be reunited in the land of glory in the home havord.

I am Mrs. Dr. H. H. Smiley of Piqua, Ohio.
I have many friends in that place; perhaps some of them will be glad to know that I return. I would say to all my friends who are not of my household, I do not forget you, but I bring my remembrances and greetings. I hope to meet you in the world beyond; and to the loved ones of my own home I bear the message I have spoken. I passed out from the home of my daughter, Mrs. H. G. Smith of Des Moines. It is about four years since I departed from the body.

Jason Woodman.

Jason Woodman.

[To the Chairman:] I feel strange in coming here. I did not know that I should experience these sensations. I am not pleased to have them crowd upon me again. My brain is confused; I do not know as I will be able to speak to you as I desire. I will do the best I can. I think, but it does not come to me clearly now, that It is about two years since I lived in the body. For quite a while before I passed out, my mind was in an unbalanced condition; my friends felt that I was not responsible for my acts. They sought to make me comfortable and keep me quiet as possible. They thought, and I thought, that I had recovered from these unhappy conditions; that the mind had resumed its own proper channel of reasoning, but it was not so; there were moments when I was assailed by strange fancies, and I could not control them; it seemed as though my brain was on fire, and I must do samething to get relief. I could not withstand. though my brain was on fire, and I must do something to get relief. I could not withstand this pressure, and at last, when my friends had no idea that anything serious was the matter, I tied the fatal knot which took my spirit from the bodily form.

I believe I have told this thing straight; but

A believe I have told this thing straight; out, as I said before, there is a certain confusion in the brain which I cannot entirely overcome. I was a man who, for many years, carried on business for myself, and was well known in the community where I resided. I was a citizen of Leeds, Maine. I have friends and relatives there. I would like them to know I have come back. Be kind enough to tell them my condition is not such as I seem to manifest. It appears to the contract of tion is not such as I seem to manifest. It appears to me at this moment as if I had possession of the old form—the weight of conflictng ideas that confused my brain is upon me but when I am apart from any physical tie I am clear in mind; I can reason upon matters in which my friends are interested, and concerning which I feel that I can influence them for their own good. Just now I am busy trying to overcome this unpleasant condition. I do not feel sorry that I sent myself from the body. I cannot feel exactly responsible for it; it seemed as though I was some one olse at the time, and that I was not doing wrong, consequently I cannot feel that regret which I would had I reason to feel that, had I remained here, I might have accomplished more work here, I might have accomplished more work and been of use; on the contrary, I feel I should only have been a burden to my friends and to myself, and under the circumstances, it was better for me to pass to the spirit world. I find the spirit-world a good place. I have opportunities presented to me to work out from the old condition. I have a home that is pleasant it is not as hytely and heavy find as a second to the spirit and the spirit ant; it is not as bright and beautiful as are some of the homes there, but I perceive that it can be repaired and beautified, and I have been given the power to go to work upon it and make it as presentable as I choose, therefore I cannot complain.

I send my regards to my friends. Tell them I am trying to do them some little good. I hope they will reciprocate, and be glad to know I have come back. I do not feel that it is wrong for me to do so. Jason Woodman.

Sarah E. Poor.

[To the Chairman :] Good afternoon, sir. My friends are in Boston; a few of them reside in East Boston; I would like to meet them, if I can, at some private place, where I may be able to control a medium and communicate in per son with them. I feel that they have personal, private matters which it would benefit them to discuss with me. I want to come and talk these things over. I have been watching affairs connected with little Sue. I do think it is time that something was done for her, because if my friends do not attend to her case very soon she will not be in a condition to receive on home will not be in a condition to receive any bene will not be in a condition to receive any benefit. I am not going to speak any plainer, because my friends will understand, and I do not
wish strangers to do so. I bring my love and
the love of all the dear spirit-friends who are
with me. We are seeking to make our presence felt by those who linger here, but it seems,
sometimes, as though our earthly friends would
not see the light when it is breakly before sometimes, as though our earthly friends would not see the light when it is brought, before them; they shut their eyes persistently, preferring to remain in darkness rather than have their lives illuminated by the glorious light which Spiritualism affords. I may be harsh, and my statement may seem unkind, but we have tried for years to enlighten the minds of certain persons very near to us concerning apiritual truth, and they have not, as yet, received one ray of information. Not because they have not had opportunities, but because ceived one ray of information. Not because they have not had opportunities, but because they have not chosen to reason upon what has been given to them, to investigate further, and doubt the individual will become free from all the annoyances which now trouble him to so great an extent.

Q.—A correspondent who has "a hard row to hoe," is led to question whether the universe is

brought to their home, so we feel almost discouraged.

I have come particularly to speak of the little one, because I take a great interest in her. I feel it to be my duty to call the attention of those who are her guardians to her case. I tell them I know they have discussed the matter, and have talved of sending her away, under the charge of some competent person who can attend to her bodily and mental requirements, but they have not elaborated any plan in their minds. I want them to set about discussing the matter with more system, to settle upon some course of action, because the little one will not be in a condition, in another year, to receive any benefit, unless attention is directed to the case very soon.

to the case very soon.

I may not speak very clearly, but I try to do the best I can, having never come through this channel before. I have tried to manifest see any

antimes, and have succeeded in having reyself announced, my name given, and a few words written to my friends, but they did not choose to receive them. Other spirits have done much more; they have manifested strongly and yet more; they have manifested strongly and yet have been rejected, so I have come to this public meeting, endeavoring to call attention to the spiritual world and its wants. I hope my friends will at last respond. I do not know as they will. I send my love, and would tell each one I will be glad to help them if they will only give me the power of doing so, by coming into sympathy with those who are with me and with our work; in this way I may become strengthened and be of use to them and to others. Please announce me as Sarah E. Poor.

Edward Cross.

[To the Chairman:] I come, my dear sir, to bring the greetings of a spiritual band to a dear brother of mine who is at present in Boston. I wish to say to him: The spiritual forces which I wish to say to him: The spiritual forces which have been brought to you from the immortal life are centred around you for a grand and noble work. It may seem something like laudation for me to speak to you thus, from this place, and others may criticise, but it matters not: I only speak the truth. There is much work yet to be accomplished. You have only entered the vestibule of divine truth; you have only other truth impage of knowledge concerning only obtained glimpses of knowledge concerning the immortal part of man, concerning the soul's the immortal part of man, concerning the soul's labor and its destiny; you have prepared the way for the attainment of future knowledge and for the accomplishment of a spiritual work. This will be brought to you from time to time, as your spiritual guides perceive the necessity. You will be given power and strength to speak the words of truth and wisdom, which are brought by angelic guides from the higher life; you will receive such inspirations from the spiritual band that attend you that will be of the utmost service to those who listen to your words; you will also be given the power to words; you will also be given the power to work in silent ways, unperceived by the great mass of mankind, performing a work which will be for the benefit of many individuals in

many ways. A grand and glorious spirit approaches you, who has been attracted to your side through a similarity of magnetism; she can bring influences and inspirations that will permeate your entire being, and be of service in demonstrating truth unto others. You are to labor in new lines, turn aside partially from the old sphere of activity and enter into new fields, where your powers and energies—which have been allowed to remain somewhat quiescent during the past—will come into rapid and luxuriant growth, and be felt and understood by others, for you are to give way to those influences and allow them to give way to those influences and allow them to be given utterance through your organism. Wherever you feel impressed and influenced to perform a certain line of work, by all means pay heed to the quiet, silent teachings of the spirit.

I believed in and accepted the truth of Spiritualism. Although many years have passed since then, yet, my dear Nel., your brother Ed. is still anxious to spread a knowledge of immor-

assure my brother that 1 am almost constantly by his side, giving him that which he knows I can supply—influences which he feels coming from the higher life. I am also gaining an experience through his experience, which helps to unfold and complete my own spiritual nature. Our dear mother sends her love to him; she surrounds his life with blessings, and sends him words of good cheer. She says: "My son, follow the dictates of the spirit; listen to the voices of the angels that ever sing 'Come up voices of the angels that ever sing, 'Come up Higher, Come up Higher,' We bring our love to you and the dear ones connected with you." Edward Cross, to Judge Nelson Cross of New York.

MESSAGES TO BE PUBLISHED. Jan. 2.—Judge Nehemiah Wade; Mrs. Mary A. Hewius; Ella Haines; Charlie A. Read; Mrs. Aurilla Smith; An-

ow Sargent. [an. 0. — Barker Van Voorhis; Millie Hadley; Mrs. Lucy Jewett; Elisha N. Child; John L. Bergen; Eva May llark. Jan. 12.—Samuel V. Spalding; John Amory Lowell; J., Barney; Horace G. Bosworth; Nellie J. Kenyon; Clara Jearsall. Jan. 18.—Mrs. Mary Ann Robbins: Barriot M. Ramsdell; llza B. Smith; Father Cleveland; Frank Wells; Jack -Washington A. Danskin; Oliver Kinsey; So-Josephine Laingelet; Mary E. Stanley; Joseph

Cottorell.

