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Six Months.....

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications. Communications are for the expression of personal views, and we cannot undertake to endorse the varied shades of opinion to which they give rise. We do not receive anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee 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 notice.

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

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SPRITUALISM is the Science and Philosophy of the Universe, viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S. B. BRITTON.

"Ten Thousand Old Wives' Fables."

It appears that a few weeks ago Dr. Curry indulged in some very free remarks at a Monday meeting of the Methodist ministers, of which he is one, in the course of which the Jewish Old Testament received some severe handling from the standpoint of modern criticism. Dr. Curry's remarks were duly reported in the Chicago Tribune. Dr. Thomas, who has been made to suffer at the hands of the Methodist authorities, for saying what he thinks on such matters, naturally took up this report of Dr. Curry's remarks as the text for his next Sunday's discourse, and made the point—a good one, too—that, if Dr. Curry were allowed to interpret the Jewish Scriptures in so liberal a manner, it was very strange that he, Dr. Thomas, should be condemned for heresy by his Methodist brethren for expressing views far less radical in regard to the authorship and the inspiration of portions of those same Scriptures, or records. He "had" Dr. Curry, as they graphically say. And it seems that the latter knew it, too, and keenly felt it; for he came out at the very next ministers' Monday meeting with a positive and sweeping denial of what was reported of him; and besides entering this denial, he improved the occasion to assail Dr. Thomas with much bitterness.

He not only denied having uttered any such remarks as were reported, but he went much further and intimated that any one who said he did was "a gentleman." The Tribune report says this latter remark of his was plainly aimed at Dr. Thomas. He asserted that his speech at the former meeting had been grossly misrepresented. Still he did not think it worth while to defend himself. While he did not think the doctrines of the Bible untrue, he did think there was some uncertainty regarding the authorship of certain portions of it. He said he did not know whether Moses wrote the books attributed to him or not; but there might have been, he said, certain interpolations made in revising. The Tribune states that all this time there was a good Methodist brother and an ex-minister present, who is an accomplished stenographer, and has done official reporting for "the Church." Dr. Curry did not happen to know of his presence. His name is Dr. Miller. Astonished at what he heard Dr. Curry saying about Moses, David, Solomon, Isaiah, and the prophets, he seized pencil and paper and proceeded to take down the speaker's words; and after he reached home he wrote them out for Dr. Thomas's information. So that what Dr. Curry actually did say is in plain black-and-white.

We will give a few points of it, for the gratification of our readers' curiosity. Dr. Curry said, according to this report: "We have no Hebrew literature of any older date than the time of the Jewish captivity (about B. C. 721)." "We are now standing on the eve of the most stupendous revolution in reference to the doctrines of the Bible that the church has ever known. Uncertainty and doubt are pressing upon us. We are not certain of the authorship of the Old Testament. We cannot tell what part was written by Moses, and what part by other hands of the books attributed to Moses." "The Old Testament abounds with ten thousand old wives' fables, which will finally drop out like a tadpole loses its tail when it has no further use for it. It would not be prudent now for us to attack these fables in the pulpit. But I must say there is a great deal in the Old Testament that is of very little value to religion. It is not all given by inspiration. When you have to give up what your mother taught you, do it honestly, but do not say much about it publicly." "I am awfully shy of the Old Testament. It has got to be thoroughly revised, and if criticism says that any of the books are not genuine, they must go overboard." "Let those who attack Robertson Smith and others with him move slowly, for they may find themselves standing on the same ground in the near future."

If this is not heterodoxy, heresy even, pray what is it? No doubt Dr. Curry spoke to his brethren at their Monday meeting in an informal way, rather confidentially in fact. We know it from this, that he told his brethren when they had to give up what their mothers taught them, to do it honestly, but not to say much about it publicly. He would be as private about it as possible. Why, then, did he not say that he did not mean to have his remarks get out, instead of denying that he made any such remarks, and charging upon the man who said he did make them that he was "a gentleman"? Dr. Curry

is only human, poor man! Yet such as he presumes to conceive of God and God's eternal purposes for us, and to limit us both in belief and thought. They scout the infallibility of the Pope, but demand to be thought infallible themselves. This same Dr. Curry has just been revising Dr. Adam Clarke's Commentaries, and got up from his work to confess that there is "a great deal in the Old Testament that is of very little value to religion," that he is "awfully shy" of it, and that it "is not all inspired."

