VOL. XXXIV.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, MARCH 21, 1874.

\$3,00 Per Annum,

Banner Contents.

First Page: "Sinning against the Holy Ghost," by Thomas R. Hazard, Second; Same continued; "First-Class Speakers," by Kersey Graves; Banner Correspondence from Ohlo, Vermont, Missouri, Illinois and Massachusetts. Third: Poem—"Questionable;" "An Interest-ing Account of a Séance with Mrs. Miller," by Rev. Samuel Watson; "Mr. and Mrs. Hardy in Portland," by W. E. Smith; ''A Visit to the Sherman Mediums,'' by A. W. Kelley; '' Pleasanton, Kan.,'' and '' Mixed,'' by Warren Chase; "Prevision;" "Letter from H. T. Child, M.D.;" "To Rev. George C. Lorimer, D. D.;" "Resolutions," Fourth: Leading Editorial on "Spirit-Forms in England," etc. Fifth: "Testimonial from the Spiritualists of Great Britain to Judge Edmonds;" "Summer;" Short Editorials, etc., etc. Sixth: Spirit Message Department. Oblituaries and Prospectus, Seventh: Book and other advertisements, Eighth: Continuation of Editorial Matters from the fifth page; Meetings in Boston, New Adver-

# free Thought.

"SINNING AGAINST THE HOLY GHOST."

BY THOMAS R. HAZARD.

A correspondent in the Banner of Light of the 7th Feb. indulges in some good-natured strictures on an article I contributed to that journal some weeks ago, under the above caption.

In the multitude of queries, and objections he has managed to include in a short article, I think Mr. Spooner may have taken a hint from the Jesuits' method of controversy, who in this way frequently perplex an opponent, not by the force of argument or facts adduced, but from the immense space the answers to their queries and objections necessarily require.

I regret that I have not at hand a paper containing my remarks, but, if memory serves, I think Mr. Spooner has in some instances misunderstood or misconstrued my meaning. He begins by from Matthew), to indicate that I did not enaverring the "'Orthodox' dogma of the doctrine dorse, as the Scriptural translator appears not of the Trinity to be the verlest of fabled myths." So far we agree in opinion.

In rather ungraceful terms Mr. S. next insinuates that I may be guilty of misquoting and intentionally "wresting" the text of scripture, an' offence which, he avers, has usually been avoided by both "Saint and Satan." The truth of this charge I respectfully but emphatically deny.

I also disagree with Mr. Spooner in regard to the accuracy of the saint. So far as my reading and observation extends, the "Orthodox" saint seldom quotes or represents texts of Scripture correctly. I am happy, however, to be able to endorse his good opinion of the Devil in these respects. Whatever may have been the misconduct of that first of recorded democrats, whilst confined in the dreadful Orthodox heaven, it certainly appears plain, if Hebrew scripture can be relied upon, that, from an early day after he was so violently expelled for asserting an unalienable right to assist in framing the laws by which he was governed, he has, in spite of the cruel strategies which a war for conquest and dominion with the all-potent and murdersome heathen and Hebrew God. Jehovah, may have necessitated him to resort to, manifested many traits of the highborn and truthful gentleman his distinguished

Witness how faultless was the bearing and deportment of that renowned Prince of Darkness, when, as related in Job, he came (no less than twice) with the "Sons of God" to present himself with them "before the Lord." These of course must have been the very flower of course. If the description in the Trinity; the sauctifier of course must have been the very flower of course. course must have been the very flower of earth's nobles, and yet he seems to have been the first among them all (if not the only one) addressed-"Satan, whence comest thou?" . Mark, too, how dignified and truthful his reply. Said Satan, "From going to and fro in the earth, and from walking up and down in it." How exactly this conforms to what the apostle Peter says (four thousand years later), who describes "the Devil as a roaring lion, (who) walketh about seeking whom he may devour."

origin warrants him in assuming.

up on at tly no-nd nd es. or

the ery ess ine mg

0b-

ng a and

,BY

Ç.

ner 'i nded i first xcel-only alue. Price

H, at lower

ed:

Tem-LES. gant wu to were e. and and a eman, inves-

Then, again, mark the first conversation that fallen angel held with the mother of all mankind, the high-born (or made) Lady Eve. How courtly and urbane in his address, and how truthful, too, his remarks, through which the eyes of of the water, he (Jesus) saw the heavens opened both Mrs. Eve and her better half were opened so as to discern, for the first time, the fact of their own unbecoming nakedness, and from which small beginning in the art of instruction his Gospel almost entirely, chapter and verse, we may date the origin of all education and our present extensive and beneficent system of common schools-the progress of which the most Orthodox of our Jehovahites have ever, in all the past ages, put forth their utmost power to retard, and now seem bent upon destroying, that knowledge may be crushed out, and the masses be again forced back into a state of ignorance and ecclesiastical soul and chattel bondage, hardly inferior to that from which the Devil so

shrewdly freed our primeval ancestors. Observe, too, how strictly the old ebony gentleman adhered to the Orthodox letter of the truth, in the matter of his taking Jesus up into "the exceeding high mountain and showing him all the kingdoms of the world," every one of which Holy Ghost." So, now, here we have three he promised to give him to rule over on the simple condition that he would, instead of remaining faithful to the Divine Father he served, "fall down" at HIS feet and acknowledge him as his suzerain and Lord. Dominion over all these nations the Devil was doubtless fairly entitled to, in the eyes of every good Orthodox Christian, by the right of conquest, as he has been ever since, with the exception (partially) of the "half-score kingdoms" that he has from time to time bestowed upon his "purple and scarlet arrayed harlot," in token of his continued love and approval, and as a reward for her Church," His " Holiness, the Holy infallible, the having subdued and brought under the sway | Holy Lord God, the Holy Pope Pio Ninth," of | Peter, John, or Cephas, lays his hands on the gressed to a state in which she clearly saw the | they claimed to be inspired to minister, was nei-

eral use of the dungeon, the rack and the fagot, a victory over the disciples of Jesus, and "witnesses" for his spiritual gospel which, in all the plenitude of his power, the Devil, of himself, had never been able to accomplish either by wile, fraud or force over their Beloved Master.

So, too, we read that "Michael, when disputing with the devil about the body of Moses,' had so profound a respect for his illustrious adversary, that even the archangel could not find it in his heart "to bring against him a railing accusation;" much less indulge in such Billingsgate as is beared upon his name from the ungrateful lips of hypocritical priests and elergymen on every Sabbath from pulpits which but for his aid and continued support, would long since have been left to moulder into dust, and the idolatrous worship inculcated therein be numbered with the other superstitions and priest-made fables of the past.

So in the light of these and other Scriptural revelations, it may be readily understood that I feel no disposition to quarrel with Mr. Horatio N. Spooner in regard to the high estimate he puts upon the great "adversary" in relation to his accuracy in "quoting Scripture," but go still further, being willing to give "the Devil his due" in all respects.

"It would be exceedingly difficult (proceed Mr. S.) to demonstrate the propriety of Mr. Hazard's attempt to change 'the Holy Ghost' to a Holy Ghost, or to make it obvious that all 'the spirits of just men made perfect' are but so many holy ghosts; indeed, until now, who-ever saw the plural of Holy Gliost?"

It may have been noticed that, in my former article, I always italicized the prefix "lloly;" to "Ghost" (just as it is in the passage I quote. to have done in that instance, the use of the hackneyed word as it is applied in churchology, whether to spirits, or ghosts, in or out of the body. But waiving this reservation for the present, I will endeavor to answer Mr. S's above propositions from his own or the church's Scriptural standpoint.

The good "Orthodor" Webster defines "Ghost" -1st, Spirit; the soul of man. 2d, The soul of a deceased person; the soul, or spirit, separate from the body; an apparition. To give up the ghost, is to die; to yield up the breath, or spirit; to expire .- Scripture: The Holy Ghost (the article "the" not in italics) is the third person in the adorable Trinity .- Scripture.

It appears, then, by Webster, that the soul, the spirit, and the ghost of man, are identical, differing only in conditions of life. The body, whilst inhabited by its spirit, becomes a "living soul." When that spirit leaves it, and goes into another condition of existence, it becomes a 'ghost," whilst the body remains a "corpse."

Webster defines "spirit": 5th. The soul of man; the intelligent, immaterial and immortal part of human beings. 19th. An apparition: ghost. 20th. The renewed nature of man. 21st. The influence of the Holy Spirit .- Matt. 22d. Holy Spirit (the article "the" not preceding it), the third person in the Trinity.

He also defines

The word "Chost" occurs but very seldom in Hebrew Scripture, that of "Holy Ghost" never; "by the Lord" at either interview. Said he, whilst "Holy Spirit" appears occasionally, and "Spirit" very often, both in the Old and New Testament, and almost always in connections that render them convertible or interchangeable terms with "Holy Ghost," as that compound word is so frequently used in the New Testament.

That the evangelists regarded the terms synonymous is evidenced by their individual narratives of the same event in the several Gospels.

Matthew relates that when Jesus was baptized by John, he (Jesus) "saw the spirit of God de-

scending like a dove, and lighting upon him." Mark says: "And straightway coming up out and the spirit, like a dove, descending upon

Luke, who wrote later, and evidently compiled from the two former, seemingly saw fit to differ from both in describing this event: "When Jesus was baptized, (says he,) the Holy Ghost descended in a bodily shape, like a dove, upon him."

John, the "loved disciple," and evidently the most spiritual minded of all the evangelists, says that when Jesus was baptized, "John the Baptist saw the spirit descending from heaven, like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same (who certainly ought to have known better than Luke) said unto me. Upon whom thou shalt see the spirit (mark, spirit, not Holy Ghost, nor even holy spirit) descending and remaining on him, the same is he which baptizeth with the evangel witnesses to prove that it was simply the 'spirit" that descended on Jesus at his baptism by John the Baptist, against one who writes

Holy Ghost." If Mr. S. would like to hear my unlearned exposition of this remarkable lack of coincidence among the four only writers of the Gospels, I will just whisper in his ear, provided he will faithfully promise not to betray my confidence or divulge the secret to any of the treacherous Jesuit spies of the "Holy order of Jesus," or to the "holy head" of the "one true Holy Catholic

acteristic superlative, "Holy," may have been inserted in Luke before "Ghost" by the hand of the same translator and believer in the efficacy of "pious frauds," who, at a rather later period, interpolated a verse of similar "odor of sanctity" into the fifth chapter of the first epistle of John. are three that bear record in heaven-the Father, the Word and the Holy Ghost, and these three are one." It is either this verse or the one next to it, of similar import, in our copy of the New l'estament, that it is said biblicists do not find in the oldest volume of the New Testament in existence, and which is in the library of the Vatican, dating back to the sixth century only.

Let this be as it may, the context of the gospel of John, the loved disciple, who (figuratively) lay on the bosom of Jesus, shows that unless the stream ascends higher than its fountain, the 'Holy Ghost" can in no wise be superior to or hold precedence over the "spirit."

Now, with these postulates established, I think there can be but little "difficulty" in "changing" the "Holy Ghost" into a spirit at least equally "holy," and thence into the plural.

Thus, Job asserts "that a spirit passed before my face; the hair of my flesh stood up. It stood | may "the Holy Ghost" be made to represent still, but I could not discern the form thereof. An image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall a man be more pure than his Maker?" &c. That was doubtless a departed spirit or ghost of so high-an order as to Justly entitle it, in church parlance, to be addressed as " a holy ghost."

That too must have been a most "Holy" ghost, spirit or angel (see Webster .- "ANGEL 2d, A spirit or a spiritual intelligent being employed by God to communicate his will to man,") spoken of in the 22d chapter of Revelations, who forbade John to worship him, because as he said-"I am thy fellow-servant, and of thy brethren of the prophets," and of course the ghost of a human being who once dwelt on earth, such as I believe has been every spirit, angel or ghost, whether 'holy" or unholy that in the providence of the great Ruler of the Universe has ever been permitted to return to earth and manifest their presence to mortals.

Again, we read that "Jesus cried and yielded up the ghost." Was that, let me ask, a holy ghost, or was it "the Holy Ghost" that Orthodoxy claims begat Jesus?

Here, then, if my facts and inferences are

correct, unless the Holy Thost that appeared to Joh was the same that showed itself to John, we have the "plurality of Holy Ghost" demonstrated. But again, what of the departed. spirits " of just men made perfect "? Will Mr. S. contend that it is their corporeal bodies that are made perfect? Is it not rather the immortal pirits that animate and give life to these bodies? And if perfect here, when they leave or ascend to. housen, (as "the tree lies as it falls,") are they not perfect there also? and of course, in Church language," Holy "? each one of them constituting individually a "holy ghost," and swelling in the aggregate, in the language of Paul, to "an innumerable company of angels" or "spirits of just men made perfect," so completely and entirely in harmony with themselves and the great Father of Spirits, that they may without presumption be

lesignated as one! Experienced Spiritualists of to-day may readily understand from their own experiences how it when on the day of Pentecost the humble disciples of the Godlike Jesus were, after the crucifixion of their lamented friend and master, gathered "all with one accord in one place," attracted and enabled by the prayerful, harmonious and lowly negative conditions present, suddenly came with 'a sound from heaven as of a rushing mighty wind," bestowing upon each of "them cloven tongues like as of fire," taking control of their receptive mediumistic organisms until "they were all filled with the Holy Ghost, and began to speak with other tongues as the spirit gave them

utterance." Experienced Spiritualists, too, can readily appreciate this glowing advent, for they have witnessed many such, though less in degree. They may not have seen the "cloven tongues," but they have seen the fire-like meteors, balls, and flushes of light descend—they have ofttimes heard the inspired medium-speak both in ancient and modern unknown tongues, and they have felt the cold breeze or wind that so frequently precedes the "coming of their spirit friends." Even Professor William Crookes, whose scientific brethren are harder of belief, or less qualified to believe as a general thing, than were those of whom Jesus said, "Neither will they be persuaded though one rose from the dead," bears testimony to this phenomenon among scores of other spiritual facts. "These movements," (says he) "and indeed most of the phenomena, are preceded by a peculiar cold air, sometimes amounting to a decided wind, sufficient to blow sheets of paper about the room and to cause a lowering of the thermometer by several degrees."

How almost precisely, too, is the phenomenon attending the spirit taking possession of a medium to-day as it was in the days of old. In the nineteenth chapter of Acts it is recorded that "when Paul laid his hands on them, the Holy Ghost came on them; and they spake with tongues and prophesied." Just so exactly in our

nessed.

I have elsewhere narrated an instance wherein a clairvoyant described a host of angelie spirits surrounding the form of the late Achsa Sprague when speaking in a trance state, all clothed in dazzling white and ascending, in spi-(I think the seventh,) which reads, "For there ral order, to a limitless height, whilst a visible stream of rays descended from the legions of individual spirits, and centred on the head or brain of the medium, inspiring her to speak, in the language of Scripture, "as the spirit gave utterance." This angelic host was, no doubt, composed of individual spirits or holy ghosts, and, therefore, in the aggregate of the plural number, whilst the influence they shed upon the medium might very properly be denominated of the singular number. Thus, if we press wine from a single grape or from a thousand grapes, the grape is of the singular number in one case and plural in the other, but the wine remains singular in both cases-just as the holy ghost may, strictly speaking, be of the singular number, whether it emanate from one spirit or a thousand.

But, apart from the etymology of Scripture, to the mind that has broken from the bonds of early education and religious bigotry, how readily the plural number. Thus we say the man of Caucasia is white; the Mongolian is olive; he of Central Africa is black, whilst the Molay is brown, and the American Indian red. Thus we take a part to represent the whole—the singular for the plural. If we say the lion roams over the deserts of Africa, do we mean one lion or the whole of the species that inhabit the continent?-If, again, we say the rose is sweet to the smell, the lily is fair, the pincapple is grateful to the taste, dowe mean one of each kind only? If we say the spirit the "saint quotes scripture accurately," does he allude to one saint only, or all there may be in the calendar? And if it be said the spirit or the ghost descends in a rushing wind, should the same rule of interpretation be departed from, because one scribe out of the four who wrote an account of Jesus' baptism (all, too, upon vague, hearsay testimony only) saw fit to insert the qualifying word "holy" before spirit (or ghost), contrary to the text or the rule adopted by all the other writers? And this, too, the only one of the four evangelists who had 'never seen Jesus, and who wrote his narrative at a much Jater date than either Matthew or Mark, and compiled largely, almost chapter and verse, from that of the latter evangelist. How preposterous to attach such immense importance to so trifling a discrepancy.

For centuries after the crucifixion, communion with the spirits or ghosts of departed mortals was piritualists, and so continued until the Romish hierarchy not only usurped dominion over the soul of man, whilst in the body, but claimed a divine right to control the manifestations of the spirit or ghost after it had gone to the higher life. Thus, under the blasphemous dictation of the Papal priesthood, mediums who gave forth spirit utterances not in harmony; with dogmas of the established church, were adjudged guilty of the crime of witchcraft and burned at the stakeeven though the truth of their words were attested by the most marvelous of what was then regarded miracles, whilst those mediums who did the same works, but whose controlling spirits may have been that spirits of this immortal band, abstained from invading the dogmas of the church or giving offence to its priesthood, were canonized as saints and held up to the unreason, ing, deluded masses as objects of idolatrous wor-

> Experienced Spiritualists are well aware what must have been the inevitable effect of such cruel, bigoted proceedings. Highly developed and benevolent "spirits," under such circumstances, will seldom seek to control innocent mediums when cruel death would follow in consequence.

Thus, the whole spiritual ground was soon left to be cultivated by unprogressed spirits, many of them possessing great healing and other physical powers, although not yet developed out of the religious errors and superstitions they sucked in and assimilated, as it were, with their mother's milk whilst on earth. Such spirits as these, many of us know, frequently cling to their earth fallacies for a long time after they have left the body with the same tenacity they manifested in earth life, and with an equally strong and honest desire to perpetuate and extend the ecclesiastical power of the church organization they were members of whilst in the body. I, myself, have held communion with many of this description, and with others who had but partially progressed out of their state of soul-bondage; and as they beheld light in advance of them, seemed yet to regard it with fear and apprehension, lest it should be some deceitful apparition calculated to lead them astray. Others seem to be held so firmly by their former habits of thought, that with the strongest desire to escape from soul-bondage they lack power to make the effort.

Several years ago, I witnessed a remarkable instance of this kind, that occurred through the mediumship of the late John C. Grinnell. A female spirit, alleging herself to have been, when on earth, a nun of some order, assumed control of the medium. She manifested such distress of mind that the unconscious medium, who was but: little given by nature to the "melting mood," circles, where the novices are met together to be shed tears as she rehearsed, while weeping, the baptized. A well-developed medium, like Paul, history of her earth and after-life. She had proof her "fallen angel" paramour through her the nineteenth century, nor to any of the Holy head of the disciple in the faith, and he soon be- errors of her former religious belief and prac- ther more nor less than the same (or a like in-

feigned sanctity "and sorceries," aided by a lib-| myrmidons and Holy Janissaries of the Holy | gins to speak with Tongues and prophecies, some tices, and seemed to abhor, with her whole soul, Protestant Churches that are now conspiring times from one spirit and sometimes from a the priesthood by whom she had been so cruelly against religious liberty, that I suppose the char, number of spirits, or holy ghosts, as I have wit-deceived and enslaved; but yet, even in spiritlife, she lamented that she was unable to escape out of their hands. Again and again she earnestly entreated that I would suffer her to remain with me, as in that case her persecutors (whom she described as resembling black clouds then standing a little aloot) could not approach, but that they were waiting to seize her the moment she left, and hold her in bondage as they had hitherto done.

But hampered and curtailed as spirit-communion undoubtedly is in the Papal Church, there still occur thousands of beautiful spirit manifestations within its fold; and it is to these that the terrible Religio-Political Organization, that has for so many centuries enslaved mankind, owes most of its wonderful vitality and strength. Spiritualists well know, from what occur daily in their own ranks, that the exhibitions of healing by the laying on of hands and through the dumb mediumship of hert matter, such as is furnished, by the tombs and bones of reputed saints or other objects calculated to bring the minds of the truthful multitudes present into a recipient state, to be reached and ministered to by spirits possessing the needful power; are no myths.

Living an easy, luxurious life, the priests of the Papals Church generally possess more vitality, as a class, than other men; and this enables many of them to become healing mediums (a gift that we know adheres to physical, rather than moral qualities). When the fond, believing mother sees her sick child revive under the simple pressure of the hand of the gliostly father, whom she looks upon as akin to Doity, and has been taught by the Holy religion of Holy Church to believe that such gifts of heating are only bestowed by God upon his most holy saints and ministers of religion-it will of man is weak, do we speak of one man or the fever-be in value for a Protestant missionary to whole genus? So, too, if Mr. S. remarks that persuade the poor ignorant woman to abandon. her soul-satisfying religion (false and degrading as it may be in most respects) for his heartchilling, soul-benumbing faith.

When the witnesses for the spiritual truths taught by Jesus of Nazareth were forced, through the fiery persecutions of the "mother of abominations," to seek shelter in the ice-clad fastnesses of the Alps, the descent of the Spirit, or "Holy" Ghost, in their midst, seemed, at times, as marked and powerful as its outpouring was on the day of Pentecost. In periods of direct distress, when hunted from erag to erag and cave to cave by their cruel, unsparing Hoty foes, it is reliably recorded that the Camasards were always warned by the " Spirit" (or spirits), through their mediums, of the approach of their enemies in time to provide for their defence of make good their escape. It is also a well aftested historical fact that the physical organisms of mediamistic infants, not a year as common among Christians as it is now among old, were controlled by watchful guardian spirits in those times of trial, and used to give forth eloquent and prolong d discourses calculated to instruct, encourage and comfort the little faithful band.

But sorely, wounded as was the great cardinal feature of the Cospel of Jesus by the usurping priesthood of Rome; the "communion of spirits" was destined to receive the hardest blow at the hands of its friends. When instigated by the ambitious desire to have his name go down to posterity as the finisher of the most magnificent temple that was ever reared by mortal hands, the Holy Pope, Leo X., pressed for means to accomplish the work, sent forth his deputies throughout all the ten kingdoms of the dominion of the Holy "Beast," with tax-book and bellin hand, to summon the "faithful" to come and buy, not as the truth is to be bought, without money and without price." but with their gold and silver not only pardon for all crimes committed in the past, but those that might be in the future the extreme limits of the holy Papal "abominations" were reached, and in the Providence of God a mediumistic instrument in the person of Martin Luther was raised up to check the prevailing forcent of spiritual corruption and "Antichrist's" blusphemous traffic in the "souls of men."

But alas! with the blow that was dealt at the bitse of "spirit communion" by "Holy Church" in the over-zeal of the reformers, the divine principle itself was wounded to death, and its authority transferred to the letter of a book; thus substituting the dead husk, as it were, for the life-giving kernel within it. Since then the Protestant creedal organizations have, as a rule, sought to annihilate with fire and fagot every attempt made by departed, "ministering spirits" to approach their brethren on earth through modiumistic instruments. In this their efforts were with a few exceptions successful, until the troublous times of Cromwell, when George Fox and numerous other mediums were raised up in England to proclaim the glorious dispensation with renewed energy and power, and who, in spite of confiscations, dungeons, torture and death-to which modes of punishment thousands of innocent witnesses to the truth were subjected-the glorious asserters of civil and religious liberty and freedom of conscience at length prevailed; so far at least as to compel their persecutors to partially tolerate their mode of worship.

It would seem impossible that any unprejudiced person should read carefully the writings and records of the lives and experiences of Fox and other approved preachers among early "Friends." without being forced to the conviction that what they called the "spirit of Christ," the "light within," or the "inward light," and by which

flux) that was experienced by the disciples of Jesits on the day of Pentecost, and which in onday prevails so extensively under the name of Modern Spiratnalism! By his own and others testimony, Vicotge Fox, possessed the gifts of

heaven at this day the though at least of the sect remains to be, that no member is qualifier or can be allowed to minister in their assemblies unless they are divinely inspired and speak, itthe language of Scripture, "as the spirit grees them atterance." In the voluminous writings of "Friends," there are numerous instances record ed of occult phenomena that correspond specise We with many that occur among Spiritualists. So striking is the simplarity of some of them, that medical line of " seem to have observed it, and in more recent publications have refrained from anamating similar spiritual incidents, and as I. think I have observed, have either expunged or modified in their new editions of older works facts of the kind, perhaps from a fear that the Society may be charged with holding in common with Spiritualists, articles, of belief that hight bring their respectable religious body in too close proximity with the decided spectral Facilies, not of the second outle as the first "Qualicre" were. but of the winefrenth century.

Notwithstanding that Friends attribute the spirit fullux they experience to the direct in: fluence of the spirit of Christ, or God, it is plain · from the fact of their admitting that occasionally their ministers fall under the influence of dark spirits, that they acknowledge a plurality of "spirite" or "ghost," although some of them may not be "Me'y." I am acquainted with a promine at Spiritualist who is still a nominal thember of the liberal branch of the Society, and yearly pays a small sum toward defraying its expenses, who on some occasions when backstiding from the faith has been charged upon him by the Progress of the Friends of tree," has chal-16 prove that " Medic, Spiriturion " is one and the same thing in principle with "ancient Quak. erism" and early Christianity. So far his money has always been gratefully received, whilst hi challeng, has been as respectfully declined.

John Woolman, of Mount Holly, New Jersey, was probably as perfect a type of what a Chris | grave," tian ought to be, as any man that ever lived on earth, and was so considered by most, if not all, who knew ldm.

Many years ago, whilst I was sitting with a writing updium, what purported to be the spirit. of Woolman manifested itself. I asked that he would prove to me his identity." "What, "said the "wouldst thou have." I referred him to a gathered expressly for her father, from her own remarkable experience he once had in Burling garden in the spirit-land. Woo indeed would it eth of the people, have ever listened to a spiritton, New Jersey. I said nothing about its na y be to me, after the sure evidences I have reture, and was sure that the medium had never heard of it or of Woolman either. " Dost thoumean," said he, "what took place in relation to Derine Truth !" or words to that effect. I said that I'did. Woolman then slowly drew, with the hand of the medium, a perfect circle. To show Ats significance, I copy the following from page 52 of Woolman's, Journal, "printed by Joseph Crnikshank, Philadelphia, 1774:"

"The thirteenth day of the second month in the year 1757, being then in good health, and abroad with friends visiting families, I lodged at abroad with triends visiting families. I lodged at a friend's house in Burlington; and going to bed about the time, usual with me, I awoke in the night, and my meditations, as I lay, were on the goodness and mercy of the Lord, in a sense whereof my heart was contribe. After this I went to sleep again, and sleeping a short time, I awoke; it was yet dark, and no appearance of day you mountain and also I would nive. day nor moonshine, and as 1 opened mine eyes, I saw a light in my chainber, at the apparent dis-I saw a light in invertantion, at the apparent dis-tance of five feet, about nine inches in diameter, of a clear, easy brightness, and near its centre. The most radiant. As I lay still without any sur-prise looking upon its words were spoken to my Inward ear, which filled my whole inward man. They were not the effect of thought, nor any con-'clusion-in relation to the appearance, but as the language of the Holy One-spoken in my mind. The words were, 'Cratraty Evidence or Disyane Treath' and were again repeated exactly same manner, whereupon the light disap-

I then asked the spirit from whence that light came? Woolman answered that whilst living he had always supposed it came directly from the spirit of God or Christ (I forget which), but that he had, since his departure, learned that it was the work of disembodied spirits that once dwelt in human forms. ...

I then said that in my boyhood I was often overtaken with great compunction and condemnation for having sinned against the convictions of my conscience, and sometimes passed hours at night praying and wrestling in the greatest anguish for forgiveness, until hope seemed about to abandon me, when suddenly all my trouble would vanish and leave me in possession of the most eestatic sensations of peace and happiness, and I queried with the spirit of Woolman, from whence this relief came? "From thy spirit. guardians," was the answer. "But," said I, "if my spirit friends had power to relieve my anguish, why did they not do it before?" "That thou might receive benefit from thy suffering," was the immediate answer from Woolman.

This probably affords a key to unlock not only the mystery that at ends baptism by the Holy Ghost, but of the strange phenomena that attend on religious revivals, whether these occur in a Catholic Cathedral, a Methodist Church, a Mahometan Mosque, an Egyptian Temple, a Chinese Pagoda or an Indian Wigwam, each class in the divine economy being approached and influenced by spirits adapted to the conditions present, and circumstances of moral culture and educational and religious habit and belief-like always attracting like, whether in spirit or in earth-life, or in both conjoined.

For some reason, spirits seem to delight in symbolle representations of ideas or principles like that Woolman witnessed. I have been present when many somewhat similar representations have been presented through mediums in the likeness of birds, flowers, &c., but never experienced a more remarkable vision of the kind than I did in a most vivid dream in the year 1842. At a time when I was living at ease, and thought but little of a future state of existence, my eldest child, about twenty-seven months old, was smitten with searlet fever and died within seven days. . The darkness and horror that came over my spirit at the time cannot be conceived of by any but a parent who has lost a jirst idolized ual papers occasionally for "A first-class speakchild. I could not believe in the child's continued er," and have several times myself been writexistence hereafter, and yet the thought that I should never see it again was so dreadful that I the inquirers have undertaken to define what think I may say with truth that, unless absent they mean by "a first-class speaker." It is from home, searce an evening passed for some five or six years after its burial that I did not ualist, to follow his own ideal or his own fancy

pray and weep over its grave.

as we turned a corner at right angles, I saw a become a by-word, constitute "first-class speak-portsman in a wood near by. I got out, with a ers" whatever their qualifications may be, whethfowling-piece in my hand, and proceeded to the er slow or eloquent, learned or illiterate. They wood, where I immediately saw a bird descend- are by common consent "first-class speakers," ing through the tops of the tall trees. I brought whether really good lecturers or not, though the gun to my shoulder, took aim at the bird, and most of them undoubtedly are. These are the endeavored to fire, but the trigger seemed to be "speakers whose time is so heavily, mortgaged come clastic, and gave way as I drew upon it, so with monthly engagements, sometimes reaching that I could not get the gun off. All this time far into the future. These are the ones who the bird, which resembled in form and size a loccupy the spiritual treadmills, visiting those dove, and was, with the exception of a trilling twelve cities in the course of the year which blemish on the back of its neck, entirely white, "constitute their annual circuit, thus furnishing continued to slowly descend, in spiral circles, with the spiritual society in each one of those cities out apparently experiencing any obstruction from the pleasure of listening to them the four Sunthe barrel of my still clevated gun, until it reached [days of the month, and perhaps the gratificamy lips and put its bill between them. It then flew "tion of knowing that one or two persons turned slowly away and lit toward the top of a high tree, out to hear them who never heard one of the where it folded its wings and sat quiet, with its two hundred and fifty lectures previously dehead drawn close up to its breast in a seemingly livered in the place. These are by common conmounful attitude. I followed the flight of the sent our "first-class speakers," though I think bird with my eye, and as I regarded it after it by no means-our-most as ful speakers; indeed; rested, I saw at a short distance above the trees. There are scores of speakers whose names seltwo exceedingly repulsive, vulture-like birds, domappear in the papers, whose labors are acslowly sailing along in the air, with their hawk-complishing more for the advancement of the like bills extended downwards the full length of cause than speakers who are better known and the neck as they keenly peered into the woods, better paid. These becturers, "unknown to apparently in search of prey. One of these birds it might once have been white, but was now so discerned. As I continued looking at these birds, directly a beautiful little bird, about the size of a are calling in imploring tones for light, while awoke, and found what had seemed to me a most vivid reality was but a dream!