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

Jan. 23.—Robert Anderson; Dr. Jeel Shaw; Mrs. Eleanor
S. D. Twiss; Lotela, for Mary E. Jacobs, Henry Crafts,
Lat T. Minnia S. D. Twiss; Lotela, for Mary E. Jacons, mem; S. D. Twiss; Lotela, for Mary E. Jacons, mem; Jr.; Julia Jan, 30.—Mrs. Emma Carier; Rollert Morris, Jr.; Julia Abbott, Adam F. Prentiss; Red Eagle, for Gen, Mcacham; Blossom, for Mrs. Fannie Congdon, Joseph Cheever, Car-

Blossom, for Mrs. Fannie Congdon, Joseph Chevici, Cairle Snow.

Feb. 2.—John Meskimen; Alice A. Pinkney; Charlie II,
French; Mrs. Roxana Crofoot; George A. Hewitt.

Feb. 9.—Isaac Tabor; Mary Etta Pierce; James Milier;
Judge Ezra Wilkinson; Star Flower; Lillie, to Mrs. II.

Feb. 13.—Andrew Bigelow; Jeremiah Desmond; George
Dayls; Alice Cheever; Sarah Higgins; Lilla Ventriss.

Feb. 16.—Edson N. Leonard; colomon Rankin; Mrs. Annie E. Metcalt; Mrs. Hannah Van Winkie; John Hazleton; E. A. Stevens. ton; E. A. Stevens.

Feb. 20.—Bernard Thornton; Nathan T., to W. C. T.;
Nancy Summer; Rollin Stanford; Mary Eliza Pitman;
Nancy A. W. Priest; Alice Peabody.

Passed to Spirit-Life:

From her harmonious home at Byron, N. Y., Jan. 22d, 1883, Mrs. Almira L. Seaver, wife of John Seaver, aged 69

She appeared to be in her usual good health until suddenly She appeared to be in her usual good health until suddenly stricken down by apoplexy, surviving the attack only five hours. Educated in the Universalist fath, she was quite well prepared, when the dawning light of the new Spiritual Dispensation appeared, more than thirty years ago, to accept its phenomena and philosophy, since which she has cherished and enjoyed and profited by those early convictions until called to enter a higher home. Her-oif and husband were of entire accord in their beliefs, and during those many years their qu'et home has often been a temporary shelter for rest and recuperation for midiums and speakers. Thus she formed the acquaintance of many of the pioneers of this great revocutionary movement, some of whom will remember her as the ever kind, hospitable matron, ready to cheer and assist them on their angel-inspired ministry. Universally beloved, her funeral was attended by a large concourse of neighbors and friends, who deeply sympallized with het affilited husband, son and daughters, in their sudden and painful berevennt.

From his residence in Canton, Conn., Jan. 4th, Admiral

Hawks, aged 61 years. An amisable, genial and social father and husband, and, neighbor, without an enemy in the wide world. He was apparently in good health and spirits the day before he passed away, and passed on without a groan, at night. He was a whole-souled Spiritualist, and was proud to own it. He was converted to the truth of Spiritualism by the return of his daughter, who passed away some years since.

From Chelsea, Mass., recently, Thomas C. Gilmore, at ripe old age.

a rips old age.

Mr. Glimore in years past resided in Somerville with his brother-in-law, Charles Tufts—the founder of Tufts College. He was a confirmed Spiritualist, and had been for a fourth of a century; of late years he was unfolded as a writing medium. He was formerly a Universalist, as was also Mr. Tufts, his brother-in-law: but they both investigated Spiritualism, and left the earth-sphere of life in full faith and knowledge of spirit communion being a fact in the nature of things which neither belief nor unbelief could chance.

change.

Mr. G. leaves a widow, who is in full fellowship with the Spiritual Philosophy, being convinced of its truth through her own organism, as she is a medium for various phases of the manifestation of spiritual gifts. This knowledge of

a future life brings to her while passing through her declin-ing years of loneliness a consoling and comforting influence which mere earthly wealth cannot purchase.

From his home in Newburyport, Mass., Feb. 15th, 1883, William Arlington Holt, aged 14 years. William Arlington Holt, aged 14 years.

The young man was of disposition and character to be beloved by all who knew him. He was injured by the care about four weeks previous to his passing away, and suffered extremely from pain, which he bore bravely and patiently. May the father and mother feel that their loss is his gain, and he can be with them evermore. A large concourse of friends gathered in the Unitarian Church Saturday, Feb. young man, who had gone before and solved the mystery, wif man die, shall he live again?" The services were conducted by EDGAR W. EMERSON.

From Kansas City, Mo., Dec. 15th, 1882, Mary Anne Taylor, wite of John Hobart, formerly of New Bedford, Mass.,

From North Dana, Mass., Jan. 29th, Rufus Thayer, aged 80 years 9 months and 11 days.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty excets for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.]

Adbertisements.

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Jan. 6.

Dr. F. L. H. Willis May be Addressed till further notice.

Care Banner of Light, Boston, Mass. D. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and bandwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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Jan. 6.

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SILK PATCHWORK made easy, Blocksof all sizes in 100 for Samples. Gem Silk Co., 30 Clark st., New Haven, Ct. Feb. 17.—8w.

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G. W. KATES.

Feb. 10.

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

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MISS HELEN C. BERRY,

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DEANOES Sunday and Thursday evenings, 8 P.M. sharp, at 18 Arnold street. Also Thursday afternoons, at 2:30. Arrangements for Private Gricles can bomade and seats secured for Séances by calling or sending postal at 18 Arnold st. March 3.—1w*

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

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Dr. Julia Crafts Smith, PHYSICIAN AND MEDICAL MEDIUM, has had an extensive family practice for 20 years with unequated success. Parties at a distance treated by sending lock of hair, age, sex and symptoms, and \$5.00 for examination and Medicine. Medicine by express securely packed, Office 480 Tremont street, Boston.

MRS. JAMES A. BLISS, MATERIALIZING MEDIUM. Séances every Sunday, Tuesday and Wednesday evening, at 8 o'clock, and Saturday afternoon at 3 o'clock, No. 39 East Newton st., Boston, Diass. Mr. Bilss's Developing Gircie Monday even-ings. Private Sittings Mondays, from 9 A. M. to 6 P. M. Feb. 3.

DRS. A. & S. HARGROVE. English Clairvoyant Physicians and Astrologers PARLORS 1243 Washington street, Boston, Hours 9 A.M., to 12 M., 2 P. M. to 81:30 P. M. Questions by mail, enclosing \$2, will receive our candid judgment and a quick response.

3w*-Feb. 17.

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MRS. L. A. COFFIN, PSYCHOMETRIC READER by letter, \$1.00. Will answer calls to give Public Tests and Readings. Gives sittings at 422 Tremont street, Hotel Addison, Boston, March 3.—1w*

MRS. J. R. PICKERING, MATERIALIZING MEDIUM, 37 East Concord street, Beston, will hold Edances Tuesday, Saturday and Bunday ovenings at 8 o'clock, and Thursday afternoons at 2½. Will give private séances. 1w.—March 3,

MRS. A. E. CUNNINGHAM, MEDICAL, BUSINESS AND TEST MEDIUM, is located at No. 9 Dayls street, Boston. Office hours from 10 to 5. Circles Sunday evenings. 4w*-March 3.

M. from Mason street. Mass. New Church Union Bldg. Jan. 6.

MISS HELEN SLOAN, MAGNETIC HEALER. Office, 327 Tremont street, Boston. Patients received from 9 A. M. to 5 P. M. Feb. 24.—2w*

MRS. DR. COLLAMORE.

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Mrs. M. J. Folsom,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass, Office hours from 10 A. M. to 4 P. M. Examinations Feb. 3. Annie Lord Chamberlain, 45 INDIANA PLACE. Musical Séances Tuesday, Wednesday and Thursday, 7½ P.M. Medical Circles Friday evenings.

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Jan. 20. –8w*

JOSEPH L. NEWMAN, Magnetic Healer No. 81 Montgomery Place, Room 4, Boston, Mass. office hours, from 1 to 4 P. M.

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

DR. FANNIE C. DEXTER, Business and Test Medium, 29 Ediaboro' street, corner Beach, Boston. Feb. 24 - 3 w

DR. M. H. GARLAND'S Office removed to Residence, Prescott street, Everett, Mass. Letter ad-dress, 9 Montgomery Place, Boston. Jan. 6.

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Dec. 23.

