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### Banner Contents.



#### SAYN WITTGENSTEIN. Translated expressly for the Banner of Light,

BY G. L. DITSON, M. D.

Textual extract.—I received, on the 15th of De-cember, 1873, at my h tel Palace, London, a visit from Miss Cook and Mr. Luxmoore. Miss Cook is a charming young person, and during a half hour interview with this great medium, raps came from all quarters of the apartment, making, by their continuity, a real tumult. I was invited to a scance on the 16th of December, at 8 o'clock in the evening. (I had been at the scance of Mr. Williams that night, and was to

scale of all with within the regist, and was to receive him at my house the following day.) 16th December, 1873. I arrive, full of wonder, at my hotel. I am astonished at all I have seen and heard. I was with twenty-five other per-sons of both sexes, among whom was Madam Tappan, the celebrated medium orator, who gives while and gravitous scances and of whom to public and gratuitous scances, and of whom, to render just homage, I must say that she speaks In a manner to, electrify the whole world; that she profoundly impressed me as I listened to her in a large audience representing all classes of society. What silence—what attention! The seriously thoughtful should make a voyage to London to have the satisfaction of hearing this

London to have the satisfaction of hearing this medium, Madam Tappan. At Miss Cook's, where I was at 8 o'clock, Mr. Luxmoore gave permission to the visitors to free-ly examine both of the parlors and the furniture they contained, a liberty which I used, I admit, very freely. Miss Cook came among us; her-hands were firmly bound together with suffi-clently large cords of cotton, in a manner to ren-der them quite secure, while another cord, put around her waist and nassed through a stable in der them quite secure, while another cord, plut around her waist and passed through a staple in the chair in which she was seated, was carried up around her neck so that she was immovable. The knots of the ligatures were scaled by some per-sons present; a single lamp, at demi-finme, velied by a blue transparency, gave ample light to the parlors; a semi-ficle was formed, the extremi-ties touching the cabinet, and our hands were loined to establish a chain. After waiting some

of the most ravishing beauty, (plus rarissinile.) She stoad erect; the right arm was across her breast, the other fell at her side, holding the curtain. She seemed to review the persons present. It was the spirit of Katie, a thousand times more lovely than her photograph. I had before me a young lady, *ideale, grand, souple, elegante* as pos-sible, with most graceful drapery; while under her white vell were to be seen some chestnut cks. Her robe, trailing like that of an antique statue, covered entirely her naked feet. Her arms, of surpassing beauty, delicate, white, were visible to the shoulder. Their attachment to the body was fine; and the hands, a little large, had long tapering fingers, rosy to the ends. Her face was rather round than oval, and pale; her mouth smiling, showing beautiful teeth; her nose aqui-line; her eyes very large and blue, almond-shaped in appearance and shaded by long, heavy eyelashes, and her eyebrows were nicely arched onfin, in this apparition of a spirit there was a grace like that of a Psyche descended from her prodestal; and yet this embodiment, this ensem-ble, representing a living being, the faithful re-production of one many years dead, was to evaporate like a breath 14 . . . . However, this vision which I coldly contemplated and ana-lyzed, had all the appearance of life. Her vell was palpable to the touch ; the dimples in her elhow seemed warm and natural; seen from a distance one might mistake her for Miss Cook In accord with an established law: The perisprit borrowed by a spirit from a medium, relains the impress [of the lender;] it has a family likeness. But here the apparition is large,—with slender walst, full of distinction; while Miss Cook, though very pretty, is very much smaller, her hands of less size, and there can be no mistake—they are two distinct persons. The apparition retired to reappear on my side near the curtain where I was seated. She seemed to regard me with curiosity, and I saw in her something that reminded me of a spectre, and that was the eye. It was as beautiful as possi-ble, yet it had a haggard, fixed, glassy expres sion but in spite of that, with mouth smiling, sion; but in spite of that, with mouth smitting, with bosom heaving, she seemed to say, "I am happy to be a moment among mortals." She then remarked, in a sort of tremulous whisper, but with infinite grace, "I cannot yet go far away from my medium, but soon I shall have more force." When she was not fully understood, she force." When she was not fully understood, she repeated her words with infantile impatience. She finally approached me, inspecting me with mistrustful curlosity, making little coquettish signs with her head and smiling, when, in a low tone, I addressed her sympathetically. Gaining more confidence, she asked my name, and wait-ed to heav the significance of the ornament (m ed to know the significance of the ornament on my breast (the decoration of a prince), then disappeared suddenly to reappear on the other side of the hangings. During her absence, in the adjoining room, one heard the noise of moving fur-niture and such frappis as children make when they are amusing themselves. I asked to be fa-vered with a sight of her foot; she gracefully raised her robe to comply with my request, and, when being solicited to show more of it, the robe was lifted to the ankle, and Isaw a delicate foot, like that of an antique statue, white, plump, lovely as a child's, high and arched, the toes finely attached, and of a purity of design irre-proachable ; but all this *ensemble* was as if of one piece, and the real life was wanting.

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Katle King talked, laughed, chatted pleasantly with each one present, calling them by name with a roguish, infantile, defiant vivacity; gesticulating with her right hand, as do the wo-men of the Orient, with the movement of the fingers and curvature of the hand peculiar to that people; accenting her words with the most gracious movement of her head; often with gentle modesty gathering her veil about her neck; in a word, in everything, in her features, form, costume, gestures, giving an impression of the wo-men of the Levant, that could not be mistaken.

I begged of her to write me something, if it were possible. Mr. Luxmoore opposed it, but Katie, giving him a little rap on the head, insist-ed, and demanded paper, pen and ink. These ed, and demanded paper, pen and ink. These being placed on the floor before her, she stooped quickly, and, gathering and throwing aside, with the basty impatience of a child, that which she did not like, took finally a sheet of paper that I handed to her; but this being too resistant, she chose one for herself from the drawer of a table on which she leaned, availed herself of Mr. Luxmore's porte crayon, and wrote rapidly in the air, without resting the paper against anything, the following sentence, demanding permission to use an endearing phrase : "My dear Emile, I

will not forget my promise to come to Germany; I wish to see you again before quitting you forever. Your friend, Anne Morgan."\* She thus signs herself, pretending that that was her true name in the time of Queen Elizabeth

The chirography is that of an ordinary mediumistic communication; but it is curious and unistic communication; but it is curious and extremely interesting to see a spirit give us a direct message in writing. The sense of the letter was motived by my prayer, for I desired to have her in Germany. She had asked my ad-dress; I prayed her to become acquainted with my guardian spirits, who would guide her: "I will go," she said; but added: "Without doubt you cannot see me; I will not come till after I have quit my medium, some months hence." Miss Cook had told me at the beginning of the soirée that. Katle was to leave her within a few source that Katle was to leave her within a few months; which seemed not displeasing, for often they had disputes; but there was always a sub-mission to the spirit protector of the medium.

Miss Cook, strange as it may seem, loving Katie fondly, and being always with her, has fear, particularly in the night, an hour in which she likes not to see an unexpected spirit; the more, as roguish tricks are played on her, and she is sometimes tumbled out of bed; there

being évidently sometimes obsession. To return to our *spirée* : Katle seemed more and more to gain confidence in me, and to take me into her friendship, thanks to the kind and fraternal words I addressed to her, as it were, privately. Of preference she kept on my side, without advancing beyond the curtain, respond-

ing ingeniously to my questions. A man of little intelligence, who was present, having addressed some rude words to Katie, she crumpled some paper in her hand and threw it at him with an expression of disdain. She wished now to wake the medium, and during a song, which terminated the scance, she vivacious-ly demagnetized her, and bidding us "good night," disappeared.

The above is a literal translation of an article in the February Revue Spirite ; but I have hardsiderably agitated, and a naked arm came out and made a sign; then the rightside of the hang-ings was opened, giving a view of an apparition of the most astounding phenomena the world has ever witnessed, we may well believe i for Prinea out in the world. Wittgenstein has that shrewdness and large canacity for observation, and is so well known, his testimony has authoritative weight.

cover any sign of a wound on the fingers—Miss notice of what passed around him, on a Sunday event them suffering from a severe cut on here. Cook then suffering from a severe cut on hers. Nothing of a like nature was visible.

At a seance in which were the Earl and the Countess of Caithness, Count de Pomar, Mr. Blackburn, of Manchester, and others, an attempt was made by guilte an athletic man to seize and hold the spirit form, ps, in its delicate drapery, and with consummale grace, it walked to the further end of the audience room from the cabinet. "I watched the re-ult," says the narrator, "and observed that the figure appeared to lose its feet" (which were naked) "and legs, and to elude the grasp-to slide a way as a seal in the water, and eventually disapp ar behind the curtain." No portion of her veil or dress remained in the hands of this would be exposer. The medium had, however, sustained a severe shock, and complained of a burning sensation in the throat.

On still another occasion the heautiful Katie came out and seated herself among the visitors and allowed them to touch her hands and feet. and examine the texture of her garments, while a delicate, delicions odor filled the apartmentsshe seeming like the angel of the floral world, scattering its perfume where'er her fairy feet might tend.

#### EXTRAORDINARY ACCOUNT Of the Rev. William Tennent, who Lay Three Days Apparently Lifeless.

The late Rev. William Tennent, of Freehold, in the county of Monmouth, in the State of New Jersey, of whom we write, was the second son of the Rev. William Tennent, minister of the gospel at Neshaminy, in Bucks County, in the State of Pennsylvania.

He was born on the 3d day of June, 1705, in the county of Antrim, in Ireland, and was just turned of thirteen years when he arrived in America. He applied bimself with much zeal America. He applied binself with much zeal and industry to his studies, and made great pro-ficiency in the languages, particularly in the Latin. Being early impressed with a deep sense of divine things, he soon determined to follow the example of his father and elder brother, by devoting himself to the service of God in the min-istry of the Gospel. His brother Gilbert being called to the pastoral charge of the church at New Bronswick in New Jorsev and making a called to the pastoral coarge of the church at New Brunswick, in New Jersey, and making a very useful preacher, William determined, as he bad completed his course in the languages, to study under his brother, 4 Accordingly, he left his father's house, with his consent and by his advice, and went to New Brunswick. At his de-parture from home—which was considered as his cotting from home—which was considered as his setting out in life-his father addressed him with setting out in life—his father addressed him with great affection, commending him to the favor and protection of that God from whom he him-self had received so much mercy, and who had directed him in all his migrations. He gave him a small sum of money, as the amount of all he could do for him, telling him that if he behaved well and did do his duty, this was an ample pro-vision for him; and if he should act otherwise and prove ungrateful to a kind and gracious Gody it was too nuch and more than he deserved. It was too much, and more than he deserved. Thus with a pittance, and the blessing of a pious Mr. Tennent was preparing for the gospel ministry. His intense application affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was like a living skeleton. It is life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the pext day. In the evening, his physician and friend returned from a ride in the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as nossible, and affirmed that he feit an unusual warmth, though no one else could. 114 had the body restored to a warm bed, and in-ist ed that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body weak and stiff. However, the doctor finally weak and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained who have failed to discover of what material it s made;" and it has not been possible to match and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen, and threatened to crack. He was endeavoring to soften it by some emollient ointment put upon it with a feather, when the brother came in. the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spir htm, manuester some reserve is, and in a spin ited tone said, "It is a sameful to be feeding a lifeless corpse;" and insisted with carnestness that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all pre opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed, in hopes of bringing about a sp edy resuscitation. In about an hoar the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete re-vival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body. Mr. Tennent continued in so weak and I wa state forsix weeks, that great doubts were en-tertained of his final recovery. However, after that period he recovered much faster, but it was

to attend him, was reading in the Bible, when he took notice of it, and asked ther what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? A know not what you mean." This affected the sister so much that she burst into tears, and in-formed him that he was once well acquainted with it. On reporting this to her brother, when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every trans-action of his life previous to his slekness. He to have any idea of what it meant. As soon as the became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin lan-guage under the turtion of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head as if something had burt bitn, and made a pause. His brother asked him what was the matter ; he said he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, before. By degrees his reconcertion was restored, and he could speak the Latin as fluently as before his sickness. His memory was so completely re-vived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, especially when connected with what follows in this narra-tion has foundable as inhibit of dows investigation. tion, has furnished a subject of deep investiga-tion and learned inquiry to the real philosopher and curious anatomist. The writer of this memoir was greatly inter-

ested by these uncommon events, and, on a favor-able occasion, earnestly pressed Mr. Tennent for a minute of what his views, and apprehensions a minute of what his views and apprecisions were while he lay in this extraordinary state of suspended animation. He discovered great re-luctance to enter into any explanation of his per-ception and feelings, at this time; but being im-portunately urged to do it, he at length consented with a sciencified.

with a solemnity not to be described. "While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare; I found myself in an instant in another state of existwho ordered me to follow him. I was accordwho ordered me to follow him. I was accord-ingly watted along, I know not how, till I beheld at a distance an ineffable glory, the impression-of which on my mind it is impossible to commu-nicate to man. I immediately reflected on my happy change, and thought, Well, blessed be God I fam safe at last, notwithstanding all my-God I I am safe at last, notwithstanding all my-fears. I saw an innumerable host of happy he-ings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any hodily shape or representation in this glorious appearance. I heard things unuttera-ble. I heard their songs and halledijahs of thanksgiving and praise with unspeakable rap-ture. I felt joy unuterable, and fall of glory. I then appealed to my condition and requested leave to join the happy throng, on which he tap-ped me on the shoulder and said, 'You must re-turn to the earth.' This seemed like a sword through my heart; and I recollect to have seen my brother standing before me disputing with my brother standing before me disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this

few seconds, examining it to see if he could dis ! After he was able to walk the room, and to take | door, being closed, the plaster, bags, handkerchief, etc., were thrown out, and the scance end-

NO. 4

ed. The worthy Committee, being perfectly dumbfounded," slity withdrew from the half, and thus escaped the necessity of making a report to the andlence; and in view of the desperate state of affairs in the neighborhood, a Presbyterian clergyman was called upon to come to the rescue, which he did on the following Sunday -his sermon on "Witches, Wizards, Demmannd Devils" being pronounced by our correspondent as worthy of Cotton Mather.