I felt, at the time, that there might be a significance to the dream, and had a vague idea that until there are but a few straggling straws of and may be ever be guided and protected by those this section. the dove represented the spirit of truth, that had been driven, as it were, into the wilderness, by the persecuting churches symbolized by the two would reach hundreds more of new hearers binds of prey, the larger one representing the than a month's labor would do in any of the Papal Hierarchy, whilst the little bird that fell cold-hearted, unlistening cities ut the East. dead at my feet symbolized the child over whose. through the abundance of tears I shed on her:

This little daughter is now one of the "familiar" spirits, and of course Orthodox "unholy". derits that habitually commune with me through mediumistic instruments. Wherever I go she comes, overflowing with affection, and is always represented as bearing in her hands wreaths and ceived of that loved child's return to bless me with her presence and love, if I should blaspheme against her" holy "-spirit or-ghost. Weare taught, through the ministry of angels, that the consciousness and memory of man are both as eternal as his spirit, and that, in the after life, come both our own accuser and judge.

pathetic, forgiving spirit of the gentle Nazarene, or the all-pervading love and goodness of God, to suppose that man may stain his own individing a pang of remorse? It seems to me that if in any possible contingency I should be left or induced to repel the affectionate approaches of my spiritchild with words of derision and contempt, to answer its' loving appeals with opprobrious epithets, and drive it from my presence with curses after the most approved methods of Orthodoxy-it seems, I say, as if, when I meet accuser-that it would cause at least a shadow of condemnation to pass over my spirit, until eternity itself should be no more.

Again; Mr. S. asserts "that it has never been said of any man, however exalted, that he gave up the Holy Chost." I do not know how that may be, but if the title that was once assumed and sanctioned by the faithful-(as I have read) by the "head of the Papal Church," viz., "The foly Lord God the Pope"-is correct, I think, when he gave up the ghost, it ought to have inherited the title of *Holy*. Again, Mr. S. says: "We have often ligard of

he glorious company of saints, martyrs, &c., but never yet of any company of Holy Ghosts.' To this I answer, the more then the pity! In that respect I think myself more fortunate than Mr. S., as I have not only heard many glorious companies of "Holy (in church parlance) Ghosts," described, but seen some, and held, as I believe, tangible communication scores and hundreds of times with others.

It is again asked, "Was the departed spirit of any mortal ever designated as 'a Holy Ghost?" To all which I answer that I don't know, but think not, outside of " Holy Church."

In the last paragraph of his criticism, Mr. S. cems to intimate that there may be an unwillingness on my part to "accord to the venerable Christians the right to hold intact their venerated Godhead." To this I most emphatically reply that if there is any cause on earth in which I should be willing to imperil my life and all, it would be to maintain intact the entire freedom of conscience and the right of every man to worship any god, idol or devil, in any manner or mode that he may desire, provided he does not attempt to deprive others of the same right, either by vioence or under the cloak of law. When this is eriously attempted, I am free to say that were lib rals all of my mind, come life or come death, it would be well for the friends of the transgressors, be they priests or princes, to warn them TO STAND FROM UNDER.

Vaneluse, R. L., Feb. 16, 1874.

# "FIRST-CLASS SPEAKERS."

Who are they?-where are they?-what are they doing? I observe a call through the spiritten to for a speaker of this class, yet none of therefore left for each Committee, or each Spiritin selecting "a first-class speaker." I think we About the time our little daughter died, per- may assume, however, that those speakers who haps a day or two before or after the event, I have been in the field for years, and whose dreamed that I was in a carriage passing over a labors have been advertised and eulogized so

fame," are now daily furnishing thousands of was much larger than the other, while they were hungry hearts the opportunity of feeding their both of about the same color, which looked as if famished souls with the spiritual bread of life, who never before had the opportunity of hearsoiled that the original hue could not be fairly ling set forth the beautiful truths of our religion. These speakers are visiting some of those many of prey, I heard the sound of a gun near by, and thousand places in the country where the people canary, of a deligate pale yellow color through your "first class' speakers" are partially wasting out, fell dead at my feet. I took the dead bird their time, if I may so speak, in our large cities, in my hand, and as I walked out of the woods, I where nearly all the available material was with him longer. We deeply regret that his enworked up into the cause years ago. They are thrusting their sickles into fields which have been gleaned over one hundred and fifty times, grain left, when one lecture in some of the broad fields or flourishing towns of the West And yet twelve hundred dollars a year are spent earthly remains the grass used to grow greener. In some of those cities in hiring speakers, when but little can be seen in the shape of practical fruit for such expenditure at the expiration of the time. The most that can be said is, that societies have had the pleasure of listening to some favorite speaker. A quarter of a century has rolled way in this manner, and but little consequently accomplished for the advancement of the cause, compared with what might have bouquets of fresh flowers, which she says she has been done with a more judicious expenditure of funds. Not one town in ten, or one-twenti ual lecturer, and they never will have the opportunity while this policy is pursued. While Spiritualists are unwilling to-pay a speaker for lectures, they cannot have the pleasure of lisfening to themselves (that is, for the benefit of others), while speakers are not disposed to be actuated by other motives than those of filling we are forced, by inexorable divine law; to be their own pockets, the cause will still continue to languish in thousands of places - in fact, Would it, then, be irreconcilable with the sym- three-fourths of the country. Cannot this spell be broken? Who will lead the way? Cannot some of our popular speakers be induced to resist the temptation to be cradled in our large sist the temptation to be cradled in our large difference test the carry yarm eye of the friend, she cities and pocket their hundred dollars a month, for the purpose of embarking in larger fields of toil, where they can have the pleasure of reaping a hundred fold more fruit for their laparticulars and parties, can do so by addressing bor? To me it is a source of sorrow to behold ual spirit with crimes so flagitious that they can cities and pocket their hundred dollars a month, never be called up in all elernity without cause for the purpose of embarking in larger fields bor? To me it is a source of sorrow to behold such immense fields of ripened grain ready for the sickle, and no one with sufficient self-sacrificing devotion and love for the cause to enterupon the labor. The scores of letters now be Salem, known as the Broad Guage Association, fore me from all parts of the country, reveal a 1 have been an attentive listener to his discourses, orthodoxy—it seems, I say, as if, when I meet my early lost child hyreafter, overflowing with love and forgiveness toward me, that, although soul. Can nothing be done? Must the innufactor of the property of the property. He is merable imploring demands for "more light," in the angels in heaven may pardon my dire offered, it would nevertheless have indicted so ineffacible a wound on my eternal being that; as often as the crime was presented to conscious of the rection of the pole, to his convictions of right and duty, conscious of the rection of the pole, to his convictions of right and duty, conscious of the rection of the pole, to his convictions of right and duty, conscious of the rection of the principles he advocates, he turns neither to the right nor left to know how they are received by his hearers. Clad in the 'lumiortal' in hiring spiritual lecturers, be spent - a portion of it at least-so as to be attended with much greater practical benefits to the cause? With me the conviction is deep and strong that it can, and that a radical change is needed. In our lecturing system. It is a lesson of history prepared or qualified to take a leading part in or that a number of moral enterprises set on foot gamzing in any shape; and we feel too poor to in the past less praiseworthy in their pretenin the past less praiseworthy in their pretensions than the cause of Spiritualism, and with of truth and goodness sufficient to inspire their leaders with a zeal for their promotion that counted no sacrifice of time or money too great when balanced in the scales with the cause in which they were enlisted.

> But Spiritualism, though the embodiment of all truth, does not yet seem to have reached that class of philanthropists and truth-lovers who can value the cause more than their own personal interests and promotion. When it does, the glad tidings of its soul-cheering gospel will soon be heard in every village, and millions will rejoice that the opportunity is presented, for the first time, of becoming acquainted with its grand and beautiful truths. No speaker should be lauded for his practical devotion to our cause, whose powerful stimulus is twelve hundred dollars a year. For there is a moral in the declaration of Arthur Elliot, that "Big salaries always made loud bellowing among the priests." And this become widely known as a lecturer. He was may be true of spiritual preachers also. I am not, however, objecting to adequate compensation to speakers, when circumstances justify\_it; but for a philanthropy whose motive power or mainspring is dollars and cents, spiritual speakers, as well as others, should sail under their true colors. Neither do I wish to east improper research true the following as a writing and speaking mediation, while there he was influenced by some invisible agency to write me a communication, which read as follows: "Before the leaves fall the second time, we wish you, brother, to call a Convention of Spiritualists." A year had nearly passed, when I was again reminded of the request, and then decided to comply with it. I is colors. Neither do I wish to east improper reflection upon "first-class speakers," for I have the proof in my possession that I am ranked in that class by societies that I have addressed.; whether justly or unjustly, is a matter of no importance to me. I care nothing about names. I have no feeling of vanity to be gratified in the matter. Some of my performances made in the past, under the influence of disease, were poor enough. But I am now in the lecturing field for Jife, with the best assurance that I shall be suc-lead full faith in the righteousness and truthful-ness of the cause we advocated. The shackled vance that glorious cause which ." I prize above all price," and for the promotion of which I most anxiously desire to see a more efficient system of labor established than exists at present. And I would here suggest that as several spiritual societies in this State built halls years ago, (not to mention those of other States,) and employed high-priced speakers till their means became exhausted, so that those halls have been standing idle for years; that other societies follow their ex-

into broader fields of labor, where the seed sown will bring forth-fruit thirty, sixty or a hundredfold greater than that which results from their present cramped labors. Who will second the motion, or say Amen! Or, if societies are unwilling to do this, let them contribute to a general fund for sending missionaries into the field. Let something be done, and done soon. I intend never to cease to stir this question till something practical is effected by its agitation. Let a general fund be raised for open field labor, or let the whole country be districted, and speakers employed for each district; this will prevent so much time and money being wasted by speakers crossing and re-crossing each other's paths in traveling to and from their scattered points of labor. I think some kind of system can be educed from our present spiritual chaos. And to effect this end I shall continue to labor.

KERSEY GRAVES. Richmond, Ind., Feb. 20th, 1871.

# Banner Correspondence.

Ohio.

CLEVELAND.-Spiritualism is doing its work in our Forest City, enlightening human minds always fills our hall, and does a noble work whenever he comes to Cleveland. Everyhody was delighted with his plain, candid, and yet classical lectures from the "Pilgrim," J. M. Peebles. He lectures upon travel, so much so that all wished a continuance of them that they might journey gagement in this city has so quickly expired. But we hope to meet our "Pilgrim" brother soon again and welcome him as of old. God bless him; man as Mr. Fishback they desire and need in divine influences from above.

Our Society passed unanimously these reso-

Intilons:

After listening to the very interesting and instructive course of lectures for the past three Sundays by the Hon.

I. M. Pechles, we cannot but act upon the general suggestion that a vote of thanks be tendered, the speaker giver to his departure; therefore be it.

Resolged, That we, the congregation here assembled, do teturn our sheere thanks to the Hon, J. M. Pechles for the very able manuer, in Which he has taken us "around the world," and do believe that the trip has done us all cond.

the world. And to benevy that the trip hastonic use good.

Resolved, That we take great pleasure in recommezding thin to the various spiritual and Liberal Societies throughout the country, feeling assured that all journeying with him will be more than repaid for the time and money expended.

We are making preparations to celebrate the anniversary of Modern Spiritualism, March 51;-1874. We anticipate a glorious time. GEO: B. YOUNG, Secretary,

CINCINNATI.-Mrs. A. M. Stone writes as follows: A clairvoyant lady of our city, who is highly esteemed and in good standing in society, made known to a lady friend of hers, two years since, that she was infested with a tapeworm,

said to her friend: "I see the worm there still." Said lady had been in delicate health for many years, and had become much emaciated. No years, and had become much emaclated. No physician could aid her, and all supposed her dis-

ease to be dyspepsia and liver complaint.

Last week the lady visited a worm doctor in that city by the name of "Wilson." To once more test the clairvoyant eye of her friend, she

SALEM.-John Gordon writes, Feb. 18th : Parker Pillsbury has just closed a term of labor with the Independent Congregational Society in panoply of truth, he stands an "Abdial among the faithless found." How much the world needs such as he in this corrupt and degenerate age.

NEW LISBON.-John Frost writes: Like hundreds of other places, we have sympathizers with Modern Spiritualism, but, none among us feel Some of us have long thought that we might hold sions than the cause of Spiritualism, and with a less amount of pure practical truth for their basis, did nevertheless enlist a number of self-sacrificing laborers. They contained an element the ideas set forth. Thus the truth will find its way to the heads of many. Your long, tempting catalogue of valuable books makes me wish I had a larger budget of greenbacks. Have read the Banner with deep interest for many years, and about our house it is the most thoroughly read paper taken. Mr. Peebles's Letters, Wetherbee's Night Thoughts (not the doleful strains of Young), always alive, Warren Chase's radi-calism, and the productions of scores of other writers, not forgetting the instructive and valuable editorials every week, and the Message Department—all these constitute a paper too valuable for me to do without.

Vermont. WEST WOODSTOCK. - I. D. Powers, the venerable Spiritualist, has written us a letter from which we select the following items: He says, 1 do not wish to depart from this earth-life until I have given you a brief history of the early sued the call for a Convention to meet in my fa-ther's grove, near the village of Woodstock. A goodly number were in attendance. Our princi-pal speakers were Mr. A. E. Simmons, Mrs. M. S. Townsend and Miss Achsa W. Sprague. Al-though young as speakers, they did credit to themselves and honor to the growing cause of Spiritualism which they had so sacredly espoused. The effect on the community resulted in good; and our small band of free thinkers have continued in the good work, not deviating right or left, but moving straight onward as men and women who and creed-bound disciples of the Church of that day took a decided stand against us, and to this day some have done all they could to oppose the spread of our glorious gospel, but in spite of their carnest efforts to crush out Spiritualism, it has even crept into the fold of those opposers, and spread all over the State, until now the believers in its truths are numbered by the thousands. Very many of the Church people in this place who were against us are now working harmoniously with us, carnestly desiring to enlighten humanity and lift the theological burden from their shouldreamed that I was in a carriage passing over a labors have been advertised and eulogized so ders, that other societies follow their ex-very rough, up-hill, disagreeable road, when just frequently in the papers that their names have ample and dismiss their speakers and send them and lectures once a fortnight, from Mrs. Kenyon

and Mr. A. E. Simmons, interspersed with most excellent singing. We always have good audi-ences, composed of respectable and intelligent people. Looking back on the past, we thank people. Looking back God and take courage.

PITTSFORD .- C. L. writes: The hatred toward the Banner and all writings that in any way favor the idea that departed spirits maniwas tasked to be in any way commune with mortals, is unlimited. Certainly it is so here in Pittsford, with a population of over two thousand, of which number there are probably not more than twenty who sincerely believe there is any positive evidence that man is immortal. And any positive evidence that man is minorial. And yet, strange as it may seem, we are a piriest-ridden, conscience-bound people; so much so that whenever any one, young or old, ventures to investigate any subject other than the priests approve, he or she is spotted and made an outeast in society. Not so in your city, where dangers lessen by being divided.

Missouri.

SPRINGFIELD,-S. F. Breed writes, Feb. 26th: It has been some months since writing, and in the meantime myself and wife have been doing business, medical and spiritual, in this place, where we met many friends and have aroused some interest, and I feel more confidence. Being clairyoyant, clairaudiant, a physical and trance medium, Mrs. Breed is competent of doing much good. She has also developed into another phase—that by which she cures drunkenness, as many people of Springfield can testify. She reand demonstrating a future existence. We have quires sent to her a lock of hair of the party and interesting course of \$15, and she will destroy their faste and desire just had a very able and interesting course of for liquor, and ever after they will become very

more encouragement when he was here time since and desired to locate and build up a good society. I think were the offer made again he would have no impediment in the way, but might be instrumental in not only building up a

So many Spiritualists and Liberalists as there are throughout our country, it seems a pity there is no more effort made to organize, and he able to make our power more effectual in the great reforms of the day. It is useless to talk of strength, without union of effort and concert of action. without union of chort and concert of action.
Our enemies will have bound us hand and foot,
while we are napping. They are already forging chains ("God in the Constitution") with
which to enslave us; gathering material to build which to ensaye us; gamering material to obtain prisons in which to imprison us; erecting stakes to which they will lash us, and preparing fagots with which they will burn us. A dormant inactivity is all they ask of us. Now, "One onnee of prevention is worth a pound of cure." An organized effort would prevent; but it would

require seas of blood to cure.
Furthermore, people must have associations.
Parents rearing children must bring them into society; and if Spiritualists and Liberalists have no societies of their own, they rent a pew, and many join the church, and in so doing they are fettered as to free and untrammeled action in our most important reforms. In this way our enemies are strengthened and we are less strong. shife, that she was thested with a tapeworm, and it was visible to her chairvoyant ever the lady came into her presence. Many remedies were used, given by the chairvoyant's spirit friends, but with no success:

About three weeks since the lady left for Washington City, and before parting-the chairvoyant some individual, and a little union of effort of many will secure what is so much desired in many, will secure what is so much desired in many a locality, and not only secure their present pleasure, but insure future religious freedom for our children and future generations.

Illinois.

CHESTER.—Theodore F. Price writes, Feb. 25th: Having lectured here to fair audiences at this point, at the instigation of the friends of the cause, I will send you a few notes on the progress of Spiritualism at Chester, III., an enterprising town of about four thousand inhabitants, it is that the or the harks of the Mississiani about situated on the banks of the Mississippi, about sixty-five miles below St. Louis, Missouri.

The leading Spiritualists at this place, and who, at the introduction of the Harmonial Phi-

dosophy here, bore alone the brunt of the con-flict, are Mr, and Mrs. Joseph Beere. These earnest workers in the cause have, unaided and from their own resources, built a large and well-furnished hall, and dedicated it to the cause. The structure was completed about four years ago, and, since that time, several of our leading speakers liave preached the sublime truths of our beautiful philosophy within its walls, among them Warren Chase, Dr. Hall and others. The windows have been beautifully stained, by spirit-artists, with fantastic landscape views, which—it requires but a slight effort of the imagination to realize—represent beautiful and of the phenomena have been produced here, from table-tipping up, and although old Ortho-doxy still holds a vigorous gripe on the hearts of the people at large, several truth-loving souls have embraced the truths of our philosophy. A spirit-circle was organized here about six years ago, and the small band belonging thereto have ago, and the small band belonging thereto have bravely endured the persecution consequent on every progressive movement. The cause, in that time, has experienced many fluctuations, but the advocates of the cause confidently look forward to a glorious time coming, when the believers and investigators will be numbered by hundreds. This has been predicted by the spirits, who have prophesied that the spacious hall will be regularly crowded to its utmost capacity.

About a year since Chester was visited by an excellent trance medium, named James R. Reece, who meantime has visited most of the towns in this vicinity, and, through many convincing tests, has brought several to the light. Mr. Recce is still using his mediumship in the furtherance of the great cause, and is still laboring in this vicinity; he is expected soon to be in Chester again

While moving in this vicinity I find many who are subscribers to your excellent Banner of Light and the Religio-Philosophical Journal, and they are doing their work well. I shall move from this point to Millersyille, a small town adjacent to Cape Gerardau, Missouri.

Massachusetts.

MR. HIGGINS'S LECTURES IN HARWICH.—On Sunday, 8th inst., the Spiritualists and Liberals of Harwich had the pleasure of listening to one of the most logical and eloquent speakers on the spiritual restript. Authory Higgins Ir. of New spiritual rostrum, Anthony Higgins, Jr., of New Jersey. His subject was "The Babel of Reform and its Spiritual Significance," which he divided up into two discourses, morning and afternoon. Both discourses were unusually well attended. It is saying a great deal, Mr. Editor, but since the Spiritualists and free thinkers of Harwich have listened to Denton, Peebles, and the best speakers in the field, his afternoon discourse was conceded to be the finest effort ever made by any speaker in our hall. It is rare indeed that any public speaker is asked to speak three times in one day, but Mr. Higgins was, and proved himself equal to the task, and for which he received a compensation of \$30. He speaks during the week in West Harwich, and on Sunday in Harwich again.

wich again.

Mr. Higgins has a style peculiar to himself, impassioned and eloquent. He skillfully plays on both head and heart, and knows just how long to remain either abstruse or pathetic.

His arguing the style of the style ments are original and refreshing, free from the sameness so common among our speakers, and his vivacity and impassioned energy keep one well strung up to listening tune from the beginning to the end of his discourse. As Chairman of the Executive Committee of our Association, and whose term of office expires with the suc-cessful engagement of Mr. Higgins, it affords me cessful engagement of Mr. Higgins, it allords me pleasure to testify to his ability as a speaker, second to none in the field, and I earnestly recommend him to all Spiritual and Liberal Associations throughout the country. Letters will find him at his temporary address, 3 Linwood Place, Worcester, Mass., or at his permanent address 151 Lorgor, Applya Lorsoy City, N. J.

dress, 151 Jersey Avenue, Jersey City, N. J. Geo. W. SMALLEY, State House, Boston.

Written for the Banner of Light. QUESTIONABLE.

"A good advertisement for a workingman is a seat in a

A seat in a church—is it certain To show us a character fair? When veiled, on life's stage, by the curtain, Do church-goers scrutiny dare, Yet always prove characters rare?

Tis said that the hypocrite often Will find his way into the place , Where hollest love comes to soften The hearts that are true, of our race; If fact, to the church a disgrace.

In church may be found good and evil: The same will hold good of the street. Who thinks any child of the devil May not in the church hold a seat. . Ne'er yet of Eve's apple did eat.

Sam Andrews, "in regular standing," A deacon, respected, beloved, In prayer, exhortation, commanding An influence strong where he moved, The vilest of murderers proved.

# Spiritual Phenomena.

AN INTERESTING ACCOUNT OF A SEANCE WITH MRS. MILLER.

[Letter from the Rev. Samuel Watson to the Memphis (Tenn.) Register of March 5th, 1874.]

EDITORS REGISTER: I cheerfully comply with your request to-day to write something for your paper upon the subject of Spiritualism.

Having been requested to call and see Mrs. Miller on Saturday last, I did so. There was no one in her room but myself. She put the slate under the table with a piece of peneil about the size of a grain of wheat. "Rosa L. Shelby" was size of a grain of wheat. "Rosa L. Shelby" was written on it. When put under again, there was written, "I did live in Memphis; I do wish pa and ma were here; I want to let them know that I do live after death; I do not want them to trouble about me, for I am all right." I copied this, and then asked, "Give me the Christian name of your father and mother, the name of the street, and the number of the house in which you died." When the slate was not make grain it. street, and the humber of the nouse in which you died." When the slate was put under again, this was written: "She is gone, sir." After which, "Redface" wrote that she would be at the meeting that night, and answer the questions.

Soon after we met, the slate was put under the table, when there was written, "My father's name is Thomas, my mother's name is Margaret. I lived at No. 53 Main street."

I lived at No. 53 Main, street.

I copied this address, and put the slate under the table again, when this was written: "Well; Doctor, I have learned a heap. Will you be kind enough to go and see my father and mother, and tell them not to grieve; that I am all right. Tell them that I do live, and that I am happy. Good-

f complied with her request next morning, and found that Rosa Lelia Shelby died at No. 53 Main street, and that the names of her parents were given correctly. Before Mrs. Miller went into the cabinet one of the iron rings was thrown out through the top of it with such force that it made a hole in the platform over the cabinet about an inch. There could be no hole formed in the paper or cambric with which it is lined. I copy from the Sunday's Appeal what Mr. Keating, the editor, says of

THE SEANCE :

The light from the small coal-oil lamp, which sufficiently lighted the room, was turned down until the surroundings were scarcely to be defined, the medium, meantime, having both her hands tied with a red cord, which, in obedience to "Red Chief," was sealed with sealing wax, forbidding anything like effort on her part, either to free herself or manipulate any of the articles to tree herself or manipulate any of the articles put into the dark and gloomy cabinet with her. And so tied and seated on one of two chairs inside of it, the curtain of the cabinet was fastened. We waited but a, moment, and light was called for, when we found the medium, her hands still tied, with her left arm through the unoccupied later. chair. This examined into and wonder expressed, the curtain went down again, and was not more than buttoned when "light" was again called for, and in the twinkling of an eye there sat the medium, relieved of her burden, sitting as demurely and apparently as unconscious of anything extraordinary as when first she took her place in the cabinet; and this sort of test business was continued for perhaps another hour, during which we saw her with her arms through the armholes of a gentleman's vest, her hands securely tied together, and with a chair on either arm or both, and sometimes with the bas-ket containing the noisy instruments on the left arm, and additional to one of the chairs.

After this we heard the action of the accordion

of los A rs re in at ie

ili

ın

e, in gr. 1- ng in

ho ht ey m nt

me the ew rm led on. ed. nce ich est was iny iny s in

im-ved= the lar-

lays ong rguthe and one ginman tion, suction, y resso-will wood t ad-

played, then with bell accompaniment, inside of the cabinet, but eventually outside, the hands and even the arms of the performer being visible, and both whiter and softer than those of the medium, the writer being at no time further than five or six feet from the aperture of the cabinet, through which the accordion and the ghostly-looking hands were obtruded. Then we had a black hand and a red hand, and finally we had two pairs of white hands; the smaller was withdrawn, and the larger pair clapped together with strength, and produced a detonation as loud as could have been produced by any of those present. This clapping of hands was repeated three times at the request of all those present, the spiritual hands and arms being as plainly visible as those of the gentlemen present to each other, and remaining visible for the space of two or three minutes. Then the curtain of the aper-ture was raised by one of the spirits, while an-other endeavored and did indistinctly outline the face of a woman, with a cap on. Then we had the hands and arms exhibition and a perfect bedlam of discordant sounds from the musical instruments, not a few of them being thrown at the auditors with a directness of aim that proved the spirits had lost nothing of precision by their passage into the other world. All this was done at intervals, when, as before described, "light" was called for, and the medium was undoubtedly scated, her hands still tied securely and the wax seal unbroken. A chair pushed out of the cabinet was drawn in again, and musical instru-ments and bells were taken from the floor, with-in a few feet of the cabinet, and drawn in for after use. At no time did or could more than a minute clapse between the performance of the tests and the call for light, the spirits, the medium said, being as anxious to convince us of the genuineness of their work as we were to prove it

Neither the Davenport Brothers, nor the Holmeses, nor any of the wonder-working fraternity have produced such wonderful results with such astonishing celerity as this woman of simple surroundings. No sooner was the curtain down then it proportions are not to be a supported by the sharpest being made than it was ordered up, the changes being made with a quickness that defied time and human movement to keep pace with. Finally, after nearly four hours of this sort of exhibition, the "Red Chief," as we were told, spoke in a tone of voice plainly audible to those in the room, and sometimes while the medium herself was speaking, leaving no room to doubt the presence of a second person. He conversed with each person in turn in broken English, and for the space of ten minutes, when he untied the medium and re-leased her from a tension of mind and body that was more, really, than she should have been called upon to endure. Then she retired to the cabinet again, and was so securely tied by the "Red Chief," as to challenge even the skill of Capt. Church to untie. Released from her bondage at last, the medium announced the scance closed; a large iron ring being thrown from the cabinet as she did so, a last and parting salute from "Red Chief," who is as much disposed to

plain, straightforward statement, "nothing ex-tenuated or aught set down in malice." We saw the arms and hands, and heard the voice, whether the arms and hands, and heard the voice, whether of spirits we do not pretend to know, being still skeptical on that score, not doubting the medium, but not satisfied but that all these "special wonders" are to be some day explained by a science as yet occult and unknown. Mrs. Miller promises us soon a sight of the embodied forms of her spirit friends. When they appear, we shall as willingly and as honestly testify of what we see, as we do now of those extraordinary manifestawhingly and as nonestry testry of what we see, as we do now of those extraordinary nanifestations of last night, which defy our powers of explanation upon any known scientific theory.

I will simply add a few words to this testimony.

I have taken hold of the bands every night.

I have been there and they felt as natural as any

have been there, and they felt as natural as any

The lady's hand seemed to be about the temperature of mine. Redface's was warmer. He possesses more strength than I do, having tested it on several occasions. I requested Mr. Keating to test it by holding the tabour at the aperture. There was quite a contest between them, but Redface finally took it from him and turned the cabinet in the effort. This vest, after being put on Mrs. Miller in several ways, was finally thrown through the top of the cabinet, but, like the ring, made no rent therein.

These and many other things were done, the modus operandi of which I cannot tell. One thing is certain; there is no law of physics of which I have any knowledge that can explain them. I have known for many years that they could do many strange things, but this material-ization of hands and arms is in advance of what we had in our investigations here in 1856.