Dr. Thomas observed, in his Sunday sermon on Dr. Curry and his utterances, that the latter is not mistaken in suggesting that we are upon the eve of a great revolution in thought in reference to the Bible. In fact, the morning of that revolution has already dawned. It is not only in reference to the dates, and authorship, and composition, and inspiration of the books of the Old Testament that changes of belief are occurring, but also in reference to the doctrines of religion. The old doctrine of the atonement has been given up by many of the best minds in the last twenty-five years, and he said it was his judgment that it is only a question of time when it must be abandoned by all. Religion, he held, does not rest on any of these old interpretations of the Bible, but it is the deepest need of human nature; it rests on great moral truths and principles, that are verifiable in consciousness and in the results of conduct; and these foundations are forever fixed. They ante-date the Bible, and they would survive if the Bible were to fall. They are true in themselves; true in the nature of things; and not true alone because they are in the Bible; they are in the Bible because they are true. The revolution in thought will broaden men's views of religion, and turn the attention of the world away from the formal to its inner spirit and purpose. Matthew Arnold argues that "the world cannot do without religion, nor can it do with it as it is." The need of religion is deeper than theories or books. It is in human nature itself—a part of it. But religion has been based on unverifiable foundations—such as the fall of man, an infallible book, and a theory of atonement; and the theologians have taken the words of the Bible as exact terms with fixed meaning, and in this way have built up a system of dogma. The rational faculty asks if these theories are true; and if they are not verifiable, doubt arises; and if proved untrue, the foundation is gone. But man must have a religion. He will not be satisfied with negations. And what is there left? All, says Matthew Arnold, that there was at first; essential religion remains, only human accretions have perished. Conduct, he says, is three-fourths of life. Jesus came to call the world to self-consciousness, to fix the attention of the soul upon its inward need of righteousness. The secret of Jesus was self-renunciation. The great concern of life is fixed upon what men do and are.

Rents for the Poor.

In New York City the Society for Ethical Culture has begun a movement for the building of model houses for the poor. It is in contemplation to try and induce capitalists to advance money for the purpose, the maximum rate of interest allowed to be three per cent. Some thirteen thousand have already been secured, and enough more is confidently expected to encourage the erection of the first building. Prof. Felix Adler recently addressed the Society on the subject. He said there is one clear advantage in discussing the tenement-house problem, namely, that it is not possible to deny the facts in the case. He said that New York could only hang its head in shame, and confess in bitterness of spirit its deep disgrace, when it contemplated its tenements. The degree of disrespect with which human nature is treated is simply marvelous. The dwellings of the poor, he said, are worse than the stables of the rich. Poor men are treated with less interest than is bestowed on an inanimate object. He wondered why the respectability and piety of New York had not long since risen in protest against this state of things. He thought there had been too much of the let-alone policy. The bad side of the doctrine of equality has prevailed. While every one shifts for himself, the strong succeed, the world goes whirling on, and the great machinery of our civilization crushes its victims.

He charged the acknowledged evils of dense population in great cities, not to natural causes, but to bad impulses of human greed; the former are unchangeable, but the latter are changeable, if we have the will to change them: The bad impulse is, for instance, to speculate in the needs and sufferings of the poor, and to ring from rentals of wretched tenements from eight to fifteen per cent. profit. The cost of daily travel makes it impracticable for the poor to live in the suburbs of a large city like New York; besides this cost, there is the time consumed and a number of nameless inconveniences from residing at long distances from work. He asserted that reformed homes for the poor must be built in the city and not out of it. It is often said that these people do not deserve better homes, because they will convert the cleanest homes into nests of filth; but he denied that the eight hundred thousand residents in tenement-houses in New York are squalid; it is rather the environment that makes the squalor; it is the squalid home of the Old World and the squalid hovels of the New that have made the squalid people that dwell in them. Prof. Adler confessed to an entire change of ideas on the subject of social reform. The evil which we cannot change is the density of population; the evil which we can change is the culture of greed that plunges its talons into the flesh of the poor and squeezes from them more than the requisite of a moderate return of capital. The watchword of reform must be—a return to moderate rates of interest on capital invested in the houses of the poor.

The Anniversary in Salem, Oregon.

