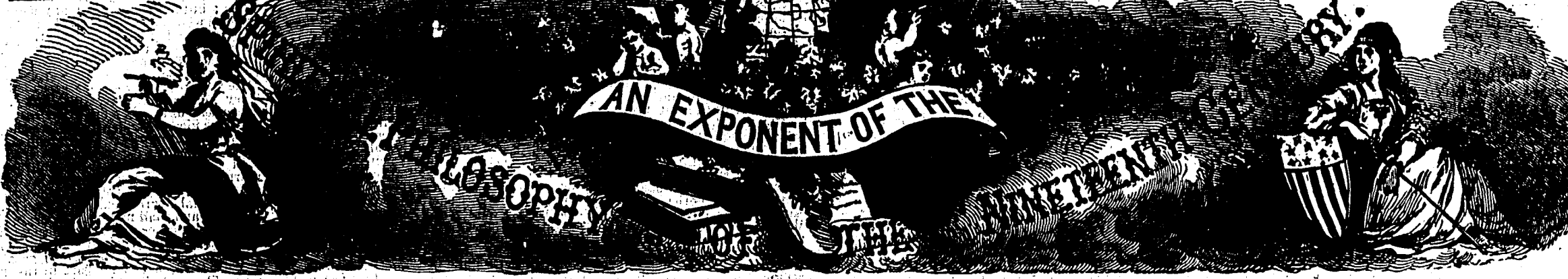


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[From The Universalist, Oct. 7th, 1848.]

CHOLERA; Its Causes and Cure.

BY A. J. DAVIS.

On Saturday night, the 16th ult., I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic—and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present.

This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to investigate the pathological condition of one or every individual under treatment at the Hotel Dieu in Paris, or to grasp, within the brief period of ten minutes, all the information necessary concerning the number of cases of cholera in the hospital at St. Petersburg or at Berlin, or in all of Russia, is certainly a new and astounding phenomenon. But the mode by which this knowledge is obtained, and by which the phenomena are developed, require an illustration according to the actual occurrences. I will explain.

Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quantity of nourishment, abstemiousness being necessary to an easy passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing-table, and became wholly absorbed in the desire to acquire the information. Soon my mind became intensely positive over every other portion of my being; it absorbed its rudimental essence, or the sensation pervading the organism, into its self, and my body was quite insensible to external objects, and influences, and disturbances—all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow, penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me—on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state, for the first time, that atmospheric electricity is a medium of sight to the spiritual eyes, on the same principle and by the same laws as is atmospheric light a medium of sight to the natural eyes. And the silvery light which proceeded from my mind, pleasingly blended with the atmospheric electricity which pervades immensity; and this passed to and through each and all objects and substances occupying the space between my house in Williamsburg, and the hospital in St. Petersburg, in Russia.

I have said, that the lower contains the higher, undeveloped, and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore no mountain, nor other obstacle, could prevent the passage of the electric fluid which was the vehicle of my spiritual perception; nor could anything resist its instantaneous penetration and permeation, or retard its rapid progress toward the scene of my desired investigations, which, be it remembered, was located where existed the causes and developments of epidemic cholera. Though wonderful, it was nevertheless true, that the electric fluid shot in a straight line through the great mass of matter which lies between the eastern and

western hemispheres of our earth, owing to its spherical form or rotundity. And within the brief period of twenty seconds, from the moment my intellectual perceptions were opened and enlarged, I was in close sympathy (even to the disappearance of distance itself) with those localities where exist partial or complete symptoms of the disease under consideration. I saw the various modifications of the original type of Asiatic or epidemic cholera represented in nineteen undoubted cases in all of Russia, eleven of which were in the hospital at St. Petersburg. Seven of the number at the hospital were convalescent, or nearly so, and the remaining four were either dead or dying. I saw that the pestilential character and tendency of the disorder had abated in violence in almost all parts of Russia, and that (excepting in Berlin) there were no substantial indications of the advancement of the disease any further west on the continent of Europe. I saw that in the whole of Russia, since the latter part of the month of October, 1846, there had occurred, including all the forms and phases in which the disease is capable of developing and manifesting itself, two hundred and ninety thousand and twenty-seven cases, and one hundred and sixty-six thousand six hundred and seventy deaths—showing a defective and inadequate mode of medical treatment.

After making all necessary observations concerning the history of the disease, and satisfying myself as to the means prescribed by nature for its prevention or effectual cure, the electric light, or rather my spiritual perceptions, returned to, and retired within me. And as the mellow light reentered my mind, and through it my organization, the latter was restored to its ordinary condition of life and sensation. I arose from my chair, twenty minutes after passing into the superior condition, with the whole scene daguerreotypied upon my memory. I continued thoughtful and abstracted until about four o'clock in the afternoon of the same day, when my brain was relieved of its congested and over-burdened state, by a copious bleeding at the nose. Thus I obtained all the information requisite to the construction of the following article; and in this way do I always perceive and receive whatever I feel moved to seek. I will now proceed with what I was then and am now impressed to say concerning this most formidable enemy to individual life and health, and to public safety.

1. ITS HISTORY. The disease under consideration is called Asiatic cholera, because in the year 1817 it originated in Jessore, which is in that portion of Asia known as Hindostan. Its first form and manifestation of symptoms were representative of a sudden and severe bilious colic, which rapidly increased in quickness and intensity until it ultimated all the concomitants of the more familiarly known epidemic cholera. It continued to afflict the inhabitants of Jessore, and contiguous towns and cities, more or less, according to the revolutions of the seasons, and variations of the temperature of the atmosphere, for about ten years, when it proceeded westward; and in the year 1823 it was developed in many portions of Russia. The disease was new to medical practitioners, and, notwithstanding their individual and combined exertions, it marched onward and westward, and at length appeared in England. This was about three years subsequent to its first appearance in Russia. This caused its first appearance in England to be chronicled in 1831; but I can safely affirm that the undoubted precursors of the Asiatic pestilence were manifested ten months previously, in the form of general tendencies to influenza, intermittent fever, bilious and hepatic disorders, and fatulent dysentery. In England, the disease seemed to encounter but few if any obstacles to its advancement westward. True, medical science rallied all its available forces to the combat, but though at first it was partially effective, at length it seemed only to subvert the progress of the enemy by weakening, with experimental and debilitating treatment, a line of individual constitutions—whereby, with a succession of adequately predisposing causes and complaints, opened a path through Montreal and Quebec, for its passage into America. This was in the year 1832. It prevailed in Europe and America during the summer and autumnal months.

2. ITS CAUSES. In the chapter on Consumption, I have said, "To understand the cause and nature of disease, some universal and unequivocal standard must be ascertained, whereby to measure and represent that just condition of body and mind termed health. It will be universally conceded, I think, that the true standard and representative of health is HARMONY, that all else is disease and discord. . . . There are three general causes of disease. 1. Hereditary, or constitutional predisposition. 2. Accidents of life, or repeated changes in the organic or mental temperature. 3. Voluntary or unexpected exposure to disturbing social circumstances, and atmospheric vicissitudes." My object in re-stating the foundation-causes of all human constitutional disturbances, is to impressively define, in the mind of the reader, what constitutes the parent cause of the disease in question.

Those who have in their possession thorough, or even but partial information concerning the diseases of India, fully comprehend what influence, predisposition, occupation, food and climate, in a state of partial or complete combination, have upon the development of organic and functional disturbances. The diseases of India, are almost entirely produced by the three general atmospheric conditions, which are the distinguishing characteristics of the whole peninsula, viz.: a hot season, a rainy season, and a cold season. Those complaints which are not produced by these conditions are developed by them, especially among persons belonging

to the army and navy. Natives of India, and those who were born amid surrounding mediums and conditions indigenous thereto, and who are consequently acclimated, are seldom the subjects of those diseases to which the European army is ever exposed. And there is a manifest difference in the susceptibility of individuals of different nations, who join the European regiments, and sojourn in India; for statistical statements, and pathological and clinical observations, arranged and communicated by appointed physicians and surgeons of the army and hospitals, prove that the young are more frequently the victims of Eastern disorders than those who have passed the age of twenty-five; and that the Irish soldier is more susceptible than the Scotch, and the latter more than the English.

The diseases of India—those which are induced principally by diet and climate, are hepatitis or inflammation of the liver, abdominal inflammation, dysentery, paroxysmal, intermittent and remittent fevers, encephalitis, or inflammation of the brain, rheumatism, syphilis, indigestion and cholera. The primary or developing causes of these respective complaints are to be found in the elements constituting the atmosphere, the equilibrium and temperature of which are quite frequently disturbed. The hepatic or liver complaints prevail during the hot season; the fevers and paroxysmal symptoms, together with encephalitis, indigestion and rheumatism, during the rainy season; and the dysentery, and other abdominal disturbances, and their ultimate form, which is cholera, during the cold season. I remember, I have said that the primary or developing causes of these complaints are to be found in the elements constituting the atmosphere of India. I do not mean by this that liver disease is confined entirely to the hot season, fevers to the rainy, and cholera to the cold, for clinical observations and statistical statements made by the presiding regimental surgeon at the hospitals—such as the Madras, Bellary, Trichinopoly, Nagpoor, and other stations near the alluvial plains and marshy shores of the Bay of Bengal—prove that the hot seasons are the healthiest generally. But I mean that the sudden changes in the temperature of the atmosphere are uniformly followed with the development of new symptoms, or diseases—generally arranging themselves in the order and form of those various complaints already mentioned.

It will be seen by this that there are three specific conditions into which the elements and substances of the enveloping atmosphere resolve themselves, and that each resolution is attended with corresponding changes in the human organization. And this leads to a plain solution of the causes of cholera, or to a knowledge of those influences which are intimately engaged in its development in individuals having local weaknesses and a constitutional predisposition. The cause of the epidemic cholera is bosomed in the constituents of the atmosphere. I will state the reasons.