I have not time to attend these scances, nor do I feel much interest in them, as the physical manifestations are but the alphabet of the subject. There are many, however, who have yet to learn their letters, and I would advise such to go and see them and draw their own conclusions. am after scientific men who pride themselves

upon their investigations.

Before leaving the scientific view of this subject, I wish to notice some fundamental principles acknowledged by scientists, which may shed some light upon it.

First—There is in man something other than the molecular structure; an intelligent entity structured otherwise than the body, by whose intelligence the material structure of the body

is moved and directed.

Second—That this something dwells in the body in the normal condition of its existence, maintaining a certain relationship to the body, and receiving its impressions, from and expressing itself upon the external material world only through the medium of the body.

Third—The general conclusion, from the sur-

vey of the entire series of the phenomena of this inward something as manifested in dreams, somnambulism and trance, is, that man has a soul as

nambilism and trance, is, that man has a soul as well as a body.

Fourth—That this soul or spirit is a distinct entity, capable of partial severance from the body during life, and entire severance at death, and does not die with the body. The materialists themselves maintain that nothing dies, not even matter, to which they limit their recognition, this thousant ways a death and the second second. tion; it is, they say, merely a change of form.
If nothing dies; if there is a soul; if we have

souls clothed with matter that falls from us and exists forever, it is a necessary conclusion that the soul can never die, but must still live under conditions of existence adapted to its changed condition. Some of those conditions we know; others we do not and cannot know. But we know this much—that, by the death of the body, the soul must be released from the bonds of the material organs through which alone, while living in earth-life, under earth-conditions, it could per ceive and communicate; and this new condition of tiself implies an enormous expansion of intelligence and power. Moreover the disembodied tringence and power. Moreover the discinibility in the human notions of time and space, and the laws and conditions, by which it was, to a great extent, controlled while embodied with a material organiza-

All of this psychology can prove as perfectly as the fact of other sciences are proved.

Progression seems to be a law of the universe and the soul is doubtless subject to this law. We may, therefore, conclude from these premises, endless changes of existence upward and onward

forever.

The visible body is certainly a transitory phenomenon; the uniter of which it is composed is ever changing. Something abiding there must be, or the visible body could not continue in existence, but that something cannot be that which meets the eye. And if that which remains is not this, what is, it? It is spirits. It is a spiritual existence having form; shape, senses complete, and adapted to the new mode of its being, upon which it enters on its emancipation from its material form in which it has for a time lived and acted. As a ray of light through a dark room ing in it, so this spiritual being is made manifest to the eye by matter passing across it; the spirit being the real man, the material structure being only that through which it acts, in this, its infant state of existence. Like the pillar of cloud by day and the pillar of fire by night, which went before the Israelites, it may be that the visible body hides, rather than reveals, the real presence of the person within it. Is the natural visible body capable of a transformation by which the ties of earth may be so far unloosed as to allow ties of earth may be so far unlossed as to allow it to float in air, or become actually invisible without losing its capability of again becoming visible—a transfiguration by which, as a spirit, it may be anywhere in a moment—not by becoming mere disembodied spirits, but by becoming spirits capable of embodiment at another place. There are many well-attested facts which seem to demonstrate the truth of this theory. That persons have not only been elevated to the ceiling of rooms, carried out at one window and brought in at another, and carried by some

and brought in at another, and carried by some unseen power a considerable distance, there can be no doubt, if human testimony can be taken in the attestation of such facts.

Scientists engaged habitually on dead matter, which they can handle at will and deal with as they place are disposed to enear at such things.

they please, are disposed to sneer at such things, and at the methods of research pursued by the investigator of the forces of intelligent life, and to discredit his science as being sladowy and unreal because it has not the basis of a measurable and penetrable substance. None of the forces with which they have such extensive dealings are more perceptible or penetrable than the psychic forces with which psychology is concerned. Materialists know of magnetism, electricity, heat, light, gravitation, only by their action upon the substances of which the observer's senses can be considered. take cognizance. It is because the scientist sees certain manifestations of force that he concludes the existence of it, and he learns, or thinks he learns, the nature and qualities of that force by noticing its operations upon the substances coming within its influence. In fact, the physicist knows no more of the magnetic force or the force of starting that the next the property than the presidential transment the of gravity than the psychologist knows of the nerve force, mental force or soul force. The physicist sees the steel leaping to the magnet in defiance of the laws of gravity, yet he can see nothing, feel nothing passing from the magnet to the steel by which it can be drawn.

Salmes should seak only the truth. It should

Science should seek only the truth. It should shrink from no conclusion, however strange or unpopular; disguise no difficulties. It is bound by the law of honor to make a frank confession of Ignorance, and not to be ashamed to admit that there are still mysteries to be unveiled, and problems to be solved, which they do not now comprehend. Let not scientific men, then, sneer at Spiritualism with its facts, even if they

sneer at Spiritualism with its facts, even if they cannot comprehend its theories.

First find the facts, and then construe the theory upon which they are founded. Do not start out upon scientific inquiry with a theory—the theory will color the facts. Study the conditions requisite to the production of the result, and proceed in strict compliance with these conditions.

You cannot impose conditions upon nature and science. Nothing exists without conditions. Only one who has not studied this subject would

manifestations. I am often asked why all these things cannot be done in open light. Every one knows there are some things in chemistry which can be done only in the dark. Many of the spirit manifestations mentioned in the Bible were in the darkness. Many of these are done in the light. And now I ask the scientists of Memphis to go and examine, these facts, and give us your scientific explanations of them. I unhesitating-ly say that no honest man, who will go and see what is done in Mrs. Miller's presence, can for a moment question the facts any more than he can any other facts of which his senses are ca-pable of Judging. My opinion is that spirits will soon show themselves in open daylight, and talk to their friends, and, as the little girl Rosa, say to their friends, and, as the to their friends "they do live."

Samuel, Watson.

MR. AND MRS. HARDY IN PORTLAND.

As we have had the pleasure of a visit from Mrs. M. M. Hardy, the well-known test medium of Boston, who has been holding scances for the manifestation of spirit power in public and private to the great satisfaction of the friends of Spiritualism in this place, I have thought that a brief account of her sittings might be of interest to the readers of the Banner. Mrs. Hardy with her husband arrived here Saturday, March 7th, and at 8 o'clock P. M. a party of some twentyfive or thirty assembled at my house to witness the materialization of hands. Among them were many prominent friends of our cause, and the well-known lecturer, Mrs. Nellie Palmer. All the necessary arrangements (such as preparing the table with an opening in the centre, over which a box with three sides is placed, and hanging cloths for screens around the half of the ta ble behind the box, reaching to the floor, thus forming a dark chamber under the table) were made under my own direction, and after a careful inspection by those present the manifestations were commenced, the company forming a semi-circle in front, and facing the opening, with the room well lighted. After singing a few moments, the hands began to appear of various sizes, and recognized by touching many of the friends present; rings were also put on the finble behind the box, reaching to the floor, thus which was held up in view and glistened like a in Boston. The scance occupied about an hour and a half, and gave general satisfaction.

A circle was then formed around the table for writing on the slate under the table, after which a circle in a darkened room, both of which gave wonderful evidence of spirit intelligence and power, carrying conviction to all present.

The next day (Sunday) Mr. Hardy gave an ible discourse at Arcana Hall, at 3 o'clock P. M., on the "True Mission of Sphitualism," in which commended themselves to the intelligence of all true believers in our glorious philosophy.

At 7 o'clock P. M. Mrs. Hardy held a public scance in the same place to a crowded andlenge, and various messages and tests were given to the entire satisfaction of all present, interspersed good advice to all. During the next day (Monday) many of our citizens availed themselves of the opportunity (not often offered) to have private sittings with Mrs. II., and expressed their appreciation of the wonderful power given through her organism. In the evening another scance for materializa-

tion was held at my house. Among the company of thirty were a number of prominent citizens, some of whom were very skeptical in regard to this method of manifesting, and insisted. upon using extra precautions by tacking the screens around the table to the floor, a condition to which Mrs. II. informs me she has never before been subjected; still the manifestations went on, and were even better than on the first night; so that all present were perfectly satisfied that there was no collusion, on the part of he medium, to produce them; hands were plainly seen at the opening, rings were placed upon the fingers, and many of the company were touched by the hands; but the most satisfactory and convincing evidence of spirit-hands was given through the hand of Black Dick (before spoken of), the last one presented at the opening. After a ring had been placed off the tinger, one of the company presented a brass naval button to Dick, and it was taken from between the thumb and forefinger of the gentleman by the thumb and forefinger of the black hand, showing unmistakable signs of life as well as intelligence; a handkerchief was also placed over the hand and manipulated in sight of all, till it was finally drawn under the table with the button.

The scance occupied about one and a half large extension table, and the wonderful phenommessages were received, and tests given to those

who were privileged to hold the slate, The next morning, Mr. and Mrs. II. returned to Boston, and we take pleasure in recommending them to those who are seeking for information from the loved ones who have gone from their visible presence. And to all Spiritualists, who desire to have their faith renewed by visible signs and tokens of spirit presence and power, we would say: Visit Mrs. H., and our word for it, you will find her a truthful, conscientious, reliable, honest and noble woman, the blessed in strument for the immortals to commune with mortals; and long may she live to bring light and joy to many darkened and sorrowing ones. -

Yours fraternally, W. E. SMITH. Portland, Me., March 11th, 1874.

A VISIT TO THE SHERMAN MEDIUMS.

It was my good pleasure to spend the first day of this year with our Spiritualist friends at Cardington; Ohio. I attended a scance at the home of the Sherman mediums, and there witnessed the strange and unequivocal evidence of spirit power, Henry Sherman (age only eighteen), younger son of John Sherman, being the principal medium for physical demonstrations. The séances are conducted finder the strictest of test conditions, Henry Sherman being tied, hands. behind, and securely fastened to his seat. It would be very difficult to give a minute description of the varied manifestations given, but I will mention the most noticeable ones. As seon as we were scated in the circle, and the light extinguished, the guitar, the violin, the tambourine, all began to move, and were whirled around

man organ weighing twelve pounds was wound up and whirled around the room, and was then placed on the lap of each one in the circle. While this organ was playing, an accompaniment was given upon the guitar and tambourine. This demonstration was very good, as the music was played with much expression.

Then came the hand-shaking of the spiritfriends, caressing and patting the head and face of some one or more. Of these I recognized several—the well-remembered loving clasp of the hand of dear ones who have been in the Summer-Land for years, and hearing their names whispered in my ear. After this, the trumpet was carried around the room, and then a voice, strong and loud, addressed us through it for about fittren minutes.

During all this time, the medium was talking or singing, so that we knew that he never left his seat. The object of the invisible operators mode one and favorable for all classes, 2 soomed to be to remove skenticism of solvit press. We are looking forward, with much interest, to the aphis seaf. The object of the invision operator, seemed to be to remove skepticism of spirit pressure and power to control physical matter so as for identify themselves in a tangible manner. It panel to elebrate the day, as the dawn of a new era; not not included the pressure of the day and the day as the dawn of a new era; not not include the day as the dawn of a new era; not not include the day as the dawn of a new era; not not include the day as the dawn of a new era; not not include the day as the dawn of a new era; not never the day as the day as the dawn of a new era; not never the day as the dawn of a new era; not never the day as the day as the day as the day as the d feel that there is truth in the announcement which the spirits have so often made, that the day is not far distant when, under favorable conditions, the denizens of the spirit-world will walk with mortals, and be able to converse with us as one friend converses with another. I feel that what I have witnessed in the presence of the Sherman mediums is corroborating evidence that the time is rapidly approaching.

A. W. KELLEY. Nerada, O.

> Western Correspondence. BY WARREN CHASE.

gers, and some of them retained till the close of able location for those who want a home in the the circle. Among them was a diamond ring, West, where land is still cheap and the country well started in schools and trade. What we also star against the dark background of the box, consider of great importance is, that our friends, The scance was closed by the presentation of a the Decker Brothers, built and nicely fitted up a black hand, large and powerful, said to repre- good church (with bell, etc.) in the village, and sent the hand of Black Dick, who formerly lived | invite all speakers who have 'old or new ideas, and social, religious, political or moral subjects or sentiments to offer, for improvement of the race, to use their church, "without money and without price," It was a severe rebuke on the two Christian seets that had begged means and each got up a church, and although the public aided in building, yet they could not have the use of either for any liberal or reform lectures; bul-now, since a free church is builf, not even the notorious Hammond could start a revival in the place, for truth is left free to combat the critical replaces. March 8th, in Bro, Decker's church, and it has seldom been our lot to have as large, intelligent and attentive audiences, in so small a place, although the roads were very mindly with spring rains and broken frost. If any one wishes information about the place or the church, write.

Lecating a balance on hand of the straighter on hand of the chandled with and clothing troin the hall did, ever promise to detect the hall did, ever promise to continue took. Then has been an average attendance of the formative free to end in the first on the hall did, ever promise to the formatic promise to the formatic promise to the formatic promise to the hall did, ever promise to the formatic promise to the first being and clothing troin the hall did, ever promise to detect the hall did, ever promise to clothing troin the hall did, ever promise to detect the hall did, ever promise to the formatics of the formatic promise. Then have not hand of the formatic hall did, the committee the strain means of the troindition the hall did, in the library of the chandled in the first being to the formatic hall did, in the library of the committee the strain may interesting case, several very aged, and gate an unmost of the formatic hall did, every promise to the formatic hall did to on one that the hall did, every being and clothing the formatic hall did to on one the hall did, every being and the formatic hall did to on one the hall did, every being and the formatic hall did to the hall did, the formatic hall did to on one in the hall did, every being and the formatic hall did to on one in the formatic h many practical thoughts were presented that the place, for truth is left free to combat the erwith many sharp, and witty sayings, embodying information about the place or the church, write to Stephen Decker or Decker Brothers. From Pleasanton, we visited Olathe, in John-

son Co., a much larger town, with three interseeting railroads, one State institution, (Deafand Dumb Asylum,) and many good liberal citizens, who gathered in goodly numbers to hear us on the signs of the times, and social, politicaland religious progress, the signs of which are now so numerous and so rapidly increasing.

MIXED. -"At one of Mr. Hammond's meet-MINED.—"At one of Mr. Hammond's meet-ings in St. Louis, the other day, the Rev. Dr. 'Dickey was moved to deplore the prevailing dis-belief in the existence of a personal devil. He imaintained that the bible is very explicit on this point, asserting most positively that the devil has a tangible personal being. On the other hand, the Roy. Dr. Bushnell, an eminent divine of Hartford, Went to the trouble and expense, a of Hartford, went to the trouble and expense, a few years since, of publishing a book to prove that there is no such thing as a personal devil. Here is a case, plainly, in which the doctors very decidedly disagree, and concerning an exceedable decidedly disagree, and concerning an exceedable decided with the doctors were decidedly disagree. Both of them ought to Thousands of the "dead," so called, 19 hin and disagree that the doctors were decidedly disagree. Both of them ought to ingly essential matter. Both of them ought to know something about it, and each one is, no doubt, thoroughly grounded in his own belief; meantime, those who are most interested in the business are left in an uncomfortable state of For our own part, we are inclined to suspense. For our own part, we are inclined to side with Dr. Bushnell: while at the same time, in the interest of mankind in general, we are of the opinion that Dr. Dickey's views had better be encouraged."-Commonwealth, Topeka, Kan.

This seems to us rather mixed, like the religious views of the editor of this leading and wellconducted Kansas paper. To encourage error and falsehood for the good of the people, seems to us a strange way to advance truth or the race. It may be justifiable on the old Christian ground that the fruth may more abound through their lies, and hence lying was justifiable, but we canhours, after which a circle was formed around a not see it. The truth that is good for us is, in our opinion, good for all, and, hence, if we are enon of writing on the slate under the table, with honestly of opinion many is not received and risk the consehonestly of opinion there is no personal devil we quences. Denton says the "devil is dead." We are of opinion he never lived at all, and had only an imaginary existence in the Christian mind, and, whatever the Bible says-since that proves nothing, however clearly stated-and we have no other evidence except what Luther and other Christians see in imagination, we must wait proof of a devil. Spirits exist, we know, and to the churches they are devils enough, since they overthrow their doctrine and make sad havoe with the holy scripture. Dr. Bushnell did well in his book with Christian readers, but those who had no imaginary devil did not need it. This answers Gerald Massey's question, "Why does not God kill the Devil?" because he cannot find him more than we can. He found a snake had tempted

Eve and cursed the race of snakes—all species—so we suppose they were originally all one species and had one father, which was food, the Maker. At least he was as much the father of the snake as he was of Adam and Eve and our race. Was he the father of the devil, also?

Prevision.

A correspondent at Newport, R. I., writes as follows:

It seems that a brother of Capt. Hunter (in this city) saw the "Ville du Hayre" at the bottom of the sea one night, and the next the same scene, with drowned persons therein, and reported his experience before the mews of her loss arrived. A sister of Capt. Hunter had, a sinilar experience; and the wife had because and had strength to the cause, and wife his detence of the great runts of spirituals in meets our warmest approval, and that if a vectory is claimed by the opposes. If is a dear-bought vectory is claimed by the opposes, if is a dear-bought vectory is claimed by the opposes. If is a dear-bought we had the provided by the oppos fun and frolic, the medium says, as more natural folk.

And this closes what we have to say of what we witnessed at Mrs. Miller's séance. It is a land science. Nothing exists without conditions of his own devising as tests of the truth of an asserted fact. Yet this is done by many in regard to spiritual thrummed the strings; at the same time, a Ger-

the voyage; but a friend unfortunately laughed him out of it. Two ladles (friends) took passage in the fated ship. One of them had premonition of danger, and abandoned the voyage, but failed in her efforts to induce her friend to do likewise. Why may not mankind yet come into such in-

Why may not mankind yet come into such in-timate and harmonious relations with the splrit-ual world that will enable its depizens to keep mortals always apprised of such dangers, and thus be the means of preventing ships from sail-ing under circumstances of imminent danger; and so of other attairs of humanity? Is there not evidence of spiritual guidance-in

the almost unerring instincts, so called, of the "beasts that perish"? Is it not probable that they have triends of their own kind in the spiritworld who protect them more or less in this

### Letter from H. T. Child, M. D.

BUPORT OF THE RELIEF COMMITTEE OF THE LIBER AS-SOCIATION OF SPIRITUALISTS OF PRILADLEPHIA. I resolve that the winter is over, though it has been a very

the beginning of Spiritualism, but the opening and estab-

beginning of Spiritairin, but the eleming and estab-lishment of finite intelligent communication between "that bourne". Trem which Shakspeare said "no traveler re-turneth" and this world.

The peet was not consistent in this declaration, for ho requently described those who had returned from it. A hope you will call the attention of your readers to this importance of these Audiversary Celebrations, as 10-

The very fact of having inectings at the same time in The very fact of having meetings at the same time in many places, will promote the good cause. A word to the wise is sufficient, and I destire to present the report of our Relief Committee, hepting to encourage splittinalists in other places to do a similar work. Let us hunt up the poor, and the sick and help them. The prayer of kind words and good deeds will prove that the religion of Spiritualism is constituted.

serves; 1,100 garments; 1 respect conflortables.

For the collection of final, we have held a mimber of pul-fle chiefs and incestings. Three flately either almost sweet styen, and private donathers were seed that from all these sources we have realized the sum of \$40.30, as foljows; Donatlons, From eticle's held, Exhibitioned tableau Entertainment Jan, 20th

Boy at hall. Total ....

aged and sek are still under our care, and we propose to conflaine our labors with these aids such others as may rome under our notice.

The Association having granted the use of Lincoln Hall, we shall hold patche user tings or cheles every two weeks, for the purpose of raking funds.

Feeling grateful for our opportunity of thus bestowing aid and sympathy, title though it be, to those immediant rational properties of the purpose of adding and realizing more fully than ever the practical work that under hes the religion of splittnathsm, togething, as it does the deep and hidden springs of life hying at the foundation of all human existence, perceiving every need and holding within its divine grasp the supply for many demands within the divine grasp the supply for many demands while erecting the ladder between heaven and carth, leading us in its golden stairway to clasp hands within angels, and teaching us, that we "are one with them and they with use our Father in the misst," and that in dessing even the least of his children, we are enlarging and ensuabling our own soils, while scaling our fath by our works; of love to God and love to min.

Signed by direction of the Committee.

HENRY T. CHILD, M. Deel Secretaries.

Lynix A. Schothian.

To Rev. Groupe C. Larimer, D. D.

My DiAn Stir Your sermon last Sunday aftercoon, at
the Tremont Temple, on "Man and Nature," arguing
that nem was independent of Nature, reminded me of W.
F. Jamieson's hook, "The Clergy in Source of Bringer
to the American Republic," published by Colley & Rich,

prove everything you said in that sermon; showing what an awful responsibility you have taken upon yourself. These spirits state that all life has a common origin; that there never were any mitacles, so called, in the creation of man, or anything else; and that human life is confinuous after death; and that one religion, out of the thousands upon the earth, is just about as good a san-other-stor they are all defective and temporary, and belong to the earth only, and have no see in spirit-life, but, yans, much ambippiness there; by keeping spirits in igno-

rance of the laws of their existence.

Many such fremble in fear of being "cast into hell," when you know, as well as any one iff you know anything about it; and iff you don't know, why do you breath, and indsead, people, and indse them indseadle? If say you know, or ought to, that "thell" and "heaven." not localities, but conditions of the mind. If not so, why did Josus say that "The kingdom of heaven is within you"?

Men and women all over the world emperors, kings, queens, ministers, doctors, lawyers, politicians, and respeciable people generally (bust as respeciable in morality, learning and wealth, as you are; act as mediums for spirits to reach these facts to visillering from "latse doctrines" taight us by teachers too bigoted to search after the truth, as those people were. in Boston, in 1962, who whimped and imprisoned Quakers. "the best people in the world for conting into the State, for the first offence: for a second offence, they should have "their ears cut off;" and for the third offence, "their longues-should be bored through with a hot from,"

On one of the coldest days of December, 1632, three On one of the codest days of December, 162, three-Quaker women, who did not believe in the Puritanle Sab-bath, although they had barpgel no one, or done any wrong whatever, were field to a cart-fall and whileped upon their noked backs through the streets of Boston, Roybury, Dedham and eight other towns, a distance of eighty infles,

Respectfully your obedient servant, B. FRANKLIN CLARK, Boston, Feb. 23th, 4874. . ....

# Resolutions.

We have received for publication the following resolu-tions (forwarded by J. G. Walt,) manimously adopted by the Harmonial Society of Stargis, on the 8th day of March, 1874, at the close of a stylpouths' engagement of the Rev.

A Pittsburgh journalist is demoralized because "the ladies-God bless em!-wear so many bugles on their dresses that we fear overtures from them."

### To Book-Buyers

At our new location, No. 9 Montgomery Place, corner of Province street, Boston, we have a fine Bookstore on the ground floor of the Building. where we keep on sale a large stock of Spiritual, Reformatory and Miscellane us Works, to which we invite your attention.

Orders accompanied by eash will receive prompf attention. We are prepared to forward, any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of Books on commission, or when eash does not accompany the order. Send for a tree. Catalogue of our Publications.

The Importing from the BANN'R OF LIGHT, care should be taken to diding dish between editorial articles and the communications are open for the expression of impersonal forch english two carmon moderates for colors the warled shales of epinon to which our correspondents give

# Banner of Light.

BOSTON, SATURDAY, MARCH 21, 1874.

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

THE AMERICAN NEWS COMPANY, 119 NASSAUST. COLBY & RICH.

PUBLISHERS AND PROPERTIONS.

Letters and communications apportaining to the CHIEF THE PROPERTY OF THE STATE SHOULD BE Addressed to LUTHER COLDY and All BUSINESS LETTERS TO ISAAC TON, MASS.

### Spirit-Forms in England.

Some years since, the process of mediumistic unfoldment whereby the forms of the, physically departed were so materialized as to be discertible in the light, by those who could lay no claim to clairy oyant gifts, began to be exhibited in America, the most notable example being the phenomena occurring in presence of Mrs. Andrews at Moravia, N. Y. This phase is being rapidly developed in various parts of the United States, and, it seems by our English files, has made no slow progress in the United Kingdom, where the invisible intelligences have found place and mediumistic instruments, in which and through whom to appeal to the general. vision, giving indubitable proof of the existence of the interior essence when the mortal tabernach has crumbled to its nativedust, in the persons of Messrs. Herne, Williams and Egerton, Mrs. Guppy, Miss Florence Cook and others. The celebrated medium, D. D. Home, has also, on some occasions, exhibited this power, a sample instance being a scance in his presence, in which a sister of Mr. S. C. Hall was, recognized by her brother and seen clearly by Lord Lindsay and the entire party.:

The form of the manifestations of this phaseas developed in England, particularly-is twofold, one class embracing faces which are recognized by persons in attendance as those of spiritfriends, a la Mrs. Andrews; the other being the continued appearance of some one particular spirit. It was found, on experiment, that the forms and faces seen under the last phase strongly resembled those of the various media in whose presence they were presented-in fact were duplicates of the same, though varying sometimes therefrom in a marked degree, and, in consequence, much excitement arose upon the subject among the English spiritual investigators, which time has strengthened rather than allayed, until three distinct theories, at least, are to be traced in the letters and communications to which the Spiritualistic press of that country has given publicity: 1: that the spiritual essence of the medium becomes detached temporarily from the physical form, and, clothed inmaterial atoms gained from the circle, performs. the manifestations, ala Scotch "Wraith " or the manifestations, a.ta Scotch "Wraith" or German "Doppelgarger" — which view is inclined to by Benjamin Coleman, in a letter to skeptic would hardly be bold enough to hazard. the Spiritual Magazine; 2: That these things are the work of an individual spirit, apart from the medium, which avails itself of the conditions of the scance to perform the manifestations-which view is endorsed emphatically by the apparitions themselves, "Katie King" claiming, for instance, that she is an intelligent spiritnal entity; outside of and beyond the medium, having borne, while in physical life, the name Annie Morgan; that she lived on earth in the times of the English civil war; that "will-power" is at the bottom of the force whereby she is able to influence the medium that when she disappears she returns into that medium, "giving back to her all the vitality" she takes from her, and that she can readily go in or come out from her, but she is not her double; and, 3: That the manifestations occur by reason of the spiritchemists dissolving the bands which hold the medium, and bringing said medium before the circle, entranced and arrayed in whatever apparel they may see fit to place outside the clothing of the same, which spirit-clothing, etc., at once vanishes on the cessation of the required manifestation; leaving the human instrument intact.

With regard to the third and last of these propositions, The Spiritualist (London) affirms that "such is apparently not the case," and alleges in proof of its position that "on two or three oceasions Mr. Williams is said to have been seen at the same time as the spirit form," and that:

"Mrs. Burns has held Mr. Williams whilst the likeness of John King was being drawn, as he stood at the opening of the cabinet. Mr. Harrison also recently held Mr. Williams's arm at a public scance, whilst his double, or 'John King' In white drapery, appeared over the centre of the table; it was clearly Mr. Williams; double in white drapery, so far as external form was concerned, and on this occasion John King had on no great black beard. \* \* \* All Mrs. Burns and Mr. Harrison can say is, that they held Mr. Williams by his arm or hand; the natural assumption is that the rest of his body was near also. In both cases the double was too far off-for the real bust of Mr. Williams to be in that position by any natural means. In the case of Miss Cook, Mrs. natural means. In the case of Miss Cook, Mrs. Bassett, who was a comparative stranger to her, was one evening tied up and scaled with her in the cabinet; Miss Cook was tied up with her head reclining in Mrs. Bassett said she saw Katie in white robes, standing in one corner of the cabinate between the control of the cabinate standing in one corner of the cabinate standing in one c net; she then came out into the room; Mrs. Bas-sett stated that her hands were then still upon the head of Miss Cook, who was in a trance."

The accounts given in the English papers concerning Miss Cook's scances by Prof. Crookes, Dr. Sexton, Messrs. Luxmoore, Tapp and others, contain paragraphs going to controvert this third theory, or the supposition that, in the words of Volckman, "It is the medium!" and from these statements we shall make extracts in the course

of this article. To spare the reader the trouble of reference,

we offer a condensed history of the mediumship

-who is a young lady of some eighteen years of of her sittings, M. Aksakof, of St. Petersburgh, age --her recent experiences having placed her Russia, (well known to our readers in connecfor the present at least in the position of stand- tion with his labors in translating radical and reardsbearer of this phase of development, and form books into the continental languages,) was made her the chief point of interest concerning among the visitors present. In the middle of the public medium, has received from numerous the cabinet, he unexpectedly asked her, in a members of the English nobility, scientists and friendly way, to let him look at the medium. scholars who have attended her scances, the most unmistakable endorsements of her personal integrity. She was gradually developed for the phase of mediumship which has so attracted the attention of the people, although she bring a lamp into the cabinet with him; he did was from earliest years—ensitive and acted upon so, and found nothing but the entranced medium failed to perceive. Her mother was on one occasion informed by "Katie King," a spirit sometimes controlling, that if she would hang curtains across the door of the breakfast parlor, and close the shutters of the, room to give darkness, then place the medium in the darkened room, while the observers stood in the passage outside, she would show them something. The request being face with staring eyes, and surrounded by white drapery, (the use of which is explained by the spirits by the statement the is more difficult to show bare arms and faces, because it consumes much more power than the showing of masses of said white drapery) protruded between the curtains of the impromptu cabinet, much to the alarm of the party.

After a while this spirit face developed into better proportions, and the hands and arms of "Katle?" began to be seen in strong light. At first the medium was allowed to remain awake and cognizant of what-was going on, but as the activity of her mind at times interfered with the operations of the spirit, she finally was entranced before the phenomena began to occur, which custom is continued to the present at her scances, the apparition stating that if Miss Cook should be suddenly awakened, while she (Katie) was outside the cabinet, the lady would be in considerable danger.