PS Y CHOMETR.

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Spiritual Reformation.

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

BY S. B. BBITTAN, M.D.,

Editor-st-Large,

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

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ALL SORTS OF PARAGRAPHS.

The Materialist lives in the quagmire of the earth the Theologian in the fog of superstition; the Spirit ualist in the knowledge of a bright world beyond where all the human race, whatever their beliefs or unbeliefs, are destined to reside in happiness forever.

John G. Whittier, the poet, is having a gay time in Boston this winter.

Some of the Boston Sunday papers contain columns of "Sundry Sports," instead of religious news. "Curious, is n't?" remarked Quilp.

At Springfield, Mass., a revivalist named Fowler has been rendering services for a term at Grace Church. A careful footing up of the results of his mission shows that he has made one convert. The question now open for discussion is whether or not this one convert could have been won from his wicked ways by the ordinary course of effort on the part of the pastor of the church without the aid of the revivalist.

The French call the Salvation Army "The Angli-

THE HOWARD ATHENÆUM. One sees nothing untoward When he visits the Howard, But all sorts of funny things; He'll remember hereafter Why he heard so much laughter. Which good acting always brings."

It looks now as though the star-routers are to be Boston needs an elevated railway. The horse-rail-

roads do not half accommodate the traveling public, and it should have one.

Secretary Teller asks Congress to provide an officer to see to the payment of money to Indians under treaty stipulations. He says the Indians pay from five to fifty per cent. to outside parties for collecting money honestly due them. In five years \$250,000 of their money has been expended in this way. The disbursement of the Indian fund should not cost over \$5,000 a year. He also asks for \$14,100 to compensate Red Cloud's band for the horses Gen. Crook took from

Railway accidents are altogether too frequent of late. More stringent, laws should be enacted for the protection of the traveling public.

Female suffrage is bound to succeed. It is only a matter of time.

There is a Church quarrel going on among the members of the New Haven (Ct.) Bethel Methodist Episcopai Church, wherein mutual charges of dishonesty by pastor and trustees is alleged. Is n't this shocking to the moral sensibilities of all true Spiritualists-and others perhaps, as well. How the "motes" are flying

France has got back on to terra firma once more. vote of confidence in the Government having been passed in the Chamber of Deputies by the vote of 368

> When a merchant becomes fully wise, The first thing he does is to advertise-In the Banner of Light.

A ministerial brother who has been listening to Rev. Joseph Cook is reminded of the way in which J. R. Lowell characterized a certain Boston orator: "After hearing him I feit as I used to when, a boy, I was permitted to attend the old election dinners, and came away with my ears full of snare-drum and my stomach full of watermelon."—Christian Register.

The Detroit Free Press has a dialogue fiction factory attached to its editorial department. It goes on two

Dr. Miner is still pelting Mr. Cook in the Daily Advertiser, and the latter is fending off the blows in Tremont Temple. The public as a matter of course are

Dig. says the great floods at the West and elsewhere are owing to the perihelion of the planets.

A Boston lady, recently deceased, bequeathed to Susan B. Anthony and Lucy Stone thirty thousand dollars, to be used by them in aid of the Woman Suffrage Movement.

Ten days ago the mercury of the thermometer in the northwest of the United States stood from ten to twenty degrees below zero, while at the same time in Charleston, S. C., it was seventy-four above, in the shade. Railroads were blockaded in the former section by snow; in the last strawberries were ripening and roses in full bloom. This is a large country.

When a rich man dies his surplus files, and the next of kin handle "the tin."

Joseph Cook's knowledge of the property, the educational equipment and the tax rate of the old free States, says the Boston Herald, must be very superficial, to lead him to say that these States "need" national aid in order to give common school instruction to all their children. There is no State wherein the per cent. of illiteracy is less than ten, that is not abundantly able to educate all its children. And this includes all the former free States.

A "wicked" Secularist says the Church people called Christians pray for the people and prey upon them at the same time.

The New York Sun has a great run.

Jay Gould, the millionaire, says he has to take a good many kicks and cuffs, but they only make the sweets of life the sweeter. Sensible man !

> Gentle women, Never sinning, Glide along so sweet, That most all men (Whene'er they can) Take measure of their feet! And when they find ..Such women-kind As have their pedals small. They bow polite, Which is quite right-

The flood is abating in the Ohio valley, leaving ter rible devastation in its track, which it will take many months to overcome. Want is staring the poor of that region in the face, and it is to be hoped all those possessing pecuniary means will speedily render the assistance so much needed at this time.

-[DIGBY.

To others not at all!

The half bear and half man at a New York museum owns up to the name of David. He is bear inside the cage, and human outside. This only shows that New Yorkers like to be cheated. It is all right if they can

The man who got drunk on tick pawned his watch.

It is said a perpetual motion machine is an impossibility. Not so. The gas meter registers all summer when the house is closed at the beginning of beach

Numerous gulls are flying over New York City. This proves the adage true that "birds of a feather flock together."

The Senate of the United States is composed of rich men, whose property amounts in the aggregate to \$200,000,000 t At the funeral of Wagner, the emine nt composer, at

Bayrenth, on Sunday, Feb. 18th, two carriages in the future day. procession were filled with wreaths sent from theatres and musical societies in Germany, Austria and Lon-

"When did George Washington die?" asked an Austin mather of a large boy. "Its he dead?" was the astonished reply; "why it its only a little; time ago that they were celebrating his birthday, and now he is dead. "It sa bad year on children."—Siftings.

Church and Since are in conflict at Fort Sinith, Ark.
The Mayor fortike all public assembliation account to the prevalence of scarlet lever. 136. Protestant

Episcopal and Roman Catholic pastors disobediently opened their churches for the usual services, and were promptly arrested.

There are large ice fields on the Atlantic Ocean.

The steamship Glamorgan, running between Boston and Liverpool, was wrecked in midocean on Feb. 16th. Capt. Court and five seamen were lost.

Letters have been received by the Russian authorities containing threats to blow up the Kremlin Palace at Moscow, where the Czar is to be crowned in May

Priests are not good financiers, and generally fall when they try the business of banking, as many poor people now know to their cost.—*Boston Herald*.

Suggestions for Paraffine Moldings of Spirit Hands, Etc.

To the Editor of the Banner of Light:

Other materializing mediums-or rather the sitters at their séances—are likely to repeat the attempting to obtain paraffine molds of the materialized hands or heads of spirits, now that that phenomenon has recently reappeared in New York and revived attention to it. Having had so, much experience with Count de Bullet in thus obtaining not only faces, but even whole busts of materialized spirits; I venture to offer to my brother Spiritualists a few suggestions on the subject:

1. It is not necessary to raise the paraffine to the boiling point of water (212°), as was recently done in New York, and as we in Paris did at first. It will melt at a lower temperature, and then, being less thin and watery, deposit at each dipping a somewhat thicker film of paraffine. I do not remember whether it was at 60° or at 40° Centigrade that we found it to liquify, that is to say, 140° or 104° Fahrenheit. A temperature of 15° or 20° higher than its melting

point will be quite sufficient. 2. We found it improved by mixing with it about ten per cent of wax or stearine, which makes it a little stronger. We were also advised by a chemist in Paris to use amorphus paraffine

in preference to crystalline. 3. Our directing spirit ("John King") told us also not to do as we did at first, namely, to have the melted paraffine floating on an under body of hot water, but to use the melted paraffine alone. Though the quantity of paraffine is greater, none of it is lost. He gave as a reason for this, that when the materialized object to be dipped and molded by the spirit (whether a hand or a head) passed down through the stratum of paraffine into the hot water beneath, it was apt, on the return movement, to bring with it particles of water, which would make the mold less perfect than when it should come

into contact with the paraffine alone.

4. We always found the directing spirit ready to comply with our wishes when possible. I recommend that when hands are to be molded, the directing spirit be requested to give, not merely a single mold to yield a plaster cast, but two molds at the same seance, the one a duplicate, as far as possible, of the other, so that when the plaster cast is then made from one of them, the other shall be preserved for exhibition together with the cast. This will demonstrate the method in which the cast was obtained, beyond cavil on the part of the incredulous and hostile, that is to say, from a paraffine mold in one single piece, bearing microscopic inspection. This would be even better than the photographs of the molds which we used to have taken before taking them to the plasterer to have the liquid alabaster poured in. With a great deal of ingenious and patient labor an ordinary mold might be conceivably made upon the hand of a living man or woman; but it must in that case necessarily be in a score of small pieces or sections, which would leave a corresponding number of lines or sutures visible on the cast taken from it. But when a duplicate paraffine mold should be exhibited side by side with the cast, it would be manifest that it was only by dematerialization that the hand which had served for producing such a mold could have vanished out of it. It is true that the unbroken continuity of what may be called the grain of the skin apparent on the surface of the cast would be in itself proof enough to the same effect. But the duplicate mold, in a single piece, would be still more simply conclusive and impressive; and the two proofs, each cumulative to the other, would be irresistible to the most obstinate incredulity. 5. Some years ago there was an excellent

medium in this city who used to obtain this same manifestation of spirit-hands molded in paraffine, Mrs. ----. And she obtained not only single hands, but the two materialized hands of spirits clasped together with complicated interlocking of the ten fingers. I possess one of these casts, kindly given me by my friend Mr. - Leach, engineer of the Singer Sewing Machine establishment, New York. The persons present were allowed to put their hands and fingers, in the dark, into whatever arrangement they pleased, and to request that the spirit-hand to be molded should present the same arrangement of the fingers. Mr. Leach and another gentleman present assured me that this request would always be complied with. I recommend further experimentation in this way. The effect would be doubly impressive when the molds thus obtained should be in duplicate as above suggested. I do not doubt that the Banner of Light would publish engravings taken from photographs of them.