It is not known to scientific men, but it is nevertheless true, that there are two sources of atmospheric electricity: one is the great mineral laboratory in the earth on which we live; the other is the great stupendous, material Universe. The former is the inferior and lowest source, the latter is the superior and highest source. The mineral substances in the earth generate the grossest form of electricity, which ascends through the vegetable and animal organizations, that exist upon the earth, into the lower strata of the atmosphere. But the Material Universe—I mean all the innumerable systems of suns and planets that inhabit immensity—all these together generate the most perfect form of electricity, which descends through all things, and constitutes the upper strata of the atmosphere; for be it understood that the enveloping atmosphere of our earth, as well as of all other earths, has successive stratifications corresponding to the coatings of an onion, or to the geological formations of our globe. The electricity of the earth is local, but the electricity of immensity is universal.

Chemical action in the earth is incessant, and notwithstanding the perpetually progressive refinement and ascension of its electrical productions, there is a kind of gross electrical element locally evolved in various portions of the earth. This local or chemical electricity is seldom in a state of equilibrium. I must defer the particular explanation of the causes of this to some future article, but will now state two reasons, as a basis upon which to rest the mind: first, the irregular deposition and dissimilar arrangement of mineral particles or substances in the earth; second, the unequal exposure of the earth's surface to the sun. The frequent and sudden destruction of the electrical equilibrium of the atmosphere is constantly throwing the human system, as well as all other systems, into three electrical conditions, viz.: a negative state, a transition state, and a positive state.

Here I perceive it is necessary to remark, that magnetism is only a higher form of electricity. I depend for demonstrations but little upon what has been fragmentarily ascertained through chemical experiments. I refer to them never for the purpose of supporting any hypothetical theories, nor to establish favorite conclusions, (for I have neither of such to illustrate or defend,) but I refer the reader to them simply as lights to guide his mind into the truth asserted. I would therefore say, that whatever light has been developed by the experiments of Galvani, or Volta, or Sir Humphrey Davy, or by Franklin, or by Zutter's or Liebig's more recent discoveries in galvanic and voltaic electricity, independently illustrates the above assertion that Magnetism is a higher and gentler form of the electric medium.

Although chemical action is constant in mineral combinations, electricity is not constantly

given to the atmosphere, owing to attractive and retaining substances in the earth. In such cases, the gross portion of the electrical element in the atmosphere becomes refined, and the temperature is essentially changed. Now the hot season in India or in America, and in every portion of the Eastern and Western hemisphere, is entirely owing to a positive or magnetic state of the atmosphere; the rainy season to a transition or indefinite state; and the cold season to a negative or electrical state.

But the human organization is so admirably constituted that its resisting power is ever equal, if not superior, to the action of external elements and physical circumstances—such as the air we breathe, the food we eat, the exercise we are compelled to take, and the situation in which we may be placed with reference to water and material creations. A prolonged existence of any one condition, however, will overcome the constitutional power of resistance, and result in a corresponding destruction of physical and organic equilibrium. Therefore in hot seasons, or where and when the atmosphere is positive, the inward source of heat in the human system is developed. The liver is called upon to excrete more carbon, the lungs to do with less oxygen, and the stomach to do much of that labor which other organs were designed to perform. Hence proceed indigestion, dysentery, abdominal inflammations, hepatitis, and pulmonary prostration. Hence proceed the paroxysmal fevers of India, the bilious, yellow and typhoid fevers of the South, and the various fevers to which the system is subject or predisposed. Therefore, too, in rainy or indefinite seasons—when the system is approaching, or has arrived at, a transition state, when the nerves, and muscles, and vital forces are weak and languid—there are developed the milder or chronic forms of disease, viz.: general prostration, hemorrhage, pulmonary diseases, rheumatism, deafness, paralysis, pains in the back and head, and all those numerous symptoms and diseases which are but modifications of one, and only one, disease, viz.: a want of physical harmony, or a loss of equilibrium in the atomic motions and organic temperature of the body. And in cold seasons, especially in a certain kind of cold or electrical atmosphere—when the developed heat of the system is driven back rapidly upon the vitals, and when the whole internal viscera become loaded and congested with heat and blood, and undistributed matter—then the inward action is exaggerated, the system is convulsed, the organs are collapsed, the membrane become inflamed, and there are developed the simple, compound and fatal cholera. Cholera is a simple disease; but of this I will speak in the section on symptoms.

In reviewing the general causes of the Asiatic pestilence, we gain explanations concerning the phenomenon of the POTATO ROT; and also why the magnetic telegraph refuses, at times, to transmit impressions from one station to another, through the atmosphere. All that has been hypothetically advanced, by scientific agriculturists and chemists, is far from furnishing a solution of the problem of the sudden decay of the Potato-plant. Indeed, they have equally failed in their attempts to ascertain the hidden causes, which are, in fact, neither foreign nor difficult to comprehend. They are these: the inferior portion of the electric fluid, which is in the lower strata of the atmosphere, (especially when the negative state is existing,) permeates everything upon the surface of the earth, and more particularly and thoroughly those localities where it is in a greater and stronger state of concentration. And the result of this permeation or saturation of the electric fluid, is a quicker and unnatural motion among the particles of the organized substance. This quicker motion generates heat, this fever, and this produces decomposition. Hence the Potato decays rapidly. In fact, the atmosphere has had the cholera, more or less, for thirty years, (and will continue to have it until there occurs a geological change in many portions of the earth,) and from the atmosphere the disease is being conveyed to the potato, epidemically to the potato-plant, and also to the human system.

It may be well here to remark that Potatoes do not rot where exist substances qualified to absorb the abounding electricity—nor where the equilibrium of the soil is not partially or wholly destroyed; nor is man afflicted with the disease when the gross element is dissipated or consumed by surrounding mediums and organizations, whose power of resistance is stronger in that particular than his; but where, and when the equilibrium of the soil is lost, and no organizations exist to defend the human system, then the Potato, and also Man, has the Asiatic pestilence. And when occurs this local disturbance in the electrical equilibrium of the atmosphere, the magnetic telegraph will manifest one symptom in the sudden cessation of its work in transferring impressions: because the electrical medium is then too gross, and the condition of the atmosphere too negative, and stronger impressions which are ever in accordance with positive influence.

I desire to point the reader to a few external evidences of the choleraic condition of the atmosphere, which will be found to arrange themselves in the order of, and on a plane parallel with, those precursors of the epidemic in 1832.

1. The less than ordinary quantity of rain. 2. The frequent changes in the temperature of the atmosphere. 3. The peculiar coldness of the summers, and the unfrequency of lightning and thunder storms. The tendency to influenza and colds. 4. The resolution of colds and bilious disturbances into dysentery. 5. The appearance of the cholera in Russia, and its gradual advancement westward.

I come now to a particular consideration of the more immediate causes of the disease. From what has been said, it will be seen that a gross form of the electric fluid, locally generated, and concentrated in particular places, is the general cause of cholera in the atmosphere, in the potato, and in the human system. But confining our attention to the latter entirely, it becomes necessary to say that the oxygen, and nitrogen, which constitute the inhaling medium, contain electricity in disproportionate quantities. Oxygen contains more than any other gas; and this is drawn into the system through the lungs, and consequently a large quantity of the unhealthy element also. Thus the body, like other substances and organizations, becomes saturated with it; and this generates a quicker motion among its particles, this heat, and this cholera. It cannot be denied that uncleanliness, and unwholesome nourishment, and predisposition on the part of

the individual, occupy an important position in the list of developing causes; but they are as nothing compared to that cold, electrical and negative state of the atmosphere I have described. The immediate and last cause of the fatality in cholera is a complete paralysis of the pneumogastric nerves—a class of muscular nerves which influence and actuate the functional operations of the lungs and stomach.

3. ITS SYMPTOMS. The symptoms of Cholera (which signifies flow of bile) are very numerous and diverse. They are diverse because the disease is simple, compound, and different in different individuals. And there are various forms of the disorder, viz.: SPASMODIC CHOLERA. This is a simple form of bilious colic, produced by a visible cause except indigestion and slight cold, in consequence of a change in the temperature of the body. It is attended with violent griping, copious vomiting, and cathartic discharges of bilious matter; this is followed by spasmodic actions in the muscles of the stomach, abdomen and lower extremities, and soon ultimates in a general prostration, or death, or convalescence.

CHOLERA INFANTUM. This is attended with severe flatulency, bilious griping, and watery diarrhoea. Great heat and thirst and rapid and painful vomiting succeed; the pulse is irregular and bounding. It terminates in drowsiness, convulsions, prostration, death—or health, in a period not exceeding one month. SPASMODIC CHOLERA. This is ushered in with intense heat, internal convulsions, cramps in the lower extremities, which rapidly succeed each other, and advance with regular steps into the arms, and finally into the shoulders, etc., and terminate in chilliness, convulsion, or death, in the brief period of six days.

ASIATIC CHOLERA. Called, also, by different medical writers, Malignant Cholera, Pestilential Cholera, Blue Cholera, and Epidemic Cholera. This is the fully developed disease. It is sudden in its attack, and is attended with general depression. The patient appears unspeakably distressed. The countenance puts on a leaden, death-like appearance; a crimsoned circle is visible around the eyes, which are sunk and inexpressive. The pulse is high, then feeble, then intermittent, fluttering, wiry, and then is lost to the examining finger. The skin is cold, giving the sensations of the coldness and moisture characteristic of the state of death. In the milder forms, vomiting and diarrhoea begin earlier than in attacks of the cholera in this form. These, however, come on in a few hours, and generally result in overpowering the organic functions in a few hours, which, inducing a quiet state, carries the patient beyond the sphere of disease.

It is quite unnecessary to dwell upon the symptoms of Asiatic cholera. The principal idea to impress upon the reader is, that all the foregoing indications are embraced in the highest and last form of the complaint, together with almost every symptom that characterizes typhoid or ship fever and fever and ague, such as tremulousness or shivering, incontinence of urine, copious discharges, and coldness. In truth, cholera is only and simply the opposite of a violent fever. Fever is the positive state, and cold or cholera is the negative state. The former is caused by a superabundance of magnetism in the atmosphere; the latter by a superabundance of electricity. Magnetism is hot, and electricity is cold. The patient will feel cold to the touch, but is constantly complaining of the intensest heat, and positively rejects the administration of warm applications.