Sittings for recognizable faces were next attempted in presence of Miss Cook, at which Katie" gave directions that, under no circumstances, must the medium be allowed to fall asleep, which proved the two classes, of manifestation, viz.: that of "Katie's" appearance, and that of recognizable spirit faces in general, to be of a different nature:

At one of these "recognizable" sittings, a gen-tleman, who was a Deputy Eleutenant of one of the Western counties, and an intimate friend of Mr. Luxmoore, saw the face of his departed father in strong gaslight five or six times over, so that there could be no mistake about it. Miss Cook's servant also saw the face of her grandmother; it was an aged face with spectacles. All the other persons in the room saw these faces at the same time, so that they were objective realities and not hallucinations.

The cabinet first used at her scances was nothing but a large cupboard. By experiment it was found that the manifestations occurred with equal case at the residences of Mr. J. C. Luxmoore, Dr. Purdon and others. "Katle" finally became able to walk out into the room, converse with those present, sing in a clear contralto voice in company with them, and bear light strong enough to be photographed.

Dr. George Sexton thus gives, in the London Medium and Daybreak, his experience at one of Miss Cook's séances :

"Prior to the commencement of the manifes-"Prior to the commencement of the manifestations, I was invited by Mr. Luxmoore to inspect and thoroughly examine the cabinet, which I did most carefully, not that it required any unusual amount of penetration to discover at once that no trickery could by any possibility be resorted to, since the cabinet employed was of a most simple construction. It consisted merely of a framework of wood placed in a recess of the wall on one side of the fireplace, with a curtain hanging down in front. No access to it, except from the front, was consequently possible, unless

A tape was placed around the waist of the me dium, tied quite tight in several knots, then the part immediately adjacent to the knots was stitched with thread, and on this I put a seal, impress-ing the wax with my own signet ring. The ends of the tape were passed, through a staple in the floor of the cabinet, again tied, and then one of them brought out into the room, and pinned upon the wall, where it would remain in full sight of the audience during the whole of the sitting. The hands of Miss Cook were tied with tape in the same way, the knots being sealed as in the other case. All these tapes, with the seals intact, I have by me at present, having obtained permission to bring them away after they had been cut from the medium at the close of the scance. Thus fied, it would be perfectly impossible for Miss Cook to remove from her seat-more than

Singing followed, "the lights were somewhat educed; but not so low as to prevent our seeing each other most distinctly, and being eye-witnesses of all that was taking place in the room," the medium became entranced, and hands were shown at the aperture of the cabinet, "shortly after which the curtain was moved aside, and the tinctly seen by all present." "Katie" addressed trance state, and was liberated by cutting the him to ask her questions, which he did for about would not be true and was liberated by cutting the him to ask her questions, which he did for about would not be true and the present in the assertion that it half an hour:

The questions were mostly of a semi-philo-hic character, having reference mainly to the On one occasion, while Katle was in the centre sophic character, having reference mainly to the laws and conditions under which spirits assume materialized forms, and such, therefore, as it is very questionable whether a young lady like the medical would have been able to answer. They were all replied to so satisfactorily that more than one well-known and highly-clucated Spirit-ualist present stated that they had obtained information which they had previously often wished for, but could not procure. The spir t form came out of the cabinet several times during the even-ing, and walked about among the audience. She showed her feet, which were perfectly naked, and stamped them on the floor to prove that she was not standing on tiptoe, this latter fact being a very important one, seeing that she was at least four inches taller than Miss Cook. Her figure and complexion were also totally unlike those of the m-dium. \* \* \* \* Toward the end of the scance the spirit requested me to examine the eahingt to see that the modium very still foretonal. cabinet to see that the medium was still fastened in her chair. Mr. Luxmoore lifted the curtain and said, 'She is still there, lying down in the corner.' The curtain was then dropped again, and I, being on the opposite side of the room, had of course not seen into the cabinet. The spirit immediately inquired, 'Did Dr. Sexton see that?' I replied, 'No, I did not.' 'Then,' she said, 'come and look; I want you to see.' I at once crossed over to the cabinet, raised the curtain and looked in. There I saw Miss Cook sitting or rather lying, in a trance on the chair in the control of the court of the cabinet, raised the curtain and looked in. There I saw Miss Cook sitting or rather lying, in a trance on the chair in the court of the cabinet. The court is a control of the cabinet of the cabinet of the court is a control of the cabinet. The cabinet of the cabinet of the cabinet of the cabinet of the cabinet. The cabinet of the cabinet of the cabinet of the cabinet of the cabinet. The cabinet of the cabinet of the cabinet of the cabinet of the cabinet. The cabinet of the cabinet. The cabinet of the cabinet. The cabinet of the cabinet

additional proofs are appended as demonstrations | ment :

(and its characteristics) of Miss Florence Cook of the range of her mediamistic power. At one the subject in hand. This lady, who is not a scance, a few minutes after Katie had entered Katie said, "Yes, come along." He looked in and saw Miss Cook in her dark dress, bound and sealed as at first. "Directly he returned to his seat, Katie told him to make sure about it, and by spirit-power, the significance of which she in the cabinet. Soon afterwards Katie came out again, and the scance went on as usual. The medium was tied so firmly at this scance, that when M. Aksakof ent the tapes at the wrists to free her at the close, the tapes were so tight that it required some little care to get one of the blades of the seissors under between the tape and the arm, to cut the former."

Mr. Luxinoore affirms that china jars, a standcomplied with, in a dim light the form of a pale and screen weighing some ten or twelve pounds, a poker, etc., were brought into the circle by the materialized "Katie," as evidence of her power over ponderable matter.

Mr. George Robert Tapp thus bears testimony o "the good faith and integrity" of Miss Cook and her family :

"I have, in common with others, been struck with the occasional resemblance of the features of 'Katie,' when materialized, to those of her medium, but the points of difference between the two are to me—who have watched very closely attall times—still more remarkable; not only as regards features, but as regards height, bulk, &c. When the circle is small and harmonious, and the me-dium in good health and good humor, the resem-blance is considerable to with his property. blance is scarcely perceptible between 'Katie and Miss Cook. \* \* \*

At one sitting she laid her right arm in my outstretched hands, and allowed me to closely channing it. It was plump and shapely, longer than that of the medium. The hands, too, were much larger, with beautifully-shaped nails. I may here state that Miss Cook, eyer since I have known her, has had a bad habit of biting her nails almost to the roots. I then held the arm highly in one hand, and passed-my other hand along it from the shoulder. The skin was beau-tifully, I might say-unnaturally smooth, like wax or marble; yet the temperature was that of the healthy human body. There was, however, wist again to make sure of this beyond doubt, and then told 'Katie' that the bone was wanting. She laughed and said, 'Wait' a bit,' and after going, about to the other sitters, came round and placed her arm in my hand as before. Sure enough, *the bone was then there!* I joked her on this point, and also said what fine finger nails she had got. She took hold of my fland, turned it quickly round, and gave a vigorous scratch on the back of it that raised the skin, and drew blood. This excellent test has also been given to other sitters. I have had it on two

In two instances I have seen 'Katie' with long ringlets reaching to her waist, the hair being of a light brown color. The decilium's hair is cut short, it is not curled, and its color is very dark brown, almost black. \* \* \*

"Katie's' eyes are sometimes a light blue color, cometimes dark brown. This difference has been

concernes dark brown. This difference has been noticed very frequently. \* \* \*

One evening, recently, I made some jesting remark to 'Katie,' who stood near me, when she suddenly struck me heavily in the chest with her chenched fist. I was startled, and indeed hart but the grant was startled. hurt by the unexpected blow; so much so, that I inadvertently caught hold of her right arm by the wrist. Her wrist crumpled in my grasp like a piece of paper or thin card-board, my fingers meeting together through it. I let go at once, and expressed my regret that I had forgotten the conditions, fearing that harm to the medium might ensue, but 'Katie' reassured me, saying that, as my act reas not intentional, she could avert any untoward result."

In "London Society" for February, Henry M. Dunphy, Esq., offers the following paragraph in the course of an extended sketch:

"A Russian gentleman present asked her if she would turn round, on which she made a regu-lar pirouette, observing, naively, 'Will that do for you?" She remained on this occasion about an hour, and at the expiration of that time said, ! My medium is in a very uncomfortable position; her head has fallen over the arm of the chair. Let some one come and put her right.'

Who is to come?' asked Mr. Luxmoore 'Oh, any one; but come at once,' was the re

joinder. I then raif through the opening and found Miss Cook exactly as described. I looked in vain for the apparition in the snow-white robes and naked I neither saw her nor heard her. Miss Cook was in a deep trance. I moved her into a more comfortable position and returned to the circle. 'Katle! then reappeaged, bidding us 'Good night,' and calling each person by name.' The duration of this scance was one hour and five minutes.''

W. R. Tomlinson thus gives his opinion, based on experience obtained by attendance on her sé ances:

"That Miss Cook and Katle King are not the some person was evident, to my mind, from the following facts: Katleappeared full three or four inches taller than Miss Cook; the arms, hands inches taller than Miss Cook; the arms, hands and feet, which were all bare, were also longer and stouter in proportion. Katie, I particularly noticed, had hair of a lightish brown tint, and which projected beyond the encircling head-dress quite straight, and half way down the back, while Miss Cook's hair is very dark and arranged in long profuse curls and ringlets. As I saw Katle would not be possible in so short a period to change the hair from straight to ringlets or long

of the room, we heard a slight moan inside the cabinet, when immediately she returned, saying it was necessary to keep her medium asleep. Mr Luxmoore put his hands and arms inside the cab inet and adjusted the medium, who had slightly fallen on one side of her chair; this done I was supmoned by Katle to leave my seat and go and examine the tapes. I did so, and felt the tapes inside the cabinet: these were all tight. I was assonished during this episode to find that Katle had ranished, for we could see inside the cabinet, while Mr. Luxmoore was adjusting the medium but before I had time to resume my seat, Katie asked me if I had examined the tapes, and if I was satisfied. Of course my reply was in the affirmative."

These private séances continued for some time uninterruptedly, and pleasantly as well, until the occurrence narrated below-which took place Dec. 8th, 1873-aroused a storm of excitement:

ting, or rather lying, in a trance on the chair in which she had been fastened, knots, seals and all, intact. The séance continued for something over an hour. I may remark that the spirit, in the course of the evening, wrote several short notes to persons present."

The above gives a good idea of the general occurrences at her séances, although the subjoined additional proofs are appended as demonstrations

Temple, E. C.; Mr. J. C. Luxmoore, J. P., 16 Gloucester Square, Hyde Park, W.; Mrs. A. Corner, and Mr. E. E. Corner, (ship's first officer,) and Mr. E. E. Corner,

This evening, at Miss Cook's scance, during the appearance of what purported to be the spirit 'Katie,' a man named Volckman rose up, grasped her round the waist with both arms, and tried to throw her down with his feet. Mr. Tapp and Mr. Corner seized the man who thus broke the onditions which we were all admitted on the understanding we would keep. 'Katie' instantly extricated herself from his clutches, and, aided by Mr. Luxmoore, was in a moment back in the cabinet. After a delay of about five minutes, during which 'Katie' gave earnest instructions to the sitters the cabinet was enemed and Miss to the sitters, the cabinet was opened and Miss Cook found in black dress and boots, with the tape tightly round her waist, as at the beginning of the scance, the knot sealed as at first with the signet-ring of the Earl of Caithness, and sewn underneath the seal with thread, as it had been sewn before the scance by Mr. Luxmoore. The stane and seal are now in the possession of the Earl of Caithness. Before the scance the cabinet was searched by the strangers present, and after it by Lady Caithness and others. Lady Caith-ness and Mrs. Corner, who never lost sight of Miss Cook from the moment the cabinet was opened, subsequently led the medium to her bedroom after she had recovered from the severe shock, and searched her. She had her boots and shock, and searched her. She had her books and black dress on, and no white drapery, and noth-ing but her ordinary dress. There was nothing in her pockets. Her under garments were col-ored wadded winter clothing. We all regard the act of the man as a gross outrage, and think the results redound greatly to the credit of Miss

MARIE CAITHNESS,
EL CONDE DE MEDINA POMAR,
CHARLES BLACKBURN, AMELIA CORNER, J. C. LUXMOORE, HENRY M. DUNPHY, HENRY BELLFELD, EDWARD ELGIE CORNER, GEORGE ROBERT TAPP,

Dec. 9th, 1873." [After Katie ceased to speak, moans were heard coming from her medium, who soon after-wards began to shrick and to ery out about burning pains. Mrs. Cook then began to faint and the children to cry, the little brother of the medium expressing the fear that 'Florrie would die.' The cabinet was then opened, and, after the tapes had been examined and removed, the ladies took the suffering medium under their care. Before this, Mr. Corner, assisted by Mr. Tapp, walked the person who committed the deed upstairs, and, after waiting to learn whether the medium were alive or deall, they let him go. His nose had been scratched in the brief scuttle. We do not know whether he is a Spiritually whether he is a Spiritually. sculle. We do not know whether he is a spa-tualist or not, but in his public ulterances he has said much about scances at which he has re-cently been present, at the house of his friends, Mr. and Mrs. Guppy.—Ed. Spiritualist.]

"To the Editor of the Spiritualist : Sin-It has occurred to me that there is a slight omission in the account drawn up last night, and signed by all present, recording what took place at Miss Cook's scance. I, before the scance commenced, stated, as I usually do, the condi-tions necessary, but, as a further precaution, mentioned that any infringement of them, es-pecially taking hold of Katie, would be highly dangerous to the medium and perhaps fatal. The individual who committed the outrage gave his assent to the condition; but, notwithstanding this promise, acted as named in the account above alluded to. The object of his conduct is but too clear, i. e., to prove Miss Cook an inpostor; but I can tell him, and all others who would so misbehave themselves, that Miss Cook's honesty and integrity have been too long estab-lished and certified to by too great a cloud of witnesses, to be in the least danger of being in-jured in the minds of any right-thinking per-sons by such dastardly transactions. If I had time I could write much more, but will now only refer your readers to the severe test Miss Cook has submitted to, even to being tied down by the hair of her head, as recorded in 'The Spiritual "16 Gloucester square, W., Dec. 10, 1873."

Concerning this unexpected episode Mr. Dunphy says: "Two or three gentlemen present rushed forward and caught him [Volckman], and a struggle ensued. I watched the result with considerable interest, and observed that the figure appeared to lose its feet and legs, and to clude the grasp, making for that purpose a movement somewhat similar to that of a seal in the water. It erentually disappeared behind the curtain. \* \* If the object of seizing the figure was to detect imposture and discredit the medium, it signally fail-

ed." This Mr. Volckman—whom the Medium and Daybreak of Jan. 16th says, "was one of the most active members of the Dialectical Society's Committee, and to him and a very few others is Spiritualism indebted for the celebrated 'Report on Spiritualism,' issued in the name of that Committee "-declared in his statement published in that paper, that he was led to do what he did because after forty minutes of close observation he was satisfied, through the resemblance existing between the face, features, gestures, size, style etc., etc., of "Katie" and Miss Cook, that what he beheld was only the medium entranced and freed from her bonds. But this resemblance is correctly accounted for by Prince Wittgenstein, Aide-de-Camp to the Emperor of Russia, who, in a letter to The Spiritualist, under date of Feb. 13th, bears witness to the genuineness (to his mind) of the manifestations, and says:

"I confess that she [Kutie] resembles Miss Cook by the law of the perisprit [the ethereal or fluid envelope of the soul with which, according to the re-incarnation theory, it is united in the definite form of spirit] keeping, when disengaged, the im-pression of the material form to which it belongs But it requires only a glance to ascertain the difference in sliape, proportions, manners, voice &c., existing between Miss Cook and 'Katle, and to get convinced that they positively are two very distinct personalities, not to be mistaken, and only bearing between themselves a sort of strong family likeness.

Again, Mr. Tapp, as above, acknowledges that this resemblance is on some occasions marked, at others entirely absent, and this is to be accounted for on the ground of harmony. The spirit body s built up of atoms obtained from medium and circle, and the more quiescent the people the more material do they furnish and the less is required from the medium. Therefore, at the harmonious circle the resemblance to the medium would naturally be wanting, while in one whose atmosphere was antagonistic the spirit could not reach out from said medium to obtain particles, but would be obliged to draw almost all from the instrument, at which time the resemblance would amount almost if not in fact to duplication. The harmony of the scance above referred to, must have been broken by the peculiar element infroduced by Volckman, as his act is declared by the witnesses to have been the result of premeditation and not impulse, and hence the singular similarity of which he complains.

Prof. William Crookes, in the course of a letter to The Spiritualist of Feb. 6th, (since the occurrence) gives the following strong paragraphs concerning his experience at one of Miss Cook's

"I was sitting within a few feet of the curtain close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the scance, and once, when the form of 'Katie' was standing before me in the room, I distinctly heard a solbling, moaning sound, identical with that which Miss Cook had

been making at intervals the whole time of the se-

been making at intervals the whole time of the se-ance, come from behind the curtain, where the young lidly was supposed to be sitting.

I admit that the figure was startlingly life-like and real, and, as far as I could see, in the some-what dim light, the features resembled those of Miss Cook; but still the positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, whilst the figure was out-side, is too strong to be upset by a mere infer-ence to the contrary, however well supported. Your readers, sir, know me, and will, I hope.

Your readers, sir, know me, and will, I hope, believe that I will not come fastily to an opinion, believe that I will not come nastry to an opinion, or ask them to agree with me on insufficient evidence. It is, perhaps, expecting too much to think that the little incident I have mentioned will have the same weight with them that it had with me. But this I do beg of them: let those who are inclined to judge Miss Cook harshly, suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. o settle the question. Miss Cook is now devoting herself exclusively

to a series of private scances with me and one or two friends. The scances will probably extend over some months, and I am promised that every desirable test shall be given to me. The scances have not been going on many weeks, but enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to everet that the every

the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by 'Katie' will be kept. All I now ask is, that your readers will not hastily assume that everything which is prima ficie suspicious, necessarily implies deception, and that they will suspend their judgment until they hear from me again on this subject.

WILLIAM CHOOKES

WILLIAM CROOKES. 20, Mornington-road, London, Feb. 3d, 1874." So runs the interesting history of the case up to the present time, and, from the accounts which reach us, and which are here epitomized, each must draw his or her own conclusions. Gazing over the field of evidence, the editor of The Spiritualist, of Feb. 6th, gives it as his opinion that "the general tendency of the facts is in favor of the duplication of form theory, but cannot be said, as yet, to demonstrate it absolutely. The spirits themselves assert, when questioned separately at the scances of Miss Cook and Mr. Williams, that the forms they show are of full weight, one-half of that weight being taken from the medium, and the other half from the sitters; they also assert that the medium is in the cabinet, and is of half-weight for the time being."

This point is further illustrated by Carl Bird, of Brixton:

"In giving my reasons I will take for granted the spirits own explanation of the way in which it is done, viz., by taking the human atoms with which they build the form partly from the circle, but chiefly from the medium; and that the vitality, or magnetism, is taken entirely from the medium; in fact, that a very small portion of the original Miss Cook, or Mr. Wil-liams, remains in the cabinet.

This is the case in all the grosser kinds of materializations—and the spirits know it to be so and it is this that makes them so careful not and it is this that makes them so careful not to be touched or grasped at these immature stages of development. They know what the result would be if a preponderance of force or violence were brought to bear at any particular spot; that, by the laws of gravitation, the remaining atoms in the cabinet would rush unperceived to the centre of attraction, and, in spite of the suprit workers the whole of the medium. of the spirit operators, the whole of the medium would stand in the place of those elements that were extracted from her for the production of this beautiful manifestation, and the medium totally unconscious of what had happened. Thus, by disturbing the conditions of the circle, a good and genuine manifestation would be made to appear a fraud. To destroy the conditions of a scence, is tantamount to taking from a work-man his tools, and insisting that he should re-sume his work without them, and because he cannot comply, to discharge him."

The law of spifit-materialization, as stated to as by our spirit-friends, is in strict accordance with the results obtained by experiments in England: The primary supply of the atoms of which the temporary body is to be constructed must be obtained from the medium, and the secondary, or grosser ones, from the circle present; but if that circle is inharmonious, so that the bulk of the said grosser particles must also be drawn from the medium, there results necessarily a strong resemblance, amounting to a duality of form, in some instances, between the spirit seen the consitive instrument . quely r therefore, does not necessarily prove that the medium is fraudulent, should it be suddenly made apparent by any extraordinary breaking of the conditions of the circle, especially when said circle is for the purpose of allowing some particular spirit to manifest, who frequently controls the medium. Swedenborg conveys the idea that the attendant spirits upon every living person are very similar, in all respects, to those upon whom they attend, except that they are purer and more elevated in nature; and when a spirit, for any purpose, is regularly attached, in scance manifestations, to any medium, there is nothing unreasonable in the assumption that at least the material resemblance will be increased rather than diminished by such continued as: similation. We look forward with much interest to the forthcoming report of Prof. Crookes bearing on this subject.

# Movements of Gerald Massey.

Mr. Massey is now on the route to the Pacific Coast, where he will remain but three weeks, two of which are already taken up with lecturing engagements. His address while in California is care of Albert Kendrick, 201 Montgomery street, San Francisco.

He will return in season to fill his engagement to lecture in Music Hall, this city, Sunday afternoons, May 3d and 10th. Between the 3d and 8th he will accept calls to lecture evenings-terms \$100. Those wishing to make arrangements for a week evening lecture, can address L. B. Wilson, care of this office.

On his way from the Pacific to Boston he will stop in Cincinnati and deliver four lectures the last week in April. He returns to England immediately after the close of his engagement in Boston.

Count D'Orsay gives an exceedingly entertaining message on the sixth page, present issue; Lydia Huntley Sigourney demonstrates that returning spirits are keepers not breakers of natural law; Minnie Davis, from Richmond Va., sends message to her aunt; Macready the actor speaks of "the grand freedom of God's heaven"; Horace J. Hibbard describes, to his Northern friends the circumstances attending his physical decease; Samuel Williams, of New York, communicates in response to a promise; "White Feather" explains a manifestation; Joseph Gibson pleads for the exercise of reformatory measures toward earthly criminals; Brig.-Gen. Charles R. Lowell speaks to his friend, Dr. Oscar C. De

Read "ALLEGCRIES OF LIFE," by Mrs. . S. Adams, sent postpaid by Colby & Rich, No. 9 Montgomery Place, Boston, on receipt of price.

Kersey Graves talks about first-class speak-

### Samner.

This name will long stand preëminent among those of the public men of this country, and consequently with its influence on public life and administration. Not that it will always be synonymous with all that stands opposed to slavery in the relationship of men, or that it expresses what is scholarly in culture, and eloquently impressive in expression; but that it is the parallel of what is pure in principle, noble in conduct, and lofty in aspiration. In this regard it expresses what no name ever did before in our politics. We may brush away the criticisms which rightfully or wrongfully clung to his career, and dismiss from our thoughts the allowances which are invariably to be made for charges of vanity and self-complacency, and still the residuum is pure gold, and a great deal of We have had no such force before in public affairs. Nature seemed to keep it back, away from all destroying influences until it was ready to be employed, and then it seemed suddenly to come forth a new and untried power. How effective it has been in the halls of legislation, in the long strife of parties, and in the forum where the people assemble to discuss their own affairs, let the pen of impartial history in due time record. It is certain that we shall not have another Sumner in this our day. Other necessities will provide a different style of character to match them. Sumner filled his place, and fitted into it. The times demand, and are yet to demand peculiar service from public men, and as fast as they are needed they will be produced. The Providence that rules in human affairs can not be so forgetful of its plans as to leave its great work unfinished in the middle of it.

Summer in politics meant a new power, not altogether present and personal perhaps, but at all events promising and prophetic. It was especially desirable to infuse the moral element more strongly into the affairs of public life; to supplant the low and cheap arts of the caucus with something purer in influence; to destroy the growing force of demagogueism by the action of influences more moral than political. Sumner was an agent to begin this needed work. Just where his opponents thought him impracticable in political affairs, he was for this reason most efficient. How pure would be our public polity to-day if such men as he predominated in it! How easy and natural it would be to introduce a higher and better element into political administration, if the influences which wrought through his character could only be brought close to current public matters! It is especially essential that a republic should keep its dominating influences pure and sweet. Autocratic and aristocratic governments may possibly get along under less favorable conditions, for with them power is concentrated and easily exerted; but in a government of the people power is diffused, divided among the million, and therefore draws its characteristics from the popular sentiment. A single public man like Sumner will do more to lift up and purify that sentiment than almost any organized force can do. And each will then mutually act and react upon the other. It is not preaching and lecture ing that is to do the business, but living example; and Sumner furnished that example just when it was needed. He is not the last of his line, by any means. He is rather the first, the founder of the new system which all are impatient to see come in.

Among the marks and signs of progress which the appearance of a man like Sumner has caused in politics and public affairs, is the one favoring woman's influence, if not her personal presence, in what pertains to government. She is admitted to be an equal sharer in the sanitary condition of the State. It is confessed that laws touch her interests and happiness equally with those of man. If she is such a potent element in society, then she assuredly is in government, which is built on the social state and draws its inspiration wholly from it. And, under the influence of present sentiments, for whose establishment Sumner must be allowed to have been largely responsible, she is more in the way of public affairs than ever before in history. Another noticeable point, and this in connection more particularly with the last rites over the remains of Sumner: the clergy of all denominations were absolutely forced, by an irresistible public sentiment, to lay aside their creeds and dogmas, and speak of him as if he were as good as themselves. Yet he accepted none of their theories and subscribed to none of their platforms of faith. Had he been an ordinary man. they would have spoken of him, if at all, as an infidel. Emerson was the object of his "love and reverence" in his dying moments; yet the same politic clergy, still pursuing their own interests, will denounce Emerson, along with his friend Parker and the rest, and eulogize Sumner as a Christian! It shows how little they are to be trusted as guides, and how ninch less they know of these matters than the rest of us. Sumner was no church-goer, but his triumph was to make the pulpits all join in his eulogy.

At our Public Circle on Thursday of last week, the following was given by Mr. Parker, the controlling spirit:

We are told that Massachusetts is in mourning for one of her favorite sons. Popular religion says Charles Sumner is dead. The revelations of science and philosophy bear witness to the contrary. Now it would be well for Massachusetts to follow her risen son; to ask what of his present state, and whether or no he will be able to do anything more for Massachusetts and for the world than he has already done, or whether that voice that has been silenced in an earthly Senate will be equally silent in a spirit-ual Senate, or will be be heard there? Does be live? or is he dead, as popular religion declares? Massachusetts should answer the question. She has many favorite sons in the other life; she should question concerning them. It would be to her advantage to ask where Charles Sumner is gone, and what he is able to do now, if he is able to do now, if he is able to do anything? whether or no there is another life? and, if there is, what part of it has been assigned to him—whether the mighty intel-lect that shone like a star of the first magnitude here has gone out forever, or has it but been dimmed in this life to shine all the more brilliant-ly in the other life? Oh, Massachusetts, you should ask this question, and should never be satisfied until it is answered.

Immediately after the spirit had left, Abraham Lincoln controlled and gave the following:

Some of my spiritualistic friends have called upon me to know what I think of the removal of Senator Sumner, and how it will affect the nation. Senator Summer's translation to the other life has been an event looked for and provided against that is, against any dire disasters happening as the result of the removal. I believe it has been understood that he was wanted in the govern-ment above; thathe possessed spiritual elements that could be used to better advantage there for this nation than here; therefore there is no mourning over his coming as there is with a cer-tain faction over his going. The worthy Presi-dent of these scances has wisely advised Massa-

chusetts to look after her children. Now if these friends of Senator Summer, who are so fearful concerning the results of his death to the nation, would only busy themselves in questioning concerning his removal, and concerning what may be his power in the other life, and how he may act upon his constituents here in this life, it seems to me they would be well employed; but super-stition is apt to sit down at the door of the tomb and never think about "rolling away the stone.

Now, then, my friends—you who have been kind enough to call me here—I have not much to say in answer to your queries; but what I shall say, I trust you will understand, and not misunderstand.

Charles Sumner, in his ascended state, is far more capable of being of lasting benefit to the American nation than he would have been had he remained here. New facilities will be opened up to life, through which he can carry out grand deas that are and have been struggling for birth through his brain for many months. It was seen by wise intelligences in the higher life that he could not bring to true fruition these desires, which his enemies were pleased to term political schemes; but, in his ascended state, he will be able to do much more in that direction. He will have larger power; he will see ways by and through which to overcome obstacles that lay in his way here, that he never would have seen had he remained on earth. Charles Sumner would have been a drug in the political market in a very few months, had be remained here. As he is, he will be an all-potent power there, and will not fail to let you feel that power and know from whence it comes, unless you are too bigoted to reason rightly. Those of you who have kindly called me here to-day will reason rightly, know. So, then, look for a Charles Sunner in power and glory, ere long, and feel that, had he remained here—again I declare it—he would have been a drug in the political market. A. Lincoln,

### Music Hall Spiritualist Free Meetings.

On Sunday afternoon, March 14th, Rev. William R. Alger, well known to the liberal element, of Boston, delivered a sterling address before this course, his theme being "The Wants of the Time in our Country." Frequent applause testified the appreciation by his hearers of many points treated in the lecture. The audience numbered over two thousand. We hope to present a report of the discourse at an early day.

Bryan Grant, Esq.,

A celebrated legal practitioner, of New York City, and who is pronounced by all who have listened to him to be a speaker of great eloquence and power, will lecture in this hall Sunday afternoon, March 22d. Subject: "The Law of Spirit Approach, Development and Materialization." The theme is an important one, and should receive the attention of a large audience.

### 'Spiritualism Defined and Defended."

The above is the title of the lecture delivered by Mr. Peebles in Australia that called down on him from the Melbourne press such colonial epithets as "the American devil-rapper," " Yankee trickster," " bold infidel," " long-haired apostate," &c., &c. We have just republished this telling discourse, with a preface by Mr. Bright. Price 15 cents.

Cabinet Photographs of Gerald Massey May be had at this office, price 50 cents each. Sent by mail to any address.