6. There is no reason why the crowning phenomenon obtained by us in Paris of entire busts of materialized spirits molded in paraffine, so as to yield casts in plaster or alabaster of angelic beauty, should not be reproduced here. Not long ago, when communicating with the controlling spirit of our seances, "John King," I asked him if he would attend and assist for that purpose with his experience and his "fluidic force." He answered that he would willingly if the controls of the medium should desire and request it. Will not some wealthy Spiritualist, with a good materializing medium, take up this suggestion, reproducing as closely as possible the conditions on which we obtained them? One of them is, that not more than three or four persons, in perfect harmony together, should take part in the seances. I do not see why molds of entire full lengths should not be obtained in the same way, with sufficient drapery to meet the requirements of propriety. I am sure that our "John King" could do it as easily as in regard to a bust or even a hand. If ever able to afford it I shall certainly try the experiment at some

7. The easiest and best mode of getting casts out of the molds is not by cutting or tearing off the paraffine, but by melting it off in water hot enough for the purpose, as the matted paraffine rises to the surface of the water and is easily akimmed off.

New York, 229 West 23d street.

Humors, Scrottla, Ulders, all whitsh before Dr. Ben-son's Skin Cure. Internal and external

Letter from Rev. M. J. Savage. To the Editor of the Banner of Light:

My attention has just been called to the editorials in your issues for the 17th and 24th insts. My present purpose is not at all to reply, but only to make a brief explanation.

I hardly know how to begin; for I may find it difficult to may the plain to your readers why I have not spoke: Exore. Not only the Banner of Light, but also Mind and Matter in Philadelphia, and the Religio-Philosophical Journal of Chicago, have started out on the war-path against (what they suppose to be) me. And yet it is not me at all, for the most part, that is being attacked. The case is just here:

A gentleman connected with the Globe of this city called and held a long conversation with me. He took no notes, but relied on his memory. Then he wrote out the "Interview," putting long paragraphs into quotation marks, as though I had used just the words thus reported. I have no reason to suppose he intended to misreport me: but, as a matter of fact, a large part of the report failed to express either my words or my ideas. It could hardly be otherwise. It was not his personal fault so much as it was the fault of that method of reporting. I shall respectfully decline to be interviewed in that way again. The result, however, is that I now find I am being abused chiefly for things I did not say.

But why did I not correct the Globe report in that paper? I was out of the city when the article was published; and did not see it at all (and indeed had almost fergotten the matter) until my attention was called to several very severe, not to say abusive, articles by way of reply. I am willing to be abused, if need be, for what I really say. But any man who writes for the papers ought to know that an if is always in order when treating of what another is reported to have said.

I did not answer then, because I had neither time nor inclination to reply to public abuse from persons I did not know. I see false reports of what I say or do almost every week in some paper, and I pass them by for the simple reason that life is not long enough to follow up such things, and do my regular work besides.

So much in explanation of this late notice of the matter. I speak briefly now because (to my surprise) so much has been made of the affair that justice seems to require it.

But even now I have no time to properly review one-half the points that you have raised. I will only try to say enough to make my position clear.

1. You insinuate that I may be timid. afraid of unpopularity, or daunted by the opposition of friends or my society. I think that those who know me will only smile at a suggestion of that kind. I have never yet formed the habit of asking other people as to what I shall say in the pulpit. In fact, the habit of "speaking my mind" has become chronic with me. I have made no canvass of my society as touching this question; but a good many, at least, of my friends I suppose to be believers.

2. You are mistaken in supposing that I have gone so far as to pronounce any final snap judgment on the matter. I have simply said I have found nothing as yet that convinces me. But so far from being hostile, I am perfectly free to say that I would like to see the central claim of Spiritualism demonstrated.

3. As to my opinion of Hermann, I am not quite so foolish as to think he, or any other man, is final authority on the subject. I only say, I want proof beyond the power of conjuring to duplicate. Many are ready to say that they have found it. When I, too, can find it (and I do not say I may not) I am quite ready to ac-

I propose to keep both eyes and ears open as I go on in life; and whatever I can feel sure is truth, that I shall both accept and preach. Hoping that all concerned may be able to keep both their balance of mind and their tempers,

I am, sincerely, M. J. SAVAGE. Feb. 23d. 1883.

In Memoriam Mrs. Mary Mansfield. To the Editor of the Banner of Light:

Although your readers were informed in a late issue of your valuable journal that another martyr has been added to the list of those entered within the vail, whose robes had not been made "white in the blood of the Lamb," but by self-sacrifice and unceasing words and works of kindness-I yet crave the privilege of dropping a tribute (feeble though it be,) memorative of Mrs.; Mary Mansfield, wife of Mr. J. V. Mans-

a tribute (feeble though it be,) memorative of Mrs. Mary Mansfield, wife of Mr. J. V. Mansfield, the veteran exponent of the fact of continued existence.

Evidently their marriage was early planned in the higher realm of life, for at the age of fourteen the heaven-anointed girl would frequently declare that she should marry a young man living at Barton, a place she had then never visited. Upon being questioned by her sisters as to who the coming man-was, she replied, "Oh, I do not know his name; but he will have something to do with the skies." So persistingly was this opinion adhered to that it became an axiom in the family.

Faithfully and lovingly were the duties and responsibilities of her holy calling maintained throughout the years of toll and weariness, in which she upheld and cheered the angel-attuned instrument; so that thousands of earth's mourning inhabitants have, thereby been convinced of the glorious fact of the reality and nearness of the world of spirits.

I firmly believe that without that support and consolation the thorns and briars of persecution, encountered in the life-journey, would have so wounded the sensitive medium-husband that long ago his earthly labor must have ceased. None but the companion of a chosen promulgator of the New Dispensation can fully understand the necessity of unceasing vigilance in protecting from untoward influences the channels between the visible and invisible existences.

Liwas also the high privilege of our dear

existences.

It was also the high privilege of our dear friend to have been the means of opening up the consciousness that the husband possessed himself the power to "thave something to do with the skies"; although at the time of the visit to the circle the older prophecy did not cocur to her mind. How marvelous are the methods by which ministering spirits accomplish their grand work for humanity!

With what a plaudit those heavenly messengers must have greeted the spiritual ears of their arisen faithful servant, as she donned the beautiful garments that had been so nobly earned. existences.

the beautiful garments that had been so nobly earned.

Not only did her unselfish devotion extend to the members of her own family, but all suffering appealed to her loving sympathetic hature. The closing scene of her earthly labor was an active effort, to procure comfort for a sorely-tried brother and sister of our house-hold; fitting culmination of a life so constantly engaged in acts of benevolence. Thank God, we possess the assurance that she will be able to continue her beneficent ministrations, and from the land of the leak will bless and solace those who now sorrow for the cultward presence that so intensified the joys and flightened the buildess of this lower sphere of existence. Summoned by telegram, the veteran speaker and friend of years. Those Galest Forster, hast ented from Washington, D. C. to fulfill an expressed wish of the stranguisted inter, and minister at the obsequies of the laboration, it was beinfully apparent that the stranguisted inter, and minister at the obsequies of the stranguisted inter, and minister at the obsequies of the stranguisted inter, and minister at the obsequies of the stranguisted inter, and minister at the obsequies of the stranguisted inter, and minister at the obsequies of the stranguisted internation is was beinfully apparent that the stranguisted internation is was beinfully apparent that the stranguisted internation is was beinfully apparent that the stranguisted in the languister.

were at hand, and with Mr. J. U. Wright, of England, presented words of wisdom and con-solation, so that the occasion was consistently honored, instead of, as in the large majority of instances, having the value of a living adherence to the truths of Spiritualism marred by the closing ceremonies of the earthly pilgrim-

Dear, glorified sister Mansfield, we now wast you congratulations that you have escaped from the bondage of the flesh; and sarnestly do we pray that the lesson deducible from the contemplation of your noble life may prove a stimu-lus to increased effort to all who enjoyed the privilege of viewing your grandeur of character: Among them,

Your appreciative friend, CARRIE GRIMES FORSTER. Ballimore, Md.