#### THE FIRST INSTANCE OF A "TIPPING" TABLE.

(From Dean Standry's "Historical Memorials of Cast rburg.") Date of the occurrences, 1170:

"It remains for us now to follow the fate of the nurderers of A Becket." On the night of the the introducers of A Becket. On the high of the deed the four knights rode to Saltwood, leaving Robert de Broe, in possession of the palace, whence, as we have seen, he brought or sent the threatening message to the Monks on the norm-ing of the 30th. They vanited their deeds to each other, and it was then that Frace claimed the attent of barrier mendal taking of Salt barr the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an architepiscopal manor, near Lewes. On entering the house, they threw off their arms and trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth. Suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second, and, still louder crash was heard, and the various articles were thrown still further off. Soldiers and servants, with torches, searched nt vain under the solid, table to find the cause of its convulsions, till one of the conscience-stricken knights suggested that it was indignantly re-fusing to hear the sacrilegious burden of their arms. So ran, the popular story ; and as late as, the fourteenth century if was still known in the the fourteenth century in was sum known in the same place—the earliest and most incurable in-stance of a 'r opping,' 'heapin',' and 'turning' table. From South Malling they proceeded to Knaresborough Castle, a royal fortress, then in possession of Hugh de Mereville, where they re-mained for a year. The local tradition still points out the ball where they ded to refine und the out the half where they fled for refuge, and the vaulted prison/where they were confined after their capture. - P. 103:

#### Hon. Charles DeLong and the Foster Spirit Message.

In the Banner of Feb. 7th, you copy an article from the San Francisco Chronicle, giving an account of a scance Mr. DeLong had with Charles Foster, in which D. A. Vineyard (Mrs. DeLong's father) claims to have left certain lands in the hands of Mr. Madden which have been, till now, withheld from the family. The report went the newspaper rounds; it set people to thinking that "judgment lay beyond the grave," and that the dead were mindful of the misdoings of even reor twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly." He added i "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human heing to live entirely above the world and the Things of it for sometime afferward, I was that Things of it for sometime afferward, I was that the matter is put in circulation by Mr. Madden Mr. Foster to give the true version of the story. Mr. Foster, unfortunately, is on the ocean, and then seen and heard, that if it be possible for a human being to live entirely above the world and the the matter is put in circulation by Mr. Madden Mr. Foster to give the true version of the story. Mr. Foster, unfortunately, is on the ocean, and spectable sinners. But lot another version of may not hear the call for facts. I have seen Mr. DeLong, and heard him state the facts in the case. They are these, in substance : Mr. B,.... invited Mrs. DeLong to visit Mr. Foster. She declined on the ground of "lack of faith." At the solicitation of Mr. B-, Mrs. DeLong wrote some questions to be given to Mr. Foster. Mr. B---- presented them without knowing to whom they were addressed. Mr. Foster took them in his hand, and remarked : "I'll not answer these questions, for two reasons; first, the writer is not present; second, they are addressed to a liring person." True. Some days later, Mr. DeLong joined a party in a visit to Mr. Foster. During the sitting, Mr. Foster asked, "Do any of you know Ida? I have an important message for her of a business nature." Mr. DeLong replied, "Ida is the name of my wife." Subsequently Mr. and Mrs. DeLong went for the message, Mrs: Dellong's father, Gol. Vineyard, came and told his daughter the particulars of a certain undivided tract of land that belonged to him-now to his heirs. 9 Who holds the deed ?" Mr. DeLong asked. . "Mr. Madden," was the reply. Col. Vineyard gave Mrs. De-Long directions in the matter. She faithfully followed the advice of her father, and sent for Mr. Madden to come and see her. She told him of the Interview with her father. Mr. Madden denied squarely the whole story. When pressed with queries in regard to the land in question, he remarked, " If the died was in my name and your father in fact owned half the land, it is outlawed." This seemed a tacit admission of Mr. Vineyard's claim. The widow (Mrs. Xineyard) was informed of the matter. She produced old letters and tax receipts, which bore strong testimony with testimony from both worlds, he deeded to Mrs. Vineyard the land that belonged to her The question now comes up-"Why did not utterly impossible, for her to articulate a sin- Col. V. take the deed in his own name?" The reasons are good, but they are not important to the public. Another question,- "Why is ex-Five minutes had hardly clapsed before a full, | Minister DeLong silent when the thinking pub-

In confirmation of the above, I will condense into a few words other statements that have been made (in London Society) concerning the distinguished medium and her spirit control noticed above. The seances referred to were generally at Miss Cook's house.

Miss Cook, a pretty brunette about eighteen years of age, having her hands and feet satisfactorily secured, allowed a string to be fastened around her waist and held by some person outside of the cabinet. Voices were soon heard; as if Miss Cook were carrying on a conversation with some unknown one; then faces, male and female, appeared at the aperture of said cabinet, and among them that of the beautiful Katie King; and though one noticed a resemblance to the me-, dium, her face was fuller and her eyes seemed not so dark. The light being increased, the color of her eyes and lips, and their motion, were distinctly seen. As conditions grew more favorable. Katie put on gloves and rings, wrote with facility and correctly, and allowed different ones to feel of her fine chestnut hair, and even press her beautiful life-like lips.

At one time Katie actually cut off a piece of her headdress, which piece is still in the possession of a gentleman then present. This has been thoroughly examined by competent drapers, is made ;" and it has not been possible to match

At another scance, "the curtain was gradually pushed aside, then came a white, well-fashioned arm, and then a little naked foot, and eventually the full-sized figure of a female, taller than the medium and more robust," dressed in white. Subsequently a strong magnesium light was brought to bear upon her, and several photographs of her beautiful face were taken on glass. Once the medium having fallen into an uncomfortable position over the arm of the chair, Katie called for some one to come quickly and replace her ; the narrator ran in and found Miss Cook as stated by the spirit. Again, when the lights were extinguished, she brought out in her hand a luminous body that lighted up her face ; she advanced into the room with it, and allowed persons to touch it.

One night when a well-known Fellow of the Royal Society was present, she brought out a chair and a cushion for her feet, and seated berself among the guests. By request she gave her hand to the distinguished F. R. S., who held it for a

"This communication is given in English, and the last part reads: "I shall see you agoin before long." Instead of: "I toish to see you again before quitting you for-per;" but the French, into which it is transfated in the same article, is as I have rendered it above.

person. The ravishing sounds of the songs and the hallelnjahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the king-doms of the earth were in my sight as nothing and vanity; and so great were ny ideas of heav-enly glory that nothing which did not in some measure relate to it could command my serious attention."

#### SEANCE BY MRS. H. WILSON, OF ELMIRA, N. Y.

A correspondent eives an account of the work accomplished in his definity by this lady, whom he pronounces to be reliable and hard working, and deserving of being known to a wider circle. Her materialization scances, held every Thursday evening at 53 Market street, Elmira, are well attended, and are producing great interest in the subject. From the account furnished by him of a sitting given by Mrs. W. at Long's

Hall, Troy, Pa., we condense the following : The majority of the audience were skeptics, and, as is apt to be the case, were confident in the last degree that they would be able to "explode" the matter. The cabinet used by Mrs. W. (which is a nortable one) was thoroughly examined by a Committee chosen from the audience, and, nothing being found of a (to them) suspicious nature, they proceeded to secure the medium in the following fashion : In each hand was put a paper ball, and then the hands were enclosed in tissue paper bags, which were secured by cords at the medium's wrists; the wrists were then bound with ropes and wires, each knot in the rope being wired; the medium's arms were securely fastened to the chair upon which she was seated, each knot of this rope being also wired. The ears of the medium were filled with cotton, and over each was laid a folded kid glove; a large cotton handkerchief was then used to secure said car-caps. The mouth of the medium was sealed with several thick- dead and alire husband. nesses of adhesive plaster, which rendered it gle word; and the preparations being concluded, the cabinet door was closed.

clear, masculine voice was heard in the cabinet, He demand the truth?", I do not know why he bidding the company. "Good evening." The does not give interviewers the benefit of his invoice at once began conversation with the Com- teresting experience. One thing is positive : in mittee and audience; various questions proposed private he is frank in his avowal of angel aid in by them were answered by it. Songs were sang. I the matter. The colorie where I heard the story and an invocation offered, and then three loud, was at the house of Mr. and Mrs. E. G. Baker, reports inside the cabinet were followed by the of this city. The small audience was composed throwing of the ropes and wires-coiled tight!y- | of persons of various creeds. All of one accord out of the aperture over the door. The Commit- declared "that Mr. DeLong had good cause for tee opened the cabinet and found the medium | believing in Spiritualism. What he docs believe thoroughly entranced, her hands still encased in I do not know. He made his statement and left the papers, her ears bound and lips scaled-every- us to decide for ourselves. II. F. M. BROWN. thing as before save the ropes and wires. The | Virginia City, Nev., March 8, 1874. twelve months before he was completely restored.

# Diakkaism.

CLAIRVOYANT TRAVELS IN HADES.

BY A. GARDNER, LONDON, ENG.

lng in the "Statute Laster" of X. J. Davis, but 1 think man had a broken leg, which he had got some twenty-one opment. there is a place nearer home which has not been sufficiently 'years before when the ship had' foundered. He was sufferon the readers of speateal publications, that they may be in- had to contend with. One old lady was suffering dreadfully not have it that a man has any further desire for sensions, stay in Boston to state your views on these subjects in a duced to make further investigations in the same direction. from rheumatism and many concomitants. One of her thumbs Hide's is on the carth, under the earth, in the sea, and, was damaged by grasping something when the ship was lost. But we have seen that the soul is still thirsty, and rum is indeed, everywhere about the earth, including a great portion. She could not get her boot on for corns ; and her complaints still daily drank and used. We also discover little change of the atmosphere. Here myriads of human beings, who had were manifold. This lot of people had been generally in in the inental organism of the advocates of the different a physical existence on earth, continue to live-some for a jured by the wreek, and carried their physical ills in the magvery long time, and others for a shorter period. Some in metic body, a ships, some in houses, many in the woods, and myriads in [1]. They went into another ship, where there were many mer-the air. Many sleep, and others are hallucinated so us to chants from divers countries. There were Germans, Frenchmisconceive their position entirely. And this state results, men, Englishmen and Turks, besides a Jew. The Germans very often, bither in intense pain or unbounded happiness, were tacitarn and the Frenchmen did the talking. My At other times, field intervals occur, and they find them- father asked the Germans a question, and they eyed him selves comparatively much in the same position they were, with a keen, twinkling glance, but made no reply. He in while here.

sketches, of clairvoyant experiences among the inhabitants gana rigmarole about business. Mahomet and tobacco. They of Hades, but I considered there was not then sufficient in? [were all alike-utterly unprepared for any further developterest even among Spiritualists-to warrant the butlay of ment. The Englishmen were foud of talking about their publishing what Eknow of the matter. At present, if F am honor, and their bravery in the defence of their country. not premature. I will not overlo, the thing, by a large book, The next day, when they visited the ships, they seemed to but confine the matter to a few pages, which will neither have been between the Canary and Cape de Verde Islands, as the distance, by walking on the waters. They passed on board embarrass the nor the reader a great deal. They refer, firstly, the medium's hand was controlled by one of the spirits to unseen by the erew, and went around invisibly ends and the medium's hand was controlled by one of the spirits to to the phantom ships and their crews, so often seen by par-write-"1 heard the Captain say we were in 2927' N. L." Tally clairy oyant people on the ocean, who have no ability to They went on board a ship which was bound for the East investigate the matter any further. Those skips are real Indies, and had been from the time of the wreck years beand belong to Hades, containing men, as well as other, fore. There were men of many creeds among the passenthings which have lived here.