The Vice President of the First Society of Spiritualists of Salem, Oregon, C. A. Reed, informs us that it will celebrate the Thirty-Sixth Anniversary of the Advent of Modern Spiritualism, in its new hall, over the First National Bank in that city. Mediums, speakers and all interested, are cordially invited to attend and participate in the meetings.

Lyceum Notes.

Read what Walter Hyde, Lizzie P. Millisack and Fred L. Hildreth say on our second page—the first regarding the Oakland (Cal.), the second, the Ottumwa (Ia.), and the third the Worcester (Mass.) Children's Progressive Lyceum.

The wife of JOSEPH BASSSETT, whose spirit-communication recently appeared in our Message Department, has since called at this office and acknowledged the verity of her husband's statements.

The Medical War in Ohio and Elsewhere.

On the second page of the present issue of the Banner of Light we give place to a letter from a correspondent in Cleveland, which sets forth the present activity of the M. D. of that State regarding the obtaining of a protective tariff, in their own interests at the hands of the Legislature now in session at Columbus.

We called the attention of our readers some weeks since to the fact that the initiative had been taken before the present session of the Ohio General Assembly by one Sherman, and warned the friends of medical freedom residing in that State that the conflict was drawing on; since then, further advances show the person who introduced this "Protective" Bill No. 1 to be "Dr. [Legislator] Sherman, of Kent," as might have been expected: This Macedonian cry to the law-makers coming almost invariably and at first hand from the M. D.s—and not from the people for whose benefit (?) they claim to be acting.

Since then, as our correspondent records, the number of bills has been increased by the incubations of Scott, and Lisle, and Lewis, and the prospect is that still other ambitious conservators of the Allopathic interests are yet to be heard from.

Divers of the papers of Cleveland—notably the Herald, Leader, and The Penny Press—have allowed the use of their columns, already, to the voice of honest protests of the friends of medical freedom against these proposed statutes, and we trust every endeavor will be made to approach the public through the local press all over the State in condemnation of the passage of any "Doctors' Plot law" whatsoever, in Ohio. As a cheering example of the determined feeling existing on the matter in some quarters it may be stated that The Penny Press remarks, editorially, regarding the Sherman bill (which is a type of the other three proposed statutes already mentioned):

"It is substantially the same old bill that has been introduced at every session of the Legislature for twenty years past. It has been known as an allopathic measure, but its projectors have at last succeeded in roping in the homeopaths to its support. It proposes to put the health of the State in the hands of a board of physicians, and it is intended to drive out of the State all the specialists who have not the old or young school brand upon their flanks. So popular have the specialists become in their treatment that the business of the old regulars has been injured seriously. The latter believe that with their State board of health the specialists can be expelled and a monopoly be created for the regulars, under whose operation the afflicted can only be cured by the regulars at the regulars' prices. The Lord then help the afflicted! The Legislature must not be frightened by this onslaught of the doctors. It is chronic with them, and neither calomel nor mercury will cure them. They annually appear before the Legislature. Dr. Legislator Sherman has an axe to grind; just such an axe as Dr. Weber said he wanted to grind, before the people of Cuyahoga decided that he had better stay at home and grind it."

The same paper discourses as follows regarding the Scott proposition:

"Scott expects, and indeed is already boasting, that the homeopaths and eclectics will foolishly walk into the trap and aid in securing the passage of his law. In other words, he expects to use the 'new school' practitioners as a cat's paw to haul the chestnuts out of the fire for allopathic consumption. Of the nine physicians on the board he very coolly says: 'Six will be regulars (allopaths), two homeopaths and one eclectic.' ... With such a pitiable minority on the board; it will be impossible for the homeopaths to avert the fate which the allopaths naturally and avowedly desire should befall them."

The nine medical members, with their allopathic majority of three, "shall constitute the board of medical examiners and licensees" and discriminate between homeopathic and allopathic applicants for licenses just as an allopathic majority of three would be likely to discriminate. And this allopathic majority shall have power to revoke licenses." ... These are strong words in the right direction. On the morning of Sunday, Feb. 3d, the Spiritualists of the Church of the New Era, Cleveland, Ohio, and others, held a meeting at Welsgerber's Hall, in protest against these medical bills; passed a series of resolutions denouncing them as attacks upon the dearest rights of the people, and appointed a committee charged to proceed to Columbus, and use all means in their power to prevent the passage and obstruct the advance of any one of the "doctors' plot" measures above mentioned.