[At a regular meeting of the Ladies Spiritualist Aid Society of the City of New York, Feb. 21st, a sories of resolutions commemorative of the life and services of Mrs. J. V. Mansfield, and of sympathy with the bereaved husband, children and friends, was adopted, and will appear, in our columns next week, agreeable to a vote of the Society.—ED. B. of L.]

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Seciety, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fultun street, holds services every Sunday at 11 A. M.

nue and Fulkun street, boldssörvicesovery Bundayat II., M and 745 F. M. Bpeakers under engagument: Mr. A. B. French, for March; Mr. S. O. Hyser, for April; Mr. O. B. Lynn, for May, and Mrt. F. O. Hyser, for April; Mr. O. B. Lynn, for May, and Mrt. F. O. Hyser, for June. All the Spiritual papers on eale in the hall, and all meetingsfree. H. W. Benedict, President.

Chaureh of the Mew Spiritual Dispensation. Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 8 and 7% F. M. Educational Fraternity, or Sunday at 8 and 7% F. M. Educational Fraternity, or Sunday School, meets every Bundayat 10% A. Mr. Ladies Ald Society every Wednesday, at 2% F. M. Social Fraternity meets every Sunday evening, at 7% O'clock. Psychio Fraternity meets every Saturday evening, at 7% O'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, President.

Excelling Spiritual Fraternity.—Friday evening

Brookiym Spiritual Fraternity.—Friday evening Conference meetings will be held in the lecture-room of the Diuroh of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at 7% P. M. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles B. Miller, President; W. H. Comn, Secretary.

Spiritualist Meetings in New York. The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 103 A. M. and 72 f. w. Henry J. Newton, President; Hen-ry Van Gilder, Secretary.

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

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The Materialist free matter on coming of the warch the Theologian in the forces major entities the application in the knowled for of a toroid world beautiful. where all the literal, there, shatewas their falled - ? unbeliefs, are destricted to remain the transitioned fluces and

John G. Whittler the post is hartist a sing timet to Boston this winter.

Some of the Boston manager state and an endates of "Sundry Sports (18, stead of the authors nows of Parkous, is n't ?" rema xand shotis

At Springfield, Mass to read affect contact Fessiles to se been rendering strates a for a terms at themselve. A careful footing 12 is the results of the resolution shown that he has made some growers. This importance has open for discussive, peralaction or more than a no except of could have been and town pie which make by and ordinary course of species the production pusher of the church without and had the resignable.

The French cut, his networkers series . The Angels Can Plague."

> THE SOURCE STAFF IN One sees it Altha with south When he was a the H court, But all west of fourty things He'll retains of fear a Ser. Why he has a so much tow, ther. Which 2's act by apply a historic

It looks now his the with this relative with the ten routed.

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Rallway acclesion of supposed but the the next of late. More strift, were to exist and other empired for the protection of the machines of the

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There is a Charter harry her sich smean the price bers of the Next the town a both of Mathaghar Principle pal Church, who has officeed a pageround attachments by pastor and trusted to a season of soft this showking the others perhaps an act. How the poster, are till it

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The Detroit See Street have a distance to constact one attached to It and the at alephaneously . We can be taken

Dr. Miner . Of t post of the town in the sample after wertiser, and the lister of fortidies, tel the below o in Tremont Temple. For put tie en simplier et vonde 45e enjoying the \S^{*}

Dig. says the factor theoretical type What and one a terral are owing to the arcine has of Vest starete.

A Boston were record a discoursed. Beigne attent to Susan B. Anth., v. ... , the state dollars to be to be to be $(f_{i,j},f_{i}) \neq (i,j,t)$ in the expense of the territory that dollars, to be were

Ten days ag. Ex Second of the Merrian ter i the northwest of the Change States stand many than to twenty degree to be a continue for al the efficie titise in Charleston, see at was severily for a diore, he the shade. Railfords were the charles in the former was tion by snow; in the hour sign observate were reported and roses in full the an. This is a large country.

When a rich was dies has surplus these, and the next of kin handle " he fin."

Joseph Cook's Knowledge of the preperty, the educational equipment and the tax rate of the old free States, says to Boron Herald, must be very superficial, to lead him to vassibat these States " need national aid in order to give common school lustrue tion to all their children. There is no State wherein the per cent, of illiteracy is less than ten, that is not abundantly at he to educate all its children. And this includes all the former free States.

A "wisked" Secularist says the Church people called Caristies pray for the people and frey upon them at the same time.

The New York Sun has a great run.

Gentle wormen.

Jay Gould, the mallismaire, cays be has to take a good many kt he and cyffs, but they only make the sweets of life the sweeter. Hearthle murch

> Serve einstrig. Califer thinks for waterly That most all torn Whene or they name Time measure of their feet? And when they find Both women-hand . se tuve their pedale small, They low jedite, Which to quire tight--: (Mark. To others not at all!

The flood is abating in the Ohio valley, leaving terrible devastar on in its mack, which it will take many months to overcome. Want to staring the poor of that region it the face, and it is to be hoped all those possessing reconiary means will speedily render the assistance so much needed at this time.

The half bear and half tuxn at a New York museum owns up to the name of David. . He is Lear inside the cage, and himan outside. This only shows that New Yorkers like to be cheated. It is all right if they can bear it.

The man who got drunk on tick taxmed his watch.

It is said a perpetual messon machine is an impossibility. Not so. The gas meter registers all summer when the house is closed at the beginning of beach vacation.

Numerous gulls are flying over New York City. This proves the adage true that "birds of a feather flock together." The Senate of the United States is composed of rich

men, whose property amounts to the aggregate to \$200,000,000: At the funeral of Wagner, the emine at composer, at

Bayreuth, on Sunday, Feb. 18th, two carriages in the procession v +re filled with wreaths sent from theatres and musical secreties in Germany, Austria and Lon-

"When did George Washington die?" asked an Austin teacher of a large boy. "Is he dead?" was the astonished reply; "way, it is only a little time ago that they were celebrating his birthay, and now he is dead. It's a bad year on children."—Strings.

Church and State are in coulier at Fort Smith, Ark The Mayor forbade all public assemblages on account

of the previlence of scarlet fever. The Protestant

tiproceeped and limitan Chitherin pharms dissionationsly erroried steps obugates top the count of their and for the second promptly arrested.

There are farge in a fields on the atlantist threats.

2008 fauceronit, was werekent the wishmerale on Post, tells. A park, theatt which tree negations were foul, Fifte in have been received by the Rigidal authoristhe contribute through to bare up the recension Patgive us Monagen, where the Course to be common in May:

Principlate and have themselves, and when ally fail mbere there for the bushesman of barrading, in county finds project room Kulene to their room. — Control of Control

Suggestions for Purnished Soldings of Spirit Hands, Lie.

To brand the correct that Buttered at E total :

Other materializing mediames-or retain the althory as their newspeed—and likely to grawnt the attempting to obtain paraffine molds of the maregistred hands or benda of asserts, now that that phenomenon has recently reoppeated in New York and revised attention to it. Having had er tauch experience with Count do Butlet in this obtaining not only faces, but even whole deuts of maintipliced splitts. I venture to offer to my breaker Spiritualists a few suggestions in the author:

t. If is richt therements to raise the paratime w the leading twint of water (217), no was recently dorse in New York, and in we in Paris did not deac. It will melt at a lower temperature, and like, befor from this and waters, deposit at such dipping a somewhat thicker that of paraffine. I do not remember abether it mas at so or all so dienthizante that we found it so lincitly. that lata ser, the or los Pabreannic. A tenspermuse of 15 or a thater than its nection to let will be ignite sufficient.

2. We Koribis it fingerinned by mintmy with it attage see pay west, of was an atomition, which t breaken it a little extensions. We were also usbrised the in committee in fraction is now we explicitly proceedings. to preference to circualline.