the medium among those phantom or magnetic ships, so that in provisions, and did considerable trade with the natives. the knowledge we gained was most thorough and complete. One of the passengers was a Catholic. He took out his cross and They went on band one ship, where they found the cap-, went through the usual ceremonies and gesticulations in token tain, mates and all the crew, just as they had been in the ship of reverence for it. "The Buddhists had some representations" that had been lost. There were on board two chergyments of their deities, which they also worshiped. My father mag-three missionaries and their wives, a doctor and his dog, hetized the hands of the Catholic to his cross, so that he could a poor frishman and his wife, a young lady, who was strong, not get them free, which much astonished him. The man up and beautiful, and a young gentleman. The missionary women the mast began to ery out, " Land aboy !" and they all bewere urging the last-named to marry, but they resisted all their came boisterous with the expectation of having a change and arguments. They pent their time in the usual way. The clergy getting a shore : but as is the usual way with those on board preached and prayed, sang hymns, and talked about Provis, these ships, they could not land ; and some of the ships can dence. The young lady and gentleman were disgusted with not come near, the land. However, they came sufficiently their dry, dogmatic style, and seemed to be more punished with thear to trade with the native spirits, who brought an abundtheir companions than anything else about them. They are ane of sheep, goats, pigs, regetables, and fruits of many supplied with food from the magnetic essences of substances kinds: "The scene on board was like a fair, for the traffic was they are able to attract. A turtle of monstrous size came on considerable. They paid for all they got with the current board to the cook while the medium was there. This same coin of the country; and though it was magnetic, money, it furthe had been tresh killed for some of the repleurean blacks was much solidified, and would pass a considerable time be pethaps, in some place not far distant. His magnetic turtleship | fore lit, dissolved. There is much hallucination about the would be straightway attracted to the ship to form a repast for trading of these spirits in Hades; but it is not all deception the spiritual mariners, and their missionary passengers, who of the senses, but mostly real, and a necessity, for they get fully believed that Providence had sent them the feast in answer to their prayers. My father, who was with the medium, animals that were brought on board were the spiritual part was visible to the young lady, and conversed with her, but she was not ready to be released, though she was, perhaps, the most likely person there. The young gentleman was a student apparently, and immersed in his particular studies. The doctor was poculiar for nothing but his dog. The mate went to taky an observation, and when he told them the latitude they were very pleased, as they said they were in 349 NoL. yesterday, and were making toward the Caribbean Islands, where they would get a fresh supply of provisions to serve them till they got to the Cape of Good Hope.

As soon as these ships come within a certain distance of any land, the magnetic repulsion is so great they are driven back, and so they are kept for years traversing the ocean that is the state of punishment that awaits the world of under between some two magnetic points. Thus these spirits had been six years on the Atlantic, without being able to account for their strange adventures. They had no idea they were dead, and the elerical way of accounting for it was quite took the medium about to the different parts of the vessel to Orthodox - They said Jesus Christ had suffered for the sins of the world, and they were suffering for their own sins-My father often spoke, while they were speaking of their condition, though he was, not visible to them, and they ascribed the voice to the devil. The Irish couple continued quarreling very much, and the cook went down to the cabin to see if he could quiet them, but to no purpose. At last had purchased-a stock of cattle and different animals. my father and the medium went down, visibly. He said, What is all this quarreling about ?" Biddy turned round and said, "An' what is the likes of you coming to meddle Michael was longing for something to drink attering his constant complaints about being forced to abstain from the whisky he so dearly loved. His wife was only the other side of the same picture of misery. 5-She was always busy dusting and performing such operations as cleaning the seats. The ladies employed themselves in sewing, knitling, and other needlework common to their rank. But their work had a tendency to disappear. One lady said she had knit nine pairs of stockings, and they had all gone, and she was mystified about the disappearance of her work more than the elergymen about the ship never getting to land, for they had a reason-Providence !- and she had none. There were several animals on board beside the doctor's dog. Therewas a cat and some kittens, two cows and a pig, which they had no necessity to kill; for it appears that the strong desire of the magnetic body for food attracts fish and other things to them, when killed within a certain radius of the place where the ship is floating. The serious studies of the young gentleman would be a great help to him, for they keep the mind quiet, and the spirit gains strength under these circumstances. The elergymen and missionaries were the sacrament. Their manners were demure and sanctimonious, and the tone of their volces dry and drawling-anything but cheerful, and not calculated to inspire the people with feelings of happiness. One of them played the flute, and that was a relief from the monotony of their conversa-tion. There were hundreds of ships in sight, of the same kind, but they did not go on board any other on that occasion. They saw a number of people, clinging to a wreck ; some were swimming around it. One woman, with her hands clasped, seemed in great agony. They are fortunate who get a good ship, as it is a terrible state to be compelled to cling to rocks and wrecks for many years. All, more or less, have trials till they are released; but it is of great consequence to such persons that they should be freed from a state of alarm. None of the ship's crew above alluded to had any conception they were dead ; and, that was well for them till they had time to get more strength and information. On the following day they went to the same seas, and Pfotestants, two doctors, and a young lady and her father, pretended a great deal of piety, and said the Lord would debest position they could be in. The captain kept on smoking | ready. He had with him a small vial containing some fluid | what you please.

his long pipe and longing for some grog, but that was an arti-

turned to the Frenchmen, and got a dozen answers, but Some time ago, I, wrote out quite a number of epitomized, no reply to the purpose. Then he spoke to a Turk, who be-

gers, including Brahmins and Buddhists, whom my father While we were investigating this subject, the spirits took conversed with till they approached a port where they took what they require by trade without defrauding others. The of slaughtered beasts, and they were of the same form, and serve for food just as the external carcase serves men in this life.

Mr. Davis says, "Men and women are immediately after death exactly what they were before that event." Then he denies it by saying, "They are not the victims of uncontrollable passions." If they lose any passion, good or bad, they are not the same. He is right when he remarks, " Passions and vices do not inhere to the spirit-they pertain and adhere to the constitution of the soul." That is what I understand but the spirit carries with it the "soul body," or "spiritual body," and it is frequently dominant for a long period; and veloped men.

When the ship left the port she was much crowded with the merchandize and provisions they had laid in. My father view the various productions of the climate. They had pre viously been on shore and seen the dwellings of the people and their ways, and customs. The merchants were cagerly discussing the subject of their gains, and trying to trade with each other; so that it was difficult to get to them to speak of their state. He spoke to one, who let them see what he

After conversing with several, they left that ship, and went to another, which had been senty-eight years on the sea, and could not come near any land. There were four between me an' my man for?" He left them as he found missionaries on board and three ladies. My father asked ng? and th fiem where they w to preach the gospel to the poor heathen. He said, "What gospel?" They said, "The gospel of Jesus Christs" He told them the heathen were not to be taught such doctrines as they had imbibed; but men capable of understanding, in all countries, were to be taught the truth of Nature, and no false ideas. After much reasoning with them, they seemed well pleased that he had come to relieve their monotony. He magnetized one of them, who made his escape to the second sphere: Then they entered another ship, where there were a number of passengers, both men and women. One lady was knifting or using wool in some way, whom he spoke to, and she brought out the cross for protection against evil spirits, so he caused her wool to vanish, which distressed her very much. They then went up to the second sphere, where the medium was much instructed. Mr. Davis tells us the physiological color of races does not continue in the spirit-land. And he assumes that color has its origin in moral development. I can only say that all the spirits this seer has seen liberated from the old magnetic punctual in reading prayers, preaching sermons, and taking body have retained their color ; with this difference only, the color was always seen to be more perfect, whether black or white, or any intervening shade. The next day they went to the same place. The medium calls it Port Praiah, and describes it as a small town, where spirits are occupied with the usual routine of business common with mortals in that part of the world. They went into one of the small wooden houses which-was painted, and had a shade in the front which served as a shop where the owner was selling a variety of hardware trinkets. My father asked him the privilege of seeing through his establishment; which was granted, with the understanding that | five persons from drowning-three in the Hampstead Ponds, some purchase was to be made. He did not buy any thing, but gave him some magnetized snuff, which pleased him much, only he could not tell what to do with it till he was initiated into the mystery of the art of snuff-taking. He was well up in the art of drinking rum, though, and kept himself pretty much intoxicated. This state had been habitual in his first state, and his soul craved still for the on board another ship. There were two Catholics, several usual potations. They went into another small edifice, where two women were the occupants. One was smoking; and besides the officers and sailors of the ship, on board. My fa- they were engaged in selling their goods. They then sailed ther began to talk to the Catholies, and they called him a for a time in the ship they were in the day before. They madman and a devil. One of them was magnetized, but he | found many passengers ; among whom was a Catholic monk, clung to his cross, and cried so hard to the other to deliver a Turk, and a Scotchman. The monk was of Spanish origin, him from the devil, that he was left in that state which and had been at some convent in the East. The Turk would be a real hell to him for years to come. The Protest- had a sword of great value, in his estimation, which he ants, who were Scotchmen, held up their bibles as a defence displayed to the company as a thing of vast importance. against the attacks of the "devil." They read passages, and The Scotchman was a worshiper of another kind : his bible was the shrine before which he prostrated all his faculliver them from Satan. One of them took out his snuff box, ties. The captain had enough to do to mind the sailing of and, while taking a pinch, my father magnetized the snuff, the ship and his log-book; and the crew had to mind their Lwas also wondering whether I should find myself in hell or so that he could get nothing done for sneezing. Every time several duties. However, the captain came where my father he attempted to talk about the Lord and Jesus his offactory was showing the medium, for a few minutes, the way to take nerves gave up, and there was a dead stand till he had done a sketch of the horizon and the far-distant Cape de Verde sneezing. This was a sad dilemma, for he felt the rebuke. Islands, and he said, "What are you doing?" "Lam teach-Another was made to cough every time he attempted to ing the medium to draw, "was his answer, at which name atter any of his slang pietistic phrases, implying salvation by he was sorely puzzled. My father made many efforts to proxy. The physicians were studying, and that was the arouse the men in this ship, but there were none of them

cle not to be had in that latitude. The old gentleman who had glasses of water, into which he put four or five drops of the the daughter was translated, and that caused a degree of in- fluid, which turned the contents of the glasses into first-rate consolable grief to her; similar to the grief of any who lose, wine. He got from them three small fish, and he augmented their relations by the first death. She thought he had been the number to nineteen. Then a piece of bread was made into drowned in the sea, and could not understand he had gone a great number of loaves. These evidences of power, in con- ism, and an original explorer of the more occult and mysterito a higher sphere of life. She was too young in spirit, or nection with his sublime teaching, made a great impression ous phenomena of human nature-knowing also that some I am very far from assuming there is no ground for believ- she would have been liberated with him. Another Scotch- on some of them, but they were not ready for further devel- thirty years ago you announced your claims to discoveries of

Mr. Davis says, "The effects of a vicious life remain ing from paralysis, too; and toothache was another enemy he\_ after death, but the causes cease to operate." And he will gratifications when he has parted with his physical body. samples of theologic superstition.' It is clearly a gradual work, implying many pains and penalties, before the spirit is disenthralled from the evil of its earth state, particularly if the work of regeneration is not begun early here, and the individual does not live a long and natural life. The mind is, generally, a great obstacle to spiritual development, particularly when it is deeply impressed with any set of religious dogmas which it is unwilling to part with. Death it. I self does not obliterate religious ideas, however false they may be, in a short time, as some have supposed.

On the following day they went to the East Indies, and traveled along the burning coast, where the medium sensibly felt the great change of climate. They saw many spirits on the coast; and numbers of them were lying on the sands in the magnetic sleep. They went to a ship they saw at a litpassengers. There were many merchants. My father introduced himself to one by inquiring what he was doing ; he said he was taking his grog. He inquired what religion he was of, and he said he was of none. He believed there was a deviland thought there was not much proof there was a God-ashe had never seen a man that was not a devil in some sense. He seemed tired of his circuinstances; and had not many false ideas if he had no true ones. A Scotchman was operated upon magnetically, and made to stammer in his speech, so that he could not speak plainly when he was questioned about the bible, which might cause him to think in another direction, from that in which his mind had run so long: They then went into the cabin and found another class of passengers. My father entered into conversation with a lady, who said she had been nineteen years and three months in the ship, and it had not yet reached its destination. She said they were going to Calcutta, where she had a father, brothers, and some other relations. She' said she belonged to the Society of Friends; and she was dressed in the Quakergarb. She said she believed in the Lord, but had no faith in ghosts-not having any idea she was dead. She was not prepared to be released; but she became somewhat impressed with the conversation. My father told her he would come back in nineteen years, if she would give up her old-ideas. There was a Spanish priest, with his dagger and cross, whom he talked to also. He flourished the dagger as if he was determined to defend the cross with it. My father told him to hold it up; he did so, and it became rusty. He was informed that nature had done that, and the cross could not undo it. He was much incensed at the indignity that had been displayed toward his means of defence, and the emblem of his religion. The many signs that were given, and the serious lecture that was delivered in this ship, would take up much space, and I caunot do justice to the whole at present.