4. THE CURE. Unfortunately, medical science could do but little to prevent the spread of this disease. The treatment generally instituted was unsuccessful everywhere, and in almost all cases; indeed, it was better calculated to produce than to cure the disease against which it was employed. Bleeding, blistering, leeching, calomelizing, and debilitating the system by various allopathic remedies and proceedings did but little besides frightening the patient and hastening the period of dissolution. It would seem, however, that the simplicity of the disease was sufficient to suggest simplicity of treatment, and such I am now delighted in being able to prescribe. From what has been said it must appear evident to the reader that the complaint is not a mysterious or compound one, and that a simple treatment—one calculated to restore to the system its just equilibrium of atomic motion and temperature, is needed to cure the patient and exterminate the general pestilence.

But before prescribing the disease in man I will say what is good to preserve the potato from decay. About the time the tops begin to be visible above the ground, put a pint of iron filings, or cinders or scales found around the blacksmith's anvil, upon the place where the potato was planted and is growing. This will absorb the superabundant electricity, and restore a balanced condition among the surrounding elements which are engaged in decomposing the plant, and the decay will cease immediately.

As for the individual suffering with an attack of cholera, I am impressed to prescribe the following, which I now admonish every individual to immediately procure: Get two gallons of the best older brandy; put it into a stone vessel; add to the brandy half an ounce each of carbonate of iron, gum of camphor, gum of kino, and African capsicum. Shake it once or twice during ten days, and place it where it can be easily obtained. Now take a walk into the fields and find eight smooth, equal-sized stones, not exceeding in size six-pound cannon-balls. Now, if you have no wash-tub sufficiently spacious for a man of your size to sit on a chair in, then I advise you to procure one immediately. Have the jug of brandy, the eight stones and the tub at all times on hand and available, and you can not only defy the severest form of Asiatic cholera, but you can dispense with the services of the physician, and the patient is attacked with any of the detailed symptoms place him directly in the tub, divested of clothing, and put about him, secured around the bottom of the vessel, two or three heavy blankets (leaving an aperture to put the hand in), then, having the stones made hot by placing them in the fire, put four in the tub, under the chair on which the patient is sitting, and pour on brandy from a pithor or some convenient vessel, until the patient is enabled to moderate the heat on the stones, to enable the functions to pervade the patient's body. Change the stones as they become cool or incapable of converting the liquid into steam. This direction being constantly followed, the patient's suffering will soon cease. The griping and convulsions, and indeed all the symptoms, will disappear in part or altogether. As soon as a perspiration is visible, give the patient a pint of white brandy and place him in bed. Thereafter the most ordinary nursing will restore the sufferer to a state of physical health and harmony. I would again urge the necessity of procuring the above articles and of keeping the system in a state of cleanliness and the mind in a state of freedom and happiness.

Original Essay.

HOW FAR CAN MEASURES BE RADICAL WITHOUT BEING FANATICAL?

BY WALTER HOWELL.

On the threshold of our inquiry we are amazed at the vastness of the field that opens to our view. We pause, feeling our inability to do justice to such a subject. We live in a transitional age; everything around us in the form of institutions and time-honored beliefs is dissolving. It would seem that domestic relations, social usage, political governments, science, art and religious systems have all heard the sound of the trumpet and are rushing to judgment. At the bar of the enlightened intellect these are being judged, and, according to their fitness to meet our demands, we say, "Come, ye blessed," or "Depart, ye cursed." I would not be understood as undervaluing the institutions of the past, for I am aware they have served their day and generation; and, what is more, had they not existed the present order could not have been. When in serene eternity, John the revelator heard an everlasting truth uttered by the voice which said, "Behold, I make all things new."

As we contemplate the changes taking place in the thought-world we are struck with their radical character; nor are these changes confined to the mental realm alone. (I think it could be proven that every element in nature undergoes a corresponding change.) These changes are caused by the perpetual inflowing of the vitalizing Spirit of Deity, and this produces those radical changes that are at all orders. We should be shocked at the idea of attributing fanaticism to Deity. I think the real source of fanaticism may be found in human folly. The purest form of radicalism does not lack the highest form of conservatism. Radical movements restore to us obscure truths. If this be so, and I think it is, it is the conserving force of the universe in operation. If this conserving force be received inversely, it will ultimate itself perversely. It will thus be seen that an originally radical spirit may assume a fanatical form.

Stagnation is the perverted form of conservatism, and fanaticism is the perverted expression of radicalism. The transition from the one to the other is almost imperceptible. But when we behold their extreme perversion we scarcely recognize their relationship to conservative and radical principles. In consequence of our educational environment we are apt to call those ideas radical that are fanatical, and theories fanatical that are truly radical.

The astronomer is apt to look through a Herschel-tinted telescope, the chemist may analyze in a Daltonian laboratory, the theologian view the Divine nature in the light of a Calvinistic or Wesleyan candle, and in this way we lose ourselves in other men's world of thought. If we could only learn how to explore our own interior universe we would do the age in which we live great and lasting service. It is not the office of the church or revelation to make men religious. Deep in the human heart the religious element may be found. In the partially civilized, of course, this element does not manifest itself in the most elevated form. It is in the barbarian, barbaric; in the warlike, blood-thirsty; in the peaceful, the spirit of peace; in the artistic, beautiful; in the man of science, truth; in the heart of Jesus, love. While the spirit of devout emotions and religious ideas is in man, and flows out from him as naturally as runs the current of his life, it is not less apparent that foreign agents and external circumstances often determine the direction of the stream. Nor is this all. The exercise of the faculty and the right direction of the religious sentiment diffuse beauty and fertility along every walk of life, and make the summer of our being glorious and the autumn of our existence fruitful in great thoughts and illustrious deeds.

On the other hand its perversions have spread ruin like a mantle over the fairest scenes on earth, making homes desolate and turning splendid temples into prisons and sepulchres, where noble minds are kept in chains of darkness, trembling hearts crushed into dishonored graves, and the highest hopes and purest joys buried and forgotten.

It is not necessary to search the archives of remote ages for historical illustrations; but I will limit my survey to the Christian Era. The religion of Jesus was at once embraced by Constantine, when he saw its burning ensign above the horizon. Under his authority the faith so impressively symbolized consecrated splendid temples where the manger and cross had stood; the Goth was subjugated, and altars to the new religion were reared among the ruins of Byzantium. But the arm of imperial power and the sword of the conqueror were the instruments of its propagation, and the blood-stained banners of victorious armies were over the shrines of the crucified. Are these men the followers of the prince of peace? Jesus was a radical, but not a fanatic; this was fanaticism of the worst kind. The religion of the Koran was speedily established throughout Arabia. It carried its conquests into Syria, and its progress in Europe was arrested mainly by the death of the prophet. Mohammed, also, achieved his success by no very gentle means. Here is another example of perverted religious sentiment. But in the former case it was the perversion of Christ's teaching. In the latter, it was a perversion of the religious principle in the very beginning. The fountain of Christian ethics is a pure one, hence any inconsistency on the part of its professors is deplorable. In Jesus we have an informer as well as the reformer. In Mohammed we see but little of the informing quality, but much of the de-forming power. Herein seems the distinction between radical and fanatic. Jesus was a radical, but he was wonderfully conservative too—not in a non-progressionist sense, but in the highest sense of the word: "I come not to destroy the law or the prophets, but to fulfill." There was need for radical change in the Jewish church, but from the standpoint of Jesus that change must be conserving in its character. May we not take a lesson from our exemplar in this direction? I think we even to day may study his method with profit to ourselves and benefit to our fellow-men.

Fanaticism exists in all departments of thought. In the Evangelical Church we find the revivalists fanatically exhorting men and women "to flee from the wrath to come," preaching a doctrine of substitutional salvation, representing Jesus as an attorney-at-law, pleading the cause of humanity with God, rather than revealing a brother whose every word and action proclaim himself a medium through whose mission truth, justice, goodness and love plead with man for God. On the

other hand, the equally fanatical Agnostic, or spiritual know-nothing, raves against all religious beliefs, and because he himself is spiritually blind, or deaf, or suffering with lung disease, or nerve affection, or any spiritual defects in his organism, denies the existence of light, sound, inspiration, or power to sensate spiritual verities.

Some look wistfully into the past, seeing there their golden age, revelation, avatars, saviours, and all the finest scenes and acts in the drama of life. Still another class, who deny to the past the real glory that belongs to it. I think all these classes are in a measure fanatical. There is a golden age, whose morning light already begins to dawn upon the horizon of the human mind. Our Heavenly Father has revelations to bequeath to the sons of men more profound than those of the past; a divine humanity to ultimate more perfect than any of the incarnations of bygone days; an order in society that shall transcend everything that has preceded it. Willst I most heartily appreciate all the developments of the past, and feel that without them the ideals we hope to attain would be Utopian, I nevertheless shrink from being too retrospective.

The ancients were the recipients of inspirations, revelations, seers, prophets, avatars and Christs. Are these things of the past? I think not. We have our inspirations, revelations, seers, prophets, and saviours. Inspiration belongs to the living organism, and is not a dead letter. There are treasures in the mind of Deity awaiting our receptive state. When we open our interiors, celestial rays illumine the soul with angelic thoughts. An atmosphere of love and wisdom embosoms us; and when our spiritual lungs are capable of dilating with upper air, we may inspire. Around us innumerable forms of loveliness appear, and if our spiritual eyes are open we shall behold the revelations of a world of glory. In the upper air the choral voices of angels vibrate through ethereal arches. If our ears are not dull of hearing, we may catch the echoes from elysian fields.