Was direction spiritog Bolen King " to like an also pay to do as up if it at first namely, to timely the relediest grantiffing Boating on an under I was it that to ober that the resultant remarks tine alone. Though the quantity of paralline la grates, poise of it is lost. He cave on a ten-व्यक्तिक प्रदेशक प्रदेशी के जिस प्रदेश सम्बद्धिकी की है जो है है। to be dip, and action which by the exist contested a installant a feathly powered allowed through the styleturn of probable a later the box marge largereth, it was not; in the return movement, so bring the moral sensett we could now more positives under with the points has of morner, which would make the model terr his fiesters than a terr it should come tuen commune with the paraffice alone.

it. We always found the Biresting apirit ready g himply with the relative where prevention. concernment of their where barries are to be included. tice disposite a spirit be required to give, that merely a simple modifies this planter rast, but for maler at the entry brate of the own a dutylieare, as far so possible, of the other, so thus when the plaster cast is then made from one of their, the other shall be preserved for exhibittion together with the cust. This will demonia assure the applical in whilely the case was obse against, beyond ravilies the rark of the incredisfour and beatile, that is to say, from a paraffine early in one single choice, bentiles enteriorestel tengration. This would be area butter charil the photogram and the street and the sound of the street are have taken belong taking them to the planterer has have the figured alaticistic to name in. With a he have the liquid alaborator possend in. With a same I would prove a generative provent or executables given the assert the same in the s the land of a living man or weman; that it do not by I have not I am only ready to acmount in that over numberative be by a space of amult rivers of weething which would believe a consens, within parates of second galaxies their son topicale and whater a top their pare As notice of the rates to be to the whole it desployed garather hald should be substituted sica in alth with the meet, if we and be countered tions in some with my defeative to prince that they hand what had moved by producing anch a model moved become translated out or it. It is true that the universe continuate of which was be called the grain of the skin apparent on the surface of the east would be in itself proof emough to the same effect. But the duplicate mold, in a starte piece, would be still more simply conclusive and impressive; and the two proofs, each cumulative to the other, would be irresistible to the most obstinate incredulity.

3. Some years ago there was an excellent medium in this city who used to obtain this same manifestation of spirit-hands molded in paraffine, Mrs. --. And she obtained not only single hands, but the two materialized hands of spirits clasped together with complicated interlocking of the ten fingers. I possess one of these casts, kindly given me by my friend Mr. - Leach, engineer of the Singer Sewing Machine establishment, New York. The persons present were allowed to put their hands and fingers, in the dark, into whatever arrangement they pleased, and to request that the spirit-band to be molded should present the same arrangement of the fingers. Mr. Leach and another gentleman present assured me that this request would always be compliedwith. I recommend further experimentation in this way. The effect would be doubly impressive when the molds thus obtained should be in duplicate as above suggested. I do not doubt that the Ranner of Light would publish

engravings taken from photographs of them. 6. There is no reason why the crowning phenomenon obtained by us in l'aris of entire husts of materialized spirits molded in paraffine, so as to yield custs in plaster or alabaster of augelic beauty, should not be reproduced here. Not long ago, when communicating with the controlling spirit of our scances, "John King," I asked him if he would attend and assist for that purpose with his experience and his "fluidic force." He answered that he would willingly if the controls of the mediumshould desire and request it. Will not some wealthy Spiritualist, with a good materializing medium, take up this suggestion, reproducing as closely as possible the conditions on which we obtained them? One of them is, that not more than three or four persons, in perfect harmour together, should take part in the se ances. I do not see why molds of entire full learths should not be obtained in the same way, with sufficient drapery to meet the requirements of propriety. I am sure that our "John King" could do it as easily as in regard to a bust or even a hand. If ever able to afford it I shall certainly try the experiment at some future day.

7. The easiest and best mode of getting casts out of the molds is not by outting or tearing off the paraffine, but by melting it off in water hot enough for the purpose, as the melted paraffine rises to the surface of the water and is easily skimmed off. J. L. O'SULLIVAN.

New York, 229 West 23d street.

Humors, Scrofula, Ulcers, all vanish before Dr. Densom's Skin Cure. Internal and external,

Letter from Mer. St. J. W.

My attention has just been called torints in your immen for the 1742 work Mr present purpose to mit at all to The struck-liber Tamornov, positions between liceton maly to make a brief explanation.

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I travelly limited boar to begins for I me difficult to might chaptain to your rend there not spoke the open. Not only the ! Light, but also Mad and Matter to Phys and the Religio-Philosophical James enge, increstanted out on the war half quetent they suppliese to but me. And see me at all, for the most part, that he b thought I've one is sunt bere!

A gentleman connected with the Gade city called and behi a long engremental me. He took no notes, but reflect on block Then he wrere out the "faterness," s tioned previously the interspectation exists to had I find used Just the peorge than reported my reason to express to intended to tell me: but, us a matter of fact, a large part report failed to express either my would bless. It could hardly be otherwise. not his personal fault or much as it was the of that mathed of reporting. I shall respect decline to be interviewed in that way to The renalt, however, is that I mean find I has ing almost chiefly for titues I did not now. But why did I not correct the Clade regal

that paper? I was out of the rity whose the the was pravileded; and that met see it is and indeed had almost fargeston the mil receif my attenuise was called to surround savers, not in say abusive, articles by was certy. I am willing to be abused it meet for other I really say. But any man who well for the papers ought to know that an if is alway in order when trenthe of which another but ported to have said.

I did not appared them, because I had notice time nor instination to reply to public ship from persons I did not known. I not take in posts of what I have or declarated every week b some paper, and I pass them he for the simula remains that life is not I but organizate to follow us mediathings, and do not be rular work besties.

Sommely in explanation of this late weller of rain meathers: I would be with town the chief the term salepring on which has been made of the affair that well we weather to be quite to.

But ever from I there portions to progrations stone the staff the greatestime, bein have endough, with a lety day to some or of the kin moules supremely

to been insertuable there himself by the his offendal. of appairability, or dounted by the expending of friends or my wolsty. I think that those who knows the wiff of white the same weather the that alvel. I have never yet formed the lightly of nichted other party is a set or had I shall such the the print. In fact, the hotelt of "openione may enied "Res because brown with me. There nicht gutlifchnet au gebefch von bie verrung on einenz greated but a good many, at know, of my friends Langing to be beforen.

2. Viendere militade w fin suppering steat Thusia spent to the or to constitute which that shape indiament on the matter. I have simply suid t have found nothing an 1 or that countries a more But we far from being boatche, I am perfortly Type to any that I would like to not the engineer talim of epipition law dearmoutested.

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They feel the unit ber to the transfer of the that I is not be the prompt and a remark.

Plan ing this of a more than man, her about to know soft date bar nearly and their tempera M. J. SATAME I see a dimension. Fil. J. 18

In Memorium Mrs. Mary Mansheld. To the Latter of the Burney of Lights

Although year readers were Informed in a late leave of your valuable houseal that prother marire has been added to the list of those entered within the vall, whose robes had not been made "white in the blood of the Lamb," but by self-sacrifice and unceasing words and works of kindness-I yet crave the privilege of dropping a tribute (feeble though it be,) memorative of Mrs. Mary Mansfield, wife of Mr. J. V. Mans-field, the veteran exponent of the fact of con-tinued existence. Evidently their marriage was early planned

Evidently their marriage was early planned in the higher realm of life, for at the age of fourteen the heaven-anointed girl would frequently declare that she should marry a young man living at Barton, a place she had then never visited. Upon being questioned by her sisters as to who the coming man was, she replied, "th. I do not know his name; but he will have something to do with the skies." So persistingly was this opinion adhered to that it became an axiom in the family.

Faithfully and lovingly were the duties and responsibilities of her boly calling maintained.

responsibilities of her holy calling maintained throughout the years of toil and weariness, in which she upheld and cheered the angel-attuned instrument; so that thousands of earth's mourning inhabitants have thereby been con-vinced of the glorious fact of the reality and

nearness of the world of spirits.

I firmly believe that without that support and consolation the thorns and briars of perse-cution, encountered in the life-journey, would have so wounded the sensitive medium-husband that long ago his earthly labor must have ceased. None but the companion of a chosen promulgator of the New Dispensation can fully understand the necessity of unceasing rigilance in protecting from untoward influences the channels between the visible and invisible existences.

It was also the high privilege of our dear friend to have been the means of opening up the consciousness that the husband possessed himself the power to "have something to do with the skies": although at the time of the visit to the circle the olden prophecy did not occur to her mind. How marvelous are the methods by which ministering spirits accom-

lish their grand work for humanity!
With what a plaudit those heavenly messengers must have greeted the spiritual ears of their arisen faithful servant, as she donned the beautiful garments that had been so nobly

Not only did her unselfish devotion extend to the members of her own family, but all suf-fering appealed to her loving, sympathetic na-ture. The closing scene of her earthly labor was an active effort to procure comfort for a sorely-tried brother and sister of our house-hold; fitting culmination of a life so constantly engaged in acts of henerolence. Thank God, we possess the assurance that she will be able

to continue her beneficent ministrations, and from the land of the leal will bless, and solace hose who now sorrow for the outward presence that so intensified the joys and lightened the burdens of this lower sphere of existence.