The day following, my father appeared to the medium, knocked on the table, and showed some papers. He read portions of one which he termed a "Complete Guide." He then put the medium into the trance state, and they went off to the Indian Ocean. There they entered a ship that was fast bound on a rock, and had been for years, serving as a refuge for shipwrecked and drowned mariners and others. There was an Indian juggler in that ship, who did very many curious things which very much amused the medium. He floated in the nir, danced on the sea, turned water into wine, and caused a serpent to vanish from his hat while it was on his head They afterwards came on shore and climbed some jagged rocks on the coast, from whence they saw a ship at a distance, and-went-to-her.-This ship was afloat, and the-sea became boisterous, which put the crew and passengers in a sad fright. They seem to go into the same state of frenzy and excitement they had been in at the time they were wrecked, whenever a a storm occurs. When the storm ceases, they return to a state

of quietness, and go on in their usual business. There was a Jew on board, who was trying to teach an Irishman and a poor Indian the way to get money. The Irishman said he sold liquors, but he could not get any profit out of them. The Jew's prescription in this case was this : take a bottle and fill with water, and put a little stuff in to color it, then sell it for wine. He showed the Indian how he could do, by taking a piece of glass-made to look like a diamond-to a passenger, whom he persuaded, with much ingenuity, to buy. The man made the purchase, and the Jew came back with a handfull of money, to the astonishment of the poor Indian, who was still unconvinced of his ability to make money in that or any other way. My father delivered a suitable address to the passengers generally, which had a good effect, and was well received by them. Some of them wanted another discourse ; but the Jew said he would like to have "a discourse on the way to make money." Some manifestations were then made by turning water into wine, rum, ale, etc. Then he discoursed some time to them on the effects of a bad life, which Nature always visits with pains and penalties. He then sounded a trumpet, which was answered from the second sphere, and the magnetic cloud and instruments descended, and one man was released and taken up. When the medium came out of the trance+he read some good instructions. Another played harmonious music, which seemed to come from all sides. Many other phenomena occurred which it is not necessary to relate here.

To the Thinkers of Boston-Presentation of a New Science.

PROF. J. R. BUCHANAN :

DEAR SIR-Knowing that you have long been an earnest student of the structure and functions of the human organstartling interest and importance, claims which have repeatedly been sanctioned by committees of investigation-we would urge you to improve the opportunity of your present you are prepared to give. We trust that the spirit of this community is candid enough to appreciate all the truth you have to teach, however novel or strange. In this confidence we invite you to address us, our friends and the public. WILLIAM R. ALGER, JAMES FREEMAN CLARKE, MARY J. SAFFORD BLAKE, LEWIS B. MONROE, DAVID THAYER,

WINSLOW LEWIS, JOSIAH QUINCY, L. MACFARLAND, NAHUM CAPEN, C. A. BARTOL, WILLIAM LLOYD GARRISON, EPES SARGENT.

TO MESSRS, CLARKE, ALGER, LEWIS AND OTHERS :

GENTLEMEN-To you, and to all in Boston whose mental activity has been so influential and so beneficial for human activity has been so influential and so beneficial for human progress. I propose to speak for the purpose of drawing your attention most carnestly to a new sphere of thought, in which you may find a higher and broader science and philosophy than is attainable by any paths that have heretofore been trodden. Such philosophy is rich in present and future util-ity—in that prospective wealth of 'human happiness which may satisfy the hopes of the earnest reformer and the enlight-ened Christian philanthropist. If it be conceded that, in the language of Phavorinus, "On earth there is nothing great but man : in man there is nothing

earth there is nothing great but man; in man there is nothing great but mind," it would seem that the study of man and mind should be the leading object alike of scientists and philanthropists.

If scientists, deterred by the supposed difficulties of the in-In scientists, deterred by the supposed dimetitles of the in-vestigation, have neglected man to give their attention almost-entirely to physical science, I would show them that the in-vestigation is not peculiarly embarrassed by mystery or diffi-culty, and does not disappoint those who follow a strictly philosophic method, but yields the richest harvest that has ever been garnered. ever been garnered.

It is already more than the third of a century since I entered the field, and more than thirty years since I first pub-lished the discoveries which not only rendered Anthropolo-Ished the discoveries which not only rendered Anthropolo-gy a possible science, but (in the opinion of those who have studied the subject) completed its outlines and placed it on the imperishable basis of facts developed by scientific exper-iment. This science, comprising the anatomical and psychie relations of soul, brain and body, which are strictly mathe-matical, embraces those diviner attributes and possibilities of humanity which indicate its progressive future and those laws of-life and sociology which may guide us to its attainment.

ment. A generation has grown up since these discoveries were first presented by lectures, by experiments, by collegiate teaching, and by "Buchanan's Journal of Man," and many who welcomed their advent—the majority of my early friends—have gone to a higher world. The question may arise in the minds of the men of to-day, why science of such importance and demonstrability is not already enthron-ed and recognized by all. I might refer to the slowness with which any new discovery, even as simple as the circula-tion of the blood, advances to general recognition; but it would be more pertinent and true to say that I have nerwould be more pertinent and true to say that I have neg-lected the duties of propagandism, and that there has been no lack of reception and appreciation wherever in the sphere of my labors I have imparted these discoveries to physicians, students and medical professors, or submitted them to the investigation of learned Committees. The first Committee investigation of learned committees. The inst committee of Investigation, at New York, in 1842, embracing dames well known to fame, after witnessing my experiments, re-ported their conviction that my discoveries "had a rational experimental foundation," and opened a subject "second to no other in immediate interest and important future results

to science and humanity. I might quote the reports of eight other committees, in dif-ferent cities, endorsing my claims and expressing in still ferent cities, endorsing my claims and expressing in still more emphatic language their conception of the importance, the certainty and the grandeur of the discoveries which had been presented before them. I might quote the elaborate descriptive report of the Faculty of Indiana State University, under the Presidency of Dr. Wylie, illustrating the science and narriting many, experimental facts, portions of which were extensively published in 1843. I might quote the cor-dial approval and eulogistic language of my associate profes-sors and medical classes during ten years at Clinchnati, more than five hundred of whom, as medical graduates, have held an honorable standing as practitioners, professors, clergyan honorable standing as practitioners, professors, clergy-men or edflors. Nor should I omit to mention the many support of my views by the venerable and learned Caldwell, the founder of the most flourishing medical school in the West, and the notable repetition of my experiments in 1842, by Prof. J. K. Mitchell, of the Jefferson Medical College, Philadelphia. I refer to these things to show that I deal not in debatable

propositions or intangible speculation, but in science suffi-ciently clear and convincing to satisfy all who give it their candid and faithful attention. To be more explicit, I present Anthropology developed from its centre in the human brain, in which we find all conscious life, embracing the entire rela-tions of the soul and body, with their laws of expression and development in conserver or business.

[To be concluded in our next.]

5

#### Spiritual Impressions.

A recent number of the Athenaum contains a long bio graphical article on the late Mr. Cornelius Varley, and gives a brief notice of his son, Mr. Cromwell Varley, F. R. S. The scientific career of- the latter is well known, but it is not so generally known that being an expert swimmer he has saved and two in the Regent's Canal. He has been presented with a testimonial by the Royal Humane Society in consequence. He was blown up on board the Cricket steamer in 1847; being at the time close to the centre of the vessel, he was covered in an instant with steam and red-hot cinders. He instantly rushed to the side and sprang overboard, sustaining no injury beyond the loss of a suit of clothes, which were torn and burnt by the explosion. This is the sixth life saved by his being a good swimmer. Of this circumstance Mr. Varley says : "My aged grandfather, who was very fond of me, but who had at the time no idea that I was on the Cricket steamer, nor that any accident had happened to it, had an impression that I was dead, and sent up to my father's house to ascertain if I were alive, so strong was the impression on his mind. This seems to have been a communication from me to him, because at the moment the explosion occurred, I dropped my head, rushed forward, and sprang overboard, thinking I was dying. All was total darkness in consequence of the cloud of steam. The heat was intense, and I thought I should be boiled to death ; heaven. It is surprising what a flood of thoughts passed through my mind in that interval, which could not have been more than ten seconds; yet it seemed to me a long, long while before I felt the water which I was so anxious to descend into.

Would you live with ease, do what you ought, and not

development in oratory, art or business, in education, hygiene and character.

The encyclopediac character and multiform aspects of such a science in its pathognomy, sarcognomy, psychometry, craniology, nervaurie science, sociology, expression, physiognomy, comparative anatomy, education, aesthetics, etc., in all of comparative anatomy, education, asthetics, which, except anatomy, it presents entire novely of principles and facts, render it impossible that it should be more than and facts, render it impossible that it should be more than briefly outlined in the single volume which I published, or in a brief course of lectures. Nevertheless I shall venture to trust your kind appreciation by giving three lectures on cere-bral anatomy; pathognomy and psychometry, in which the basis and the deeply interesting fundamental principles of the new philosophy, with its applications in oratory and charac-ter study, will be presented at the Parker Memorial Building on Monday, March 30th, and the succeeding Wednesday and Monday trusting that the great truths which have often been Monday, trusting that the great truths which have often been received with enthusiasm will enlist your profound interest. J. R. BUCHANAN.

> For the Banner of Light. RELIGION AND ITS VOTARIES.

Yes, Love's the watchword of duty, That lightens each burden we bear, Entrancing our hearts with its beauty, And banishing sorrow and care. 'T is Love lights the heavens above us, And sheds o'er the earth its bright rays, Enkindling the spirits that love us To actions of honor and praise.

Let Faith her bright pinions outspreading, Bid Hope mount and soar thus away ; And Justice, with mercy indwelling, Slied Peace o'er the earth in its sway. Let Charity, kindly and trusting, Breathe hope to the downtrodden soul; Sweet Patience its mission now ending, As Love crowns and gladdens the whole

Thus Religion its duty discloses, The virtues and graces approve, And each in its turn still disposes, The law of all goodness is love. Then haste to obey the glad summons, Religion its votaries send. Till all tongues shall swell the grand chorus

Of Love to our Father and Friend!

DIAMONDS .- A note on the diamonds of South Africa. was communicated to the geological section of the British-Association, during its recent meeting at Bradford, by-Prof. Tennant. He said that the first diamond arrived in England from South Africa in 1867. It weighed 21 carats. Last year there was one of 110 carats, and this year one has been brought over which in its present rough state is larger than the Koh-i-noor itself, and which, when cut down, will probably not be much smaller than that celebrated gem. He gave a history of the Koh-i-noor, showing how it has been . reduced from its original weight of 787 carats to 102 carats, its present weight. It is a great mistake, said the speaker, to suppose that, because the diamond is the hardest sub-stance known, it is not easily fractured. He showed by-means of a diagram the fractures that had been made in the Koh-i noor, and remarked that the diamond is, in fact, one of the most brittle stones we know of.

### Written for the Banner of Light. THE BRIGHT BEYOND.

BY HENRY HITCHCOCK.

In the Land of Peace-the Bright Beyond-Where bliss and beauty e'er unfold, Its charms exceeding hopes most fond-Ay, more than song hath ever told ; There loved ones dwell and gladness feel, And God, in gratitude, adore ; Where every sweet the hours reveal, But tells of joy forevermore.

Though grand the deep cornelian hue That decks, at sunset, all the West, A grander scene awaits the view In realms where all the pure are blest;

And glories that at noontime shine When the Day-King proudly tips the dome, All pale before the Light Divine That illuminates the Spirit-Home.

The beauty of the starry sphere, Our spirit friends offtimes forego, And swiftly to us drawing near, These foyful tidings whisper low : " Death is but the gentle hand impearled, That opens wide the noiseless gate, And leads thee to the Better World

Where sainted friends in kindness wait." Oh, blest be God—our Eather kind ! Oh, Being Infinite, true and just! The mortal form-not soul, or mind-Alone returneth unto dust; For when the feeble breath hath-fled, And eyes to eyes no more respond, The prostrate clay alone is dead— The soul still lives in the Bright Beyond.