Every man should be a reformer. It is our privilege to be the creators of the thought of our age; but alas! we too often live in the thought of other men. We have too many book-worms, or living phonographs, who reecho those sentiments and thoughts that have been breathed upon their tin-foil-like memories, and we hear from them naught but those theological or scientific utterances to which they have been set by their manipulators. We need living thought to quicken humanity, and to aid in the evolution of the highest within us.

The religious reformer must be a man possessing exquisite taste, as far as possible void of eccentricity, and whose sweetness of character never betrays him into harshness and invective. Some reformers manifest a vindictive love of virtue which spreads the stool of repentance with thistle-burrs, before inviting the erring to sit thereon. Measures may be very radical if an all-round knowledge of human needs be possessed by those whose mission it is to advocate them.

Narrowness of mind, ignorance of human nature, heart without a corresponding amount of brain, intellectual development without enough of the affectional element, a lack of intuition, all these contribute to the development of fanaticism. Let us then seek to take a comprehensive survey of those fields of thought in which we desire to labor, and as far as possible seek to evolve an eclecticism that shall reform our ideas and enable us to be radical without being fanatical.

Bible Revision.

To the Editor of the Banner of Light:

Spiritualists can have no direct interest in the revision of the Bible, because this book is not to them an authoritative standard of either moral or religious truth. They cannot regard it as the "word of God," or in any sense as the written enunciation and permanent record of his will, or Testament, to his creatures, to be studied as the only and all-sufficient guide for their conduct in this world, and of their way to salvation in the next. These are the claims held by Christians in regard to this volume; but the modern revelations, given to mankind in these days, through open spirit-communication, show that all such claims are not merely extravagant but fundamentally untrue.

Nevertheless, as an incident in the religious history of the time, Bible revision must interest every class of thinkers. Spiritualists see very clearly that the superstitious ideas so widely entertained in regard to the Bible, and clinging to so tenaciously and irrationally, form an almost insuperable obstacle to the progress of spiritual truth; and they cannot but feel an interest in every agency and event which helps to break this barrier down. To me it is obvious that the alteration of the English text of the "Infallible Book" must tend in that direction; and I most sincerely believe that until bibliolatry is destroyed, root and branch, the cause of spiritual progress cannot achieve a complete triumph. The few paltry emendations or insignificant verbal changes grudgingly and cautiously admitted by the authorized revisers of the English translation are, in themselves, of little consequence, with one or two exceptions; but these must serve to awaken thought in many minds that are not wholly paralyzed by bigotry and superstition. They must lead thinking persons to perceive that, after all, they really have not the "word of God" as contained in the Hebrew Scriptures; that they have never read but an imperfect translation of the Bible; and that if these alterations are needed, there may be a host of others required. This is obvious from the fact that these revisers have been so exceedingly conservative that they have refused to make any correction which might seem to militate against their formulated church principles; and, moreover, it is doubtful if even the most learned Hebraists know what the Bible text means in many important particulars. No set of men connected with or wedded to any religious system, whether Jews or Gentiles, can make a fair translation of these ancient records. Let me give an illustration: The very important article of the Christian creed concerning the "resurrection of the flesh," has been made to depend in some measure upon the following passage in Job:

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

Now, in the Revised Version, this passage is made to read:

"I know that my Redeemer liveth, and that he shall stand up at the last upon the earth, and after my skin hath been thus destroyed, yet from my flesh shall I see God."

It must be borne in mind that in the poem the speaker of these words is a man afflicted so direfully with boils and sores, that his skin has been almost wholly destroyed; and that those to whom he was speaking were reproaching him, accusing him of some concealed wickedness, for which his hypocritical God was punishing him by this terrible affliction. Had not the former translators been blinded by their bigoted adherence to old dogmas, they never could have made so incorrect a translation of this passage. Evidently it is not a redeemer that Job expects, but a vindicator, one who would vindicate him from the false charges insinuated against him. The new translators see this, but they cannot afford to blot out that

precious word redeemer; hence they compromise by inserting a marginal reference "or vindicator." This seems to be scarcely honest.

The main point, however, concerns the phrase "from my flesh," substituted for "in my flesh." Here there is another seemingly disingenuous compromise of the truth; for in the margin we read, "or without my flesh," which was the version proposed by the American revisers.

Thus, either way, this passage in Job, so long used at funerals, though really having no reference to death or the hereafter, must now be abandoned as affording no support to the absurd dogma of the "resurrection of the body," which has been held to so tenaciously as an essential part of Orthodox Christianity.

This is presented only as a single example out of a large number of cases where the recent revisers have necessarily, though perhaps unwittingly, removed some of the choice props of their system; while the most serious removal is the idea of the awful sanctity and infallibility of the Biblical text. Dr. Talmage, indeed, sees this very clearly; and hence is loud in his denunciations of what he calls "Testament tinkering."

The facts in the Bible as a record of ancient spiritual manifestations is a deeply interesting and valuable collection of ancient writings, representing many different periods, states of civilization, planes of thought and spirituality, and habits of mind. Instead of hooting at this book, we ought to study it with wise discrimination, and in the light of the New Dispensation. The very antiquity of many of these writings, together with the wonderful unanimity of some of them, as of this Book of Job, would inspire us with reverence and respect; and those who have become spiritually enlightened, and understand the simple principles of spirit-manifestation, will derive a vast amount of instruction from their perusal. They will be able to read between the lines, as it were, and to see the real meaning under obscure or incorrect forms of expression, these forms being often due rather to the ignorance and prejudice of the English translators than to defects in the original text. Albeit that very text, in the applied Masoretic punctuation, is, to a degree, of comparatively modern manufacture.

The present translators not only admit, but publish, their ignorance of the meaning of certain words. For instance, the word *nephilim* was in the old version rendered *giants*; but now is left without any translation, because the revisers apparently do not know what it meant. A very interesting note could be written on this word, but only for Spiritualists. So the word *sheol*, previously translated *hell* or *grave*, is now left without interpretation; for it would never do to use the phrase *spirit-world*; that savors too much of Spiritualism.

Only a Spiritualist, or one thoroughly acquainted with the facts and philosophy of the New Revelation, can interpret such passages; and hence the Bible will never be properly meant. A very interesting note could be written on this word, but only for Spiritualists. So the word *sheol*, previously translated *hell* or *grave*, is now left without interpretation; for it would never do to use the phrase *spirit-world*; that savors too much of Spiritualism.

There are several other interesting topics connected with this new version of the Jewish Scriptures to which I should like to refer at some future time. HENRY KIDOLE.

New York, May 22d, 1885.

Spiritual Phenomena.

Remarkable Materialization Seances.—Mrs. H. V. Ross, Medium.

To the Editor of the Banner of Light:

At the commencement of a seance held at the residence of Mrs. H. V. Ross, 172 South Main street, Providence, R. I., on the evening of April 15th, Mrs. Ross was seated on the end of a lounge in front of a small cabinet, with one corner touching the curtain. While she was in this position a spirit parted the curtain and was recognized by a friend in the circle. Mrs. Ross then entered the cabinet, and almost at the same instant two other forms appeared, an old lady and a young man, who were immediately recognized by a lady as her grandmother and youngest son. The next to come was a child, who, as she parted the curtain, said so as to be heard by all, "I am Flora." Upon her return to the cabinet a young Indian who gave him the name as "Canochet" brought her out in his arms and placed her on the floor, midway between the sitters and the cabinet. She then ran up to Mr. Everett, a gentleman residing in Brooklyn, N. Y., seated eight feet from the cabinet, put her arms around his neck and kissed him. This child knew Mr. Everett's wife in London, and frequently comes to them at their home in Brooklyn. While talking with Mr. Everett, the Indian, Canochet, took her in his arms, carried her back to the cabinet, then came out and remained some time. Mr. Everett's first wife next came to him with this little Flora and talked with him. While the three were out a male form stood in the cabinet and was recognized.

Mr. Chappell's mother came and conversed with him; soon after his wife came out to him, took him by the hand, led him up to the cabinet, and held a long conversation with him. Capt. Hull came to his wife, accompanied by a young male spirit by the name of Burns, as he has done on previous occasions. A child, Katie Mattland, came to me, for whom some time since I knit a pair of slippers, and asked to see them. At a private seance, two months previous, this child and her mother came to me, and the mother put the slippers on the child. They both walked up to parties in the circle, and asked them to see how well the slippers fitted. Mr. Whitlock and wife, present at the seance, were called to the cabinet to see the slippers on the child. The mother of Katie next came, and another child with her, Mamie, a friend of Mrs. Hull—three in all. Upon their departure two forms came out, and while standing in front of the circle a child materialized between them; then two forms materialized behind them; they were all recognized. My husband, Dr. John C. Grinnell, who was a remarkable medium when on earth, came to me. As usual, he came with great strength, shook hands with and conversed with several. Next came five, one of them holding an infant, the most perfect I have ever seen materialized; these all were recognized. Three came out and sat on the lounge, while two stood outside the cabinet, and we saw others within the cabinet at the same time. A sister of Mr. Clough came to himself and wife; then came his niece, and while she was conversing with them, Mr. C. holding her hand, she dematerialized, then materialized again; this was done three times. After this two of Mrs. Clough's spirit-guides came, both Mr. and Mrs. C. being excellent mediums. My father, Wm. B. Vose, of Newport, R. I., came to me, and conversed some moments. While we were talking my mother materialized beside him, and joined in the conversation with me. I introduced them, and several shook hands with them. I often see forms materialize when I have been at the cabinet speaking to my friends, and have also seen them dematerialize. Next came Mrs. Flah's mother, and her little boy. A gentleman's wife came to him, took his arm, and walked with him around the circle, shaking hands with several. Other materializations occurred, which your space will not allow me to mention; the above will indicate the remarkable character of Mrs. Ross's seances.