ET Eighty thousand German Memnonites, Lutheran and anti-war believers, who settled at Berdlausk, on the Sea of Azof, Russia, with the promise of the Government that they should have the fullest freedom for the exercise of their faith, and should be exempt from conscription, and who, under that promise, have caused a barren steppe "to blossom like the rose" with trees, orchards, wheatfields and fine houses, are now about to sell out, at a great sacrifice, and emigrate to the United States and Canada, because the Czar feels obliged to withdraw his protecting promise. Well, the spirit which gives its all for its faith is a commendable one, and America will be the better for this baptism of strong hearts and willing hands.

taking her true position in all that relates to | Dickens through the mediumship of T. P. James. of Brattleboro', Vt., W. W. Clayton says in the

the Auburn Advertiser: "I have read the book carefully through, comparing the first part with the second in point of style and manner of telling a story, and I can see no difference—at least not difference enough to warrant the conclusion that the two parts of the book are from different authors. There is the same style, the same peculiarities, the same minute knowledge of English life. The story is all of a piece throughout. The reader must have sharper eyes than I have to discover where Dickens ends and some other writer begins, or to de-tect anything unlike Dickens in any portion of the latter part of the story."

The Tribune extras, issued by the New York Tribune, in which full reports of the lectures of Tyndall, Phillips, Proctor, Agassiz, Beecher, etc., etc., are reproduced from its columns in pamphlet form at prices within reach of the masses, is an exhibition of two-fold enterprise, showing as it does a determination on the part of the publishers to keep pace with the popular demand, and on the part of the general reading public a desire to plunge into the consideration of scientific questions hitherto regarded only. with a limited degree of interest outside scholastic ranks.

We place on the first page of this issue of the Banner an able article, headed "Sinning against the Holy Ghost," written in response to a criticism from H. N. Spooner, Esq., by Hon. Thomas R. Hazard, of Newport, R. I. - We shall not have room to spare, we regret to be obliged to inform our correspondents, to continue the discussion upon this subject.

A Boston correspondent writes: "Oakes Ames in Hell and a 'Beggar' in Heaven, reported personally, at the Banner of Light Public Circle, March 10th. This is the old story over again, but who will heed it? Is it true, or a 'humbug?' is the question for each true, or a 'humbug?' is the question for each one to solve for himself, independent of religious teachings or teachers.

In the notice of the formation of the Spiritual Cooperative Association recently formed at New Haven, Ct., there was a vital mistake. It should have read that the Association had secured lands near Ancora, N. J., instead of "Aurora."

JAPANESE BOCK CRYSTALS - Renowned as aids to clairvoyance and the development of spirit-sight. Two inches in circumference. Price one dollar. Sent by mail. Adams & Co., 25 Bromfield street, Boston.

See Andrew and Mary F. Davis's Card in another column, and do n't give them any reason to even think about the " Panic," brother and sister Spiritualists.

### The Praying Bands.

As the temperance praying and singing bands move eastwardly, they do not raise that enthusiasm which worked with such marvelous po tency further West. Many prominent temperance men are disinclined to believe in either the legitimacy or the permanency of the new demonstration, although it has their best wishes. It is always well to consider the means, as well as the end, to see that the two invariably harmonize and agree. The praying part of the business seems to be mostly sensational, and so does the singing. Dio Lewis's explanation of both exercises only confirms the idea. As a clergyman asked of him on the platform in Worcester, the praying is done more to influence and operate on men, than on God; in which case an address would be far more consistent and proper than prayer. There is a more than suspicion, too, that women are purposely put forward in this business, not because their actual praying is more efficacious than that of men, but because of the appeal which their very presence always makes to the chivalry that resides in the masculine breast.

### The 26th Anniversary

Of the advent of Modern Spiritualism is rapidly drawing nigh. The adherents of this cheering philosophy are making preparations all over the country to duly acknowledge the passage of the occasion, and the Spiritualists of Boston, we are pleased to announce, are not idle as regards this laudable movement.

The Boston Spiritualists' Union will observe the day and evening by interesting exercises at Parker Memorial Building, corner Berkeley and Appleton streets, of which further particulars will be given through circulars, to-morrow (Sunday, 22d) at the various Spiritualists places of meeting. The services are to be free, and all friends and well-wishers of the cause are respectfully invited to attend. Let Tuesday, March 31st, present a spectacle of harmony and pleasure which shall be long crowned with pleasant memories. We shall probably be able to present the full programme of the managers in our next-

### Those Scientists

Who so resolutely refuse to investigate the spiritual phenomena for themselves, and who so recklessly deride all the deductions which other minds are led to make in the face of actual experience, will find much good advice in the letter of Rev. Samuel Watson, the distinguished author of "The Clock Struck One," etc., etc., to "The Memphis (Tenn.) Register," which will be found on our third page.

### Just Received from London, Eng.,

A quantity of cabinet-size and carte de risite photographs of Mrs. C. L. V. Tappan, the American trance-speaking medium, who is now lecturing in the English metropolis to crowded houses Price 50 and 25 cents each.

### Special Notice.

WARREN CHASE IS Suthorized to take subscriptions for the BANNER OF LIGHT, and also to receive orders for our BOOKS.

The house in which the opium-enting cenes are laid in "The Mystery of Edwin Drood" was lately damaged by the tunneling underneath it of the East London Railway Company. The proprietor of this and similar houses claimed £300 damages, because he had lest a number of lodgers, who paid him two shillings for each room. Two Englishwomen, one of whom had married a Chinaman, and another a "gentleman from Madras," were the only persons keeping houses in the court to which foreigners went to smoke oplum. The case on the part of the claimant was that since the operation of the railway works the houses had been much damaged, and the THE MYSTERY OF EDWIN DROOD .- Of this tenants were afraid to stop in them. Even the book, completed by the spirit pen of Charles oplum-smokers had declined to come on account of the condition of the place. On the part of the company the case was that very little injury had been done to the houses in question. One of the witnesses who was examined for the claimant said he had visited the place and seen the room engraved in "Edwin Drood" where the onlumsmoking went on, and also the women described in that work. The jury retired, and assessed the compensation at £220.

> Rev. W. H. H. Murray's "Deacons" treated themselves to a growl about his "Civilized Heathen" and other liberal "eccentricities," at the Pew-Holders' Meeting, at Parkstreet Church, Boston, Tuesday evening, 17th inst., Deacon Farnsworth, for instance, stating that for the past three years the principal part of his occupation had been to explain and apologize for Mr. Murray, and he had got about tired of it. Sometimes it had kept him pretty busy : also that "his [Murray's] lecture on 'Civilized Heathen' had been a mistake. It was a poor subject and a poor lecture, and had injured him and injured the church. If he was going to deliver any more such he had better be stopped." Just so, gentlemen I stop him, if you can !

We are in receipt of a tract entitled "Just and Equal Taxation; or, No Exemption-Direct Appropriation," from the pen of Francis E. Abbot, editor of The Index, in which that gentleman gives, at some-length, his views upon the much mooted question of the exemption of Church property from taxation.

A Troy paper, writing of the late Elder Knapp, speaks of incidents "in the early history of the corpse."—Boston Post.

Right! The Elder has been the embodiment of the "walking corpse" of a dead theology for many years.

The séances at the "Deacon House" were continued on Sunday evening last, and gave satisfaction to skeptics as well as believers in the spiritual philosophy, we understand.

The message of spirit Lydia Huntley Sigourney, on the sixth page of the Banner, is excellent. The advice therein contained should be heeded by everybody.

Read the Convention Calls issued by the friends in Philadelphia, Pa., Lowell, Mich., Council Bluffs, Ia., Oneida, N. Y., and Geneseo, Ill., which are to be found on our eighth page.

An account of the scances of Mrs. M. M. Hardy in Portland, Me., will be found on another

The Religio-Philosophical Journal, published in Chicago, Ill., entered upon its seventeenth volume the present week.

# BRIEF PARAGRAPHS.

FOR NEW ADVERTISEMENTS, SEE THE

Woman Suffrage gained a substantial victory in the Iowa House of Representatives last week. The proposition to submit universal suffrage to a vote of the people was adopted. It is confidently expected that the proposition will be succesful in the Senate.

"The American Farm Yard," a painting by Joseph John, Is on exhibition (free) at 12 Tremont street. Every lover of art should view this superb production.

One word may make a human life immortal, If immortally sabl; When all the deeds this side the eternal portal, If basely done, are dead,

A bill has been introduced in Congress to allow newspa-A mirror mass need introduced in congress to allow newspa-per publishers brevellange papers free of postage, and pa-pers to be sent free to subscribers in the countles of publi-

Mahomet once said: When a man dies, men inquite what he has left behind him. Angels inquire what he has sent

The executors of the late Charles Dickens, with the anction of the Dean and Chapter of Rochester, have just crected to his memory, in Rochester Cathedral, a hand-some brass tablet on the wall of the southwest tracsept, under the monument to Richard Watts, a local benefactor.

"Strictly moral until eleven o'clock" was the startling announcement concerning a colored ball held to Alexandria, Va., recently which same meant "modane-ing till eleven," whereby "mombers of churches" could "enjoy themselves promenading." So said the Confinit-

The universe is but one great city, full of beloved ones; divine and human, by nature endeared to each other, — Epicetus,

"Mono-poets" is the new name for persons who write but one bit of verse and then die. This is n't the kind of a poet that sends pieces to the papers."

THE STAMESE TWINS. Everybody shuddered at the horrid possibility that one of these poor creatures should die, and the other, still living, be hampered by a corpse. It was of this horror, some reports state, the survivor died. But did we ever consider the speciatic of a woman carrying through life the drinken, bloated cates so ta husband or a son, and of whom the soul hex died hing upo, and left outs the butalized mass of matter, incapable of feeling for her, or of any feeling of life but the mechanical appetite of a beast? With what zeal, what tendenies she dringes for the body of this death; bends it, but thes for it, lotters under it down to the gravy. What blads her to it? Here is a mystery before which Chang and Eng's band of motion may well pass out of sight and be forgotten, "New York Tribane.

We have a graphic penelled portrait of "James Victor Wilson," the spirit that inspired the author of the "Diakki "pamphlet. It must be correct, for it was drawn by

Christian Sharp, the inventor of the famous Sharp's rifle, died sublenty at his residence in Vernon, Ct., 12th Inst. of hemorrhage of the lungs; at the age of sixty-three years. He was a native of New Jersey.

Some one of the daily papers has criticised "Dio" in this wise. It is yory 'maughty' of it to do so; this wise. It is yory 'maughty' of it to do so; this wise. Who went to the wars in Ohio; He preached and he prayed (Whethe'er he was paid); This benevolent brancator - Dio, ''.

THE LIFE OF EDWIN FORREST, by James Rees (Colley Clibber), published by T. B. Peterson & Brothers, Phila-delphia, has Just passed to a second edition, and the third is also printing. This book traces carefully and fondly the whole story of the rise and triumphs of the great actor. The tone 4s that of enthusiastic-friendship throughout, and in nothing does, the writer more delight than in portraying Mr. Forrest as he appeared in his own home to those who were the companions of his letsure hours. It is In one large volume, of 'over 500 pages, with a Portrait and Autograph of '' Edwin Forrest, '' his last Will in full, and

James Emerson, of Holyoke, Mass., writes: In last week's Banner I noticed a query. Why do revivals follow panies 22. It seems to me you have forgotten Dr. Watts.

Charter of the Edwin Forrest Home,

mle out of business, and Panies throw t "Satan fluorisolne mischlef still for idle hands to do."

Great excitement exists in North Carolina over a report that Bald Mountain, in the western part of the State, is in a condition of volcanic exaption. It is stated that farmhouses and cottages along the sides and base of the moun tain have been prostrated by convulsions and many of the inhabitants have fled. A thin vapor issues from the top of the mountain, a low, rumbling sound is audible over the entire surface, and snow melts as fast as it fails.

Hate and jealousy are—the two most prominent features in modern society at the present time, and it should be the oldeet of every true man and woman to remove from the human family such hateful propensities.

St. Patrick's Day was as usual duly celebrated, in good style, in this city on the 17th, and in many other places, notwithstanding the inclemency of the weather, Such holidays are healthy, and we only wish there were more of them, for the working people need recreation, .

A man may conceal his name, his age, the electromatance of his life, but not his character. That is his spiritual atmosphere, and is as inseparable from thin as the fragrance of a rose from the rose itself. In the glance of the eye, in the tones of the voice, in mich and gestine, character discloses itself. All the company may be equally well dressed. but not even a child shall mistake Bue Beard Nicholas, nor Circe for Dhua.—Celia Burleigh. LONDON, March 16th, .- The steamshin Laconia, while on

a voyage from Alexandria, Egypt, for Algiers, having as passengers 27s pilgrims returning from Megca, encountered a terrific gale. One Inige wave, which struck-the vessel, washed overboard from her deck 117 of the pilgrims, and

To Lieut, Woodruff, U. S. A., belongs the credit of removing the Red River raft, which for centuries has defied the art of the navigator. The indefatigable officer did not flowever. He to finish it, as he died of yellow fever a Shreveport, La. A good man, who has seen much of the world, and Is not

tired of it, says: "The grand essentials to happiness ar something to do, something to love, and something to hope

It costs \$1247,91 every night in the year for lighting, the streets and public buildings of Boston.

The daily Edinburgh Review of Feb. 25th informs a that the number of members returned to the new Par-llament who have voted or declared in favor of woman suffrage is 217. The gain by the removal of opponents is 102. The hostile majority is consequently reduced from 107.to 5. The list of those who have voted for the bill in-cludes the Prime Minister and several members of the

The Michigan House of Representatives voted, March 5th, 56 to 39, to strike out the word male in the article in the new Constitution concerning the elective franchise.

Matt Lynch, a veteran California editor, having gone to his rest, Mrs. Lynch annohuces herself as responsible for all editorials, savage and otherwise, that appear in the paper hereafter.

The Spiritual" Newspaper."

Aside from other excellent qualities, the Ban-ner of Light is unrivaled as a paper containing news about Spiritualism, and the workers in the field. It fills a place, in this respect, to which no other paper can lay claim. I pen these few lines for the purpose of suggesting to Spiritualists everywhere to manifest their appreciation of the diligence of the Banner proprietors, who publish gratuitously a long list of Societies and addresses of speakers, by correcting that list every month, or every weak if necessary. Surely this is a or every week, if necessary. Surely this is a small matter for each speaker and the officers of societies to attend to, in order that readers of the Banner can be sure of reliable information. The Banner could derive an annual income of hundreds of dollars if it devoted the same space to advertisements. Let us do our duty, as the Banner performs its service, for the good of all.

W. F. JAMIESON.

Survivaled Mass. March 16, 1874.

Springfield, Mass., March 16, 1874. [The only reason we have left out the List of late is because we are uncertain in regard to its. correctness. We hope, therefore, the friends will heed Mr. Jamieson's suggestions. ]-ED. B. OF L.

The Birthplace of Spiritualism.

This splendid steel-plate Engraving, also a Map of Hydesville, is sent postage free for Two Dollars. Address, R. H. Curran & Co., 28 School street, Boston, Mass. The Map will be sent free during this month, with club rates for this Engraving and "The Orphans' Rescue" and "Life's Morning and Evening."

### Testimonial from the Spiritualists of Great Britain to Judge Edmonds.

Some time since we published an article announcing an intended Testimonial of the foregoing character. We have heard nothing more on the subject until the receipt of the weekly number of "The Spiritualist" newspaper of February 27th, which contains an account of it in detail and the correspondence in connection with it. We publish so much of the article as we think likely to interest our readers... The Spiritualist

"It is therefore a great satisfaction to announce that the Testimonial to the venerable Judge, proposed by Mr. Benjamin Coleman, (one of the earliest to accept Spiritualism in this country,) has been presented to the Judge, and we have been favored with a copy of the correspondence which has passed on this gratifying

The Testimonial, which is a masterly specimen of permanship done on vellum handsomely il-luminated and beautifully framed, was accompa-nied by eighteen volumes bound in calf, each bearing the following inscription, printed in gold

Presented to the HON, JOHN WORTH LICHONDS, of New York, By the Spiritualists of England, 1874.

And by two albums, one of which contains the portraits of one hundred Spiritualists; the other contains an equal number of spirit photo-graphs, more or less reliable."

The following is the Testimonial to Judge Edmonds !

"We, in behalf of your many admirers in England, desire to testify to you our high appreciation of the distinguished services you have ren-

dered to the cause of Spiritualism.
At a time when that cause was far less popular than now; when ignorance and misrepresentathan now; when ignorance and interpresenta-tion concerning it were all but universal; when the prejudices, not only of the multitude, but of the schools of science and philosophy, were ar-rayed against it; when it was assalled from the rayed against it; when it was assalled from the pulpit and by the press; when sectarian animosity, was most bitter, and popular clamor at its londest, and when its advocates were loaded with vituperation and ridicule, you gave to the claims of spiritualism a searching, protracted, and most thorough investigation; and having, at length, satisfied yourself of its truth, you at one gours ageously and unhesitatingly proclaimed it, and gave to its advocacy the weight of your wellgaye to its advocacy the weight of your well-known name and high social position cand from that time to this, you have, in looks and tracts; in lectures, public journals, and in a most extensive private correspondence, uplied, with all the powers of mind with which God has so eminently blessed you, the banner of "TRUTH AGAINST THE"

Many of us are indebted to your writings for our first introduction to a knowledge of Spiritu-alism, and all have perused them with interest and instruction. The cause you have served so well knows no limits of party, country, or creed. that the Inture life is one with boundless possibilities of progress for all God's children. You have interpreted it in no narrow or sectarian spirit, and we feel that the eminent services you have so generously rendered to our common cause should not pass without some public re-cognition on this side of the Atlantic.

The literature of Spiritualism in England is

far less numerous than that of your own country, and it probably contains little, if anything, of value, which has not there found expression, and which your own penetration has not anticlepated. But it may interest you to compare the way in which the same great truths present themselves to the thoughtful minds of both countries.

We therefore, and as a mark of our high regard, We therefore, and as a mark of our high regard, request your acceptance of these works on Spiritualism by English authors who are most esteemed among us. We further request your acceptance of two albums, one containing the portraits of some who have been among the most active in promoting Spiritualism in England, and the office some of the spirit photographs obtained in England during the past two years.

Iloping that your life on earth may be spared many years, for the continuance of your most useful labors, and with profound respect, we the

useful labors, and with profound respect, we the committee subscribe our names in behalf of the general body of Spiritualists of the United King-dom. Thos. J. ALMAN, HENRY BIELFELD,

SAMUEL CHINNERY, BENJAMIN COLEMAN, ROBERT COOPER. JACOB DIXON, M. D., THOMAS EVERUTT. Hy. A. FAWGETE, R. N., J. H. GLEDSTANES, THOMAS GRANT, JAMES M. GULLY, M. D., SAMUEL CARTER-HALL, F. S. A., WILLIAM HOWETT, JNO. ENMORE JONES, ANDREW LEIGHTON, BENJAMIN MORRELL. THOMAS SHORTER,

THOMAS SLATER, WILLIAM TEBB, CROMWELL F. VARLEY, F. R. S., WILLIAM WALLACE! JAMES WASON. WILLIAM WHITE, WILLIAM M. WILKINSON.

London, November, 1873." The following is the reply of Judge Edmonds, eccived by Mr. Coleman:

"Gentlemen — Your address to me of last November, with its accompanying books and al-ouns, has just been received, and for them I beg to offer to you and those whom you represent, my sincere thanks. To find my efforts in the cause of fruth so ap-

reclated by an intelligent but far distant-people, ca source of unfeigned gratification to me, but

it is a cause of far greater Joy to receive such evidence of the wide spread of that truth.

Most fully do I accord with you in the expression that our 'cause knows' no limit of party, country or ereed,' and is 'as universal as humanity.' It has made its appearance in all parts of the earth, and among all peoples, wearing every-where the same general features, however much it may vary in details. The rapidity of its spread is unparalleled in history. His grand principle— love to God and man—commends it to every heart; and the principle is enforced by a revela-tion easily comprehended by every mind—a revelation of what is the future life, made so cer-tainly and so distinctly that every one may know for himself how to use the present life as a due preparation for the next.

Much as we may recognize the wisdom with which the unseen intelligences have guided this movement from the beginning, still we must be aware that there is much for us to do to remove obstacles that stand in the way of its progress.

Chief amongst those obstacles is the unusual character of the instrumentalities employed. The character of the first undertained annexes by their pre-world at large testing those means by their pre-conceived opinions, lawe been prone to regard them as miraculous, and thus either to receive them with blind faith, to regard them as diabolical, or to reject them as impracticable. We who have investigated the matter, know that in all this there is no suspension of universal law, but that; on the other hand, all is in conformity with such law, and that that law can be investigated

and be comprehended by us. —
The duty to the cause growing out of this knowledge, has been best performed in your

Fifteen or twenty years ago these things were publicly proclaimed in this country, and the men of science were urged to make the investigation, but in vain. With few exceptions, the educated scientific men of America turned a deaf ear to our entreaties. It has been otherwise with you. Your men of science have had the good sense to

[See eighth page.]

# Message Department.

Each Message in this Department of the Banger of Light were aim was speach by the Spirit whose name it bears through the instrumentality of MIIS, J. H. CONANT.

white in an absormal condition can elefthe transe. These Messages indicate that spirits carry with them the characteristics of their earth life to that beyond whether for good or even. But how who he was the carthe-place to an indeveloped state, eventually progress into a higher condition. indeveloped state, eventually progress toto a higher condition.

We ask the maker to receive no destrine partforth by practis in these columns that does not comport with his or her reson. All express as in which truth as they perfectly no more.

The Banner of Light Free Circles.

Mostry, N. a Mary and Direct control slots, towers Mostry, I I is story and I in usbory An FERSON, The Hall with the peak at two a clock, services commence at provising three above, lock, at which time the doors will be closed, not there is by an expected from the most first notify the closed of the scale, except thought of necessity. Any one destring to leave in the indepting the extraction and first in the indepting the extraction that the chartest first first in the indepting the extraction to the indepting the extraction of the individual property of the experience answered at these Semes are often preparated by individuals asswered at these Semes are often in the centraling intelligence by the Chartman, are sent in by serverspendents.

And the appearing intelligence by the Chartman, are sent in by serverspendents.

And the confiding intelligence by the Chartman, are sent in by serverspendents, which is a sent the privilege of placing scaled either on the table for brief answer by spirits. First with one of two proper upset ones, the pairs of the restores of the sent of the pairing scaled either on the table for brief answer by spirits. First with one or two proper questions, addressing the spirit questioned by his or her full name; then put them in an envirse, soully, and write very own address on the outside. At the close of the sounce the Chartman will return the bitterach the writer. Questioners should not price left test for answer upshithe check appendix of

### Invocation.

Oh God, we thank thee that what was sown in weakness and darkness than in thine, infinite wisdom bath raised in power and glory, and bath made it an heir unto eternal life. For this resurrection we thank thee, oh, our God, most hum-back here. If I had come back and given the bly, and we have to confess before thee our manymistakes in life, that in weakness we tottered along the way of human being, gathering the flowers and thorns together, the wheat and the tares, and in our igorance scattering both alike; and now, oh Lord, we return, gathering up the past that we may fling its good into the present, so that in the future it may spring up and bear fruit to thine honor and thy glory. Almighty tool, receive our thanks for all thy blessings. Care for us, oh Parent of our Souls, in future, as thou hast in the past; give unto each one of us, members of thy vast human family, that which is necessary for our ultimate salvation, and we shall be satisfied. Amen.

### Questions and Answers.

Costrolling Spinit -1 do not know, Mr. Chairman, that I shall be able to answer the questions you may have in hand, but I can hear

Quis - [From B. F. C.] Professor Olmstead made some remarkable statements, published in the Banner of Dec. 20th, 1873, viz., that spirits have to be thoroughly and harmoniously negative to the law of the spirit-world, instead of being positive to it, to accomplish a return to earth. Here, will-power seems to be necessary to accomplish anything. Now, it this will-power that is so useful here, even curing our diseases, is of nouse in spirit life, and we must actually become as-very little children, without a will, to be happy there, how would the same doctrine apply here! If harlots are better than D. D.s. in the other life, it shows that our religion is not worth fighting for. Is it?

Ass .- Your correspondent seems to have utterly misapprehended the Professor. The certainly did not counsel the putting away of the will, when he connseled harmony and negativeness 340 the law. To be in harmony with the law by which we are governed is to be negative to the law in one sense, and in another sense positive to it, blending the two so harmoniously as to make a perfect whole, and a perfect whole constitutes an effective power. The exercise of the will in the spirit-world is abundantly necessary in all the enactments of that life; that I have satisfied mysulf of beyond question, and I know, therefore, that your correspondent must have misapprehended the Professor. Being negative to the law does not mean that you shall have no will in the premises. Oh no, oh no, but that your will shall be in harmony with law, that's all. Jesus said, Verily, verily, I tell you that these-speaking of publicans, sinners and harlots -shall enter the kingdom of heaven before you -speaking of the Sadducees and Pharisees. 1

believe hespoke an eminent truth. I know he did, from the fact that these publicans and sinners have not erected for themselves any supercilious: structure in religious matters. They have no fixed opinions other are ready to receive good as it is offered them. They are ready to enter into the kingdom of heaven by the back door, if the front door is closed. It matters not how they get in so that they get there; but it is quite different with the D. D. He wants to go by his creed, so he stays out often for a very long time."

Q:-[A correspondent sends the following newspaper extract:1

paper extract:]

While taking a book into a staughter house; the writer noticed a gentleman who had caught a dish of blood as 41 flowed warm from an ox that had just been killed, drinking the same with apparent relish. In conversation with him, it was learned that he had twice a day followed this as a medical freatment for over a week, and had faith that it would fully restore him to health, as it had a friend of his, the said he already tell better. Three years ago he felluguished the dry goods business, a consumptive. Hundreds of doddars he had yasted in medicines; his blood had turned—he water, and he had been given up to the."

We have had the 'Water Cura.'' the "Grane"

We have had the "Water Cure," the "Grape Cure," we, we, for diseases, and now comes the "Blood Cure." What does the controlling spirit think of it?

A .- It is a fact, I believe, which is clearly evident to those who have investigated in that direction - I have not - that the blood contains many curative properties, which, if they can be obtained and made use of before the electrical holds them; they are only held by love; if they and magnetic element, or animal life, which is the same thing, is extinct or has been withdrawn, that these properties will cure certain diseases-consumption of the lungs, liver and kidneys: that the process of cure is effected by a general building up of the tissues, by a strengthening of the magnetic forces, a holding of the physical in a position to be cured by nature. I do not myself know much about this matter, but I know that the remedy is held in high repute by certain medical scientists in our world.

### James Frederick William Hollander (Count D'Orsay).

I was here some little while ago. I was called back to correct some 'mistake or error which, I am told, occurs in my message. May I ask what

[Chairman.-A correspondent thinks you are sailing under false colors, as the following letter. will show :

"In the Issue of the Banner of Jan. 31, I read a commu-nication purporting to come from the color.

light you may regard that message, whether as true or fase; but sure I am that an apscryphal spirit must have given that communication, for Count D'Orsay, when on earth, was a gentle man of the most refined taste, leader of the 'ten,' a man of classic culture, in the closest terms of fliendship with the late. Louis Najodeon, Counters of Blessington! With immunerable of the literativol England as well as other countries.

It is indeed monstrous to entertain the idea for one moment that such a class of highly cultured persons as those referred to could, or would, have tolerated in their society such an illiterate ignoramus as the spirit professing to be that of count D'Orsay. It is not from any disposition to become captions thay I have written thus, but with a view to your getting more light, at your next-source, in relation to that message, if possible. I am sure there will be thousands in this country, as well as by England, and all other countries where the 'Barnet' is read, upon whose minds a dark shadow will be thrown, as to the reliability of these messages.

Income and the supering supering the supering superin

Oh, no! oh, no! I would not wish to take his sins upon my shoulders! Oh, no! I have enough of my own. I did not say I ever Wasain England. [He did not say you did, but it would be well to identify yourself more particularly so as 1 not to be mistaken. | Well, I have a German mother an English father. I received the name of James Frederick William Hollander at my baptism. A was German born. I have nothing whatsoever to do with England, aside from my may, that is more; but I was called, from mine claim it as an hereditary title; I not say so here; I say I am as I was when here; so I am,

I do business in Homburg. I live in Dresden; I die there. I was a medium; I commune with spirits of the other life. When I was here I know about these things. I have friends who not know, and I want to give them light if I can, so I say, When I go to the other shore, I come

name they never knew me by, what good is it? Bear my respects to your English-American critic-yes, that's what I mean-your Englishway related to old Count D'Orsay, he d better be related to me! he'd better be related to me, so far as rank in the other life is concerned, beeause l'oufrank-him: Nou see, his learning and his sauvity, in the other life, went for nothing, put in the scale against my plain, simple honor, while I outwelghed him by the dozens, and he was very small in weight; and now he occupies a place I don't care to occupy. I don't want to be the old Count D'Orsay; he has got more sins to shoulder than I want to carry. I've got I did, I should go down nobody knows how far.

### Lydia Huntley Sigourney.

The light of the spirit-world beams with such radiance through the darkness of this life, that we spirits find ourselves wondering that there is one on earth who has even a fair share of intelligence that, is not a believer in Modern Spiritualism. It is within the reach of all to investigate through their own physical powers. They need not go here or go there to find the ghild Jesus; they each one, have him in their own being, and they have only to bring him out-to give birth to him, that they may be blessed by the light of this present age.

We often hear questions like this, floating upon the atmosphere of earth. They reach our ears, they become a part of our being: "Why is it that the spirit-world, if it is all-heautiful, cannot sweep away the misery, the ignorance, the darkness that enshrouds humanity?" And we long to tell you that we are not breakers of the law; but always keep the law. We render absolute obedience to it, and you poor subjects of physical law must struggle on through the darkness, gathering your light through the sources that God has provided you with carving your own way, becoming your own saviours, erecting for yourselves your own mansions of either happiness or misery in the other life.

much for you to do, as well as for us. The ladder is planted here, and it is that you may come up and catch glimpses of the other. life, as well as that the angels may descend bringing you the fruits of that after-life.