IOWA AND NEW YORK.

Information reaches us that the "Regulars" in Iowa are moving for legal "protection" in that State; and that the Allopaths of New York are trying to render even more stringent the bearing of their present unjust law. We shall revert to these matters next week. Meanwhile let every enemy of these infamous measures, in the States mentioned, be alive to the gravity of the situation.

Heber Newton, Heretic.

It is stated by one of our city dailies that the people who have been shocked by the lectures of Rev. Heber Newton are not satisfied with his seceding to the Bishop's request to discontinue the heterodox talks, but are clamoring for his trial on the charge of heresy: They talk of applying to the civil courts for a mandamus to compel the Bishop to take action, and a so-called ecclesiastical lawyer tells them that a mandamus will lie and that he has no doubt that "upon a fair and impartial trial" Mr. Newton will be convicted." The same paper further remarks, and with truth:

"There may be something in the laws under which the church is incorporated permitting the civil courts to decide how far the Bishop's discretion extends in such matters; but whatever the legal warrant for such interference, it is in spirit a clear violation of the principle that the government shall not take part in church affairs. The best thing the civil courts can do is to let the Bishop and Mr. Newton's theology develop alone. The crime of heresy is unknown to the secular law. It is purely a matter of religious faith, in which the courts have no business to be mixed up."

The Thirty-Sixth Anniversary.

The Spiritualistic Phenomena Association and the Shawmut Spiritual Lyceum have it under contemplation—we understand—to unite their forces for a joint celebration of the next anniversary of the advent of Modern Spiritualism. Particulars hereafter.

The Woman's National Indian Association is still doing good work. It was formed in 1879, and has been steadily growing in numbers and influence during the past four years. The cash contributions to it have increased from \$240 the first year (1879) to \$2,347 in 1883, and this may be taken as a fair indication of the growth of its influence for good.

The address of Mrs. Rathbun before the American Spiritualist Alliance in New York City, a report of which may be found on our first page, is replete with excellent advice that none, we think, can peruse without fully endorsing.

Memorial to John Tyerman.

A large company of the friends of the late John Tyerman assembled on the afternoon of Sunday, Dec. 16th, at Waverly Cemetery, Sydney, N. S. W., to witness the unveiling of a memorial stone placed over his mortal remains, commemorative of the life and services of the arisen spirit, devotedly given by him to the cause of truth. It is a plain obelisk of red Australian granite, finely polished, thrown out in bold relief against many figures of recording angels and Latin crosses of white marble. The inscription designates Mr. Tyerman as an eminent lecturer of surpassing power, and the champion apostle of Spiritualism and Free-thought in the colonies. From a report of the proceedings given by a correspondent of the Harbinger of Light (Melbourne) we learn that Mr. Haviland briefly stated the object of the gathering, and at the close of his remarks called upon Mr. Gale, as the oldest and nearest personal friend of the deceased, to unveil the monument, which he did, during the singing by the Lyceum Choir of "Shall We Know the Loved Ones There?" This was followed with an appropriate address by Mr. Gale. The choir having sung again, Mr. Bamford, as representative of the Spiritualists in Victoria and the other Colonies, then made a few eulogistic remarks, being followed by Mr. Easton, President of the Secularists, who spoke of the excellent work our friend had achieved for Free-thought. Mr. Westman, in the trance state, thanked the friends present, on behalf of the angels, who had come to listen and aid in the undertaking. The choir having sung again, and a quantity of choice flowers having been laid reverently and kindly upon the grave, the company dispersed.

The Lyceum Convention.

Mr. J. B. Hatch not long since placed in these columns a card setting forth the idea of the propriety of holding a Convention of the Children's Progressive Lyceums for the arranging of more definite action in their important work. He desires to state that since that time he has received from the Secretary of the Society of Spiritualists at Rochester, N. Y., J. W. Post, a tender on the part of that organization of the use of its hall for such a meeting. Mr. Hatch, as initiator of the project, is, according to the terms of the call, ready to welcome all propositions of this nature; but they should be sent in at once.