On the afternoon of the next day, April 16th, Mrs. Ross had scarcely entered the cabinet when the spirit-form of Mr. Sherman's brother came, then a female, and after her Mr. Everett's wife with the child Flora. Next a female and two children—all recognized. One of the children dematerialized outside the cabinet. Some of those who came the evening previous came at this seance, and many others, among them Dr. Pratt's Indian control, "Crow." The materializations and dematerializations outside the cabinet, in view of all, were numerous. A male spirit, Arthur, of the Marquis Islands, whom Mr. Sherman met there in 1856, came to him and conversed in the Marquesian language. "Mrs. Ross is a very wonderful medium," and no one would ever regret her seances, as the most interesting feasts beyond anything I ever witnessed, and I am not alone—every one who attends the seances says the same. As she is now at the earnest solicitation of many, holding seances in Boston, I advise all who are themselves the oppressed of materialization, assured of the possibility of their departed friends making themselves visible to mortal vision.

MRS. JOHN C. GRINNELL.

Providence, R. I., May, 1885.

Questions Answered.

Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER NINE.

QUES.—(By Z. T. Haines, Winthrop, Me.) Are the deaths or transitions which you say are to take place in the spirit-world attended by anything like the sense of grief from separation which is caused by death in this world?

ANS.—There must always be grief attending needful changes, even in spirit-life, until such time as the spirit is so far perfected as to recognize the wisdom and beauty of all things in the divine, or so far developed spiritually as to be able to overcome all limitations of time and space, so as to be in reality uninterrupted in its communion with kindred spirits by any such barriers as would imply sense of distance or separation to spirits less unfolded. In spirit-life there are so many states or spheres of development, connected even with the planet Earth, that it is impossible to enumerate them all. Seven is the harmonic number of twelve, which signifies completeness; therefore the seven spheres so often spoken of may be said to correspond to the seven notes which constitute the scale in music. The spheres surrounding the planets are octaves of spiritual music in their completeness, and when the twelve planets, constituting the planetary system to which this earth belongs, shall be perfectly unfolded, the music of the spheres shall be completed in twelve octaves of spiritual sound.

The transition for every one is, in how many octaves can be person the music of the universe. Upon earth, while physically embodied, none of you can see or hear anything which is produced by vibrations involving results which are not within your registers. Frequently, on funeral occasions, the mourners will be told, if a seer is present on the occasion, that there is neither loss nor separation involved in the change called death, because the enfranchised spirit is there in the room in actual presence, smiling upon his weeping friends and assuring them that he will ever be to them a guardian and an inspirer. The words of the seer, like the seed sown by the sower by the wayside, in the parable, fall upon some responsive and often many unresponsive ears. The more intuitive or clairvoyant members of the family may see their risen friend, and often a little mediumistic child will reach out his hands and lead them in the direction whither the eyes of the seer are turned, as though he, too, beheld something the rest of the company could not. To others, often to those nearest and dearest in the bonds of earthly friendship or relationship, all is a blank. Thus the death of a friend to one is a hopeless loss; to another the grief is almost entirely assuaged by a consciousness of spiritual presence.

It is just so in the spirit-world; we need not remain in the room in actual presence, or any one attend seances or spiritual meetings, or are familiar, even to a slight extent, with the literature of Spiritualism, that the mere casting aside of the material body does not at once develop the spirit into a full perfection of its powers. Progress in spirit-life is gradual, as in the earth, and suffering is incidental to certain stages of spiritual growth, and simply impossible when these stages have been passed. Just as a kitten is blind for many days after its birth, so all spirits are blind up to a certain point in their development. There may be no stated time, measured by years or days, when the spiritual eyes are opened; they open with the discipline of life gradually, and with the effort a spirit makes to attain to a condition of superiority to the thralldom of the senses. There are those on earth who claim to hold direct and constant communion with spirits in distant lands, without availing themselves of the post-office, and we have no reason to doubt their word. We know two ladies at the present moment, the one in India, the other in New York, who declare that they are constantly together, and can visit each other at will in their astral bodies. Those familiar with Mr. Sturges' statements in "The Oceanic World," and with other works on occultism, will readily understand that such communion is possible under certain, at present exceptional, circumstances here on earth. To such as can travel at will in their astral bodies, and to those whose clairvoyant vision enables them to see through intervening matter into distant lands, there can be no separation from each other occasioned by voyages by land or water. How is it with those who are blind to the spirit-world? It is not to be supposed that all spirits who inspire our mediums are ever standing at the medium's elbow. The higher guides are often far away, but they are instantly summoned by the will or prayer of their charges or friends on earth. Lower spirits have not the power to respond to prayer, as have the higher ones, and thus the Old Testament story of Elijah and the prophets of Baal may well be accepted as containing a true statement of the limitations of idol deities, who are only earth-bound spirits, incapable of responding at all times to the petitions of their suppliants. He is a God; he may be walking, or on a journey, and therefore unable to hear or see you now. You may have sounded mocking language in the ears of Baal's prophets, yet they did not resent it, but continued calling vociferously, that they might arouse him if asleep, or summon him if at a distance. So intensely aerial are some spirits that they know nothing of the above their own plane of existence. If, therefore, they have been locally associated with companions in spirit-life for awhile, and one of their companions is removed to a higher sphere of labor, the very fact of the form of that spirit having unfolded, or the spirit body becoming more bright and ethereal, will constitute a barrier between the ascended one and his friend in a lower state. But all such transitions are in the end beneficial to the lower, as well as to the promoted; as when if one on a comparatively low plane of development could be perfectly happy, he would never have the desire, or make any effort to progress.

Frequently the loss of friends on earth is the turning-point in a man's character. From the day of a beloved one's death he begins turning his attention to spiritual truths he has heretofore completely overlooked. All suffering is educational, and is so complete after having arrived at a point when further suffering would be useless; in spirit-life progress is incessant as on earth, and multitudes of spirits are not yet pure enough to have the burden of sorrow completely lifted from them. The sorrow of separation is one that all may undergo until having arrived at a point in spiritual unfoldment there can be no such thing as separation. Hence are spirits whom nothing can separate, because they are so completely masters over those circumstances which create separation, that make bereavement possible, that distance or space to them is as though it had no existence.

Q.—Are spirits in spirit-life united in wedlock, or otherwise?

A.—Jesus says, according to the records, that in heaven they are neither married nor given in marriage, but are as the angels. To understand such a passage of scripture it is necessary to know what is meant by the words "as the angels." Jesus evidently presupposes a knowledge of angels and their condition in the minds of his hearers, as he gives no explanation in his answer to those who question him concerning marriage in the spirit-world or kingdom of heaven. To some persons the term heaven is very vague and ambiguous. It evidently means, in reality, not a place, or external circumstances, but a condition of mind and heart possible on earth or in the spirit-world; anywhere or at any time heaven is present in the heart of those who have attained to the "resurrection."

The Sadducees, who were Jews, came to Jesus to inquire about the resurrection; they could not accept the Pharisaical view of it, and had never heard the true Christian doctrine concerning it. Their ideas were about as gross as those of many in Christendom to-day. With them a resurrection meant a bodily resuscitation, and an implication to them of rational and well-nigh impossible ideas. They failed to realize the certain consanguinity, but failed to realize the certain consanguinity and a union of soul which earth has no power either to form or to annul. What God has joined together no earthly power can possibly put asunder. No man-made law can compel you to love anybody, though it may render legal your position before the world as man and wife. The marriage laws of all churches and all coun-

tries have allowed widowers and widows to marry, because the marriage union, consummated by a civil or ecclesiastical rite, parts only; but there are not many widowers and widows who refuse to entertain all thoughts of second marriages. They feel they would be bigamists were they to take another wife or husband. Through the veil which separates the material from the spirit-world they can realize the presence of their ascended partner. They hold sweet converse together, and feel that their union is more than earthly, while the bare idea of substituting another for the chosen partner on earth or hereafter would be an idea fraught with the deepest wretchedness.

In the resurrection there shall be neither marrying nor giving in marriage, unquestionably means that all spirits before they attain the celestial degree shall have found their true affinities and shall no longer be fickle by reason of the earthliness of their desires and the changeableness of their dispositions. A person who can wish for a divorce is greatly to be pitied. Divorce has no part in the resurrection. The union of kindred spirits in the immortal world is a union for eternity; a union that no one can desire to sever. A woman who can take seven wives or husbands, one after another, cannot possibly have loved more than one of them deeply and spiritually; and it is impossible that affection which is of the soul can grow less with spiritual unfoldment. Man and woman on earth are but partial exhibitors of soul life. The soul life is a dual life, two in one constituting the perfect spirituality of angelic existence. Each separate human spirit is but a hemisphere, and it needs two hemispheres to constitute a sphere. Swedenborg's work on the loves of the angels supplies valuable testimony on this subject. We should advise our questioner to read Swedenborg on "Conjugal Love and its Chaste Delights." He will therein find the idea of celestial marriage beautifully carried out. The word angel can be understood in two distinct senses, one much higher than the other. The lower definition of the Greek word *angelos* signifies a messenger; and the higher significance is that of a celestial being. Angels who are celestial beings may have lived on earth; they are only progressed human beings. We can attain from common manhood and womanhood to angelhood by spiritual growth in and out of a material body, as we can grow physically on earth from childhood to maturity. Who is so qualified to be a guardian angel as one who is experienced by long training and discipline? Angels we may call our guardian angels, but angelhood is only our higher birth into more glorious spiritual attainments. All who have loved each other on earth, purely and truly, will continue to love each other in the realm of spirit. True love is rare on earth; magnetic attraction often passes current for spiritual affinity while it is nothing of the kind. Earthly marriages are too often thoughtless and impulsive, and with view to the promotion of selfish interests. Such unions are of the earth, earthy, and die with the body, while every affection which is grounded in the spiritual nature is eternal. Only one may be your chosen partner, the other half of your own soul; and thus only one may be your counterpart or spiritual mate; but the circle of friendship in angelic spheres is immensely wide, and the love of souls who have attained to angelhood flows out incessantly in benediction upon all, still universal love and the death of all opposed to love is included in the idea of spiritual perfection.

June Magazines.