To my dear friends who seek to know of the other life I would say, "Seek on, and so sure as day follows night, and night follows day, you shall be rewarded. Seek on, and in God's own time-which is the time of infinite law, infinite right, infinite good-you shall be rewarded\_for\_your\_seeking-but\_oh! put\_not\_your hands to the plow, turning back and becoming weary of the chase, for they who are weary in well-doing never win the crown. If you would win it, persevere-persevere-press on t and byand by you will receive it with great rejoicing!" Lydia Huntley Sigourney. Jan. 8.

# Minnie Davis.

How do you do, sir? I am Minnle Davis, from Richmond, Virginia. I want you to send a message to my dear auntie. She's longing to hear how it is with me, and how it is with mother, and how it is with father. We are all right, tell auntie, and just as happy as can be. We would n't one of us come back to stay. There's no need of feeling bail about us, you see. We are free from suffering, and from sickness and death; we are now where we can enjoy life. Mother says she never knew what it was to enjoy life before. We have the grandest times; we have don't you believe?-we have our servants, too; yes, we do, and there's no Yanks to take 'em away from us. They don't want to go away they're happier with us than with anybody else. If they wanted to go they could; nobody didn't love us, they wouldn't stay; and they wouldn't be any good to us here if they didn't love us.

Now, auntie, when you come North, come and let me talk to you. I'll shake your old notions out of you pretty quick, and if I can't, father says he can; he says he shall get on his legs by that time, and be ready to come back and put on petticoats. [Aside to the spirit]-yes you did, father; I meant to say just what you said [To the Chairman.] He wants to back down now; but he knows he did; he didn't think I was going to repeat it. You might have known I would, father: you know I always do such things. Good day, sir. Jan. 8.

# Macready.

I seem to hear ten thousand invisible prompters, saying to me, "Tread lightly, for there are trap-doors at every step. You may disappear from sight unless you tread lightly." That means, Be careful what you say." Very well, I will, I am not here to introduce any new truth, but

sense; not at any time as a soul. You might as received them or not. I am told they never rewell talk of contining the Almighty in a nutshell as to talk of contining a human soul absolutely in the human body; it is not so.

Some of my friends in England have desired that I make myself apparent at this place, answering the question as to whether I ever manifested aside from my own body before I left that body at death. Yes, hundreds of times! By the God who made me, hundreds of times! More than that: I trod the boards of spirit theatres ten years ago, and died but a few months ago. How is that? Why, the soul is free to go whiththere, and I performed my part well there, so they said, and won laurels.

So much for the truth. And now what have you to say, good friends? Oh, that your philosophy is knocked from under your feet and you are nowhere. It is not worth much if a poor player like myself could knock it from under your feet. It was n't worth much, surely. Go to work and gather to yourselves something better, and see to it it is not founded upon a myth, but father, whom I never saw-and hope I never that it is founded upon reality, upon principles that have their resting-place in God; then you earliest recollection, the Count D'Orsay; I grew won't have to give it up. But it your belief is too, before I would have submitted to any such up with that name: I do business with that name: an outgrowth of some old heathen mythic, it is course. No, I would have stood up and been A live with it; I die with it; I come back to my mot my fault if it is knocked to pieces by this new friends who will know me by it. Now I do not light. However, I am sorry for you, and yet I am glad-sorry that you will suffer, but glad that I feel there is that within you that will rise above | weave them into a chaplet of love for the son who the suffering, which will put the darkness under your feet, which will grapple with truth and know wherefore it is and what it is made of.

Now, then, you have been rightly informed. Do not question that you have not been. You have been rightly informed. Now see to it that in some of your lazy hours, you are not found manifesting, maybe here, or there, or somewhere else, as best pleases your fancy, if you don't like the theory; but if you do, take advantage of American critic-and say to him, if he is any the law and go out and enjoy the grand freedom of God's heaven as I did. Macready. Jan. 8.

Séance conducted by Rev. Charles Cleveland.

Invocation. Mighty Spirit; thou who dost teach thy children through storm and starlight, through pleasure and pain, through sorrow and joy, through wisdom and ignorance, through babyhood, the strength of age, and old age, we thank thee that thou hast given us enough of thyself whereby enough, God knows, but I've not got so many as we may be strong enough to labor for and obtain he. 4 not want to take his and my own; too; if our own salvation. If thou hadst given us less of soul we might have need of a saviour, but since thou hast blessed us with enough, oh Great Spirit, no saviour is needed outside of ourselves; and for this, Mighty Spirit, we thank thee. Jan. 12.

### Questions and Answers.

Ques .- Dr. F. Hollick, in his work entitled The Nerves and the Nervous," says) "The sunlight is transformed into chemical force, which is stored up in the form of solid wood, and this is afterwards transformed into solid coal. When the gas from that coal is burnt, we have the light of the sun which shone, perhaps, a million years ago, reproduced in another form. But that light, as we have shown, may produce thought and emotion, or mind, and thus the sunlight of past ages may be changed into mind in this," Your inquirer desires to ascertain, from the spiritual standpoint, whether the hypothesis of Dr. Hollick is correct or not; and if not, what are the facts in the case."

Ans.—There is something of a boundless truth

underlying and running through that question. All things are the agents of thought. Those things that are the most powerful in themselves are also the most powerful agents of thought. There is nothing known to philosophers possess ing greater power than the sunlight. As it falls upon matter it changes and re-changes, and revivines matter perpetually, fitting that matter for higher and still higher offices for the mighty power of thought to act through. It is not to be supposed that sunlight absolutely produces thought, but it is an accessory to it. Without the existence of matter, and that which is behind it, force, there might be ever so much thought in the universe, but you never would know of it Thought, in order to become a power, must be conjoined, united to force, otherwise it is inert. The ancients had it that the sunlight, in falling upon the earth, produced all things, from the atom floating in the sun's rays to the soul inhabiting the human form, and so to them the sun was God. But there is another sun which is God, another mighty reservoir of mind that is constantly sending out its atoms, in individual souls to act through matter. From that sun comes the soul, comes all intelligence; but as the soul and matter are coeternal, they are both working with and through each other. Matter answers to the soul, and the soul answers to matter perpetually. The mind of the artist goes on and produces the beautiful result. It is because matter has answered truthfully to the mind of the artist, not because the sunlight, which is of itself matter and force combined, produced thought. It is only a power through which thought acts and upon which it is dependent for its action. Jan. 12.

# Horace J. Hibbard.

At the time of the breaking-out of the civil war, I was visiting an uncle in Charleston, S. C. had been there several months for my health. I had had several physicians, who pronounced my disease consumption, but one clairvoyant in New York told me if I would go South and spend a year, I should get well; so I went, and I believe I did get well. This uncle of mine was a rabid secessionist, while my friends at the North were equally rabid the other way. I had a mother, two brothers, and a sister, at the North. I have now a mother, one sister and one brother, hereone brother was sacrificed in battle. I had recovered my health at the time the South was pressing all her young men and old into the service, and was waiting for a chance to cross the lines when I had a talk with my uncle. He overruled my political ideas - if I had any-and caused me to see the thing in the light that he saw it in, and to be ready to take up arms against the North. I was not pressed into the service in any other way. I went in voluntarily, and the stories which my friends have heard about my being pressed into the service, and about my severe sufferings and non-ability to come North, are all sheer fabrications. After I entered the Confederate service, I was true to it as long as I could be; but the exposure and hardships attendant upon a soldier's, life, brought on a-return-of my old difficulties, and I had to succumb. I died, not of wounds, for I was not wounded, but of sickness in the hospital, where I received as good nication purporting to come from the spirit of Count D'Orsy, through Mrs. Conaut. Now I do not know in what simply to defend one as old as God himself, and care as I could expect under the circumstances.

that is that the soul is not confined to flesh or I sent several letters home, whether my friends ceived them. Well, that is not my fault, neither is it the fault of the friends who were with me. I know they did their best for me, and I know also that, were I placed under the same circumstances again, I should do just as I did then. I was conscientious in doing as I did, and I don't to this day reproach myself for taking that step.

I understand that my brother Benjamin dubs me a rebel, and says many hard things against me, all of which will not harm me in the least, but may possibly be of poor, service to him. I would n't advise him to harbor any such thoughts ersoever it will. I willed-to-go there and I went as I see he has harbored all these years. Brother Joe, fought for the Union, no doubt conscientiously-he says he did. I fought the other way, and as conscientiously. If the time ever comes that I see I was wrong, I will confess the wrong and make reparation as far as it is possible for me to do; but at present, I don't see it. Now, I would have my honored mother think of me as her son, not as a rebel renegade, not as one who submitted to all manner of tortures before being pressed into the rebel service, and then doing duty because I was obliged to. I would have seen every rebel under the sod, and gone there myself shot, as I've seen others, but that fate was not mine. I want my honored mother to think of me pleasantly, to gather pleasant thoughts and remembers her as a mother who was all tenderness and love. To my brother and sister-I have no enmity toward you; if you have toward me, I am sorry. My name, Horace J. Hibbard. Good-Jan. 12. day, sir.

### Samuel Williams.

Ten years ago to day I promised, if I was on the earth, I would meet a party of friends (five in number) ten years from that time. At that time we were to compare notes, and see where we each one stood. Three of these friends believed that I should renounce Spiritualism-for I was a Spiritualist-and be willing to acknowledge to them that I was in error; that I had been-mistaken, and that Spiritualism was the grandest humbug of the age. "Well," I said, friends, if I am on the earth I will meet you ten years from to-day." We agreed, no matter where we were, we would come together at a certain point to take counsel. Now I have remembered the promise, and I have come here to assure those who remain-who are on the earth-that although I know now what I formerly believed, yet I have every reason to believe that, were I on earth at the present time, I should be unchanged—a Spiritualist. My coming here to-day, remembering the promise, should assure them I was right in my faith, and I-now say to them, "Friends, all-of-you, five years from to-day I will meet you all in yonder life—for at that time you will all be there and then and there we will compare notes. Till then, God bless you." Good day. Samuel Willlams, of New York: Jan. 12.

### White Feather.

Little Squaw want White Feather to come here to this big council to tell her where her shiner be. She say White Feather stole it. Me take it, not steal. Little Squaw, me not tell you where your shiner be; me tell you me give it to you in twenty-two suns-in twenty-two suns; when you get up in the morning you see your shiner in the air; it will drop down before you get out of your blankets. Now be satisfied, Little Squaw; wait for it; me know how to take care of your shiner; me told you me would do something for you; now, when me do it, you say White Feather steal. You wait twentytwo suns; if White Feather don't bring the shiner then, you say she steal. Good moon.

# Joseph Gibson.

I was taught the doctrine when I was on earth, that the happiness of the saints in heaven would, in part, consist of witnessing the tortures of the damned in hell, and that, too, these damned might be their own children, fathers, mothers, husbands or wives. I was educated in this monstrous belief, and, so far as I could, I believed it; but oh! oh! oh! what a lie! what a lle! for here I am, an unhappy, restless spirit, seeking all ways by which I may restore my son to a place of honor and rectitude. That son, to-day, is a convict in Auburn prison. So long as he is there, so long I am miserablemiserable. Talk about being happy in heaven, when our children are in hell, or even in prison -why! it is a libel against God and the soul! . I have been many, many times to this place, seeking for power to speak, but couldn't gain it till to-day-for I had thought that, could I come here, I might possibly gain a power, or exercise a power, by which I might do something for my son. His mother is an inmate of an insane asylum in consequence of his incarceration, and I am even worse off, if it can be, for I am tortured continually. The beautiful spirit-world has no joy for me while my son is where he is,

Do not think that I wish him liberated, but, oh, I wish him reformed! I want to be surethat when he comes out of that place he will come out redeemed from the forces that took him there. That's what I pray for. If there are any here who believe, as I did; that they can be happy in heaven when those they love here on earth are in sorrow, do n't believe it, oh, do n't believe it! It is a lie-a monstrous lie! I am not the only one who can swear to it. I can bring you millions worse off than myself. Your friends in the other life, who love you, sorrow over your shortcomings to such an extent that it becomes worse than any Orthodox hell. Remember that! remember that! and walk straight; keep your garments clean; live near to God, if you would have those who love you, on the other side, happy and in heaven. They cannot be, I tell you they cannot be, unless you are doing right here. My name here-Joseph Gibson. My son bears the same name, and if he could know of my coming, and realize how I feel about him, it seems to me it would beget in him a power that would redeem him, if nothing else would. I ask if there are any good friends in that institution, who can see that he gets my message when it is issued. I hope in God's name they will. I know, yes, I know it's against the laws of the institution, but not against God's law, and God's law should be obeyed first. Good day, sir. I hope you won't have many such miserable guests as I

received my message to you, and I have to say still further, if there is anything I can do to aid you in your search for truth in this direction. command me, I am at your service; but be kind enough to furnish me with a good rifle, if you want me to make a sure shot. Brigadier-General Charles R. Lowell, to Dr. Oscar C. De Wolfe.

Scance conducted by On-ah-las-ka, an Indian prophet.

### MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 13.—Peter Crowell, to his daughter; John C. Martin, of No. 20 West Springfield street, Boston, to his mother; Autonio Martin; Annie Merriette, of New York City, to her mother.

Thursday, Jan. 15.—George Kendall, once of the New Orleans Picayme, to his friend Philip; Thomas McCarthy, of Boston; Augusta Jellison, of Farmington, Me., to her brother; Thomas Spear, of Mattlen, Mass.; Betsey Talbot, of Frandingham.

brother; Thomas Spear, of Malden, Mass.; Betsey Talbot, of Frantingham.
Monday, Morch 9.—Thomas C. Chisholm, of Chleago, Ill.; Ellen Stevens, of New York, to her sister; Ben Moody; to his mother; Theodore Hill, (lost in the steamer; President, '') to his son.
Theshigh, March in.—Gakes Ames; Charley White; James L. Libby; Annie Doran, to Sister Agnes, of the Catholic Charlty School.
Thorsday, March 12.—David Ryder, to his son in West Philadelphia, Pa.; Ah Sin, to his father Ah Chung, of Philadelphia, Pa.; Annie Carter, of New York, to her mother.

# Donations in Aid of our Public Free Circles.

'Since our last report the following sums have been	re-
celved, for which grateful acknowledgments are tendere	d:
A. G. Smith \$1,00 Submit C. Loomis \$	27
Religion Connecticut	50
Peter West 2.00 Mrs. I. French	62
1 Ktrk 75 H. F. Zeigler	1,00
Friend 2.60 David S. Turner	2,00
Melyla Kenney 25 Friend	75
John P. Smith 50 Jacob Miller	50 25
Hannah Decker 15 J. H. Rougers	-1

### Passed to Spirit-Life:

Cant. Samuel B. Allen, of Elmwood, Mass., passed be-Capt, Samuel B. Allen, of Elimwood, Mass., passed beyond the veil of mortal vision to his spiritual home on Thursday, March 5th, having attained the age of 69 years. Although the dissolution of the physical frame was attended with great suffering, yet his sout was caim and full of serene poy as he neared the Invisible line that separates the mortal from the immortal state. Not only had he faith in the Divine benificence, but also the knowledge of the Spiritualist that death is but the doorway through which the real man passes on to higher and more perfect conditions of existence. The only drop of sorrow in his cup of joy was the thought of the buckluces and grief of the devoted wife and children, whose love for him, forming for so many years habits of tenderest attachment and most respectful deference to his wise and sincere nature, must now suffer for a while the deprivations of his visible presence.

now suffer for a while the deprivations of his visible presence.

Capt. Allen was a sincere, pure and noble man, of excelent practical judgment, a clear insight of principles, and a helpful sympathizer with the poor and affilieted about him. A natural reformer, the interests of human well-being led him to advecate with produce and decision the interests of freedom and temperance. When Spiritualism, came to him, it found him ready for its Huminating pays, and steadily has its light grown within him and shone round about him, so that all who have known him have been compelled to witness its beauty in the development of hisattractive and beautiful character.

The funeral-exercises were appropriately conducted on sunday, March 8th, by Rev. John Quimby, Unitarian minister, who, fully recognized in his remarks the trath and beauty of our friend's faith and knowledge.

DR. H. B. STORER.

From Plymouth, Mass., Feb. 24th, Mrs. Hannah J. El-

ils, wife of harnett thins, escape of days.

For many years Mrs, Ellis has been a firm and consistent spiritualist, ever hopeful, ever cheerful. As in life, so in her last hours, though full of physical suffering, her cheerfulness forsook her not, while her latth and knowledge of immortal life was sufficient for the hour of transition from earthly scenes to the bright immortal shore. She leaves a companion and children, towhom she was greatly endeared, as well as a large circle of friends. All will miss her earthly presence very much, while the needs have lost one of their benefactors, though in quistness administered. We all may truly say, "A mother in our Israel has some to her rest," May they all realize how sweet and cheering are the voices of the loved office sone before, and find their homes the more cheerful, and their own souls more hopeful and glad, for being the recipients of such loving ministrations. Funeral services by the writer.

1. P. GREENLEAF.

[ Notices for insertion in this Department will betwenty cents: per line for every line exceeding twenty—twenty lines or less inserted gratuitously. No poetry printed un-der the above heading.]

# BANNER OF LIGHT:

POPULAR FAMILY PAPER,

AN EXPONENT

# SPIRITUAL PHILOSOPHY

NINETEENTH CENTURY. PUBLISHED WEEKLY AT NO. 9 MONTGOMERY PLACE, BOSTON, MASS.

COLBY & RICH, Publishers and Proprietors.

LUTHER COLDY ..... Aided by a large corps of able writers.

THE BANNER OF LIGHT Is a first-class, eight-page Family, Newspaper, containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING, classed as follows: LITERARY DEPARTMENT.—Original Novelettes of reformatory tendencies, and occasionally transis-tions from French and German authors: POETRY, original and selected; Choice Stories for Children, etc. REPORTS OF SPIRITUAL LECTURES—By

able Trance and Normal Speakers.

ORIGINAL ESSAYS—Upon Spiritual, Philosophical and Scientific Subjects
EDIFORIAL DEPARTMENT.—Subjects of General Interest, the Spiritual Philosophy, its Phenom-ena, etc., Current Events, Entertaining Miscellany, No-tices of New Philocations, etc. tices of New Publications, etc.
MESSAGE DEPARTMENT. — Spirit-Messages from the departed to their friends in earth-life, given through the inculumship of Mis. J. H. Conany, which demonstrate direct intercourse between the Mundane and Super-Mindane Worlds, ORIGINAL CONTRIBUTIONS from the most

talented writers in the world.

All which features render this journal a popular Family aper, and at the same time the Harbinger of a Glorieus

Scientific Religion. TERMS OF SUBSCRIPTION, IN ADVANCE. Per Year 83.00
Six Months 1,50
Three Months 75

Three Months.

There will be no deviation from the above prices.

In remitting by mail, a Post-Office Money-Order on Boston, or a Draft on a Bank or Banking House in Roston or New York City, psyable to the order of Coldy & Rich, preferable to Bank Notes, since, should the Order or Draft be lost or stolen, it can be renowed without loss to the sender. Subscriptions discontinued at the expiration of the time Subscribers to Company to the company of the company o

Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada will add to the terms of subscription Decents per year, for pre-payment of American postage, Post-Office Address.—Sübscribers should not fall to write legibly their Post-Office Address and name of Salt to write legibly their Post-Office Address and name of fall to the Tomes wishing the direction of their paper changed from one town to another, must always give the name of the Tom, County and State to which it has been sont.

Apy Specimen copies sent free.

Twenty-six numbers of the Banner compose a volume. Patrons of the Banner of Banner with the paper is malled; and the same care should be exercised when a change of location is desired.

Advertisements published at twenty cents per line for the first, and fifteen cents per line for each subsequent insertion.

WHOLESALE AGENTS:

NEW ENGLAND NEWS COMPANY, 41 Court street, AMERICAN NEWSCOMPANY, 121 Nassaustreet, New WESTERN NEWS COMPANY, Chicago, Ill. A. WINCH, Philadelphia, Pr

NEW ENGLAND NEWS COMPANY AI Court street, toston.

Boston.
C. W. THOMAS, 449 Fourth avenue, New York,
HENRY WITT, at the Brooklyn Progressive Library,
79 South 4th street, Brooklyn, E. D., N. Y.
GEORGE H. HEEES, westend from Bridge, Oswego, N.Y.
E. E. ROBINSON, 8 Market street, Corning, N. Y.
HENRY HITCHICOCK, 633 Pine street, St. Louis, Mo.
W. R. ZIEBER, 196 South 34 street, Philadelphia, Pa.
HENRY BORROWES, East of Custom House, Philadelphia, Pa. hia, Pa.
S. CADWALLADER, 1005 Racost., Philadelphia, Pa.
D. ROBINSON, 20 Exchange street, Portland, Mo.
AVIS BROTHERS, 55 Exchange street, Portland, Me.
B. ADAMS, corner of 5th and F streets, (opposite the t-office,) Washington, D. C.

SUBSCRIPTION AGENTS:
ANDREW JACKSON DAVIS, 24 East 4th street, New York City

Ork City. HENRY T. CHILD, M. D., 634 Race street, Philadelhia, Pa. HENRY HITCHCOCK, 603 Pine street, St. Louis, Mo. HERMAN SNOW, 319 Kearney st., San Francisco, Cal.

Brigadier-General Charles R. Lowell.

Doctor, it gave me great joy to know you had

Jan. 12.

Brigadier-General Charles R. Lowell.

Doctor, it gave me great joy to know you had

### Advertisements.

HULL & CHAMBERLAIN'S Magnetic and Electric

# UTERINE WAFERS,

Female Weakness, Painful Menstruation, Prolapsis, Inflammation and Ulceration of the Womb.

TMLE Formula for these Wafers was given us by a French Physician. Dr. Charles Dr. Forcheasell. They were used only in his practice, never having been advertised or introduced to the public generally. We have tested them thoroughly, and therefore with confidence present them, to the PUBLE, feeling assured that THELE MERITS will win the confidence of all who use them. them.
Price and address as per Powders.

### HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS Are curing Cancers, Catarra, Rheumatism, Asth-Yellow Fever, &c.

Yellow Fever, e.c.

Soldhers' Home, Dayton, Olho, Scpt. 1st. 1873.
This is to certify that I have been cured of the following diseases by using Hull & Chamberlain's Magnetic and Electric Powders, viz.: Catarrh. 3sthma, Rhomatham, Sergolda, Cancer in the face, Running issue from one eye, Erystpelas, etc., etc. Am now a well man.

EDWARD FINK,

### Catarrh Cured.

Mr. John W. Shaw, of Soldlers' Home, Dayton, Ohio cured of Catarih In its worst form, a severe case of 16 years standing. Used Magnetic Powders one month.

# Paralysis Cured.

Mr. Hollingsworth, of Tuscaloosa, Ala., an old gentleman 72 years of age, cured of *Paralysis* by using three boxes of Electric Powders,

Yellow Fever, Typhoid Fever, &c., &c.
Dr. J. S. Wood, of Milton, Fla., reports many cases of Yellom Fever cured; also severe cases of Typhoid Fever, Billious Fever, Flux, Cholera Morbins, Diarrhaa, Haddele, Norralpie Toothach, Sick Haddache, Paralysis, &c., &c., and says: "Your Powders are PERFECTEN BELIABLE, NEVER FALLING to cure in any case where I have employed them."

Neuralgia and Rheumatism Cured. Mr. B. Moore, of Shelby, Mich., a great sufferer from Neuralgia in face and eye for seven years, says: "I had no more pain after taking ten Magnetle Powders." Also reports? a neighbor's daughter cured of Rheumatism by taking one box Magnetic Powders.

Mrs. Frances Kingman, New London, Conn., writes: '1 shall be most happy to advise any and all who are suf-ferling with nervous affections to use Itall & Chamberlain's Magnetic and Electric Powders, having derived great benefit from them. I believe them to be a sovereign remedy for-nearly all the lift sites is helr to, as they act directly on the blood and nerves.

# The Magnetic Pow-The Electric Powders ders cure all Acute cure all Chronic Dis-Diseases.

AGENTS WANTED EVERYWHERE. 

Send money at our expense and risk, by Post-office money order. Registered Letter, or Drafts on New York.
All letters and remittances must be digeted to
HULL A CHAMBERIDAIN,
127 East 16th street, New York City.

PROPRIETORS: Phœbe C. Hull,
Magnetic Physician,
Office, 127 East 16th st.,
(Near Union 80, New York.)

Annie Lord Chamberlain,
Branch office, 150 Warren
avenue,
Chicago, Ill. Phœbe C. Hull, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# IOWA AND NEBRASKA!

MILLIONS OF ACRES OF THE BEST LAND in the West, for sale on Ten Years' Credit, at 6 per Cent. Interest, by the Burlington & Missouri River Railroad Company.

NOPAYMENTS REQUIRED oxcept interest, till fifth year. Rich Soil, warm Climate, long Sensons, loy Taxes, and free Education. Free Fare and low Freights on household goods to those who

### BUY THIS YEAR. For Circulars and Maps, with full particulars, address,

GEO. S. HARRIS, Land Com'r, Burlington, Iowa.

New Life for the New Year New Life for the Old Blood!

INCREASE YOUR VITALITY "The Blood is the Life." DR. STORER'S Great Vitalizer,

# Nutritive Compound,

CHOULD now be used by weak-nerved and poor-blooded people everywhere, as the best restorative of nerve-cells and blood-globales ever discovered.

Mild and soothing in its nature, the feeblest child can take it. Constant and steady in its natritive power, the worst forms of discase yield to its power.

Send for it to DR, H. B. STORER, No. 9 Montgomery Place, Boston, Mass.

Frice \$1.00; Nix Packages. \$5.00.

For sale wholesale and retail by COLHY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Jan. 10.

# Dr. Fred. L. H. Willis, P. O. Box 362, Willimantic, Conn.

R. WILLIS may be addressed as above after Nov. 1, 1873. From this point be can attend to the diagnosting of disease by hair and handwriting. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching Clairvoyance.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scrofula in all its forms, Epilepsy, Paralysis, and all the most delicate and compileated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed.

Bend for Circulars and References, tf-Jan. 3. SOUL READING.

or Paychometrical belineation of Character.

Mrs. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in porson, or sond their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2,00, and four 3-cent stamps.

Adress,

Centre street, between Charch and Prairie streets, Jan. 3.—If White Water, Walworth Co., Wis.

Centre street, between Church and Frairie strevis, Jan. 3.—If White Water, Walworth Co., Wis. WANTED—AGENTS—\$75 to \$250 per month, everywhere, male and female, to introduce the GEN-UINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hen, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner. Price only \$15. Fully licensed, and warranted for five years. We will pay \$1000 for any machine that will sew a stronger, more beautiful, or more clastic seam than ours. It makes the "Elastic Lock Stitch," Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount can be made. Address \$ECOMB & CO., 33 Washington street, Boston, Mass., New York City, Pittsburg, Pa., Chicago, Ill., or St. Louis, Mo.

PSYCHOMETRY. DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons destring ald of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2.00.

JOHN, M. SPEAR, 1114 Callowhili st., Philadelphia, Jan. 17.—†

# B. C. HAZELTON. Specialty Photographer,

140 Washington street, Boston Mass. CLAIRVOYANCE MADE EASY!

A NEW WORK, containing practical rules for development by which any one can become clairvoyant—the result of 25 years' experience—sent on receipt of 50 cts. Mrs. E. SMITH, Clairvoyant, 277 Mulberry st., Newark, N. J. Mar. 14—20.

O LET—In a fine location at the South End, A avery pleasant front room and side room, with board, in a genteel private family. Application should be made immediately. Reference: COLBY & RICH, Booksellers, Montgomery Place, of whom further particulars can be learned; or apply at 76 Waitham street.

Micdiums in Boston.

# Clairvoyant Medical Practice! DR. STORER'S OFFICE

(Formerly at 137 Harrison avenue,) is now in the beautiful and commodious Banner of Light Building, Rooms N is, 6 and 7,

NO. 9 MONTGOMERY PLACE.

MRS. MAGGIE J. POLSOM.

DR. H. B. STORER.

MRS. M. SUNDERLAND COOPER, TMHE original New England Medium, No. 38 Millord Street, Boston, Hours 10 A. M. to 4 P. M. Mar. 7. - 4w\*

Dr. Main's Health Institute. AT NO. 312 HARRISON AVENUE, BOSTON. THOSE requesting examinations by letter will please er close \$4.00, a lock of hair, a return postage stamp, an ho address, and state sex and age. 13w\*-4an, 24.

MRS. JENNIE POTTER.

MISS S. F. NICKERSON,

RANCE and Business Medium, 35 Doverst. Hours, 9.A. M. to 6 P. M. Public Séances Sunday and Wednesday eve. Mar. 14. - 4w\*

MRS. DR. A. E. CUTTER,

TREMONT STREET, BOSTON, successfully re-noves Cancers or Tumors fromewers part of dem without the kinder. Parties at a distance treated ing a description of their case. 4w\*—Feb. 11. MRS. J. LEWIS,

TRANCE MEDIUM AND PHYSICIAN, No. 10 West Orange street, Boston. Hours 2 to 6 F.M. Circles Sunday and Thursday evenings at 7:30. 2 \*-Mar. 14.

MAGNETIC TREATMENT.

DR. W. A. DUNKLEE, 91 Tremont street, Room to and 2 to 4. Arrangements can be made for patients to be visited at their residences.

Jan. 3 MRS. E. R. CHASE

I AS great success in all cases of Netrous Debility, Livery, Billous, and Female Compaints. At home Mondays, Tuesdays, Tuesdays, and Fridays, trom 10 to 2, No. 37 East Brookline street, Boston. U-Aug. 30.

No. 37 East Brookline street, Boston, U-Aug, 39.

MRS. HARDY,
Office hours from 9 to 3. Public scance & every Friday evening. Ticket's oceasts.

MRS. JENNETT J. CLARK.

DEVELOPING CIRCLE. Communications given by sending photograph. Hours from 1 to 6 P. M. 25 Millord street, Boston.

MRS. CARLISLE IRELAND.

TEST, Businessand Clairvoyant Physician, Hours from 9 to 12, and 1 to 5, 94 Canden street, Boston.