Summoned by telegram, the voteran speaker and friend of years, Thos. Gales Forster, hastened from Washington, D. C., to fulfill an expressed wish of the transplanted sister, and minister at the obsequies; but alas, by the time the hour arrived for the celebration, it was painfully apparent that the physical could not be used without danger; neuraigia, the old enemy,

having assumed powerful sway. Fortunately, Mrs. N. J. T. Brigham and Mr. A. A. Wheelock

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Banner of Bight.

ALL SORTS OF PARAGRAPHS.

The Materialist lives in the quagmire of the earth; the Theologian in the fog of superstition; the Spirit-ualist in the knowledge of a bright world beyond, where all the human race, whatever their beliefs or anbeliefs, are destined to reside in happiness forever.

John G. Whittier, the poet, is having a gay time in Boston this winter.

Some of the Boston Sunday papers contain columns of "Sundry Sports," instead of religious news. "Curious, is n't?" remarked Quilp.

At'Springfield, Mass., a revivalist named Fowler has been rendering services for a term at Grace Church. A careful footing up of the results of his mission shows that he has made one convert. The question now open for discussion is whether or not this one convert could have been won from his wicked ways by the ordinary course of effort on the part of the pastor of the church without the aid of the revivalist.

. The French call the Salvation Army "The Angli-

THE HOWARD ATHENAUM. One sees nothing untoward When he visits the Howard, But all sorts of funny things; He'll remember hereafter Why he heard so much laughter, Which good acting always brings.

It looks now as though the star-routers are to be

Boston needs an elevated railway. The horse-railroads do not half accommodate the traveling public, and it should have one.

Secretary Teller asks Congress to provide an officer to see to the payment of money to Indians under treaty stipulations. He says the Indians pay from five to fifty per cent. to outside parties for collecting money honestly due them. In five years \$250,000 of their money has been expended in this way. The disbursement of the Indian fund should not cost over \$5,000 a year. He also asks for \$14,100 to compensate Red Cloud's band for the horses Gen. Crook took from

Railway accidents are altogether too frequent of late. More stringent laws should be enacted for the protection of the traveling public.

Female suffrage is bound to succeed. It is only a matter of time.

There is a Church quarrel going on among the mem bers of the New Haven (Ct.) Bethel Methodist Episcopal Church, wherein mutual charges of dishonesty by pastor and trustees is alleged. Is n't this shocking to the moral sensibilities of all true Spiritualists—and others perhaps, as well. How the "motes" are flying

France has got back on to terra Arma once more, a vote of confidence in the Government having been passed in the Chamber of Deputies by the vote of 368 yeas to only 93 nays.

> When a merchant becomes fully wise, The first thing he does is to advertise-In the Banner of Light.

A ministerial brother who has been listening to Rev. Joseph Cook is reminded of the way in which J. R. Lowell characterized a certain Boston orator: "After hearing him I felt as I used to when, a boy, I was permitted to attend the old election dinners, and came away with my ears full of snare-drum and my stomach full of watermelon."—Christian Register.

The Detroit Free Press has a dialogue fiction factory attached to its editorial department. It goes on two

Dr. Miner is still politing Mr. Cook in the Daily Advertiser, and the latter is fending off the blows in Tremont Temple. The public as a matter of course are

· Dig. says the great floods at the West and elsewhere are owing to the perihelion of the planets.

A Boston lady, recently deceased, bequeathed to Susan B. Anthony and Lucy Stone thirty thousand dollars, to be used by them in aid of the Woman Suffrage Movement.

Ten days ago the mercury of the thermometer in the northwest of the United States stood from tento twenty degrees below zero, while at the same time in Charleston, S. C., it was seventy-four above, in the shade. Railroads were blockaded in the former section by snow; in the last strawberries were ripening and roses in full bloom. This is a large country.

When a rich man dies his surplus flies, and the next of kin handle "the tin."

Joseph Cook's knowledge of the property, the educational equipment and the tax rate of the old free States, says the Boston Herald, must be very superficial, to lead him to say that these States "need" national aid in order to give common school instruction to all their children. There is no State wherein the per cent. of illiteracy is less than ten, that is not abundantly able to educate all its children. And this includes all the former free States.

A "wicked" Secularist says the Church people called Christians pray for the people and prey upon them at the same time.

The New York Sun has a great run.

Jay Gould, the millionaire, says he has to take a good many kicks and cuffs, but they only make the sweets of life the sweeter. Sensible man !

> Gentle women. Never sinning, Glide along so sweet, That most all men (Whene'er they can) Take measure of their feet! And when they find . Such women-kind As have their pedals small, They bow polite, Which is quite right-To others not at all! -- [DIGBY.

The flood is abating in the Ohio valley, leaving terrible devastation in its track, which it will take many months to overcome. Want is staring the poor of that region in the face, and it is to be hoped all those possessing pecuniary means will speedily render the assistance so much needed at this time.

The half bear and half man at a New York museum owns up to the name of David. He is bear inside the cage, and human outside. This only shows that New Yorkers like to be cheated. It is all right if they can

The man who got drunk on tick pawned his watch.

It is said a perpetual motion machine is an impossibility. Not so. The gas meter registers all summer when the house is closed at the beginning of beach

Numerous gulls are flying over New York City. This proves the adage true that "birds of a feather flock together."

The Senate of the United States is composed of rich men, whose property amounts in the aggregate to \$200,000,000 1

Bayreuth, on Sunday, Feb. 18th, two carriages in the procession were filled with wreaths sent from theatres and musical societies in Germany, Austria and Lon-

At the funeral of Wagner, the emine nt composer, at

"When did George Washington dier" asked an Austin teacher of a large buy. "Is he dead?" was the astonished reply; "Aly, it is only a little time ago that they were celebrating his birthd aly the lime ago that they were celebrating his birthd aly and now he is dead. "It's a bad year on children." "Stitisgs. "

Church and State are in conflict at Fort Smith, Ark.
The Mayor forbade all public assemblants on account
of the prevalence of scarles lever. The Protestant

Episcopal and Roman Catholic pastors disobediently opened their churches for the usual services, and were promptly arrested.

There are large ice fields on the Atlantic Ocean.

The steamship Glamorgan, running between Boston and Liverpool, was wrecked in midocean on Feb. 16th. Capt. Court and five seamen were lost.

Letters have been received by the Russian authorities containing threats to blow up the Kremlin Palace at Moscow, where the Czar is to be crowned in May

Priests are not good financiers, and generally fall when they try the business of banking, as many poor people now know to their cost.—Boston Herald.*

Suggestions for Paraffine Moldings of Spirit Hands, Etc.

To the Editor of the Banner of Light:

Other materializing mediums-or rather the sitters at their séances—are likely to repeat the attempting to obtain paraffine molds of the materialized hands or heads of spirits, now that that phenomenon has recently reappeared in New York and revived attention to it. Having had so much experience with Count de Bullet in thus obtaining not only faces, but even whole busts of materialized spirits, I venture to offer to my brother Spiritualists a few suggestions on the subject:

1. It is not necessary to raise the paraffine to the boiling point of water (212°), as was recently done in New York, and as we in Paris did at first. It will melt at a lower temperature, and then, being less thin and watery, deposit at each dipping a somewhat thicker film of paraffine. I do not remember whether it was at 60° or at 40° Centigrade that we found it to liquify, that is to say, 140° or 104° Fahrenheit. A temperature of 15° or 20° higher than its melting point will be quite sufficient.

2. We found it improved by mixing with it about ten per cent. of wax or stearine, which makes it a little stronger. We were also advised by a chemist in Paris to use amorphus paraffine in preference to crystalline.

3. Our directing spirit ("John King") told us also not to do as we did at first, namely, to have the melted paraffine floating on an under body of hot water, but to use the melted paraffine alone. Though the quantity of paraffine is greater, none of it is lost. He gave as a reason for this, that when the materialized object to be dipped and molded by the spirit (whether a hand or a head) passed down through the stratum of paraffine into the hot water beneath, it was apt, on the return movement, to bring with it particles of water, which would make the mold less perfect than when it should come into contact with the paraffine alone.

4. We always found the directing spirit ready to comply with our wishes when possible. I recommend that when hands are to be molded: the directing spirit be requested to give, not merely a single mold to yield a plaster cast, but two molds at the same seance, the one a duplicate, as far as possible, of the other, so that when the plaster cast is then made from one of them, the other shall be preserved for exhibition together with the cast. This will demonstrate the method in which the cast was obtained, beyond cavil on the part of the incredulous and hostile, that is to say, from a paraffine mold in one single piece, bearing microscopic inspection. This would be even better than the photographs of the molds which we used to have taken before taking them to the plasterer to have the liquid alabaster poured in. With a great deal of ingenious and patient labor an ordinary mold might be conceivably made upon the hand of a living man or woman; but it must in that case necessarily be in a score of small pieces or sections, which would leave a corresponding number of lines or sutures visible on the cast taken from it. But when a duplicate paraffine mold should be exhibited side by side with the cast, it would be manifest that it was only by dematerialization that the hand which had served for producing such a mold could have vanished out of it. It is true that the unbroken continuity of what may be called the grain of the skin apparent on the surface of the cast would be in itself proof enough to the same effect. But the duplicate mold, in a single piece, would be still more simply conclusive and impressive; and the two proofs, each cumulative to the other, would be irresistible to the most obstinate incredulity.