THE ATLANTIC MONTHLY is opened as to contents the present month by an installment (IX. X.) of "The New Portfolio," wherein Oliver Wendell Holmes paints a very truthful picture of the woes and trials of a "Literary Celebrity," and throws a keen light upon the doings of the ubiquitous modern interviewer; Harriet Waters Preston writes of "Mrs. Oliphant and her Works," giving good prominence to her studies bordering on the eschatological domain; "The Prophet of the Great Ancestral Mountain," which we believe will yet achieve its place in popular recognition among the highest productions of the novelist's art on this side of the Atlantic, is continued by chapters XI, XII; Celia Thaxter has a charming poem on the flowers and their lesson to an appreciative soul; F. G. Wood has a taking article on "Dime Museums: From a Naturalist's point of view"; Francis Parkman has an article in defense of forests and in explanation of their incalculable necessity to humanity, which deserves to be read by every inhabitant of this country; "The Huguenot Emigration to America" is interestingly treated of, and the line of sequence traced between it and the awful results of the French revolution—for the Huguenots, the real middle class of France, being expelled from the country, left King and peasant face to face without any conservative social ballast for the State, and when the storm came the great top heavy monarchy was capsized and sunk at once; the names of Mrs. M. O. W. Oliphant and Sarah Orne Jewett are also appended to continued stories in this number; other sketches, stanzas, etc., are given, together with literary reviews of merit. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE MAGAZINE OF ART supplies an interesting article by Mrs. Jobb descriptive of the object and workings of The Home Arts and Industries Association, an attempt to realize the dream of George Band, that the hapless mortals will hereafter be those who, while delvers in the fields of this existence, shall in connection with their tollings be able to enjoy the pleasures of the artist. It began by holding classes on Saturday afternoons for teaching handwork of a recreative description to working boys, wood carving being the leading pursuit. Fine engravings are given in illustration. "East Suffolk Memories," with its seven illustrations, gives one a good idea of English rural scenes. The page of "Poems and Pictures" comprises a "Swing Song" by Wm. Allingham; and designs by Alice Hargrave. This June number is of superior excellence in every department. Cassell & Co., 739 Broadway, New York.

MAGAZINE OF AMERICAN HISTORY.—The opening article is an address delivered by Chief-Justice Charles P. Daly, at the request of the New York Historical Society, upon Charles O'Connor's Professional Life and Character. It is illustrated by a portrait and a view of his home and library in Nantucket. This is followed by an interesting account of the Lehigh University at Bethlehem, founded and endowed by Asa Packer, the whole amount donated by him to it exceeding two and one-half million dollars. A portrait and several engravings illustrate the text; and the history of an active and serviceable life is admirably told. Other of the contents of this number are: "Antiquities in the Western States," "Cave Myth of the American Indians," "The Discovery of Lake Superior," etc. Published at 30 Lafayette Place, New York.

ST. NICHOLAS.—"Sheep or Silver" is the name of a new serial story by the late W. M. Baker, the opening chapters of which are given in this month; the scenes and experiences are in a Texas silver mine and a Colorado silver mine. E. P. Roe's excellent and instructive "Driven Back to Eden," as well as "Trowbridge's" "His Own Fault," develop new interests. The sports and pastimes of Eskimo children are further described by Lieut. Schwatka. A quaint and fanciful story by Frank B. Stockton is entitled "Old Pipes and the Dryad," which the frontispiece illustrates. In addition there is a full quota of short stories, poems, etc. The Century Co., New York; Crampton, Upham & Co., School and Washington streets, Boston.

OUR LITTLE OFFICE informs its young readers "How the Arab Children Help to Take Camels," "Something About Clowns," "How Ned was Taught Not to Cry," and "The Honest Old Toad." These and other stories, sketches, etc., with a good supply of pictures, make it a sure-to-please number. Russell Publishing Co., Boston.

Hale's Henry the Great cough cure, Dr. J. C. Clark's Catarrh Remedy, and Dr. J. C. Clark's German Cure for Rheumatism, Gout, and Gravel, Dr. J. C. Clark's Kidney and Bladder Cure, Dr. J. C. Clark's Stomach and Liver Cure, Dr. J. C. Clark's Blood and Skin Cure, Dr. J. C. Clark's Female and Child Cure, Dr. J. C. Clark's Rheumatic Pills are a sure cure, etc.

I am using DE GRAVES' HEART REGUL-
LATOR with great results. Had Heart Disease
for nine years so bad could not lie down. - John
McGuire, 184 Madison St. The Heart Regulator
cures all forms of Heart Disease, nervousness,
and sleeplessness. Free pamphlet of F.E. L.
Galle, Cambridge, Mass.

ALL SORTS OF PARAGRAPHS.

THE SONG OF THE OPEN CAR.
Oh, what delight,
On a soft May night,
To ride in an open car!
You can stand the expense—
It's only five cents.
No matter how poor you are.
Just five in a seat.
Make the fare complete
When you ride in an open car;
But some people green
Will stand in between,
And so get unpop-ular.
To the three rear pews
You may smile, if you choose.
"Is the ride of the open car;
But you'll hear, I'm afraid,
Some fussy old maid
Say, "Oh, that horrid car!"
See the maiden fair
With the ruffled hair,
As she jumps from the open car;
With her face to the rear,
She goes off on her ear,
Like a sky-rocket shooting star.
But enough of this song,
It's getting too long.
The song of the open car;
The very next verse
Might be very much worse,
So we'll stop right where we are.
—Somerville Journal.

The Prince of Wales will unveil the statue of Darwin in the National History Museum at Kensington, Eng., early in June.

Here is what an Englishman—Mr. Frederic Harrison—is reported to have said recently in London: "The British Empire and Peace cannot dwell together. The former was built by the sword, existed by the sword, and by the sword it must perish."

Memorial Day was universally observed last Saturday throughout the country, the weather being generally all that could be desired.

At the appointed hour on Monday last, the mighty funeral pageant attendant on the last rites of the late Victor Hugo commenced its march from the Arc de Triomphe to the Pantheon. Hundreds of thousands of people thronged the great thoroughfares of Paris; eleven hundred and sixty-eight societies, with regiments of military, and a maze of martial bands, together with representatives of the national authorities, etc., were in the moving concourse, but, despite the wide-spread character of the imposing demonstration, the whole order of exercises proceeded without disturbance—the occasion being an honor to the French people, who evidently felt in their hearts the truth uttered that day by the orator, M. Augier: "It is not a funeral at which we are present; it is a consecration."

Abram James, the medium, is living in Conant, Florida, instead of in the spirit-world, as has been reported.

Dr. Koch, famous for his investigations into the origin and characteristics of cholera, has been chosen a professor in the University of Berlin. He has hitherto, in recognition of his eminent services, received the decoration of the Legion of Honor, an honorarium of 185,000 marks and the title of doctor of philosophy.

Epitaph upon a servant maid who died in the service of Peter Pindar, written by him:

Peace to the shade of gentle Nell,
Who had no sin to be forgiven;
Yet should her soul be deemed to hell,
There surely cannot be a heaven!

About eighteen years ago (says a paper printed at London, England, in 1811), when Thomas Paine was suffering a thousand martyrdoms, by proxy, &c., being burnt in effigy—at a town of about a third-rate manufacturing reputation in the county of Lancashire, at the time the *habeas corpus* was suspended, a sapient few of the *posse comitatus* were sent out, by special official order, to search for "Tom Paine's Works"; they vigilantly performed their task for several hours, and at last, on their return, made the following report: "Please your Worship, we've been up and down, high and low, everywhere, and we can't find the 'Rights of Man,' the 'Age of Reason,' nor 'Common Sense' (I the whole Town." This the editor called a "wimsical coincidence of words."

"THE MIND CURE"—Prof. A. J. Swarts, Editor and Publisher—furnishes its patrons in its last issue a variety of readable articles upon the subject to which it is mainly devoted, and minor articles of interest to all. Copies may be obtained at the Banner of Light Bookstore, 9 Bosworth street, Boston.

A CRIMINAL FAMILY.—At the Chester Police Court, the other day, a married woman, named Eliza Bithell, who made her sixty-second appearance, was fined after thirty-three convictions for drunkenness and willful damage. The prisoner is the daughter of a man named James, now in Chester Workhouse, who has done more than one hundred terms of imprisonment for drunkenness, and whose family, according to the Chief Constable of Chester, has cost the ratepayers over one thousand pounds.—*The Herald of Health, London, Eng.*

Col. T. W. Higginson once remarked that he valued his military title chiefly because, to make a place for it, his other title, Reverend, had been rubbed out.

HELP YOUR NEIGHBOR.—You are made to be kind, generous and magnanimous. If there's a boy in school who has a club-foot, don't let him know that you ever saw it. If there is a boy in school with ragged clothes, don't talk of rag in his presence. If there is a dull boy, help him to get his lessons.—*Horace Mann.*

If a man wants peace to reign in the household he should count ten before speaking at times when he feels as if his clothes don't fit him. And on days when the kitchen stove doesn't draw he should count four hundred and eighty.

IN THE HEREAFTER!
To a bid seed shoots after rainless years,
So good and evil, pains and pleasures, hates
And loves, and all dead deeds, come forth again,
Bearing bright leaves or dark, sweet fruit or sour.
—*The Light of Asia.*

Queen Olga, of Greece, is said to be the handsomest woman now on a throne.

The First Spiritual Temple.

The First Spiritual Temple, corner of Newbury and Exeter streets, Boston, is now completed, and the title to the same has been transferred to a Board of Trustees who are to hold the property in trust, in accordance with the Principles and Declarations set forth in the deed of trust, which has already been published in the BANNER OF LIGHT of May 23d.

It is desired that the furnishing of the building should be completed as early as possible, and those persons who have already generously subscribed for this object, and all others who may be interested in the advancement of liberal thought and the promulgation of the highest spiritual truths, are hereby notified that funds for the same may be sent to M. S. AYER, Trustees of the Furnishing Fund, Nos. 189 and 191 State street, Boston.

WORKING UNION OF PROGRESSIVE SPIRITUALISTS.