Feb. 21.—Bw\*

MAGNETIC PHYSICIAN, Seaver House, 25; Tremon street, Boston. MRS. F. C. DEXTER, Clairvoyant, Healing,

114 Test and Developing Medium. Examines by lock of air. Examinations 41, 491 Tremont st., corner of Dover, Mar. 14.—13w MRS. C. H. WILDES has resumed business for a short time, at No. 4 Montgomery Place, Boston, Tuesdays, Wednesdays and Thursdays, from 9 to 3½, Terms \$2.00.

MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court Street, Boston. Circles Sunday and Tuesday evenings. Mar. 14.—4w. A. S. HAYWARD exercises his Powerful Mag-notic Gift in healing the sick from 9 to 4, at 5 Dayls treet, Boston. At office hours will visit patients. Also ends Magnetizal Paper, Price from 24cts, to \$1,40ptional. Mar. 44,-44

SAMUEL GROVER, HEALING MEDIUM, No. 5 50 Dover street (formerly 23 Dix place). Dr. G. will attend funerals if requested.

tend funerals if requested.

TO HER FRIENDS AND PATRONS.—MRS,
BIBBER, totally blind, Medical and Business Clairvoyant, can be found at 21 Warrenton street. 2a.\*—Mav., 44.

MRS. FRANK CAMPBELL, Clairvoyant Physteina and Spirit Medlum. Hours from 9 to 12 and 2 to,
5. 616 Washington street, Boston.

4w.\*—Mar. 7. MRS. M. MYRTLE, Unconscious Trance Medium, for Realing, Communicating and Developing, Jan. 3. 33w.

J. LANGLEY, No. 33 Green street, is the most powerful Magnetic Healer in Boston. Also makes a Magnetic Plaster. Call and see him. 1w\*-Mar. 21. MRS. SALE, Business and Test Medium. Cir-cles Sunday and Wednesday evenings, at 80° clock. 123 West Broadway, South Boston. 3w - Mar. 14. MRS. N. J. MORSE, Electre-Magnetic Physician, 46 Beach street, Boston. 3w\*-Mar. 7.

MRS: YORK, Business and Healing Medium, 4w\*-Mar. 21.

Mits: DICK, Magnetic Physician, Test and Business Macdium, 81 Harrison avenue. Hours 9 to 11 and 3 to 7.

# Miscellancous.

### A New Medical Discovery. DR. COOPER'S MEDICATED PAD AND BELT.

Warranted to Cure Rheumatism, Neuralgia, and other Kindred Com-plaints arising from impurities of the blood.

Tille Pad is designed to be worn upon the back, between the shoulders, the flaunel side next to the skin, this locality being nearest to the vital organs and nerve centre; or she beit may be applied around the body above the hips, especially in all cases of Kidney Complaints, Lame Back, &c.; also to be applied on any part of the body where pain exists. In addition to the Medicated Padu Chest Protector may be attached; this, also, may be medicated, and will be very important in all affections of the Threat and Lames.

With the very important in an ancients of the state of the larges.

This medicine contains no poison whatever. It is compounded from the purest ingredients known to medical science, perfectly free from odor and stain, and all who give this new treatment a fair trial will prize it of more value than its weight in gold.

[Patented Nov. 4th, 1873.]

Pad for back and shoulders.

\*\* extra size.

1,50

Pad for chest.

\*\* extra size.

1,60

Postage 3 cents each.

For sale wholesade and retail by COLBY & RICH, at

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

### PATENT OFFICE. 46 SCHOOL STREET, BOSTON, MASS.

BROWN BROTHERS, SOLICITORS. BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphlet of instructions.

DR. PETER WEST. TEST, Business and Clairvoyant, (second to none,) has returned to Chicago, where his Patrons and Patients at the East will please address him at 310 West Harrison st.

SPIRITUALISTS' HOME, 46 Beach street, DR. J. R. NEWTON, Arcade Hotel, Sacramento, Cal.

# DR. TAYLOR'S LECTURE

Constitution Hall, Topeka, Kansas, Nov. 10, 1872, In Review of Captain King's Editorial in the Commonwealth,

WOODHULL-BEECHER IMBROGLIO. In which the Doctor skins the Captain, and then treats him, not to a coat of tar and feathers, but sait and pepper,

A DEFENSE, Not of Mrs. Woodhull, nor of Mr. Beecher, but of the rue doctrine of the Harmonial Philosophy. Price 15 cents, postage 2 cents, For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Christianity:

Its origin, nature and tendency, considered in the light of astro-theology. By REV. D. W. HULL.

Price 25 cents; postage 2 cents.
Ror sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New Books.

# PRICE REDUCED.

# DAWN:

A Novel in the Deepest Sense,

On the treatment of existing social cylis; SPIRITUAL GRACE, Fraught with influences of the highest good to those

GEMS OF WISDOM; Which cannot fall of finding lodgment in

appreciative hearts; and EARNEST LIFE LESSONS. Calculated to attract attention to and awaken lighterest in that

### ADVANCE MOVEMENT

Which forms the chief characteristic of this active epoch, Mrs. J. S. Adams.

author, which fact alone is a summent goaranty or its orerest.

The startling revelations of spiritual visitants; the sweet lays of Estabolomesticity; the sharp social trials which lead the struggling heart upward to augethe purification, while they work out upon the wrong doer a say recompense of reward; the blasting glare of passion and the giory of love are all embodied in this chaiming volume, the thought finding expression at all times in clear, concise and chaste language, many passages being portraced which the sympathetic soal will read through a mission teat, yet upon of all, and the divine unity which is yet to bless the world, easts a rainbow of prismatic cheer.

peruse its pages, that they may obtain glimpses of 'héaven while yet upon earth, which they have heretofore failed to comprehend.

Circulate it, Spiritualists and Friends of Free Thought,

For It is calculated to win its way as an factive inissionary in fields where more direct polemical publications might For it is calculated the first polemic fall of obtaining entry. 100 pages, 12mo.
Cloth, plain
Former price \$1,75.
Cloth, glit.
Former price \$2.20.
Former price \$2.20.
Former price \$2.20.

For, sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery, Place, corner of Province street (lower floor), Boston, Mass: Never to be Re-published. Harmonial Philosophy and Spiritualism

COMBINED. By special purchase we possess all the remainder of the rst and only edition of that highly-prized volume

BY ANDREW JACKSON DAVIS, Comprising ascemarkable series of twenty spontaneous dis-courses delivered by the Harmontal Philosopher in the city of New York, in 1863, entitled

# MORNING LECTURES!

No more Copies of this Volume will ever be Printed,

the plates having been destroyed, in part, and other wise appropriated; so that now is the time for all readers of Mr., Dayls's works to purchase copies of The Last Edition of a Rare Book.

Price, bound in paper, reduced to 75 cents, hostage 8 cents; bound in cloth, \$4,50, fostage 18 cents.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomers, Place, corner of Province-street (lower floor), Boston, Mass. TRACTS FOR THE TIMES! "THE TRUTH SHALL MAKE YOU FREE."

THE AMERICAN LIBERAL TRACT SOCIETY

DUBLISH Radical, Spiritualistic and Reformatory Tracts to advance freedom of thought,

No. 1, "The Bible D False Witness," by Wim. Denion:

"2, "Thomas Palme's Letter to a friend on the publication of the "Age of Reason"."

"3, "The Ministration of Departed Spirits," by Mrs.
Harriel Beccher Stowe;

"4," Human Testimony in favor of Spiritualism," by

Geo. A. Bacon;

5, "Catechanien." Translation from Voltaire

9, "Humanity vs." Christianity;" by Henry C.
Wright;

7, "The Bible a False Witness," No. 2, by Win.

Benton;
8, "The libbe-is it the Word of God?" by M. T.
Dole: Dole:

10, "Spirit Manifestations," by Wm. Howitt;
10, "History of David;" Extract from "Excler Hall";

11, "Modern Phenomena," by Wm. Liloyd Garrison;
12, "Christianity—What is it?" by E. S. Wheeler;
13, "The Bible Plan of Salvation," by Rev. E. Harrison;

\*\*13, "The Bible Plan of Salvation," by Rev. E. Harrison;

14, "The Profestant Inquisition," by Rev. Charles Beecher;

15, "The Persecuting Spirit of Eur Sunday Laws," by Rev. W. Catheart;

16, "The Church of Christ a. Dead Weight, and Disturber of the Public Peace," by Rev. L. L. Briggs;

17, "Orthodox Blasphemy." by Rev. J. L. Hatch "Modern Spiritualism Defined Theoretically and Practically," by A. E. Newton;

19, "The Corrupting Influence of Revivals," by Rev. T. Start King;

20, "Whoare the Saints?" by the author of "Exeter Hall";

111, "The Great Physician only a Quack," by William Denton;

122, "Peter McGuire, or Nature and Grace," by Lizzle Doten;

123, "Contradictions of the Bible," No. 1;

22, "Peter Medalite, or Nature and Grace," by Lizzle Doten.
23, "Contradictions of the Bible," No. 1;
23, "Contradictions of the Hible," No. 2;
Also, "The Age of Reason," by Thomas Paine. 212 pp.
Imo; price 41,00, single, 6 copies \$5,00;
Are now ready, and will be sent on receipt of orders. Other tracts are in press. Contributions of literary matter ormoney are solicited from all who favor the objects of the Soc'ety. A sample package of Awenty-four assorted or sedected tracts will be sent postpald on receipt of twenty-five cents:

cents.

Price of tracts, 50 cents per 100, 45,00 per 1000, postage free. A discount of 20 per cent, made on all orders amounting to \$10 and upwards. No orders will be filled unless cash is enclosed. Make P. O. Orders payable to order of Secretary. Send orders to "AMERICAN LIBERAL TRACT SOCIETY," P. O. Box No. 518, Hoston, Mass.

M. T. DOLE, Secretary.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

NINTH EDITION.

### Poems from the Inner Life. BY MISS LIZZIE DOTEN.

The exhaustion of eight editions of these beautiful Poems shows how well they are appreciated by the public. The peculiarity and intrinsie merit of these Poems are admired by all intelligent and liberal minds. Every Spiritualist in the land should have a copy.

· TABLE OF CONTENTS.

PART 4. A Word to the World [Prefatory].
The Prayer of the Sorrowing.
The Song of Truth.
The Song of Truth.
The Song of Sigurd and Gerda.
The Song of Sigurd and Gerda.
The Meeting of Sigurd and Gerda. ing.
The Song of Truth,
The Embarkation,
Kepler's Vision.

Repler's Vision.

The Spirit-Child [by "Jennie"].

The Revelation.
Hope for the Sorrowing.
Compensation.
The Eagle of Freedom.
Mistress Glenave [by "Marian"]
Little Johnny.
"Birdie's "Spirit-Song.
My Spirit-Home [A. W. Sprague].

Partial Live [A. W. Sprague].

The Mistress of Godliness

[Content of Content of Content

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.50, postage lifeents.
Also, a new edition on extra paper, beyeled boards, full gilt. Price \$2.00, postage lifeents.
For sale wholesale and retail by the publishers, COLRY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Muss.

New Books.

THE GREAT LITERARY SENSATION!

# MYSTERY OF EDWIN DROOD

COMPLETED BY THE SPIRIT-PEN OF CHARLES DICKENS.

The press declare the work to be written in "Dickens's Happiest Vein!"

To show the demand there is for this work, it may be well to state that the First edition of 10,000 copies was sold in advance of

the press.
From the Boston Traveller, July 28. From the Boston Transliter, July 28, "Sline last Christinas the medium has been at work steadily and assidiously, producing a work which pesembles flickens so chosely as to make one start, as though learing the voice of one long sitent in the grave," "The style, to the very minutial of chapter headings, is "the tooighty buckenslant," "If Mr. Chapter headings, is "the tooighty buckenslant," "If Mr. Chapter headings, had written the work, we should say that he had inherited his lather's ability and manner to a greater degree than the heir of any other illerary man with whom we are acquainted."

There are forty-three chapters in the whole Work, which embrace that portion of it written prior to the decease of the great author, making ONECOMPLETE YOLEME OF about 50 pages, in handsome cloth binding.

Frice 82.00, postinge 35 cents.
For sale wholesale and tetal by COLBY & RICH, at No. Montgomery Place, corner of Province street (lowermor), Boston, Mass.

### SECOND EDITION.

BIBLE MARVEL-WORKERS, And the Power which helped or made them perform MIGHTY WORKS, and utter Inspired Works, and utter Inspired Works, and Characteristics of Prophets Apostics and Jesus, or New Rending, 613 The Miracles.

BY ALLE PETNAM, A. M.
Author of "Natty, a Spirit!" Spirit Waks Real, but Not Miraculous; "Missogram, Spiritalism, Witcheraft and Mirach." "Tipping his Tables," etc., etc., etc.

MR, PUTSAM has here, in his uniformly candid and rahuspirit, himished an unascally vivid, interesting and instinctive volume of about 240 pages. He here allows what he inchlentally calls "The Guide-Book of Christendom"

to tell the story of its own origin and character, and mostly in its own words and facts. Biblical light leads his way, and as he moves on he finds and

Points Out Fact after Fact, View after View,

Meaning after Meaning.

attaching Woold familiar mental pletures and forms of POSSESS THE CHARM OF NOVELTY. while they generate conviction that they are true and valuable.

The Book is SIMPLE AND EASY TO BELLINDERSTOOD; the author says that it is written for the masses, rather than for scholars and critics;) and

IT IS WELL ADAPTED TO SUPPLY the wants it is intended to meet. The character and merits of this book need only acquaintanceship to make it a popu-lar favorite.

BUY IT! READ IT! CIRCULATE IT!

Use the past without sacrificing it to the present use the present to Huminate and discover the neglected testimony of the past! Price \$1,28 postage it cents. For sale wholesale and retail by the publishers, COLBY, & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Hoston, Mass.

MY EXPERIENCE:

FOOTPRINTS OF A PRESBYTERIAN

SPIRITUALISM.

FRANCIS II. SMITH.

An interesting account of "sittings" with various mediums, by a Baldimore gentleman, which led him to reject Presbyte Nanish. and embrace Spiritualism. Many interesting most gave are given.

Price 75 cents, postage free, For sale wholesale and retail by COLRIY & RICH, at No. 9 Montgomery Place, corner of Province street; (lower floor), Hoston, Mass.

### INNER MYSTERY AN INSPIRATIONAL POEM.

BY LIZZIE DOTEN. This Poem was delivered by Miss Doten at a Festival communicative of the twentleth anniversary of the idvent of Modern Spiritualism, held in Masic Hall, Boston, March 31, 188.

Price 35 cents, postage free, For safe wholesafe and retail by COLBY & RICH, at No. 3 Montgomery Place, corner of Province street, (lower floor), Boston, Mass.

William Denton's Works. THE SOUL OF THINGS: OR, PSYCHOMET-RICRESEARCHES AND DISCOVERIES. By William and Edzabeth M. F. Denton. This truly valuable and exceedingly interesting work has taken a place among the standard literature of the day, and is first gathing in popular favor. Every Spiritualist and all seekers after hidden truths should read it. Price 4.5, postage 20 cents.

LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A Great Scientific Work. Selling rapidly. Price 41.5, postage 2) cents. Selling rapidly, Price \$4.50, postage Decents, RADICAL RHYMES, A Poetical-Work, Price #1.55, postage 12 cents,
RADICAL DISCOURSES ON RELIGIOUS
SUBJECTS, delivered in Music Hall, Roston, Price
41.25, postage 16 cents.
THE IRRECONCILABLE RECORDS; or, Genesis and Geology, 80 pp.; Price paper, 25 cents, postage
4 cents; cloth, 56 cents, postage 8 cents.
IS SPIRITUALISM TRUE? Price 45 cents, postage 2 cents.

WHAT IS RIGHT? A Lecture delivered in Music Hall, Boston, Sunday afternoon; Dec. 6th, 1885. Price 10 cents, postage 2 cents.

COMMON SENSE THOUGHTS ON THE BIBLE. For Common Sense People. Third edition-enlarged, and revised. Price 10 cents postage 2 cents. CHRISTIANITY NO FINALITY; or, Spiritualism Superior to Christjanity. Price 10 cents, postage 2 cents. ORTHODOXY FALSE, SINCE SPIRITUAL ISM IS TRUE. Price in cents, postage 2 cents, a THE DELUGE IN THE LIGHT OF MODERN BE THYSELF. A Discourse. Price 10 cents, postage 2 cents.
THE GOD PROPOSED FOR OUR NATIONAL
CONSTITUTION. A Lecture given in Music Hall, Roston, on Sanday afternoon, May 5th, 1872. Price 40 cents,
postage 2 cents.
For sake wholesate and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
lbor), Boston, Mass.

# Works of Moses Hull.

OUESTION SETTLED: A CAREFUL COM-PARISON OF BIBLICAL AND MODERN SPIRIT-UALISM, Cloth, beveled boards, \$4,50, postage 16 cents, CONTRAST: EVANGELICALISM AND SPIRITUALISM COMPARED. A companior to the "Question Settled," Beveled boards, \$4,50, postage 16 cents. WHICH: SPIRITUALISM OR CHRISTIAN-WITGH: SPIRIT ALISM ON OTHER PLANS, ITYY A Friendly Correspondence between Mose Hulf, Spiritualist, and W. F. Parker, Christian. Cloth, 1,01, postage (2 cents, paper, Govents, postage 6 cents, WOLF IX SHEEP'S CLOTHING. An ingenious interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of the Symbols of the Book of Dandous Interpretation of WOLF IN, SHEEP'S CHOOTHING, All flighten from the property of the Book of Dan-lel and the Apsendypse. Piler 10 cents, postage 2 cents. SUPREMACY, OF REASON, A Discourse de-livered at the dedication of the Temple of Reason, Chat-ham, Mass. Paper, 10 cents, postage 2 cents. THAT TERRIBLE QUESTION. A radical Rt-tle work on love and marriage. Paper, 10 cents, postage 2 cents. THE GENERAL JUDGMENT; OR, GREAT THE GENERAL JUDGMENT; OR, GREAT OVERTURNING, Pyles Dicents, postage free. LETTERS TO ELDER MILES GRANT. Being a Review of "Spiritualism Uncelled." Paper, 25 cents; costage 2 cents; cloth, 5 cents, postage 4 cents. For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street flower floor). Beston, Mass.

# Dr. A. B. Child's Works.

A B C OF LIFE. Price 25 cents; postage 2 cts. BETTER VIEWS OF LIVENG; or, Life accord-ling to the doctrine "Whatever Is, Is gight." Price \*1.00: postage 12 cents. CHRIST AND THE PEOPLE. Price \$1,25; postage i6 cents. SOUL AFFINITY. Price 20 cts.; postage 2 cts. WHATEVER IS, IS RIGHT. Price \$1,00; post-2 age 16 cents.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

New york Adbertisements.

# SPENCE'S Positive and Negative POWDERS.

This magic control of the PONITIVE AND NEG-ATIVE POWDERS over disease of all kinds, is wonderful beyond all precedent. They do motioned to the system, causing no purgling, no muserating, no comiting, no necotiaing. The PONITIVEN cure Neurraigin, Beadache, Rhemmitsun, Lancot alkinds, Duarhea, Byseniery, Vomusia, Dyseppsin, Flainbane, Worms; all Fernsle Wenknesses and derangements; Pits, Cramps, M. Vitus, Dance, Spasnny, all high grades of Fever, Small Pox, Mesiles, Scatlatina, Etyshelas; all Inflammantions, acute or chronic diseases of the Kidneys, Livet, Lungs, Henri, Bladder, or any offict or ganot the body; Crinerla, Consumption, Bromehitla, Conglis, Code; Secrolain Networses, Asthuma, Siegeplessness, Ac.

The NEGATIVEN cure Paratiyals, or Palsy, whother of the misclessor senses, as in Blindiness, Benfiness less flaste, smell, feeting or motion; all low Fevers, such as the Typhing and the Typhina.

Both the PONITIVE AND NEGATIVE are needed in Chills and Fever.

AGENTS WANTED EVERYWHERE. Mailed Postprid | 1 Rox alliese PRICES: | 6 Boxes call your measey at our risk and expense, either by stome Money Order, or b) Registered Letter, or Brufton New Yorkon by Express, detaying from the mount to be sent. 3 cents if you send a Test office Money and Design Section 1997.

the Post-master of New York City, Address, PROF. PAYTON SPENCE, M. D., 37 St. Marks Place, New York City.

"For sale also at the Banner of Light Office, 9 Montgomery Place, Boston, Mass, M. dan.d. Waters' Concerto and Orchestral Organs feet of the most beautiful to style and per-fect of tone ever made. The CONCER-tion of the HESTRAL STOPS are to heat ever placed in any Organs. Fugue product Property transfer reads, peculiarly valued. To EFFECT of which is MOSTCH ARMING and SOLESTIRRING, which is MITTATION of the HANN VOICE is SI-PERR. These Organs are the best made in the United States.

WATERS' New Scale PIANOS have great power and of time singing tone, with all modern improvements, and are the best Pinnos made. Those Organizated Pinnos we warranted for 6 years. Prices extremely low to east or part each, and balance or monthly a quarterly maximum.

### DR. FREDERICK A. PALMER

TREATS by Manipulation all diseases obiginating in a stituted of deranged nerve circulation, such as Rheumatism, Paralysis, Dysteplar Syrofula, Catarth, Consumption, and all nervous affections. His Remedies, "A." (1998) (1998) (1998) passess unglyaded magnetic and yillabing properties, and are expectedly adiable to those who cannot obtain magnetic freatment, "A." is a presention against, Sea-Sickness, Persons spelling healing symptoms in their own handwriting, can have thorough and reliable, Catrovant Examination. Office and Depot 2AW, 2718-84, New York City, Send for Citenday. Mat, 11.

Mrs. Jeannie W. Danforth, THANCE AND MAGNETIC PHYSICIAN, 40 West : 56th Street, corner of Sixth Avenue, New York, Tech. 7, co. W.

## J. MONTGOMERY,

COMMISSION MERCHANT, and dealer in futter, 2 Eggs and Cheese, Potations Alphase Onlores thanges, Lemons, Peaches and Berries; all kinds of Country Produce, Foreign and Domestic Fruits, E. Greenwich street, New York, Liberal advances made on consignments, Feb. 25, \*\*Haw\*\*

Patients Prescribed for by Correspondence: PMIL Celebrated Heater, DR, J. E. BRIOGS, is a phy-sical with over 20 years, experience as a Chemist. Of-fice, 21 East Fourth st. Abdress, Box 82, Station D. New York City. 41 Feb. 7.

All received A TAVOVI), a Medium of long ex-perfence will treat particus and give Russian Medi-ated and other Baths, with the advantage of manipulation by a Healing Medium. Visitors to New York accommodated with Board and Rooms at 23 Trying Place, near Union Square. MRS, MARY TOWNE, Magnetic and Electric Physician, No. 9 Great Jones, street, New York, Diseases of Women treated with great success. Clarroy-ant Evanutiations made. Best of references given.

MRS. H. S. SEYMOUR, Business and Test-Medlum, 100 Fourth avenue, east slde, near 12th street, New York. Hours from 2 to 6 and from 7 to 9 P. M. Chiles-Tuesday and Thursday eventing. [3w-+6b, 7. I IZZIE L. CROSBY, Business Claipvoyant and Spirit Mediuti, Magnetic Treatment, No. 306 Fourth avenue, New York, between 23d and 23th 848, Hours 10 A. M. 108 P. M. Termy, \$2,000 \$3,000 Bay\* Jan. 21, MRS, H. N. READ, Test Medium, gives mannes, development of mediums, No. 75 (th avenue, near 28th street, second floor, New York, (Dongt (ing.)) Mar, 14.

CARAH E. SOMERBY, Test, Trance and Heal-Ding Medium, 24 Frying Place, New York City, Mar. 14: 182 WAN to employ tellable persons everywhere to represent our firm. Merchants, flarmers, ministers, teachers, A.c., Arg. Good wages, to the Mark Markon River Wire to, 125 Mathen Lane, N. Y., or Is Clark St., Chicago, III.

SEND TEN CENTS to DR. ANDREW STONE, Troy, N. Y., and obtain a large, highly illustrated flook on this system of vitalizing treatment.

CLATRYOYAN Land Electricking 3H Court street, near Union street, South Brooklyn, N. Y. 5w Mar. 2t. Mediums---Blasphemy---Moravia, THREE IMPORTANT PAMPHLETS

BY THOMAS R. HAZARD. 1. Mediums and Mediumship. A valuable treatise on the laws governing mediumship, and recounting some of the extraordinary physical manifestations witnessed by the writer through different media. Price to cents, postage free:

Who are the Blasphomers?---the "Orthodox" Christians, or "Spiritualists"? A searching analysis of the subject of blasphemy, which will do much good. Price 10 cents, postage free. 111.

Blasphemy:

Eleven Days at Moravia. The wonderful experiences of the author at Moravia are detailed at length.
(Price 10 cents, postage free,

#2 The Three Sent Postpald for 25 Cents. In order to meet the demand for these admitable atteles, by Hos. Thomas R. Razania, they have been published in pamphlet form, of good paper, and are in every way calculated to make a favorable impression os priorier fracts. The price is fixed at this low figure, that the works may be within the reach of all. Here are one hundred and sixty-two pages of five, radical thought, sent post-paid for 25 cents. More splitfual knowledge is condensed upon these leaves than can be found in twenty-five dollars worthor, less concentrated inafter.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), floston, Mass.

### SECOND EDITION. THE CLERGY A SOURCE OF DANCER TO THE AMERICAN REPUBLIC.

This is a book 7d \$11 juges, which is destined to accomplish a much needed work with the masses, by acquainting them with the dangers which the masses, by acquainting them with the dangers which threaten our Republic at the hands of the Christian priesthood, who, the author is fully persuaded, are America's worst enculies worst eithan slaveholders ever were, more dangerous to civil 4lberty, and more imprincipled in their attacks upon it. He claims that the American ciergy are plotting the destruction of our 4lbertles in their endeavor to get food and Christ agrifue Bible into the United States Constitution. This book 3ffould be read by everylooly.

Price \$4.50: full gift \$2.00: posting 21 cents.

For sale wholesale and retail by COLEY & BTCH, at No. 9 Montgomery Place, corner of Province street Gover Booth, Mass.

SHAKER TRACTS FOR THE TIMES, No. 1.

Boor), Boston, Mass,

SHAKER TRACTS FOR THE TIMES, No. 1.

DIRUELOVE: WHATHTE, AND WHATHTENOT,
By A. B. Davis. With an appendix.

Price-5 cents, postage 1 cent.
For sale wholesale and retail by COLBY & RICH, at
No. 9 Montgomery Place, corner of Province street (lower
floor), Boston, Mass,

[See fifth page.]

investigate and the manliness to proclaim the result, and believers in our sublime philosophy throughout the earth must be full of gratitude for the act. I, for one, say, 'God bless you for it!' for you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit-communion and its consequences is addressed to the reason as well as to the heart, and ought not to be received unless the judgment and conscience alike

welcome it. We may, therefore, now look forward with confidence for an increasing rapidity in the spread of the doctrines of our divine faith. To your country shall we be mainly indebted for that result, and you and we, on both sides of the great ocean, can unete in a common prayer of thankfalmess to the Giver of every good and per-fect gift that he has sent into our midst that

reeg giff, that he has sent into our most that which is equal to the emergency in which the progress of the race has found us.

Congratulating you alike on the facts of the past, and the prospects of the future, Lyemain yours in the bounds of brotherly love,

Now Fork, F. b. 8, 1874. J. W. EDMONDS,
To the retellow the names of the committee)."

### Condescension.

The Ladic C Aid Society meets each Thesday aftermoon at same place. All invited to the evening sociable.

I was one of the very large auditory who listened with pleasure to the cloquent lecture that was pronounced yesterless afternoon at Music Hall, by Mr. Alger, and responded with heartfelt approval and satisfaction to every word of his discourse, until he instead near the later of his discourse, until he instead near the later of his discourse, until he instead near the later of his later of approval and satisfaction to every word of his . That Crebs are held at Nassau Hoth, corner Washington discourse, until he entered upon his closing remarks, when I confess my feelings underwent a large transportation of the same provided in terrible revulsion.

His crude attempt to explain the phenomena of "Modern Spiritualism" to the hundreds, if not thousands present, whose abilities were probably as great as his, and whose opportunities and application had perhaps been an hundredfold greater in the investigation of the momentous subject reminded me of the powder-monkey's essay to instruct his admiral how the approaching engagement with his superior foe should be conducted, whilst the patronizing and apologetic attempt of the eloquent speaker to explain how it happened that he had been prevailed upon to address a body of his fellowmen and women who were so generally regarded with contempt by Orthodox scientists, reminded me of the attitude the celestials of China assume in their intercourse with the "outside barbariant" of Europe."

It strikes me that the insolence and impudence of the so-called scientists in their treatment of the great spiritualistic truths of the century, has been run about far enough into the ground, and should be met and treated by Spiritualists with the contempt they deserved

Let the conceited ignoranuses in all that relates to the higher elements of man's being and the universe be left secrety alone, and they will soon hang themselves with the sufficiency of soon hang themselves with the sufficiency of path, the majority of the speakers taking the ground that rope that has been already accorded them. The white there might be a thint, by reason of pro-main in acquisition of true knowledge takes the form of themses and post-hard surroundings, we a person's power an inverted cone or pyramid. The higher it ascends, the wider becomes the platform, and the less the observer perceives he knows. This was the philosophy of such humble and contemptible scientists as Bacon and Newton: Those of our day have improved on their humble conceptions, and now claim to have arrived at the summit of all earthly acquirement; and, with the Harvard Professors, demand that, where three Harvard Professors, demand that, where three well attended on Sunday, 15th inst. Mrs. Taber, Henry C. or four of the learned faculty are gathered to that and Mrs. Ireland occupied the platform by the morngether, God Almighty himself should come down and add to his own glory and honor by holding counsel with them.