St. Louis, Mo., March, 1874.

# Banner Correspondence.

A Lecturer's Work-Phenomenal, etc. A Lecturer's work—Phenomenal, etc. DEAR OLD BANNER—I am drawing near your spiritual standard from whence your ample folds are waving all over the world. Nearly six months have I been on the line of march, doing duty, according to my best ability, at each stop-ping place, giving and receiving as time and oc-casion required. At Washington I read the signs of the times in the contending elements that sur-round, and pervade the old National Capitol. The people feel the decay of the foundations-of former strength, and know that institutions-rear former strength, and know that institutions-rear ed upon them are surely tottering to the fall. Nature's divine germs are sending their green shoots up through these crumbling forms, and the watchmen on the tower, seeing them, cry out, "The daton is breaking !" So we are mov-ing on, through this financial, social, religious and political storm, to more harmonial condi-tions, and what we need is, patience and perseverance to work—wait and work. The societies are doing their best in all places where I have are doing their best in all places where I have been. In Springfield the hew hall is in use, and I am to speak in it in May. -Philadelphia has Dr. Henry T. Child, whose unparalleled energy keeps him in motion to some good work all the time. Many a deed of charity will be credited to his account in the Book of Life. Very much did I enjoy my stay of two months there. It is very sweet to renew old friendships and form new ones, out of which we sip so much of life's real honey. real honey.

The Society at Washington is presided over by Col. J. C. Smith, who is well known by thou-sands, and whose sweet and lovcable wife pre-sides with equal grace and ability over the realm of home, where I was kindly entertained, and had the honor and pleasure of eating at the table with *honest* Senators, men who could not accept an increased salary, ground out of the laboring classes for their benefit; men who, in the future, will have the respect of those whom they protect-ed from the selfish tyfanny of their associates in

New faces appear at the hall in New York. Only a few of the old ones make their appear-ance. Mrs. Abbie Burnham and Dr. Hallock served in my place on one Sunday of my engage-ment when I was sick. Just before leaving New York, I went with my dear friend, Mrs. M. A. Halstead—at whose home I was entertained dur Ilastcad—at whose home I was entertained dur-ing the last of my stay—to visit J. V. Mansfield and Dr. Henry Slade. The manifestations wit-nessed with both were *remarkable*. I addressed a question to Henry C. Wright, who, you will remember, gave me such a remarkable test four years ago by stopping my watch and communi-cating concerning it through Mr. M., and he at once answered my question, and at the same time said he could sometimes drop dust into a watch and stop it, but it was not so easy getting it out. My watch had been stopled again, and I it out. My watch had been stopped again, and I am not now able to make it go. I then addressed a question to my grandmother in spirit-life, and received a beautiful communication from Miss A. W. Sprague, attended by Gen. Isaac McDan-iels, of Rutland, who said, as grandmother was mot then present, they thought *they* would give me a surprise by taking her place. Mrs. Halstead also had very satisfactory communications with full names given, and things of importance referred to. I think Mr. Mansfield to be one of the most convincing and reliable mediums in the country, and worthy the pat-ronage of all seekers after tests of spiritual communion. We then went to sit with Dr. Slade, and had that most maryelous manifestation of slate-writ-I need not describe it, as many have done ing. I need not describe it, as many have done so before 'me'; but I may say that no rational person can sit at that table, with the slate or slates closed together, with a tiny piece of pencil between, lying upon the side of the table oppo-site the sitters, and hear the sound of the pencil as it traces the lines, and accuse Dr. Slade of de-ceiving in that manifestation, if he could in all others. There came raps, that sounded genuine, having "the old ring," and touches, as of hands, pulling at our clothing. On opening the slate the following communication from Alcinda Wilhelm Slade, with whom, when in the form, I corre-sponded, was written in an intelligible style: "My DEAR SISTER, MRS. T.—How pleasing it is to me to meet you, and your loving band of spirit friends and guides that are present with you now, and ever present with you, when you you now, and ever present with you, when you are blessing those souls that are in want of light, and truth. May you be spared to do good-for good you are doing. I can see the many hearts you have made light by your work. You see I am not idle. I can do more good now, helping my dear and faithful husband, and shell char whim as long as his life is carred and shall stay by him as long as his life is spared, and then he will come to the arms of his ever

One of his last efforts was a plan for raising trout, to which he devoted much energy. Mr Sharp has been identified with Modern Spiritualism ever since its advent, and in all the relations of life he made his Spiritualism known to those with whom he associated; he was pecu-larly grained and begant in his worked of was liarly genial and pleasant in his method of

harry genuit and pleasant in ms memory or pre-senting it; he was earnest and practical in his efforts to sustain our meetings, and was es-pecially interested in the welfare of mediums, many of whom have been blessed by his liberality. Our young friend and eccentric genius, L. Judd

Pardee, after many severe trials, came to Phila-delphia, at which place Mr. Sharp was then residing. His health was broken down; he had no means. He found in Mr. Sharp's house and no means. He found in Mr. Sharp's house and with his family a home, in the fullest sense of the word ; and for two years, while he was a great with a terrible disease, which rendered him exceedingly nervous and irritable, his every want was ministered to, with untiring devotion and tenderness.

Throughout Mr. Sharp's life Spiritualism was ever a beacon-light, and amid all the storms that came upon him, he ever turned to it in full trust and confidence, knowing that the loved ones would never fail to minister to him; and when the final hour came it was like the merring ter would hever fail to minister to him; and when the final hour came, it was like the morning star lighting up his pathway to the beautiful shore, where he was met and kindly greeted by the loved ones who had gone on before. Illis funeral took place from his lafe residence at Vernon, on which occasion Mrs. Katle B. Rob-inson, of Philadelphia, who had frequently been the mathem at his direct way anterward and

the medium at his circles, was contrarced and gave communications from several spirits, de-scribing his birth into spirit-life and his entrance to his new home. Bro. Pardee told how he had been enabled to take him to his own home now to rest, in return for the kindness he had received from him in his earthly home.

Trom him in his earthly home. The First Association of Spiritualists of Phila-delphia, of which Mr. Sharp was an active mem-ber for several years, held memorial services at Lincoln Hall on Thursday, the 19th inst., on which occasion addresses were delivered by Dr. H. T. Child, Katie B. Robinson, Sarah A. An-thony and others thony and others.

#### New York Items, etc. BY E. D. BABBITT, M. D.

The religious and temperance movements seem to be gaining depth here in New York, and I look upon the fact with pleasure, even if there is much that is unphilosophical in the manner of conducting them. The people ran alwest even the results for the might work. We are almost crazy after fashion, money and material-istic interests, and when their wild ambitions be-come humbled by a panic, it is a very good time to turn from the mortal to the immortal side of life, for the higher and more imperishable joys, It is wonderful to see the deep and broad current of spiritualistic research which is setting in from all directions! The secular papers abound more and more in that which appertains to it, and the churches are full of Spiritualists, or at least of those who believe in spirit commun-ion. I have just met a stanch Presbyterian who ion. I have just met a stanch Presbyterian who would n't give up the sweet intercourse with the beloved ones of spirit-life for the world; and one of my patients—a good Methodist—com-munes an hour with her dear spirit-husband every night, while yesterday I was sixty miles distant saving the life of a good Baptist, by spirit aid. I believe the churches patronize the magnetic and spiritual healing more than Spirit-ualista do, although not as much in proportion to ualists do, although not as much in proportion to numbers.

numbers. By the way, what bungling terms people do use to describe this method of cure! We are called "rubbers," "rubbing doctors," "animal-magnetizers," "mesmerizers," "spiritual doc-tors," etc. Animal magnetism is nothing more than what a horse has; *vital* magnetism is a nucli better term—but what term shall include also vital electrality?\_and what shall include than what a horse has; vital magnetism is a much better term—but what term shall include also vital electricity?—and what shall include the communication of these elements through manipulation? Magnetism is a very indefinite word, and would generally be understood by scientists as meaning the coarser mineral ele-ment. Psychopathy (accented on the second syllable) means soul-cure, and is a good word as far as it goes. The philosophy of all cure and all human development is the building up of soul and body together, and that generally through the instrumentality of soul and body. This, though beyond the general understanding of the church world, is beginning to be understood by Spirit-ualists, but the present inexact nomenclature comes from the ignorance of the people in the earlier history of the practice. This method of healing, which is already becoming a power in the land, generally combines the penetrating soul aura and manipulation. The word psycho-many, pronounced psychom'any, from psyche, the soul, and manus, the hand, would be eupho-nious, and would cover the whole ground in harmony with the scientific requirements of the subject, including both the spiritual and physi-cal instruments of cure. The words psy'cho-mist and psy'chomize, abbreviated from the same, will be understood at once. One more cal instruments of cure. The words psy-cho-mist and psy-chomize, abbreviated from the same, will be understood at once. One more term seems also to be required. One of the great methods by which humanity is to build it-self up, is the process of self-indization or self-manipulation. Understanding and practicing this, very few need ever be sick. But must we forever use these large cumbersous termes, does forever use these long, cumbersome terms? Autom'-any; from autos (self), and manus (hand), will express it briefly and musically. Automany, practiced fifteen minutes every night and morning, would work wonders. To au'-tomize, is of course to practice self-manipulation, and Mr. Lyman C. Howe lectured to a full house here, at Robinson Hall, last Sunday evening, 15th inst. Among the questions given him to anwer was one the purport of which was as follows : 'Why does Spiritualism cause its mediums to become degraded, while Christianity is so elevat-ing to its followers?" Mr. Howe answered this stion most skillfully, and turned the questioner's battery upon himself. He said, presuning the question was given in sincerity, and not as a sarcasm upon the church, he would answer it with some fullness. He showed that Christian-ity itself was only an incident in Spiritualism that true Spiritualism, proving its points from the living facts of to day and demonstrating powerfully, in the light of the future life, that as we sow so shall we reap, appealed much more forci-bly to the highest motives of human nature than Churchianity, which built upon the traditions of the past, and admitted that while mediumship consisted of that negative condition which had analy dangers from the more corrupt elements of both this and the next life, yet that it was only a higher development of the sympathetic nature which every one must pass through either in this world every one must pass through either in this world or the next. He affirmed that those who had no mediumistic nature were hard-hearted tyrants, and that nine-tenths of mankind have less of mediumistic qualities, 22d inst., he is to exchange *pulpits*, as the par-sons say, with Mr. Wheelock, of New Haven. The students of Yale would get new hints with. reference to human life here and hereafter if they would turn out and hear him.

supported in his efforts to spread abroad the truths of Spiritualism. The Banner of Light is read here with eager interest, and appreciated as it deserves to be. If advocates the only faith that can satisfy rational minds.

BANNER OF LIGHT.

#### Massachusetts.

BOSTON.—The lifeture on "The Wants of the Times," recently given by Mrs. Dr. A. E. Cutter, at Lurline Hall, was one of the ablest and best of the season, and is deserving of special notice. The speaker cast a retrospective glance at the past, bringing forth the spinning-wheel and loom, together with the industry, frugality and honesty that characterized our Puritan mothers, and compared said mothers with the women of to-day, of whom she spoke feelingly and sorrowfully. She pictured unspar-ingly the errors, wrongs and miseries following in the train of misguided childhood and youth; and called on mothers to consider the great responsibility resting on them, as to whether mur-ders, suicides, robberies, theft and debauchery of every kind should flood the earth, or a just and every kind should flood the earth, or a just and harmonious condition of society usher in the new day that is dawning on the social, political and religious world. The lecturer is one calculated to do much good, to inspire new thought, and awaken a desire for a higher, better, and more useful-life; and I wish that every woman in the land could have the opportunity of hearing her. A:FRIEND TO PROGRESS.

ELMWOOD.-A correspondent informs us that ELM WOOD.—A correspondent informs us that in accordance with his promise while in mortal life, the spirit of Capt, Samuel B. Allen (a notice of whose physical change appeared in our issue of March 21st) recently manifested directly and ung mistakably in the presence of his wife, also that of Mrs. George W. Folsom, Mrs. Clara Dearhorn and others—the phenomena made use of by him to attract their attention being the use of raps, and the violent drawing backward of a favorite. rocking chair. The chair was so treated while the above-named witnesses severally sat in it, and the spirit was thoroughly recognized before he manifestations ceased.

#### Indiana.

ROYAL CENTRE, CASS CO.-Eli Walters writes: Dr. H. Morgan, of the State of New York, has just given us two lectures on Spirit-Progression. Old Orthodoxy has made a terrible effort preparing a hall here for regular meetings. Call, friends, as you pass along.