By Wm. H. Banks, Sec.

The Pharmacy Bill.

Has not yet (as inst.) become a law. It is alleged by a correspondent of the Boston Globe of the 28th ult., and with evident justice, that this bill is of a piece with the protective medical statute for which the Massachusetts Medical Society of Allopaths, or its friends, petitioned at the opening of the session, and it is seen what in abeyance, as to presentation, till it is seen what the Massachusetts General Court will do with the Pharmacy matter. The same writer points to the fact of the urgent interest which the Regulars evince in this pharmaceutical "entering wedge" "when members are button-holed by M. D.s at every turn" in its favor. The fact that but few druggists in the State really want the law ought to be a direct evidence to the Legislature that it is the offspring rather of private desire than public demand.

(From the Boston Evening Record of March 4th.)

PSYCHICS.

ARE SPIRITUAL PHENOMENA THE RESULT OF DISEASE?

Professor Fullerton on the Present Condition of Physical Research—The Five Forms of Marvels.

Two years ago a wealthy Pennsylvania spiritualist left a sum of money with the direction that it be used to pay the expenses of investigating the subject of spiritualism and kindred phenomena, in accordance with his plan, a committee composed of psychologists, physicians, and at least one conjurer has been appointed at the University of Pennsylvania for the purpose of making these investigations. For two years they have been investigating this subject, but their work is as yet incomplete, they are unwilling to tell just what their results are, or whether they believe in spiritualism. They prefer not to make their views public for fear of criticism, which may interfere with their work. Professor George S. Fullerton, of the University of Pennsylvania, who has been one of the committee since it was formed, delivered at Cambridge last night, under the auspices of the Harvard Philosophical Club, a lecture upon the subject of psychical research. The plith of the lecture is given below.

Although this subject is disbelieved by many, still there are millions of men in the world, and some of them well educated and scholarly, who believe in psychics in all its branches; and, because of this fact alone, we should be willing to give the matter a thorough and fair consideration. The fact that large numbers of men are believers in this phenomenon should certainly have much influence upon the most incredulous. Because we do not know a thing, we cannot say that there is no such thing; and hence should be willing to aid in a fair investigation of the subject. The subject is divided into three main branches, the Society for Psychical Research, and this is the classification adopted. There is first "thought transference," which is the method of communication without the use of the ordinary senses. This is a fair problem which science has until lately been unable to explain as absurd, but which is now becoming more seriously considered. The English society has proved by card guessing that the remarkable number of correct guesses made by a mind reader cannot be accounted for by chance. Not only do they believe that mental impression can be transferred, but even sensations of taste and odors; and Professor Barrett of Dublin has found that it is possible to thus transfer will power, so as to make a patient think and act as desired, even without contact with him.

The second division is that of mesmerism or hypnotism. The first advocate of this was Mesmer, born in 1734, who rose to great prominence in Paris in the last century. He would induce some of his patients, dressed in magicians' clothes, and touching one patient, passing his hand over another, and looking at a third, he would send them into convulsions, from which they would come perfectly cured of disease. A similar state to the mesmerism can be brought about by looking steadily at a cork fastened in front of the eye, thus proving that there is no passage of magnetic fluid. Hypnotism is known to, and used by, many noted physicians, and some of them claim that the state is caused to a great extent by "expectancy." But that this is not true is proved by the fact that even if the patient's head be wrapped in cloth and the hand stroked without his knowledge, it becomes cataleptic, showing that the power is not in the mind. What should be decided is whether there is anything higher than mere hypnotism; whether the so-called "higher phenomena" do take place at all.

The third sub-division is that of the so-called magnetic poles, which some spiritualists claim can be seen. There have been so few experiments on this subject that no conclusions can be drawn; but the way it is proposed to carry on the investigation is to place a patient in a state of hypnosis, and then to magnetize and demagnetize at will. The patient will not know whether it is charged or not, and so his powers can be easily determined.

The fourth division, "apparitions," or ghosts, are harder to investigate. A person of perfect temperance sees ghosts, and, indeed, the power of seeing them seems to be hereditary, credulous people being the most apt to see them. The English Society says that perhaps these apparitions may be but modifications of thought transference, the apparition being but an impression conveyed to the brain from some person who happens to be thinking of the thing seen.

The fifth and last division is that of "spiritualism," which may itself be divided into two classes, one with wonders claimed by spiritualists, that of playing instruments, and moving tables without muscular force, or of a pencil's writing without being guided. It is claimed that ghosts can be photographed standing behind mediums. Many people not spiritualists are believers in some parts of spiritualism. Spiritualists claim that they can telegraph between this world and the next. The speaker wished it understood that he did not at all believe in the claims of spiritualists, but considered them serious enough to be worthy of his attention. He said that there are two great divisions of people on the ghost question, the one which dogmatically asserts it to be false, the other which dogmatically asserts it to be true. He said that the latter is between these two small classes which looks at the question from a fair standpoint, prejudiced on neither side, and willing to give the matter a fair consideration. Twenty million people believe in it; nearly all the rest of the world look at it in the same light as "Arabian Nights" stories. To be sure a man ought not to be expected to give unnatural things as fair a consideration as the natural phenomena.

There are a number of dangers to be avoided in investigating these things. The first is, not to be misled. Whenever a marvelous thing happens exaggeration is natural. Who ever tells a dream as it occurred? Children are peculiar, and in fact, are the most easily misled and the first to accept spiritualism. Another danger lies in ignorance. In the course of the lecture Professor Fullerton related a number of interesting cases, giving in many instances the results of his experiments. He said it is possible that the way mediums tell a person's history is by the process of thought transference, for every person who is thus told of these things goes to the medium thinking of these same points about which the medium talks. In regard to the question of the spirit and talking, he says they may be due to disease. When a man has a cold he hears a buzzing noise in his ears, and an insane person constantly hears sounds of voices, and even the deaf, in a dream, may hear, or ear, some strong emotions may be the cause of a large number of spiritual phenomena.

A Test Beyond Peradventure.

To the Editor of the Banner of Light:

On Tuesday afternoon, May 26th, I had a séance with a trance medium, when a spirit that purported to be my mother controlled. She gave me ample evidence as to who she was; and I am as certain as I can be of anything in this world that my mother's spirit communicated with me. I think moreover that what happened subsequently would suffice to set at rest any doubt should such have existed in my mind. In the course of my conversation with her I said: "Mother, now that I am in America, I should be so pleased if you could let me see you and talk with you face to face"; and she replied: "Well, my dear son, I will do so. Say nothing to any one of your intentions, but take an opportunity of going to Mrs. Ross's séance, for I think I can succeed in coming to you there. If I can, I will prove my identity by giving you my spirit name, and will remind you of our present talk." As requested, I said nothing to any human being, but left the trance medium at 6 o'clock and went to my rooms, where I referred to the BANNER to see what evening Mrs. Ross gave her séances. I found that she would give one that same evening at 8 o'clock; so I went there at that hour. I went as a perfect stranger, much doubting whether my mother would be able to fulfill her promise so speedily. After two or three sittings, and after the spirit of a lady appeared at the curtain and Mr. Ross said: "The spirit calls for some one of the name of Meugens." I at once stepped forward to the curtain, when the spirit took me by one hand and placed her other hand on my shoulder, saying: "My son, my dear son, you have come as I requested, and I want you to know that I am in truth your own dear mother. Remember the conversation that we had this very afternoon when I controlled a certain man (giving the name) and the man was giving it a test." She then conversed with me quite at length about several family matters, put her arms round my neck, kissed me lovingly, and then bidding God bless me, disappeared. I may add that my mother passed to spirit-life when I was but five years old, so that I could scarcely be expected to recognize her without such wonderful tests as those she had prepared for me.

For the benefit of those who are skeptical, I would remark that I have but lately arrived from India, have been but a week or two in your city, have never so much as seen Mrs. Ross in my life before, and had no more idea of the morning of the 26th of May that I should see and converse with my mother (who has been forty years in the spirit-world) before night, than I had of finding myself back in India by that time. Yours for the truth, J. S. MEUGENS.

J. W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

Testimonial to Mrs. Richings.

We announced last week that owing to the inclement weather, which prevented any adequate measure of attendance on the evening of May 14th, on which occasion Mrs. Helen Stuart Richings gave a complimentary testimonial to the Shawmut Spiritual Lyceum at Wells Memorial Hall, Boston, that lady would repeat that entertainment, aided by the talent of the former occasion, on the evening of the 28th ult. The services on the latter date proved very acceptable to those in attendance; some changes in the list of performers introduced Messrs. E. Egan and L. S. Anderson—the latter gentleman reading with fine effect a selection from the works of the poet Browning. Mrs. Richings maintained on this occasion the high standard of excellence as an elocutionist for which her hearers in Boston now confidently look whenever she is announced to appear. J. B. Hatch, as an introductory address, part of the programme, formally returned the earnest thanks of the Lyceum and its friends to Mrs. Richings for her great interest in its welfare, as manifested by her public efforts in its behalf.

On the evening of the 28th ult. the residence of J. B. Hatch, Jr., 20 Alexander Avenue, Boston, was the scene of a merry convocation of friends assembled in honor of Mrs. Richings. The services were three-fold in character—social converse, an impromptu programme of exercises, and the partaking of a bountiful collation yielding harmoniously in preserving the attractiveness of the occasion till a late hour. J. B. Hatch, Conductor of the Shawmut Lyceum, presided; during the evening remarks were made by the chorists, by Miss M. T. Shelhamer, who thanked Mrs. Richings for her often-demonstrated interest in the welfare of the BANNER OF LIGHT Message Department, C. Frank Rand, Assistant Conductor of the Lyceum given by your house to Mrs. J. B. Hatch, and by the Rev. W. J. Colville, who also improvised a poem on subjects given by the company. John W. Day, and others, singing was participated in by the Shawmut Quartette and Prof. F. Longley, by Mrs. Nellie M. Day, Madam Fries-Bishop, W. J. Colville, Mattie Sheldon, Mrs. Carrie Hatch, Eddie Hatch, and others, and a piano solo was given by Willis Milligan. Little Blanche Huston also added interest to the entertainment. Mrs. Richings returned thanks in appropriate fashion for the good wishes and high commendation of her efforts which had been expressed on every hand, and in response to a request read "Kentucky Belle" in a graphic and telling manner.