5. Some years ago there was an excellent medium in this city who used to obtain this same manifestation of spirit-hands molded in paraffine. Mrs. --. And she obtained not only single hands, but the two materialized hands of spirits clasped together with complicated interlocking of the ten fingers. I possess one of these casts, kindly given me by my friend Mr. - Leach, engineer of the Singer Sewing Machine establishment. New York. The persons present were allowed to put their hands and fingers, in the dark, into whatever arrangement they pleased, and to request that the spirit-hand to be molded should present the same arrangement of the fingers. Mr. Leach and another gentleman present assured me that this request would always be complied with. I recommend further experimentation in this way. The effect would be doubly impressive when the molds thus obtained should be in duplicate as above suggested. I do not doubt that the Banner of Light would publish engravings taken from photographs of them.

6. There is no reason why the crowning phenomenon obtained by us in Paris of entire busts of materialized spirits molded in paraffine, so as to yield casts in plaster or alabaster of angelic beauty, should not be reproduced here. Not long ago, when communicating with the controlling spirit of our séances, "John King," I asked him if he would attend and assist for that purpose with his experience and his "fluidic force." He answered that he would willingly if the controls of the medium should-desire and request it. Will not some wealthy Spiritualist, with a good materializing medium, take up this suggestion, reproducing as closely as possible the conditions on which we obtained them? One of them is, that not more than three or four persons, in perfect harmony together, should take part in the seances. I do not see why molds of entire full lengths should not be obtained in the same way, with sufficient drapery to meet the requirements of propriety. I am sure that our, John King" could do it as easily as in regard to a bust or even a hand. If ever able to afford it I shall certainly try the experiment at some future day.

7. The easiest and best mode of getting casts out of the molds is not by cutting or tearing off the paraffine, but by melting it off in water hot enough for the purpose, as the malted paraffine rises to the surface of the water and is easily skimmed off. J. L. O'SULLIVAN. New York, 229 West 23d street.

Humors, Scrofula, Ulcers, all vanish before Dr. Ben-

son's Skin Cure. Internal and external.

Letter from Rev. M. J. Savage. To the Editor of the Banner of Light:

My attention has just been called to the editorials in your issues for the 17th and 24th insts. My present purpose is not at all to reply, but

only to make a brief explanation. I hardly know how to begin; for I may find it difficult to metal and plain to your readers why I have not spokes fearers. Not only the Banner of Light, but also Mind and Matter in Philadelphia, and the Religio-Philosophical Journal of Chicago, have started out on the war-path against (what they suppose to be) me. And yet it is not me at all, for the most part, that is being attacked. The case is just here:

A gentleman connected with the Globe of this city called and held a long conversation with me. He took no notes, but relied on his memory. Then he wrote out the "Interview," putting long paragraphs into quotation marks, as though I had used just the words thus reported. I have no reason to suppose he intended to misreport me: but, as a matter of fact, a large part of the report failed to express either my words or my ideas. It could hardly be otherwise. It was not his personal fault so much as it was the fault of that method of reporting. I shall respectfully decline to be interviewed in that way again. The result, however, is that I now find I am being abused chiefly for things I did not say.

But why did I not correct the Globe report in that paper? I was out of the city when the article was published; and did not see it at all (and indeed had almost forgotten the matter) until my attention was called to several very severe, not to say abusive, articles by way of reply. I am willing to be abused, if need be, for what I really say. But any man who writes for the papers ought to know that an if is always in order when treating of what another is reported to have said.

I did not answer then, because I had neither time nor inclination to reply to public abuse from persons I did not know. I see false reports of what I say or do almost every week in some paper, and I pass them by for the simple reason that life is not long enough to follow up such things, and do my regular work besides.

So much in explanation of this late notice of the matter. I speak briefly now because (to my surprise) so much has been made of the affair that justice seems to require it.

But even now I have no time to properly review one-half the points that you have raised. I will only try to say enough to make my position clear.

1. You insinuate that I may be timid, afraid of unpopularity, or daunted by the opposition of friends or my society. I think that those who know me will only smile at a suggestion of that kind. I have never yet formed the habit of asking other people as to what I shall say in the pulpit. In fact, the habit of "speaking my mind" has become chronic with me. I have made no canvass of my society as touching this question; but a good many, at least, of my friends I suppose to be believers.

2. You are mistaken in supposing that I have gone so far as to pronounce any final snap judgment on the matter. I have simply said I have found nothing as yet that convinces me. But so far from being hostile, I am perfectly free to say that I would like to see the central claim of Spiritualism demonstrated.

3. As to my opinion of Hermann, I am not quite so foolish as to think he, or any other man, is final authority on the subject. I only say, I want proof beyond the power of conjuring to duplicate. Many are ready to say that they have found it. When I, too, can find it (and I do not say I may not) I am quite ready to ac-

I propose to keep both eyes and ears open as I go on in life; and whatever I can feel sure is truth, that I shall both accept and preach. Hoping that all concerned may be able to keep both their balance of mind and their tempers, I am, sincerely, M. J. SAVAGE. Feb. 23d. 1883.

In Memoriam Mrs. Mary Mansfield. Fo the Editor of the Banner of Light:

Although your readers were informed in a late issue of your valuable journal that another martyr has been added to the list of those entered within the vail, whose robes had not been made "white in the blood of the Lamb," but by self-sacrifice and unceasing words and works of kindness-I yet crave the privilege of dropping

a tribute (feeble though it be,) memorative of Mrs. Mary Mansfield, wife of Mr. J. V. Mansfield, the veteran exponent of the fact of continued existence.

Evidently their marriage was early planned in the higher realm of life, for at the age of fourteen the heaven-anointed girl would free provided dealers that the should reserve a convergence.

in the higher realm of life, for at the age of fourteen the heaven-anointed girl would frequently declare that she should marry a young man living at Barton, a place she had then never visited. Upon being questioned by her sisters as to who the coming man was, she replied, "Oh, I do not know his name; but he will have something to do with the skies." So persistingly was this opinion adhered to that it became an axiom in the family.

Faithfully and lovingly were the duties and responsibilities of her holy calling maintained throughout the years of toll and weariness, in which she upheld and cheered the angel-attuned instrument; so that thousands of earth's mourning inhabitants have thereby been convinced of the glorious fact of the reality and nearness of the world of spirits.

I firmly believe that without that support and consolation the thorns and briars of persecution, encountered in the life-journey, would have so wounded the sensitive medium-husband that long ago his earthly labor must have ceased. None but the companion of a chosen promulgator of the New Dispensation can fully understand the necessity of unceasing vigilance in protecting from untoward influences the channels between the visible and invisible existences.

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Summoned by telegram, the vecteran speaker and friend of years, Thos. Gales, Forster, heart and friend of years, Thos. Gales

were at hand, and with Mr. J. C. Wright, of England, presented words of wisdom and con-solation, so that the occasion was consistently, honored, instead of, as in the large majority of instances, having the value of a living adhe-rence to the truths of Spiritualism marred by the closing deregnonies of the earthly pilgrim-

age.

Dear, glorified sister Mansfield, we now waft you congratulations that you have escaped from the bondage of the flesh; and earnestly do we pray that the lesson deducible from the contemplation of your noble life may prove a stimulus to increased effort; to all who enjoyed the privilege of viewing your grandeur of character: Among them.

Your appreciative friend.

Baltimore, Md. At a regular meeting of the Ladies' Spiritualist Aid Society of the City of New York, Feb. 21st, a series of resolutions commemorative of the life and services of Mrs. J. V. Mansfield, and of sympathy with the bereaved husband, children and friends, was adopted, and will appear in our columns next week, agreeable to a vote of the Society.—ED. B. or L.]

Spiritualist Meetings in Brooklyn. Spiritualist Meetings in Brocklyn,
The Brooklyn Spiritualist Seciety, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fultun street, holds services every Sunday at 11 A. M. and 745 F. M. Speakers under engagement Mr. A. B. French, for March; Mrs. F. O. Hyser, for April; Mr. O. B. Lynn, for May, and Mrs. F. O. Hyser, for April; Mr. O. B. Lynn, for May, and in F. O. Hyser, for Oune. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, President.
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