WINDSOR.-Thos. W. Reece writes; ÌVo have quite a number of free thinkers in this part of- Indiana, but have no organization. Seclarians of various types are holding revivals all over-this county, doing a great deal of injury to the health and morals of the rising generation.

#### Washington Territory.

OLYMPIA.—G. A. Barnes writes, March 7: We have again had the pleasure of listening to six leenave again had the pleasure of listening to six lec-tures from Mrs. Belle A. Chamberlain, which drew crowded houses on Sundivy, "Baying the churches comparatively empty. One of our preachers calls Spiritualism "the American devil." Well, the "devil" is a Jolly old fellow, and can draw good houses when the saints cannot. This far-out-of-the way northwest corner is out of the range of traveling lecturers, therefore we seldom have lectures.

# Free Thought.

## EARTH-CLOSETS AND GRAVEYARDS.

### BY ELDER FRED. W. EVANS.

Earth-closets and graveyards are identical; they are a necessity of any well-regulated fam-ily and community. The first, as a place of de-posit for the *ccrrtia* of the body; the latter, as a place of deposit for the body itself. For, as is the one, so is the other; both go to one place-the earth—" dust to dust."

The body is a secretion of the soul; and, when The body is a secretion of the soul; and, when the soul has departed therefrom; it becomes dead, inert; excremental, or *effete* matter.' And shall we build monuments, with expensive carvings and engravings thereon, or even set up memo-randums of where it is decomposing and being incorporated with the soil? Or shall we let our gravewards he, for all classes, a Ouaker' deadgraveyards be, for all classes, a Quaker dead-level?

In the kingdom of Anti-Christ, gravevards are an institution; and the primary idea underlying them is that they are temporary resting places of real human beings awaiting the tramp of the resurrection morn; and not that they are places of deposit of the *exerctic* of *departed* human be-ings who (themselves) are really. Wring in the igs who (themselves) are really living in the spirit-world. According to Orthodoxy the persons buried have "fallen asleep in Jesus," and died "in the hope of a glorious resurrection" of their decomposing, *putrefying*, mortal bodies. They are "locked in the embrace of death." Death has achieved over them-an andauful but only tempo-rary victory. This-"last enemy," Death, will be conquered in the shock of the final battle which Jesus will fight with the powers of dark-ness in the great day of juidgment. At that mo-mentous period in the history of our planet, the dread way truncate will be sounded by the neur dread war-trumpet will be sounded by the resur-rection angels; the Lord himself—Jesus—will-descend from heaven with a wonderful shout, at the noise of which the iron bands of the grave will be broken; and the dead bodies of earth's children, lying in the millions of cemeteries, vaults and graveyards of the world, including untold numbers who, ages and centuries ago, have been chemically dissipated—all, all will be awakened from their profound slumbers (longer than Rin Van Winkle ever dreamt of) and rise out of their respective prison-houses in one great and grand resurrection to eternal life as perfect human beings. The body, thus once more in-habited by the soul, will be more beautiful by far than ever before. And thousands, who think themselves entirely converted from that orthodox idea, are as much mistaken as were tens of thousands who consid ered that they were genuine non-resistants—perico people—until our late uncivil war undeceived Fashion has quite as 'much influence in "gar rishing the sepulchres of the dead " as in deform-ing the bodies of the living. The expensive adornments of coffins and of tombs, in making "whited" stones indicate where dead men's and women's bones, and other corrupting materials composing the body, lie, or rather where they did composing the body, lie, or rather where they did lie, (for this whole thing from beginning to end is a grand deception,) is radically wrong. As shown above, the whole body, when the soul is once ont of it, is simply *effecte* matter, and to be equally so treated as are the excretions of the body itself, while the man or woman is yet conjoined thereto, which are deposited in the earth-closet. And a mausoleum, cemetery, vault, graveyard, or any other depository of dead hu-man bodies, is a place to be avoided, and not a place to be *visited*. *Numbers, xir.*: 11: "He that toucheth the Numbers, rix.: 11: "He that toucheth the dead body of a man shall be unclean seven days." D. "And whose toucheth a man slain with the sword in the open fields, or a dead body, or a seven days." Such was the law of Moses ; and s it not a true reflex of the law of Nature? Are not all excretory evacuations of the human body offensive, if out of place, calling for the earth-closet? as indicated by the tool required to be attached to the weapon that the Jewish soldier carried; so that, when the Lord passed through the tents, and over the grounds, he might see no unclean thing. By the Jews the same law was applied to the whole body as to the excretions of the body, as soon as the soul had left it; it was effect matter

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devised numerous improvements in steamboats, One of his last efforts was a plan for raising trout, to which he devoted much energy. yards

Is the Law of Nature and of God-of common *instance*-otherwise today? Whence comes that instinctive dread of a corpse which all human beings manifest, if it be not that this law is in-

beings manifest, if it be not that this law is in-herent in the soul? Lake,  $x_i$ ,  $z + 4z_i$ . "Woe unto you, Seribes and Pharisees, hypocrites; for ye are as graves which appear liot, [having no mark,] which men walk over, and are not aware." Why so? Because the hists in which they seeretly indulged were as the hidden corruption in a grave. And, as the Seribes and Pharisees put on an outside show of decency, it was as the whiting and embedishments of a tomb; as the inscription and epitaph of a fying tomb; as the inscription and epitaph of a lying grave-stone

Whatever mark a true Jew did put to a grave, was not to attract people to it, but for the purpose of warning them away, so that they should not walk over it "unawares," and thereby become understand dense. unclean for seven days.

#### Dickens regarding Lincoln.

In the third volume of Foster's " Life of Dickens," just published in London, the author gives, ens," just published in London, the author gives, in the words of the great Englishman himself, the following remarkable narrative concerning President Lincoln:

" It will be no violation of the rule of avoiding private detail, if the very interesting close of this letter is given. Its ancedote of President Lin-coln was repeatedly told by Dickens after his re-turn, and 1 am under no necessity to withhold from it the authority of Mr. Summer's name. "I am going to morrow to see the President, who has sent to me twice. I dined with Charles Sumner, last Sunday, against my rule; and, as I had stipulated for no party, Mr. Secretary Stanton was the only other gaest beside his own Secre-tary. Stanton is a man with a very remarkable nemory. Summon is a main with a very fematikation memory, and extraordinarily familiar with my books. \* \* \* He and Summer having been the first two public men at the dving President's bedside, and having remained with him until he breathed his last, we fell into a very interesting conversation after dimer when seek of them conversation after dinner, when, each of them giving his own narrative separately, the usual discrepancies about details of time were observa-ble. Then Mr. Stanton told me a curious little story, which will form the remainder of this short letter. On the affernoon of the day on which the President was shot, there was a Cabinet, Council, at which he presided. Mr. Stanton, being at the time Commander-in-Chief of the Northern troops that were concentrated about here, arrived rather hat. Indeed, they were waiting for him, and, on his entering the room, the President broke off in something he was say-ing, and remarked : "Let us proceed to bush-ness, gentlemen." Mr: Stanton then noticed, with great surprise, that the President sat with an air of dignity in his-chair, instead of folling about in the most ungainly attitudes, as his in-variable/cuspon was, and that, instead of telling story, which will form the remainder of this short variable constoned was, and that, instead of telling irrelevant or questionable stories, he was grave and calm, and quite a different man. Mr. Stan-ton; on leaving the Council with the Attorney-General, said to him : "That-is the most satisfactory Cabinet meeting I have attended for many a long day. What an extraordinary change in Mr. Lipcoin!" The Attorney-General re-plied: "We all saw that before you came in. While we were waiting for you, he said, with his chin down on his breast, "Gentlemen, something chin down on his breast, "Gentlemen, something very extraordinary is going to happen, and that very soon?". To which the Attorney-General had observed, "Something good, sir, I hope," when the President answered, very gravely, "I don't know-I don't know; but it will happen, and shortly, too." As they were all hapressed by his manner, the Attorney-General took him up again. "Have you received any information, sir, not yet disclosed to us?" "No," answered the President, "but I have had a dream, and I have now had the same dream three times—one on the night preceding the battle of Bull Run, once on the night preceding such another," naming a battle also not favorable to the North, His chin sink on his breast again, and he sat re-flecting. "Might one ask the nature of this flecting: "Might one ask the nature of this dream, sir?" said the Attorney-General: "Well," replied the President, without lifting his head or changing his attitude, "I am on a great, broad, rolling river, and I am in a boat, and I drift and I drift—but this is not business," suddenly rais-I drift—but this is not business, suddenly aus-ing his face and looking round the table as Mr. Stanton entered. "Let us proceed to business, gentlemen." Mr. Stanton and the Attorney-General said, as they walked on together, it would be curlous to notice whether anything ensued on this; and they agreed to notice. He was shot that night.'''

### Letter trom Lester Day.

RELATING TO COLCHESTER'S PERSECUTION AND ITS RESULT. ch 1716 1974

this new philosophy

be sufficient, and the means of opening the eyes of some to their duty to the mediums whom the

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spirits use for the good of mortals. Some time in the spring of 1865, Charles Col-chester, a true and reliable medium, was arrested in the city of Rochester, N. Y., under the authorby of the "Inited States, for refusing to buy or , pay for "a license to carry on the trade of a juggler." He was put under bonds of some juggler." He was put under bonds of some \$1500 to appear before the U.S. District Court, to be held in Buffalo, in August following. He promptly gave the required bail and came to Buffalo to await his trial before N.K. Hall, then Buffale to await his trial before N. K. Hall, then District Judge, (but now with Colchester in the spirit land.) When his trial came on it was claimed that he "practiced jugglery," the pros-cention offering some of the most disreputable witnesses who swore that they could do the same things themselves; but being put to the test in Court, they utterly failed, and acknowledged their inability to produce the manifestations that Colchester did. Nevertheless; a bigoted jury), brought in a verdict of guilty. Prejudice and bitter opposition to "Poor

like a man, and offered to produce the phenomena in open court, but was refused the privilege. "The sentence of the Court was a time and costs, amounting to \$550 ! and he to be remanded

forward in that august court, to take the poor brother by the hand and say, "You are tree! go your way!" Your humble servant (not a Spirs-itualist at the time) being present, and having witnessed the trial, and feeling that the verdict and sentence were *cruch and unjust*, and believ-ing the Spiritualists would tuliff their pledge<sub>1</sub>

₹622.00 Annual Interest, first year, 46.58 49.84 Fourth year, Fifth year, . . Sixth year, Seventh year, 61,81 Eighth year. Ninth, to April 1, 1874 35,42

Reader, if you are a lover of the true mental philosophy, if you are a reformer, a progressive and scientifie. Spiritualist, you cannot, but be anxious to know and understand the structure, form, functions and relations of that most complex and wonderful organism, the human neryous system, by which we are related to all Nature: by and through which we make and receive all impressions, both from the visible and the invisible universe of matter and mind, and from the spirit realm."

The facts which form the basis of this great

Projudice and bitter opposition to "Poor, Colchester" ran high ; but he stood his ground

on trial, and that they would stand by him to the end At the close of the trial no Spiritualist stepped

ing the Spiritualists would tulii! their pledge, promptly walked to the desk of the clerk and paid the amount required, receiving many thanks, then and since, with pledty of promises. I paid the fine in six per cent compound in-terest United States notes, on which two years' interest had become due. The clerk would not allow the interest on them, consequently, it should be added to the original amount, mak-ine

\$990 95

,100,95 Received from Bros. Bradley, Forsyth and Weatherill \$110,00 facts as near as I can give them in regard to the case under consideration. Praternally yours, L. DAY.

THE HUMAN BRAIN-NEW DISCOVER-IES-A NEW BOOK

BY PROF. J. H. COOK.

central science were discovered by Dr. Gall over seventy-five years ago. His announcement to the world that the brain is the instrument and index of the mind, was by far the most important truth ever brought to light in science, for upon the truth of this proposition only can we explain the diversity of human character and capacity; and upon it alone rests the hopes of the true anthropologist for the future high de-

Yelopment, harmony and happiness of humanity-through the laws of parentage and evolution. Dr. Gall's discoveries were the beginning—a rough outline of a prospective science—advorough outline of a prospective science – advo-cated with great zeal and persistence by Spur-zheim, and illustrated, applied, and widely dis-seminated by Combe III bis important and ad-nirable *Constitution of Man*, and other works, which greatly enlightened the world. Dr: Caldwell was the first American advocate of this new which why and did much in the

and did mue behalf, though he added nothing material to its

loving ALLIE." Surely these two mediums are among "the tall palms that rise" to bless the sorrowing sons and daughters of the earth, and should be sustained.

And now, dear friends, all over the earth, may we gather the rich friinds, an over the earth, may sown by us in times of toil and tears, and real-ize that we are making footprints in the sands of time, by which others, seeing, may be guided and comforted; and may we be true to the liv-ing God within each and every one, is the wish of M. S. Townsend. Stoncham. Mass. March 84th 1874

Stoneham, Mass., March 8th, 1874.