The following letter addressed to Mr. Hatch by John Wetherbee, Esq., (who was unable to be present) was read to the friends in the course of the evening, and so fully conveyed in its appreciative sentences the feelings of all who have met Mrs. Richings since her coming to Boston, that it seemed an appropriate ending to this sketch of a memorable and spiritually profitable occasion:

"I regret exceedingly, Bro. Hatch, that a previous engagement which it is my duty to attend to will prevent my being present at the evening given by your house to Mrs. J. B. Richings. Beside the pleasure of paying my respects to that artist, the gathering would be a pleasant good occasion, and high commendation of her efforts of such remarkable and unique ability, and word-expressions as are important as word-painters; or, as the Shakespearean says:

"As imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

So the reader or reciter of such developed thoughts, "airy nothings" or "airy somethings," often gives us quite a different picture from what the more simple reading conveys. How much of human life is made up of such airy nothings, which we have known how to read so as to accent the points. An author paints his picture, but it takes a reader to finish it. A reader who is not a reader, but a listener, whom we tender the reception is very gifted, and in many respects surpasses any of the gifted in reading and oratory. The reader who is not a reader, but a listener, may shed never be less, even if mine is.

Very respectfully, "SHADOWS."

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday's mail to insure insertion the same week.)

Individuals or societies desiring the services of J. H. Harter to lecture on Spiritualism or Temperance, or to officiate at weddings or funerals, can address him at Boston, where he has resided during the past twenty-nine years.

Hon. Warren Chase lectured in Milwaukee, Wis., the last three Sundays of May. He speaks in Ripon, Wis., the first Sunday of June, and in Orono the second, returning to Milwaukee to the State Convention which will be held in June 27th, on 28th, and 29th. He will return to Massachusetts early in August.

Capt. H. B. Brown spoke at Bartonville, Vt., May 17th; Bellows Falls, May 18th; Shrewsbury, May 21st; Reading Centre, May 24th; Sheddsville, May 31st. He speaks in New York City, and in New York State, at the following places: New York City, at the First Spiritualist Church (Fourth Ave.), and will attend a Grove Meeting at Leominster, Mass., June 14th (address care of Mrs. F. Wilder). Would like evening meetings between those who desire to hear him, and will accept of any place. The Sunday of July can be engaged in eastern New York. Address, after June 20th, Saratoga Springs, N.Y.

Mr. J. William Fletcher begins a month's engagement in Brooklyn, N.Y., next Sunday. He can be found at the Dwell House every Monday in June. He will leave for New York City on Sunday, June 14th, and will be at the residence of his parents, Mr. and Mrs. J. William Fletcher, 30 Yarmouth street, Boston.

Owing to rapidly failing health, W. L. Jack, M.D., offers for sale at a great sacrifice his cottage, "Tyndal," at 100 West 10th street, Hartford, Conn. He may be addressed as to terms at Haverhill, Mass.

Frank T. Ripley was to leave Corinna, Me., June 3d, for Michigan. He would like to lecture and give public tests anywhere in that State. Address him at Jackson, Mich., for terms, at post office.

Frank B. Bay closed his Boston engagement for the season last Sunday with the Boston Spiritual Temple, and the next two Sundays will lecture in the city of Portland, Me. The third Sunday of June he will lecture in Hanson, and the fourth Sunday in West Yarmouth. He will be at the residence of his wife, Mrs. Bay, at 181 Walnut street, Chelsea, Mass.

W. J. Colville spoke in Quincy, Mass., to intelligent and highly appreciative audiences, at the residence of Mrs. Russell, on Tuesday evenings, May 26th and June 2d. He is open to engagements anywhere within easy reach. He will leave for New York City on Sunday afternoon, and can be engaged for funerals. Address Langham Hall, Room 4, Odd Fellows' Building, Tremont street. He is desirous of delivering courses of illustrated lectures on Egypt, Astronomy, etc., during the coming summer on very reasonable terms to those engaging him.

Parties wishing to consult Mrs. A. Cunningham must do so before July 1st, as she then closes her office for the summer months to attend Ocean Bay and Lake Umbagog, N.H., and will not return to Boston until August 1st. Beals, after a long campaign in the lecture field, is now resting for a few weeks at the home of his sister at Falconer, N.Y. He intends visiting the Mediums' Camp-Meeting at Rindge, N.H., in July. In the meantime he will answer calls to lecture should his services be required.

Joseph D. Stiles informs us that having been suffering for some time from physical disability, he will be, much to his regret, unable to attend the Convention in Plymouth, Vt., on the 12th, 13th and 14th of this month; he therefore withdraws his engagement, by request of his friends, who desire that he should be present. He expects to be at Wells Memorial Hall, Boston, June 7th; Brockton, Mass., 14th; Keene, N.H., 20th, 27th, 28th, and during the summer at the following Camp-Meetings, if his health permits: One's Bay, Harlowe, Sumner Lake, and possibly one other.

THE BANNER OF LIGHT, an advertisement of which is printed in another column, is, we believe, the oldest and most reliable on all matters in regard to Spiritualism and the doings of the great body of spiritual believers in this country, of any paper published. It is a large eight-page paper, containing forty columns of interesting family record, embracing literary and an editorial department that will take rank with most of the very best publications in the country. We see not how a Spiritualist or a person investigating this subject can well get along without it. If you wish to be well posted on the time and places of the holding of all the anniversaries and camp-meetings, and the whereabouts of lecturers this summer, the BANNER OF LIGHT will furnish all the information needed in these directions. The terms of subscription are \$3.00 a year. Read the advertisement.—*Weekly Enterprise, Orange, Mass.*

Public Benefactors are not alone confined to the higher orders of scientific research. Indeed, but few have done more for the welfare of the working masses than James Fyle through the introduction of his labor-saving Pearline.

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and to look with confidence to the friends of the paper throughout the world to assist them in the work. COLBY & RICH, Publishers.

For Sale at this Office:

FACTS, A Monthly Magazine, Published in Boston. Single copies 10 cents.
THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. F. Fox, Per year, \$1.50. Single copies 5 cents.
THE NEW YORK BRACON LIGHT—Spiritual Journal, Published semi-monthly. Single copies, 5 cents.
THE ROSTRUM, Published in Vineland, N.J. A Fortnightly Journal, devoted to the philosophy of Spiritualism, etc. Price 5 cents.
SPIRIT VOICES, Geo. A. Fuller, Editor, Monthly. Single copies, 10 cents.
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THE OLIVE BRANCH, Utica, N.Y. A Monthly. Price 10 cents.
THE MIND-CURE AND SCIENCE OF LIFE, Monthly. Published at Chicago, Ill. Single copy, 10 cents.
THE LIBERAL AGE, devoted to Spiritualism, Science, &c. Weekly. Published at Philadelphia. Single copy, 5 cents.
THE JOURNAL OF THE JOURNAL OF PHYSICAL CULTURE, Published monthly in New York. Price 10 cents.
THE SHAKER MANIFESTO, Published monthly in Shaker, N.Y. 60 cents per annum. Single copy 10 cents.
THE THEOSOPHIST, A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents.
LIGHT FOR THINKERS, Published weekly in Atlanta, Ga. Single copies, 5 cents.

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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 whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of the most advertising. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest practices are being carried on by our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*My.16.

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N.Y. J.G.

I have made a large saving in fuel above any other furnace for the heat given since using Dunckley's Golden Eagle Furnace. J.G.

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THIS PAPER may be found on file at GEO. P. ROWE & CO., 100 N. Broadway, New York City. Advertisements for this paper may be made for it in New York.

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The subscription price of the Banner of Light is \$3.00 a year, in advance. Single copies 10 cents. The price named above is for foreign countries embraced in the Universal Postal Union.

AUSTRALIAN BOOK DEPOT.

And Agents for the BANNER OF LIGHT, H. TERRY, No. 84 Spring Street, Melbourne, Australia, has for sale the Spiritualist and Reformatory Works published by Colby & Rich, Boston.

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THE "Mediums' Camp-Meeting of the Two Worlds," AT RINDGE, N.H.

Will open Sunday, June 21st, and continue until July 1st. Programmes and full particulars can be had at Camp-Ground, or at 121 West Concord street, Boston, Mass. June 6.

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THOROUGHLY renovated and newly furnished. Meals at all hours. First-class board at reasonable rates. C. H. NEAL & CO., proprietors. Parties can be accommodated with Board at the office. Open from 7 A.M. to 10 P.M. J. C. VAUGHAN, Clerk. 5w-May 30.

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A LARGE and beautiful spray of these New Artificial Flowers, suitable for evening collars, sent on receipt of one dollar, postage paid. Address MRS. S. A. LINDSEY, 228 West 4th street, New York City. 1w-June 6.

Mr. and Mrs. Jos. Caffray, Independent State-Writing and Full-Form Material, 607 Broadway, New York City, Wednesdays and Saturdays, 8 P.M.; Tuesdays and Thursdays, 10 P.M. 607th Avenue, New York City. June 6.

MRS. FAIRCHILD.

MATERIALIZING Séances Sunday, Tuesday, Thursday, Saturday, 2 o'clock, 100 West 10th street, New York City. Saturday afternoon 2 o'clock. Ladies admitted Wednesday and Saturday afternoon for 50c. Private sittings for development; also private Séances. 214 Shawmut Avenue. 5c. June 6.

A LADY of culture and experience would like a situation. Can give best reference, as housekeeper or companion. MRS. A. BASSETT, care BANNER OF LIGHT. 1w-June 6.

MISS V. ROBERTS, Materializing Medium, 100 West 10th street, New York City. Wednesdays, 2 o'clock

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