The fact is, no man of sense and profound knowledge will ever approach a fellow-being, however lowly in position or small in acquirements, in the attitude or spirit of condescension. God never meant that any man should submit to such insolence. I would not accept condescension from any mortal on earth nor angel in heaven, nor do I believe that God himself would ever insult the meanest of his creatures by presenting himself to their consciousness in to the public generally, and that may aid the sale of it.

that way. Jesus Christ, the Orthodox type of divinity, was never guilty of such a breach of very large cheap English edition of it has been sold by J. good breeding. He made no difference in his intercourse, whether Lazarus or Herod, Mary, or Mary Magdalen.

The fact is, it is only a matter of circumstance whether a man has learned to fathom the heights and depths of planetary systems, or to dig understandingly a hill of potatoes; nor does the man who performs his duties faithfully and to the best of his ability in the one position, deserve more credit than he who does all he knows and can in the other, whilst the work of both might have been better-done had the accidents of education and occupation been reversed. Between the two, the difference in acquirement of knowledge would doubtless be so infinitesi-, mal as to be searcely perceptible in the vision of Supreme Wisdom. Thomas R. Hazard. Vanetuse, R. L. March 16th, 1874.

# New Publications.

Manual Ed. " and " QSLy TEMPER," from the pen of Mrs. C. J. Newby, author of " Kate Kennedy," "Trodden Down," etc., etc., have been received by us from T. B. Peterson & Brothers, and Chestnut street, Philadelphia. with the cheap and yet finely executed people's edition of leading works of fletion, which is now passing through their press. The reputation of Mrs. Newby, as a writer whose purity of sentiment and naturalness of expression never fall to captivate the reader, is fully established, and the reissie of these books, in their present form, cannot fall of giving her efforts many additional readers.

THE PEN AND PLOW is an agricultural monthly which highest degree tokes literature and practical information to the car of life. It is published by a company of the same name at lot and lot East Sixteenth street. near Union Square, New York City, and is deserving of a wide circulation

THE CHICAGO ILLUSTRATED JOURNAL for Pebruary t received, and is a superb number of this popular month ly. Its fine paper, excellent engravings (several of them full page); and clear print, furnish additional evidence of the enterprise of the American Publishing Company (Room No. 27 Tribune Building), by whom it is bro

LANGLEY MANOR, by Mrs. C. J. Newby, Is a novel of some one hundred and fifty pages, which is put forth by Loring, corner of Bromfield and Washington streets, Boston, in an attractive and readable form. The work is re plete with scenes and characters from English life, and has already had a wide circulation, being put in the present popular style for more convenient reading by the traveling

GEO. P. ROWELL & Co., 41 Park Row, N. Y., Issue an "ADVERTISER'S GAZETTE," which is of importance and usefulness to parties desirous of becoming acquainted with the extent and power of the press of the United States and Canadian Provinces,

WHAT TO DO AND HOW TO DO IT IN CASE OF ACCI-PENT: A Book for Everybody., I vol. 12mo. The Indus-trial Publication Company, 476 Broadway, New York. This is avery small book, at avery small price; but it seems to us that it ought to be found in every house, factory and workshop in the land. It gives, in plain and simple language, full directions as to what to do in the case of such accidents as are likely to occur in ordinary life-cuts, brulses, burns, gunshot wounds, broken bones, etc. It might be the means of saving many a valuable life.

for Aged Men, situated on Springfield street, Boston. The pamphiet gives an inside view of the workings of a valuable and worthy institution.

SCHEM'S STATISTICS OF THE WORLD. New York: G. left the Court-House RECEIVED: The Thirteenth Annual Report of the Home for Aged Men, situated on Springfield street, Boston. The pamphlet gives an inside view of the workings of a valu-

able and worthy institution.

J. Moulton, 103 Fulton street. A work which condenses in small space much information of a practical character, THE BLU STRATED ANNUAL of Phrenology and Physiognomy. Samuel R. Wells, 389 Broadway, N. Y. The student of the sciences treated by this publication [201] find it of marked Interest

Holbrook, Band D Laight street. SCHOOLDAY MAGAZINE, for March. Philadelphia: J. W. Daughaday & Co., 131 and 156 Walnut street. THE TECHNOLOGIST for February a Practical Journal for Manufacturers, Mechanics, etc. New York: Industrial

Publication Co., 176 Broadway. THE MOSPHLY MIRHOR for February, New York: Benjamin J Stow.

### Spiritualist Lectures and Lyceums.

MELTING IN BOSION. Music Hall. Free Admission, Seventh Series of Lectures on the Spiritual Philosophy in the above named elegant and spacehous Hall. Meetings every Sunday afterneon, at 2 a precisely. Speakers of known ability and elegance to ve been engaged. Singing by a first-class quartetle. Tackers securing reserved seats for the season can be precured on application to Mr. Lewis B. Witson. Chairman and Treasurer, at the Banner of Light-other, No. 9 Montgomenty Place. Speakers selected; Brann trant. Esq., Gries B. Stebilins and Gerald Massey.

Mee Fraterinty Hall, Parker Memorial Building. The Boston Spiritualists and an analysis of low, we have you to come and partleiphens, etc., every sinday extending at 75 welcherk, in this bail, corner of Appleton and Berkely streets. All, Spiritualists and friends of Liberalism are condially invited to attend. Admittance free. H. F. Gardner, President.

Codmon Hell, 175 Tremont street, Sunday morning, cir-cle, Mrs. Belle Howditch, medium, A34 P.M. a free circle, Alt mediums invited. Evening free conference, Thos. E. Moon, President, A Lyceum also meets in this hall. Templar's Hull, 20 Washington street, "Meetings of a social and conversational nature are held on Thirtsday even-ing of each week. The public and mediums generally are invited to attend.

invited reacting.

Harmony Hall, Primary Connell No. 1 of Buston of the Universal Association of Spiritualists, holds meetings every Spuday at this hall, No. 1852 Boylston's reet. Discussion in the afternoon, and bectures in the evending. Ad-

The Children's Independent Progressive Lyceum Asso-ciation meets every Sunday; at 1 o'clock P. M.; in Hart-mony Hall, Is Boylston street. Scats free, Dr. C. C. Vork, Conductor.

Bos rox, - John A. Andrew Hall, - On Sunday morning March 15th, the session of Children's Progressive Lyceum No. 1 was well attended. Recitations were given by Lin wood Hickok, Lena-Burtleson, Clarence Howland, Jessle son paitleipated in the exercises by reading, and Cora Stone, Cora Hastings and Florence Brauning sang. Alonza Danforth, Conductor, also tead h gaper which had for its subject, " Views of Death."

Mrs. S. A. Floyd lectured Sunday afternoon and even tng, March 15th, at this Hall, good audiences attending both services. The singing was, as usual, excellent, Harmony Hall, 48°, Roylston street, "Authony Higgins" has been engaged by the Spiritualists meeting at the above Hall, and will becture before them, to morrow (Sunday) aftermion and evening. March 22d; also the two following Sundays. The three fast Sundays of April the rostrum will be filled by W. F. Jamleson, of Chicago: An admittance fee of ten cents will be taken at the door to meet expenses. New Proternity Hall, - The Boston Spiritualists' Union further continued the consideration of the question of "Moral Besponsibility" on the evening of Sunday, March

of choice, there was yet a certain degree of moral responsibility resting upon each individual.

The Dimeing Party, held in the regular Tuesday nightcourse at this I all, on the evening of March 17th, was a

N. Frank White, the eloquent and logical inspirational speaker, will decture in the above named Hall on Sunday, March 231, at 2 and 7% o'clock, h. M. Subject for evening lecture, "The Impending Religious Struggle," Admit-

Nassau Hall .- The meetings were very interesting and ing. The speaking was mostly in reference to the death of Summer, and excellent addresses were given through the mediumship of Mrs. Taber and Mr. Lull. Mr. Seaver of the Investigator also made eloquent remarks. Mrs. Ireland gave several spirit communications. The afternoon meeting was participated in by Mrs. Dear-

born, Mr. Lull, Mrs. Taber, Mis. Dick, Mr. Hartley, and Mr. Seaver, and was an occasion of much interest, Mrs. Dick will speak again in this Hall next Salibath afternoon

# "Theodore Parker in Spirit-Life."

DEAR BANNER-I'wish to express my gratification with the neat, new edition of the above pamphlet, which has become a part of the standard literature of Spiritualism, and also to state some facts concerning it that are not known

sold in this country.

When this beautiful new edition of yours come out, so much prettier in form than the old ones; I sent a copy of it to a friend of mine in Norwich, a gentleman of fine literary I shall venture to send you an extract from his letter of

thanks:

"That Parker tract afforded me the greatest pleasure. I have already read it aloud seven times to my wife, and still the cry is "more." I thank you for it. It is the most sensible, elevating and noble descriptive revelation of the future life I ever read, and I feel that it has greatly enlightened and blessed as. It takes hold on the soul. It has, removed some of my doubts and proved a new light to my feet. Again I thank you."

This has been the general expression concerning this lither with rein the fibrarile.

tle gem from the other life, ever since its first publication, And if this note of mine alds you in the sale of your new edition, its entire object will have been accomplished.

Very truly yours,  $\Omega = 0$ FRED. L. H. WILLIS, M. D. Willimantic, Conn., March 16th, 1811:

Movements of Lecturers and Mediums

# Dr. H. P. Fairfield will speak in Springfield, Mass.,

during April. He will answer calls to lecture wherever his services are wanted. Address as above, P. O. box 972. J. William Fletcher has been lecturing in Lawrence, Mass., of late, with flattering success.

W. F. Jamieson will speak in Lynn, Mass., the Sundays

of May, the Radical Spiritualists having engaged a large hall. Mr. Jamieson is engaged also to address the people of Salem the Friday evenings of May

Bryan Grant, who speaks before the Music Hall Society March 22d and 29th, will be glad to avail himself of ting opportunity thus presented of addressing other Societies in Boston or vicinity during the week of his stay. He may be addressed care of this office.

Mrs. Fannie T. Young 'Is now ready to enter the lectur ing field again. She will answer calls to attend funerals, and also perform the marriage ceremony, being legally qualified. Address care of Dr. H. C. Coburn, Centre Strafford, N. H.

# To Correspondents.

No attention is paid to anonymous communications. The name and address of the writer are, in all cases indispensible as a guaranty of good faith. We cannot undertake to return or preserve communications not used.

J. M., WILLIAMSPORT, IND.-We shall be obliged to decline your essays, on account of the present extremely crowded state of our columns. Many thanks for your kit.

C. A. A., WASHINGTON, D. C .- You ask us for the address of Mrs. Anna F. Barker, Clairvoyant. We are unable to accommodate you. J. S. R., PUTNAM, Cr .- We don't know of any reliable

nedium of the class you designate, consequently can give you no information on the subject of your inquiry.

# The Challis-Woodhull Lawsuit.

This suit [a brief account of which we gave in this paper last week), was resumed March 11th, and the counsel for the defence began summing up. He alluded to the fact that the defendants had been unable to procure the attendance of witnesses whose testimony would prove or disprove the truth of, the allegations contained in the alleged libelous article, and justify the motives of the defendants in publishing them. He then read the alleged libelous article. The case was given to the jury on Friday-last, and case was given to the jury on Friday last, and, in returning into court on the following morn-

# PUBLIC MEETINGS, ETC.

Three Days' Meeting in Philadelphia. The First Association of Spiritualists hold-their regular meetings at Lincoln Hall, Bread and Faltimount avenue, clate Ceates Street) on Sunday, March 2nh, 1874, at 169, and 755. Lycecem at 2. Mr. J. M. Peebles will becture.

The Pennsylvanta State Society of Spiritualists will hold its Fit-Hill ANNUAL MEETING in the hall on Monday, at 165, 255, and 755. Meinters and triends from this and other states are fixited. The Association, in conjunction with the State Society, will celebrate the twenty-stath Amilyer, sary of Modern Spiritualism. Two meetings in the day, and a mustical and Hierary entertainment and festival in the eventure.

he eventur. HENRY T. CHILD, M. D., Provident, 631 Race street. E. Addie Evele, "Uncertary, CAROLINE II., SPEAR, V

### To the Spiritualists of Iowa.

### The Central New York Association of Spirit-

will hold their second Quarterly Meeting for the year 1871, at Onelda, in Devereaux Opera House, on the 25th and 25th of April, commending on Saturday, at 2 p. M. Mrs. Sarah A. Byrnes of Wollaston Heights, Mass., Warsten Woodson of North Eay, N. Y., and J. W. Scaver of Byron, N. Y., are engaged as speakers for that occasion, A general attendance is desired.

Visitors who cannot be accommodated in private families, will find good accommodations at the Madison-street House at the usual reduced rates.

WM, H. Hicks, Pres., Delta, N. Y. CARRIE SMITH, Sec. unlists

CARRIE SMITH; Sec. West Windeld, Herkimer Co., N. Y.

# Quarterly Meeting. The next regular Quarterly Meeting of the Henry Co., Ill., Association of Spiritualists will be held in Geneseo on Saturday and Sunday, March 28th and 29th, 1871. Good speakers will be in attendance. All archivited to come, Those who wish for places to step will analyze to come.

ikers will be in attendance. All are invited to comeso who wish for places to step will apply to-the Secretary,

JOHN M. FOLLETT, Secretary,

The First Spiritual Society

# Of Lowell, Mich., will meet in Quarterly Convention in Train's Hall, the last Samplay and Sanday in March, 28th and 29th, 1874. Edder T. H. Stewart will be the prin-cipal speaker. Friends from abroad provided for, MISS DR. PURPLE, President,

Spiritual and Miscellaneous Periodi cals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature at and Inspiration. Published in New York. Price 8 ents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zolstie Science
and Intelligence. Published in London. Price 25 cents.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
spiritualism. Published in Chicago, III. Price 8 cents.
THE LITTLE BOUQUET. Published in Chicago, III.
Pethagh cents. THE LITTLE BOOGLER.

THE LYCEYM. Published monthly by P. Hr. Bateson, Title LYCEYM. Published monthly by P. Hr. Bateson, Toledo, O., and designed for the children of the Progressive Lycenus. Price 7 cents per copy; 75 cents a year.

THE CRUCHBLE, Price 5 cents,
THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published in New York. Price 15 cents.

### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he irst, and fifteen cents for every subsequent in sertion.

NPECIAL NOTICES. Forty cents per line
Minion, each insertion dinton, each insertion. BUNINENS CARDS, Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

37 For all Advertisements, printed on the 5th page, 20 cents per line for each insertion.

\*\* Advertisements to be renewed at continued rates must be left at our Office before 12 M. or Monday.

### SPECIAL NOTICES.

Spirit Communion, Business, and Tests.—Mrs. E. Smith, Medical and Business Clairvoyant, Trance Speaker and Spirit Medium, 277 Mulberry street, Newark, N. J., at the urgent solicitation of many patrons who have re-ceived the benefit of her twenty years' experience, will give advice by letter in answer to ques-tions on all the affairs of life, together with spirit communion and tests. Terms for Open Letters, \$1,00; Scaled Letters, \$2,00; Trial Questions, 25 cents each, with stamp.

Dr. Pierce's Golden Medical Discovery will cure a Cough in one-half the time necessary to cure it with any other medicine, and it does it not by drying it up, but by removing the cause subduing the irritation, and healing the affected parts. For all cases of Larynightis, Hoarseness, Suppression or Loss of Voice, Bronchitis, Severe Chronic or Lingering Coughs, it will be found to surpass any medicine that has ever before been offered to the public. Sold by Druggists.

Send \$1,00 and 4 stamps to M. K. Cassien Schwarz, Station B, New York City. 6w\*.Mr7.

Fearful—the amount of money thrown away in not buying shoes protected by SILVER TIPS. Parents, be wise, and insist that your shoe dear should keep them.

I can now add to the most successful Magnetic Treatment, Turkish, Russian and Vapor Baths. Ladies attended by a medium of great suscep-tibility and skille. We solicit, the most difficult cases, especially of mental and nervous disease.
Rooms for transient or permanent boarders at
23 Irving Place, New York.
M14.
O. H. WELLINGTON, M. D.

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, NO. 57 TREMONT STREET, (ROOM C.) BOSTON, is cordially recommended to the Public as one of the most competent practitioners in the State He compounds his own medicines, is a mesmer izer, skillfully applies the electro-magnetic bat-tery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his prac-He gives close attention to nervous com-

DR. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 fill 2 from 10 till 3.

THE WONDERFUL HEALER!-MRS. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and care in every instance where the vital organs necessary to continue life are not

destroyed.

Mrs. Morrison is an unconscious Trance Me-From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor national tour far group to he restored. patient too far gone to be restored

patient too far gone to be restored

Mis. Morrison, after being entranced, the
lock of hair is submitted to her control. The diagnosis is given through her lips by the Band,
and taken down by her Secretary. The original
manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who
give a prescription suited to the case. Her Med-

give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they magnetize,) combined with a scientific applicamagnetize,) combined with tion of the magnetic healing power.

Diagnosing disease by lock of hair, \$1,00. Give

age and sex.
Osnego, Osnego Co., N. Y. P. O. Box 1322.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their establishment for the free use of Spiritualists, where the latter can meet friends, write letters, etc., etc.

Room open from 7 A. M. till 6 P. M. tf-D.13.

SEALED LETTERS ANSWERED by R. W. Flint. 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. M14.—4w\*

MRS. NELLIE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. J3.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia.

### BUSINESS CARDS

SAN FHANCISCO, CAL., HOOK DEPOT, At No. 319 Kearney street (up states) may be found on sate the BANNEH OF LIGHT, and a general variety of Spir-itualist and Reform Books, at Eastern prices, Mso Adams & Co., 8 Stolden Pens, Planchettes, Spence's, Positive and Negative Powders, Orlon's Anti-Tobacco Preparations, Dr. Storer's Nutritive Compound, etc. Catalogues and Cuchars malled free. 42 Henittances in U. S. currency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA ROOK DEPOT,
HENRY T. CHILD, M. D., 631 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above also by DR, J. H. RHODES, 9b Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, corner Broad and Coates streets, at all the Spiritual meetings.

A. J. DAVIS & CO., Booksellers and Publishers of standard Books and Periodicals on Harmondal Philosophy, Self-tualism, Free Religion, and General Reform, No. 24 East Fourth street, New York.

ST. LOUIS, MO., BOOK DEPOT.

Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s Goldber Pens AND PARLOR GAMES, the Magic Comb., and Volate Armor Soles, DR. STORER'S NUTRITIVE COMPOUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Congress Record link, Stationery, &c. HENRY HITCHCOCK, 693 Pine street, St. Louis, Mo.

OLIVERSPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, 60 French street. Erle, Pa., nearly all of the most popular Spiritualistic Hooks of the times. Also, agent for Hull & Chamberlain's Magnetic and Electric Fowders.

J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, pub-lished by Colby & Rich.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 98 Russell street, Melhourne, Australia, has for sale all the works on **Spirituntism**. *LIBERAL AND REFORM WORKS*, published by Colby & Rich, Hoston, U. S., may at all times be found there.

RICHARD ROBERTS, Bookseiter, No. 1026 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich. CLEVELAND. O., ROOK DEPOT.
LEES'S BAZAAR, 16 Woodland avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for

BOCHESTER, N. Y., ROOK DEPOT,
D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N.
Y., keeps for sale the Spiritual and Reform Works
published by Colby & Rich. Give him a call.

J: BURNS, Progressive Library, No. 15 Southampton Row, Bloomsbury Square, Holborn, W.C., London, Eng., J keeps for sale the BANNER OF LIGHT and other Spiritual Publications.

### ADVERTISEMENTS.

### COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE,

BOSTON, KEEP A COMPLETE ASSORTMENT OF

### Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS,

AT WHOLESALE AND RETAIL.

TERMS CASH .- Orders for Books, to be sent by Express, must be accompanied by all or part cash. When the money sent is not sufficient to fill the order, the balance must be aid C.O.D.
Orders for Books, to be sent by Mail, must invaria-

bly be accompanied by cash to the amount of each order. Any Book published in England or America, not out of 49 Catalogues of Books, giving prices, &c.

The Greatest Wonder of the Age. A Sinfallible remedy for CATARRH, One box will cure the worst case. Sent free on receipt of 50 cents. Ad-dross E. E. BRADNER, No. 65 East 6th street, Oswego, N. Y.

# LIZZIE NEWELL.

TRANCE, Test, Medical and Business Medium. Mag-netle Treatment and Medicated Baths. Examines from lock of hair. 17 Hayward Place, off Washington st. Mar. 21,-2w.

# ANDREW: J. AND MARY F. DAVIS.

W E have outlived the "Panic," and are happy to assure our friends that so far success has crowned our fathful efforts. Having leased these premises, we shall continue to be Booksellers and Publishers of standard Newspapers, Books on Harmonial Philosophy, Spiritualism, Free Religion and General Reform.

Address A. J. DAVIS & CO.,

Mar. 21.-4wis No. 24 East Fourth street, New York

MRN. FLORENCE K. C. DAY,

TORMERLY Mrs. Capenter, Magnetic Healer and Natcuring all Chronic Diseases. Nervous Complaints, Tumors,
and Diseases of the Brain, through the Electric and Magnetic Carc. Can be consulted Monday, Wednesday, Thursday, Friday, and Sunday, from 9 to 5, at 93 Mathewson
street, Providence, R. 1.

MRS. II. C. HARDING.—Public séance Sunday eventur. 57 Dogga stanting. Mar. 21.—4w\*

# PHOTOGRAPHS OF GERALD MASSEY.

We have received some very fine Carte-de-Visite Photo graphs of this renowned Poet and Lecturer from the es-tablishment of Geo. K. Warren, of Boston. Price 25 cents calinic 13c, 55 cents, calinic 13c, 55 cents, For sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Boston,

# ROOMS TO LET.

TWO SPACIOUS ROOMS in the new Building No. 9
Montgomery Place, corner of Province st. Have the
modern conveniences. Apply at the Bookstore of COLBY
& RICH, on the first floor. 1s—Nov. 1.

RELIABLE ADVICE by MRS. C. B. FROST (Trance Medium), 173 East 334 street, New York. Communications given in different languages. 4wis\*-Feb. 28.

### THE BEGINNING AND THE

END OF MAN.

BY LYSANDER S. RICHARDS. This work traces the origin of man not only through all animal and vegetable life, but through the rocks and earlier nebula form of our plaiet, and will be found very interesting to investigators of geology and antiquity of man.

Price 15 cents, postage I cent.
For sale wholesale and retail by COLENA MOUNT.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# THE Religion of Humanity.

BY O. B. FROTHINGHAM. This volume contains twelve essays, written in an attractive and powerful style, upon the following subjects "Tendencies," "God," "Bible," "Christ," tonement," "Power of Moral Inspiration," "Providence," "The Moral Ideat," "Immortality," "The Education of Conscience," "The Soul of Good in Eyil," "The Soul of Truth in Error." The Soul of Truth in Error." Error. "Price \$1,50, postage 10 cents.

For sale wholesale and retail by COLBY & BICH, at No. 9 Montgomery Place, corner of Province street (1) wor floor), Boston, Mass.

# SCROFULA

## SCROFULOUS HUMORS.

IF VEGETINE will relieve pain, cleanse, purify and cure such diseases, restoring the patient to perfect health after trying different physicians, many remedies, suffering for years, is it not conclusive proof, if you are a sufferer, you can be cured? Why is this medicine performing such great cures? It works in the blood, in the circulating fluid. It can truly be called the Great Blood-Purtfor. The great source of disease originates in the blood; and no medicine that does not act directly upon it, to purify and renovate, has any just claim upon public attention. When the blood becomes lifeless and stagnant, either from change of weather or climate, want of exercise, Irregular diet, or from any other cause, the VEGETINE will renew the blood, carry off the putrid humors, cleanse the stomach, regulate the bowels, and impart a tone of vigor to the whole body. The conviction is, in the public mind as well as in the medical profession, that the remedies supplied by the V-g-table Kingdom are more safe, more successful, in the cure of disease, than mineral medicines. VEGETINE is composed of roots, barks and herbs. It is pleasant to take, and perfectly safe to give an infant. In Scrofula the VEGETINE has performed wonderful cures, where many other remedies have failed; as will be seen by the following

# A Walking Miracle.

MR. H. R. STEVENS:

Dear Sit—Though a stranger, I want to Inform you what yester I be has done for me.

Last Christmas Scrofula made its appearance in my system—large running ulcers appearing on me as follows: One on each of my arms, one on my thigh, which extended to the seat, one on my head, which eat into the skull bone, one on my left leg, which became so had that two physicians came to amputate the limb, though upon consultation concluded not to do so, as my whole body was so full of Scrofula they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter ran from this one sore. The physicians all gave me up to die, and said they could do no more for me. Both of my legs were drawn up to my seat, and it was thought if I did get up again I would be a cripple for life.

When in this condition I saw VEGETINE advertised, and commenced taking it in March, and followed on with it mill I had used sixteen bottles, and this morning I am going to plow dorn, a well man. All my townsmen say it is a miracle to see me round walking and working.

In conclusion, I will add, when I was enduring such great suffering from that dreadful disease, Scrofuld's, Lyraved to the Lord above to take me out of this world, but as VEGE-TINE has restored to me the blessings of health. I desire more than ever to live, that I may be of some service to my thin analyty than to enclose you this statement of my case, with an examest hope that you will publish it, and it will afford me pleasure to reply to any communication which I may receive therefrom,

I am, sir, very respectfully,

WILLIAM PAYN.

Avery, Berrien Co., Mich., July 10th, 1872.

# THE NEW FRENCH SYSTEM

OF MEDICAL ELECTRICITY. MR. WM. BRITTEN, AND MRS. EMMA HAR-paristan schools of Electricity, late associate of Dr. Eliza-beth J. French, and chief operator of the Philadelphia Electrical Clinics—are prepared to examine and treat patients for every form of disease, chronicand acute, on the highly successful new French System of Electricity, the most reliable method of Therapeutics ever discovered. To

# PHYSICIANS

Especially: Examinations made for patients and Physicians by the Infallible Electrical Cranial Diagnosis

Practiced only by the Graduates of the new French School, and acknowledged to be the greatest scientific discovery of the age. Instruction in Anatomy and Physiology, illustrated by spiendld models. 155 West Brookling street, Boston, 2d door from Tremont street. Office hours from 9 A. M., to 5 P. M. — Istf—Jan. 3.

A NEW REVELATION.

MEDIUMS developed by the aid of Electricity by direction of the spirits. DR. A. E. CUTTER will hold a fleveloping Circle every Monday at 3 P. M. at 711 Tremont street.

2wis\*—Mar. 14.

PROF. J. J. JONES, M. D., G11 N. 12TH STREET. PHILADELPHIA, PA., by practical experience in every System of Medicine, and researches into the Magnetic and Spiritual Elements of Nature, has developed a class of remedies in harmonic Sympathy with the Vial forces, which positively cure all curable diseases, and many hitherto incurable. Scaladdress and stamp for Circulars. 6wls\*-Feb. 21.

PROF. LISTER, (Formerly of Boston,) can be consulted by letter at 329 6th avenue, New York. Questions \$1: full nativity \$5. SECOND EDITION.

# NATTY, A SPIRIT: His Portrait and His Life.

By Allen Putnam. Eater of letters! this little loaf which you now pick up Factor liters; into the whole which you now pick and from off the occan of literature, is not exactly common bread. In looks and flavor both, it may be somewhat strange; for flour from a new wheat—a wheat but recently imported from f. reign climes—is freely used in its composition. Taste it; however, without fear; for the baker and many customers have used the same kind for months, and find it sweeter and more nutritious than most old varieties, lifely yourself, and take no bridescake crum, but a generous monthful, a hearty meal—the whole loaf; and, if you like it more can be had of the same sort.—Prefers. it, more can be had of the same sort.—Preface.
oth, 75 cents, postage 10 cents; paper, 50 cents, post-

# age 6 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass. THE HOLLOW GLOBE;

The World's Agitator and Reconciler.

A Treatise on the Physical Conformation of the Earth. Presented through theorganism of M. L. Sherman, M.D., and written by Wm. F. Lyon.

The author says: "We are deeply impressed with the thought, and venture to predic, that this book will do very much toward aiding humanity in their tofisome progress from the darkness of mental Slavery to the broad sunshine of enlightened Freedom, for which they have so long struggled, but struggled apparently in vain."

Price \$2.00, postage 20 cents.

For sale wholesale and retail by COLBY & RICH, & No., 9 Montgomery Place, corner of Province street (lower floor), Roston, Mass.

# THE SABBATH QUESTION Considered by a Layman.

SHOWING
The Origin of the Jewish Sabbath—How Jesus Observed It—The Origin of the Pagan Sunday— How it Became Christianized—and the Origin of the Puritan Sabbath.

BY ALFRED E. GILE'S. BY ALFRED E. GILES.

This little work is commended by A. J. Davis as being a convincing argument "concerning the true meaning and wise observance of the Sabbath."

Price 10 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 4 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# By the Author of "Branches of Palm."

ALLEGORIES OF LIFE.

BY MRS. J. S. ADAMS. It is hardly necessary for the readers of the "Banner" to have a new book from the pen of Mrs. Adams commended to their attention. The columns of this paper from its first issue have borne evidence to the beauty, purity and excellence of her writings, and thousands of readers, not only in this country but in others, deeply appreciate their value. In one elegant quarto volume, bound in cloth. Price \$1.25, postage 20 cents.

For sale wholesale and retail by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

# ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE

RECOGNITION OF THE CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE,

IN THE UNITED STATES CONSTITUTION BY W. F. JAMIESON. Price 10 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

Spiritualism Defined and Defended: Being an Introductory Lecture delivered in the Temperance Hail, Melbourne, Australia, by J. M. PEEBLEB.
The author says: "Spiritualists have no creed to cramp and crush the intellect. They acknowledge no infallible oracle, honor no image, trust to no sacrificial 'scapegoat' to screen them from justice; nor would they bow down to pope, cardinal, bishop or priest, though the fagots were kindled and the cross rebuilt. Trampling upon caste, and admiring individual sovereignty toned by education and a high moral principle, they consider each man a freeman, inheriting the God-given right to think, see, hear, investigate, and judge of all subjects for himself."
Price 15 cents, postage 1 cent.
For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corneg of Province street (lower floor), Boston, Mass.