#### In Memoriáîn-Christian Sharp.

BY DR. H. T. CHILD, PHILADELPHIA, PENN. Passed to the higher life, from his residence at Vernon, Ct., on Thursday, the 12th of March, 1874, Christian Sharp, in the sixty-third year of his age.

As one of the old and substantial pillars of Spiritualism, Brother Sharp merits more than a passing notice. As an inventor he ranked high, being the author of many improvements in va-bing the author of many improvements in va-rious kinds of machinery. The rifle bearing his name, gave him the most notorlety. He was much interested in everything that tended to pro-mote the welfare and progress of mankind. He

#### New York.

LAKEPORT.-W. O. Spenser writes: There are a few friends of liberty and progress resid-ing in this section of Central New York, but not so many as there should be, considering the many facilities for acquiring knowledge in these "latter days." The old-fashioned gospel is preached in abundance and without stint, but liberal speakers are seldom heard here. I have often-said to liberal thinkers, that if we evinced half-the zeal in the defence and propagation of our principles we see every day manifested by our Orthodox brothers in behalf of their dogmas, we would not long hear ourselves making the we would not long near outserves making the complaint that there is no use of trying to hire speakers we are so few in number. That's where the difficulty lies—we don't organize; we don't work. Until quite recently the voice of a Spirit-

BUFFALO, N. Y., M Seeing a desire expressed in the editorial de-partment of the Banner-that after getting back

the full amount I would give to the public a full account of the case involving the Colchester trial, I have, upon due consideration, come to the conclusion to do so int once, so far as my feeble state of health will permit, and for various

1st. If put off until the whole is paid-at the ate, it has come in for the last two weeks—it will be at least seven months before the report can be

2d. I am well aware there are many true friends that do not understand the nature of the case, who, if they did, would readily respond.

34. I have heard that some persons have in-sinuated that I was not in need; but had plenty of this world's goods to make me comfortable, and that others doubted the statements in my circular, and desire a further explanation of the facts, so they could judge more correctly, 1 suppose. Under these circumstances I have con-cluded to give the details at once. First, then, I will say I supposed the circular would be all that was required, and, so it proved with those who have thus far responded. Now do not understand me to say that there

are not plenty of others equally true, but who, for various causes, have not yet added their mite, while others are not able to do so.

Finve received remittances from some that brought tears of sorrow to my eyes on reading their letters—one in particular, in which the writer said he lived on two dollars a week, and made his coffee from burnt crusts of bread. I wrote to him asking the privilege of returning his contribution ; but he would not consent, saying it made him happy to know he was doing his uty as far as his means would permit. To such would say : The angels will protect you.

In complying with the first suggestion at once I will say, if Spiritualists feel that the money paid out ought to be refunded, now is the time it will do me the most good. . Those who are in ignorance of the facts may see and judge for them selves of the justice of the appeal. I never have done anything so repugnant to my feelings as when I felt obliged to make it. I was in hopes to be able to pass through the ordeal and into the "spirit-land" with this burden on my own the "spirit-land" with this burden on my own shoulders; but fate, or something else, has or-dered it otherwise. Nothing but absolute neces-sity forced me to it. I am no beggar; I ask no charity, further than "that charity which suffers long, and is kind." I ask no one to contribute a dime unless they feel it a duty. Appearances are not always what they seem to be. To those the information for means a set in unit. that insinuale, let me say : Suppose I am not in need, does that lessen your obligation to sustain your mediums, and protect them from injustice

and confinement in a loathesome prison " One individual from among the millions has contributed one-fifth of the amount thus far received, and still the many widows' mites received may be more than all the rest. It'is the response of the soul that tells in the land of spirits. Where little is given, little is required. Would to God little is given, little is required. Would to God I\_could have borne it all in silence, which I should have done had it not been for my duty to

principles, 2 It was reserved for the master intellect of Dr. J. R. Buchanan to make the first considerable additions to the science. By his long ex-periments upon the brains and systems of im-pressible subjects, and his brilliant discovery of osychometry as an instrument of direct and positive investigation, he was able to correct some errors into which Dr. Gall had fallen, and to make many new discoveries, doing more to re-duce the accumulated facts to scientific harmony than all his predecessors. Messrs, Fowlers and Wells, by their fectures and publications, have done an immense and highly important work in spreading the facts and light of this science

Many others in the United States, of less notoriety, have done great service in this important, field of reform. The writer, who began to lecture soon after the Fowlers, could all volumes with his experiences and persecutions as he travcled from place to place to teach those then unpopular truths be loved and still loves so well. Last but not least among these never-faltering lecturers, observers, and thinkers upon man and his organism, let me introduce, to the reader the name of Arthur Merton, the author of a new book, "The Safena, or Mental Constitution," which contains more truth about human nature than any other book of its size ever published. Dr. Merton's organism is well fitted to study the mind through its physical instruments or media, and to make the discoveries which his book de-scribes. His frontal and coronal brain is fine, highly developed, active, fuminous and impres-sible to a high degree. A devoted student of nature through science, the is at the same time highly mediumistic and clairvoyant. He was thus able to see the human brain in the indescribable Splendor of its radiant nerve-spheres, and to analyze the colors of the nerve-light emahating from each of its groups of faculties, and to show that each of these radiates a color invariable in kind, thus laying the foundation for the true use of colors in art and daily life. He clearly sees that

### \*\*Of soul the body form doth take, For soul is form, and doth the body make.\*

His discovery, definitions and applications of the laws of evolution, form, color, number, polarity, nervation and unity, in the human brain, and their relation to human society and practical life, are wonderful, beautiful, thrilling and exalting to the spiritual mind. He has, more clearly, systematic-ally and scientifically than any other writer, perceived and described the geometry of the heavens repeated in the brain; that in the structure and action of this marvelous organ are reproduced the evolutions, forms, forces, polarities and orbit-al forms of the planetary worlds : that, like the earth's orbit, each cerebral hemisphere is an ellipse with its foci or two centres ; that the laws of the ellipse govern the brain, thus reducing mental science to the exactness of mathematic demonstrations. His profound analysis has glown that each hemisphere has twelve groups  $\frac{1}{2}$ of organs, and each group two centres or leaders, one male or positive and one female or negative and that the brain is a complex combination of cooperative faculties. To a great number of important problems these discoveries give the first definite and practical solution.

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4

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# Banner of Light.

BOSTON, SATURDAY, APRIL 4, 1874.

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BUSINESS MANAGER BUSINESS MANAGER, BUSINESS MANAGER BUSINESS MANAGER, BUSINESS AND A COMMONICATIONS Appendix to the Editorial Department of this paper should be addressed to be TORE COLUCY; and all BUSINESS DETTERS TO ISSAC B. RUCH, BASS ST. OF LODIT PUBLISHING HOUSE, BOS-TIN, MASS

#### Volume XXXV.

With the current issue the Banner opens its Thirty fifth Volume, or the eighteenth year of its existence. We should be inexcusably neglectful of what is in our thought and uppermost in our heart, if we did not embrace the occasion to thank all our friends who have so generously and sympathetically aided us in our ardnons labors during this long term of seventeen years, and by not less cambid and explicit in proffering charity and forgiveness, to all such as may hold themselves enemies.

In this eventful period, in which struggles and anxiety have not, been wanting at any moment, i we have faithfully striven to perform the whole of our duty to Spiritualism and its believers, un. life, so you can come to us as pure and lovely as influenced by fear or favor from any quarter. a human soul can come. Good by !. God bless How successful those efforts have been a just and your loving soul! discriminating public must decide. In fact, we are ready to accept its approval thus far as its decision, and a welcome one. We feel a profound assurance, we indeed know that we were summoned to the duties we have these years endeavored to discharge to the best of our ability, the evidences of the Spirit call being too numerous and plain to be suffered to pass unheeded. The superior intelligences announced the necessity which harnessed use to the car of Progress, and so long as that necessity exists we shall do our best to carry out the plans of those in the superior life, that the millions in the earth-life may be fully illuminated in their souls respecting their destiny in the great Future which stretches before us all: This is a worthly work for mortals to be engaged in, for it concerns the deepest happiness of whose enjoyment the human race is capable.

With so beautiful a Gospel to spread abroad among mankind, Spiritualists should be the last to allow room for any personal feelings that tend to keep them apart, but should unjte their efforts to publish and proclaim their divine faith-wherever human ears may be open to hear. They should be one in their purpose to revive the power of a spiritual faith throughout the earth. Yet it is with painful mortification it has to be confessed that many in our ranks, in spite of the tender and impressive admonitions vouchsafed them from time to time by spirit-friends, still permit the lower to predominate over the higher faculties of their nature, and remain in a state of belligeroney which inevitably detracts from the strength of the cause in which we are all enlove to the mercy of its enemies. It is quite timethis condition of things was ended, and it is the solemn duty of Spiritualists to see that it is ended. Until they do it, it will be impossible for them to come into the heart and soul of a work that is to teach scientific religion, break the bonds of superstition, make the world of man a better place than it ever has been, and thus be the means of magnetically lifting up out of their low conditions the millions of spirits who are still suffering in consequence of a false education and unhappy conditions while in the earth life. Alas, if the pioneers in this great and holy work-did but comprehend their mission here, we feel sure they would send forth gentle, thoughts to the erring and visit contempt upon none. We know how much they have had to contend with, and how sorely their patience has been tried .- Our own personal experience has made us familiar with that. But remembering that charity is the sweetest blessing of life, let us all strive in the future to bury in oblivion the lesser good of our natures, and to exalt to broader and grander usefulness our higher and diviner faculties. In conclusion, we would say to our patrons, in thus launching our bark upon the tide of another year, that as long as we are at the editorial helm of the BANNER OF LIGHT, we shall un flinchingly pursue the course marked out for us by those in the Superior Life, through whose mandate we were called to the position so long ago; and at the same time we hope to work in harmony with all-whether high or low-rich or poor, wise or ignorant-who are laboring that humanity may be the better for their having lived, feeling assured that sompensation awaits them and us in the next sphere of being, however we may fare ahuid the shifting scenes of time.

#### The Last Assault on Spiritualism-By Lippincott's Magazine.

In the April number of Lippincott's Magazine a writer signing himself John Hayward has an article entitled "Among the Medium"." He tells us how he went the round of the mediums with a friend, to whom he gives the name of Henry Rost, Orders accompanied by each will receive prompt and who, having been bereft of children and from the spirit world. And so, Messrs, Hayward and Rost, having first called for information on Dr. Gray, of New York, one of the most venerable and intelligent investigators of the phenomena of Spiritualism, proceeded to the rooms of Dr. Slade, the well-known medium in New York City, gave him their eards and asked for a sitting. They were courteously received, and after the usual raps, a message was written on the slate. It was as follows : "God bless you, A. P. R." The initials were those of Rost's wife. Rost then asked a question, "the simple frankness of which," says Mr. Hayward, "indicated his faith;" and the peneil wrote : "Yes, I am A. P. R. : banish all doubts. Heaven is shining in your soul." After a remarkable experiment with an accordion, the two visitors left, promising to call again. The next morning they were present, by appointment; and here we will let Mr. Hayward

take up the thread of the narration

"Being seated as before, the medium bit the point from his penell, and dropping it on the slate, held it under the table, when almost instantly the scratching of the pencil was heard. the state was withdrawn, its entire face had been written over in a fair round hand, the penel be-ing nearly worn out. We read: 'My Ows DAR-LING: As now 1 am blest by coming to the one that is the life of my soul, oh may you soon be blest by the spirit of God's love, as you are by the loving spirit of your darling ! Oh, I have so much to tell you I cannot think what to say first. Lam your loving A: P. R.<sup>1</sup> My friend asked me to copy this, and suggested to the medium that if a neneil point were placed under the slate as it by before me, perhaps the spirit would continue the message while 1 transcribed. This was done, and, mirable dietu ! the pencil began to write and the slate to creep under my very eyes like p thing of life. I stopped my copying, and holding the slate-listened in amazement till the writing Bear in mind, a particle of pencil m wasede bigger than a pin's head was placed upon a wal-nut-table-leaf an inch-in thickness, and an ordinary school-slate laid over it, and my handsnot the medium's -employed in holding it down. There was written : My DEAR : 1 hope you will east off all doubts, and always believe we are by our loving soul? A. P. R. Again this spirit was announced as exhausted,

and we turned our attention to other phenomena. Raps were given simultaneously round the room the tables would rise under our hands and drop violently to the floor; the slate being held at arm's length by the medium upon my head, my full name was written by an invisible hand.