The Washington Critic delights to record such deeds of heroism as those performed by John Hogan upon the Schuylkill River at Philadelphia some time since. A sled with eight or more boys upon it had broken through the ice. A great crowd was present, and, as usual, panic-stricken. But Hogan, a mere boy himself, was equal to the occasion. The report of the disaster says:

"Lying flat on his face at the edge of the broken ice, he reached out with both hands and landed a little boy who was struggling near him. Throwing him out on the firm ice, he seized another, and so, in less than a minute, for the boys were all within a few feet of him, he rescued all but two of the little fellows. One boy was trying to get on the ice on the other side of the hole, but it broke repeatedly, and each break threw him back into the water. Hogan jumped into the river without even removing his coat, swam to the struggling boy, and finally threw him up on to the firm ice. He again swam across the open space and rescued another boy, who was clinging to the edge in the same way. In all, he rescued eight boys, and so far as known, only nine were on the sled. James Donlan, ten years old, was among those on the sled, and is supposed to have been drowned, as he has not been seen since. Hogan came near being drowned by the last boy he rescued, who threw his arms around his neck and nearly dragged him under, and would have done so had not Charles Alley, a barber, plunged in and swam to Hogan's assistance. When Hogan got home he was nearly frozen to death."

A new fire-proof compound, the invention of the late N. C. Fowler, was tested in this city. The material was subjected to the fiercest heat without succumbing to the fire. An iron box, lined with the material and containing papers, was subjected to a heat of from 3000 to 3500 degrees Fahrenheit. The iron melted, but the fire-proof material remained intact. The papers were not even warm. This compound can be applied as a covering for steam-bollers and pipes and in plastering buildings. A room thus protected is safe from fire. The tests were closely followed by nearly two hundred scientists, insurance men and members of various fire commissions, and all expressed themselves as highly pleased with the results of the experiments.

We are in receipt of the December number of Constancia, published at Buenos Ayres. The leading article contains a summary of the work performed by the Society during the past year. It has copied in extenso a favorable article from the Brooklyn (N. Y.) Eagle in regard to the Seybert Fund; informs us that H. J. Turck, Consul at Rio Janeiro, has published a spiritual catechism, which has been translated into Portuguese; and has an article against vaccination, from Un Periodico Mas of Saragossa, Spain. We notice, also, the marriage of two well-known local Spiritualists, the Lady Edith and Sr. Don Bartolome Castelli. The ceremony was purely civil.

Mrs. Miller, the materializing medium, has for several months been engaged in holding sances in St. Louis, Mo., with most satisfactory results. The desire to witness the remarkable phenomena occurring in her presence has greatly increased of late, and scores of inquirers into the truths of Spiritualism abound on every hand.

The fact that Wendell Phillips almost invariably allied himself with the minority on questions of public interest, led some one to remark, upon hearing of his decease, that he had gone to join the great majority, an event of so unusual occurrence with him, that he must feel ill at ease in his new position.

The services of our English friend, Mr. Wm. Eglinton, the physical medium, we see are in great demand in London. He is a true medium, and a gentleman, and we are pleased to learn that he is again putting his medial powers in requisition for the enlightenment of mankind in regard to the occult forces in nature.

The Boston Daily Advertiser, in speaking of "Twelve Months in an English Prison," by Susan Willis Fletcher, says that the chapters on "Prison Life" ought to commend themselves to some philanthropist and be scattered broadcast"—an opinion which is echoed by several other leading journals in their criticism of this remarkable book.

A correspondent writing us from Atlanta, Ga., states that Dr. Henry Slade has created much additional interest in spiritual topics by his recent sittings in that city.

Thomas R. Hazard.

It is with the greatest satisfaction we note that this veteran Spiritualist—who is par excellence an expert in the phenomenal phase of the movement—is to give the Seybert Investigating Committee at Philadelphia the advantage of his counsel, born of long experience and uncompromising fidelity to the truth of demonstrated spirit-return.

We know of no man in the whole spiritual ranks so capable of representing and championing the spiritual phenomena before that committee as Mr. Hazard, and this opinion, we feel sure, is shared by thousands of our readers. We consider his presence at the investigation, under these circumstances, will prove a tower of strength to the cause, and that he deserves therefor, in advance, the thanks of the friends of the movement everywhere.

A very intimate friend of the late Wendell Phillips informs us, since the decease of that gentleman, that on a certain occasion when the renowned Theodore Parker was absent from Boston, he (Mr. Phillips) occupied his desk, and his address to the congregation consisted wholly of a masterly arraignment and castigation of, first, the press, second, the pulpit, and third, the scientists, for their imperfect, illogical, unfair and wholly unjustifiable treatment of the authenticated spiritual phenomena of the present day. "I can make this charge," he said, "with perfect propriety, for I do not claim to be a Spiritualist myself, not having been privileged to witness what some of my valued friends—among them Mr. Garrison and others—have related to me that they have witnessed." This was over twenty years ago; the cause which he then felt to speak in vindication of wholly through a sense of outraged justice has gone on steadily, all over the world, and its friends everywhere owe to Mr. Phillips—as well as to its every defender in those early and trying days—a debt of lasting gratitude.

The Home for Destitute Catholic Children in this city is a noble charity. It is located on Harrison Avenue, between East Concord and Stoughton streets. Though primarily a Catholic institution, it gathers in waifs of other denominations. Being only a temporary refuge for destitute or neglected children, it cares for them until such time as it can provide for them elsewhere. Only children from four to twelve years of age are admitted. If doing good is a pleasure—and who will say it is not?—then no one who is able to do so can do a better thing than to aid pecuniarily this charitable institution.

Dr. J. Simms gave his closing lecture, the sixty-seventh, in Sydney, New South Wales, Dec. 15th. The hall was filled to its utmost capacity, as it almost invariably has been on previous occasions of the kind. The Doctor's subjects have been on Physiognomy and kindred themes, and the purpose of his lectures to make known the natural laws that underlie all mental and moral advancement. The Sydney Daily Telegraph speaks in very eulogistic terms of the lecturer's abilities, adding that he "has met with great and deserved success."

A Washington (D. C.) correspondent states that on Sunday A. M., Jan. 27th, the anniversary of the birth of Thomas Paine was duly commemorated in that city with great spirit and interest. After a brief but telling introductory address by Hon. Warren Chase, remarks appropriate to the occasion were participated in by Col. J. C. Smith, W. H. Burr, Gen. John Edwards, George A. Bacon, Capt. Wm. Wilder, W. B. Wolfe, and others. In the evening Bro. Chase pronounced an elaborate eulogy on the author-hero of the Revolution.

JOSEPH COOK gave his second performance of the season last Monday noon in Tremont Temple. Notwithstanding it was announced that seventeen hundred seats would be free, the attendance was, says the Transcript, "much smaller than upon previous occasions, when no charge was made for admission. The lower floor was not over two-thirds full, and many more than half of the free seats in the balconies were unoccupied."

We have information from New York City—coming from a reliable quarter—that Mr. Caffray is a first-class instrument for the slate-writing phenomena. The gentleman who forwards this statement was present last Sunday afternoon at the session of the American Spiritualist Alliance, and there witnessed manifestations of this power in presence of Mr. Caffray which convinced him of the genuineness and value of his mediumistic development.

Gov. Robinson has sent a letter to the Essex County Homeopathic Society, stating that in making official appointments he will give the same consideration to homeopathic physicians that he gives to physicians of other schools—so says a writer in the Commonwealth. We hope his liberality will be broad enough to recognize the power to heal the sick, as the only criterion of merit, even though the healer should be outside of all "schools."

W. J. Colville's services appear to be in great demand in England. He has of late lectured in Barrow-in-Furness, Ayrington, Manchester, Oldham, Halifax, Longton, Staffordshire, and London. In the latter city he was to participate in a grand soiree January 31st, and remain there until Feb. 10th, on which date he was to commence a three days' engagement in Belper, thence to go to Bradford to speak on the 17th.

T. Lees informs us that the Children's Lyceum of Cleveland, O., will tender Mrs. P. T. Rich and her daughter Flora a public reception in Welsgerber's Hall, Sunday, Feb. 17th, at 3 P. M. This reception is to be given Mrs. and Miss R. as a tribute, on the eve of their departure to their new home in Texas, to their years of work in the Cleveland Lyceum.

Psychometrizing letters, received by mail, take up so much of Mrs. L. A. Coffin's time, that she has decided to give sittings Tuesdays and Fridays only, (as will be seen by her card on 7th page) at her home, corner of Cass and Medford streets, in Somerville. Union Square horse cars, from Temple Place, this city, go direct to Medford street.

Prof. A. E. Carpenter, the psychologist, is in Washington demonstrating the power of the human will upon sensitive subjects.

"Spiritualism in the West of England," from a foreign correspondent, will appear in our column next week.

Read what is said of the "Charter Ball" on our fifth page.

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