I will not disguise the fact that in spite of these manifestations my faith in Dr. Slade had begun to wane. That he possessed an occult power which I did not understand, was evident, but the feeling had constantly grown upon me that it originated in his own mind. The writing on the slate either emanated from the conscious ness of Mrs. Rost, or from his. As an abstract proposition, it was as easy to believe it came from him as from her. ' I knew it had no accordance whatever with her tone of feeling or form of ex pression, while it was couched in just such tanguage as he employed in conversation. There-fore, with all my unxiety to believe, I could not accept, unreservedly, these messages as couling from-her.- But this feeling I did not communicate to Rost."

After an unsatisfactory visit to Mrs. Dr. Kane, (Margaret Fox), of which visit we will say more by and by, Messrs. Hayward and Rost went back to Dr. Slade ; and here again, we will allow Mr. Hayward to describe the result in his own words

"The Doctor welcomed us as disciples. By a singular caprice of memory he inverted my friend's name, and saluted him as 'Mr. Henry When he withdrew for a moment, I suggested that this mistake would furnish an interesting test. If the messages received came from a mem ber of the Henry family, we might know they originated in his mind. The Doctor announced his readiness, and we gathered round the table "The conditions, were never so favorable,' he re-marked. 'I am in a fine mood, and the atmo-sphere is full of clectricity,' A miscellaneous rapping was heard over the room, a heavy chair gaged, and exposes the cause we all profess to appeared to move itself from the opposite wall to the table; and my own chair was wrenched half round, the Doctor's hands meantime remaining on the table with ours. It was evident the spirits regarded us as familiar acquaintances, and were resolved upon a free and easy time. As soon as the slate was held under the table, the pencil wrote, 'I am so glad to see you again' MARY HESRY.' This was the hearty salutation of an indetriend. This was the nearly samution of an meeting. Those looked at the state for at least i minute, with well-concealed, disgust, and ther handing it to me said, 4 never knew this person perhaps she is a friend of yours?". I had not the honor of her acquaintance, but, comprehending the situation, 1 looked dubiously at the message for some moments and replied, '1 am trying to The medium was clearly nonplused, but think." again held the slate under the table. A pause of ten minutes ensued. The pencil then wrote, without any estensible indication that the message was for me, and leaving us to infer that the address was determined by the Doctor's own vo knew you a long time ago. MARY I asked "Where?" Fifteen minutes lition : 41 HENRY,2 passed in profound silence : not a sound was heard, nor a funeral note. The medium looked wistfully at Rost-and inquired, 'Are you not Mr. Henry ?' 'No, sir.' Ten minutes more of sus-pense. 'Strange ! Can't account for it. The spirits never behaved so before.' Another pause. An idea seemed to strike the Doctor: ' Would my friend be kind enough to write a name on the He failed to stipulate that it should be that of a deceased friend. The scales were drop ping from Rost's eyes, so he wrote the name of i living sister. The slate was held under the table nd again the pencil-began to write. We had We are all here, but a change in the air prevents our communicating,' with the name of his siste attached. In his hurry Rost had written her las name illegibly, and I noticed the spirit had signed it illegibly. This might have been a coincidence. Her message very plainly indicated that the so ince was about to close, and I wanted more of her signatures. I knew a few simple questions that appeared to foreshadow another sitting would be answered, notwithstanding the st would be answered, notwithstanding the change in the spiritual barometer. In this manner I obtained half-a-dozen answers, in none of which was the last name intelligible. Looking at the slate, I remarked that I could not decipher the name, and a-ked the Doctor what it was. He did not know, but appealed to Rost. tekel, upharsin, 'he replied; pusl . Mene, mene he replied, pushing the chair back from the table. There was no longer any doubt of the impos It is true, I think, the medium did not, ture. nor do any of them, know the nature of the force employed. It will not do to reject all their phe-nomena as spurious, for, though much is trickery, there is a large residuum which is as much a mystery to them as to us. But one thing most men who have given the subject any attention must know, and above all the mediums themelves—that the agency is not supernatural, but bat it springs from and is dependent on the metion's own volition. The little pencil was as clearly directed by DoctorStade's will as his hand was when he reached it dut for his fee. As may be imagined, Rost's reaction was violent: his superstitious reverence for this man with every man competent, by profound study have had no intention of having another inter-gave way to savage indignation. There was a of these manifestations, to recognize and esti- view. To those acquainted with these phenom-

streak behind him of cerulean hue and an odor of brimstone for at least three squares. Slade had speculated on his affections, coined his heart to gold, and he thanked God for the good old ortho-dox hell to which he could consign the knave."

Here ended the interviews with Dr. Slade. Beause there was on his part a mistake or misconeption, or what Mr. Hayward calls "a caprice f memory"- because his clairvoyance failed him at this third interview, though it had been manifested in the most indisputable manner at the first, and some surprising physical phenomena had, as Mr. Hayward Almits, taken place in his presence-Messrs, Hayward and Rost, in their simplicity, can conceive of no other hypothesis. in explanation of the failure, except that of "knavery," and "imposture"! "Slade had peculated" on poor Rost's "affections," and the orthodox 'hell'' was too good for the '' knave.' Mr. Hayward does not appear to be altogether a simpleton. He admits that the medium *gdid* not know the nature of the force employed," " He says, in regard to the phenomena, that " though much is trickery, there is a large residuum which icas much a mystery to them (the mediums) as to us"-and yet, in the same breath, Mr. Hayward stultifies himself, and assumes to utter a slander, of the truth of which he can have no assurance. by charging "imposture" on Dr. Slade.

Now, if Dr. Slade were a clever impostor, is it very likely that he would so soon have forgotten the surname of Mr. Rost, and called him Mr. Henry? Do rogues so soon forget what it is a part of their business to remember?

"It is true," I think, "says Mr. Hayward, the medium did not, nor do any of them, know the nature of the force employed." "There is a large residuum which is as much a mystery to them as to us." How, then, after such admissions, can Mr. Hayward, as an honest man, charge "imposture" on Dr. Slade? Imposture means, of course, conscious imposture ; but where is Mr. Hayward going to fix the consciousness? How can be presume to draw the line, and say, on this side lies imposture, and on that unconsciousness? His own language, his own narrative carries the full exculpation of .Dr. Slade.

Who shall judge of the subtle influences which go to derange, confuse, or disaffect what Mr. Hayward calls "the force employed"? How do we know that, "the force employed " does not intentionally confound and mix up things, when the sphere of the parties present invites it by animosity, suspicion and an ungenerous, carping state of mind? A sitter gives the name of a living person, pretending that it is the name of a departed friend, and "the force employed ' gives back deception for deception. How do we know that this may not be precisely in accordance with subtle psychological laws?

"After all his concessions as to the medium's ignorance of "the force employed," Mr. Hayward, begging the whole-question, and putting forth his mere, unsupported assertion in the place of argument, tells us that the "agency," which, according to his own words, is "as much a mystery to them as to us," is not supernatural, but that it springs from and is dependent on the medium's own rolition. And on this mere assumption, this begging of the question, he thinks he is justified in charging Dr. Slade with imposture!

If Dr. Slade, by his conscious volition, can tell the pencil what to write, why can he not by the same volition cause the movement of the pencil? What need for Mr.-Hayward-to-talk of "the force employed "? Why not say; that when a slate is put on a table, and a bit of pencil is laid under the slate, and Mr. Hayward's "hunds-not the medium's"-are "employed in holding it down "- the conscious will of Dr. Slide is not only suggesting words but causing the bit of peneil to write down those words? What right has Mr. Hayward to discriminate between the two acts, and say that the one is imposture, while the other is a mystery? Does he himself claim to be a seer, and to be privileged in the possession of a superhuman knowledge on this subject? If not, why does he presume to explain the thing, and say this part is Dr. Slade's work, and that part is the work of "the force employed "? Mr. Hayward has admitted allogether too much if he wishes to impose on us his theory of fraud. It would seem that he is too swift in his unfriendly conclusion. According to his own showing, "the force employed " manifested an inexplicable intelligence or clairvoyance by giving the initials of the name of Rost's wife, "A D R." We grant him, that because one part of the communication was true, it does not follow that the whole must be true; or that because the initials of the name, were, correctly given, "the force employed " was thereby identified with the spirit of Rost's-wife. But this we do say : Mr. Hayward has no right whatever to take that part of the communication which was verified, and credit it to "the force employed," and then take that part which was neither verified nor disproved, and credit it to fraud on the medium's part. This is neither sound reason nor fair play. The " form of expression," he tells us, was not like that of Mrs. Rost; "A was couched in just such language as he (Slade) employed in conversation." And so the whole of Mr. Hayward's proofs of fraud reduce themselves to a criticism of a form of, expression-to a mere literary obiection ! Now if Mr. Hayward had thoroughly qualified imself to pronounce upon these subtle psychological manifestations, he would have learnt that in all ages of the world, the communications, supported, as in this case, by marvels, and purporting to come from spirits, have been tinged and modified by the mental character and capacity of the medium. As far back as the first century of the Christian era, we find Plutarch, who was a Spiritualist and a man of extensive culture, discussing these very difficulties. The Pythian oracles were often communicated in language that did not seem faultless to an educated taste, and that threw doubt on their spiritual origin in minds that had not given much thought to the subject. If the oracular verses came from Apollo, why this literary defect? To which Plutarch replies : "The first inspiration alone comes from Apollo, which, however, is adapted to the nature of every prophetess (or medium). . . . Voice and sound, expression and metre do not belong to Apollo, but to the woman; he only inspires her with the images and conceptions, and inflames her soul so that it can ee the future." Once convinced that elairvoyance and prevision had been manifested by the medium, Pluabove the level of her own intellectuality. he says, "I knew that a few simple questions,

mate their immense significance. But a swift witness, like Mr. Hayward, goes and gets tests and proofs of an abnormal power, in phenomena that ought to give him food for study and cau tions meditation for a life-time, and then abuses the medium as an "impostor"!

"Everything pertaining to the Deity," says Plutarch, "in and by itself is beyond our powrs; and, when it reveals itself to us through some other agent, it mixes itself up with the peculiar nature of that agent." How much unconsidered truth lies in this simple passage !

Here we have the announcement of a pro found psychological law, a study of which would go far to explain many of the seeming inconsistencies of spiritual intercommunication. Plutarch, it is evident, was deeply versed in the pneumatology of the ancients; and in the psyhological knowledge connected therewith he had a great advantage over our modern speculative philosophers, such as Spencer, Lewes, Bain, and J. S. Mill, who ignore the amazing facts.

That the clairvoyance exhibited by mediums is not mere thought-reading (and what is thoughtreading itself but a proof of knowledge got without the aid of our known senses?), we have often proved by the following experiment : Taking a dozen bits of paper, on each of which we had written a distinct name, we have rolled them up tightly into pellets, and so mixed them on a table that it was impossible for us to say what name was on any one-pellet, and then the medium has given every name correctly, thus show ing a power wholly independent of any knowledge he could have got from our mind. Was there not something more than thought-reading here! And with what reason can any one say that it was thought-reading alone which enabled Dr. Slade to give the initials of the name of Rost's wife? And yet if it had been thought reading, there would still have been a great spiritual mystery to explain.

Mr. Hayward's language toward Mrs. Dr. Kane is even more unmanly and unjust than that which he employs toward Dr. Slade. Here is Mr. Hayward's account of some of the tests he received through Mrs, Kane:

"This medium is impressional. Unlike her colaborers, the trance-speakers, whose personal consciousness is assumed to be suspended, she simply relinquishes the use of her right arm-detaches it, as it were, from her will, and lends it to the spirit. The peculiarity of her writing is its being entirely inverted. She holds her pencil exactly as I hold mine, but it runs He-brew-wise, from right to left, and the manu script must be held between you and a strong light, with the written page from you, and read through the paper, or else reflected in a mirror. After a general rapping her hand hes-gan to write. The first message was: "There are many here to greet you, and we are getting into communication with you. Speak to us as though we were near by your side, and then you will be able. The time is not far distant when you will be permitted to witness the pres ence of spirits, and you will receive proof that will destroy doubt. A.'

A loud rap was here given, and her hand wrote, 'There is one here who is waiting to speak with you. It is your old friend James --you will not know at this meeting who-or James in the spirit world. No, unless it be General Li.......' A loud, affirmative rap was heard, notwithstanding the assurance in the message that we should not know at this meet-ing who it was. The medium wrote, 'Still an-other friend. Close the shutters, and aid us to get more power. A.' The shutters were closed. Wast we again U will some to icou in a light "Meet us again: I will come to you in a light, "Meet us again: I will come to you in a light, and bear in my arms a blessed child that you will recognize. Let my dear child communicate A.' 'Is that the spirit of Antoinette?' Rost A. "Is that the spirit of Antoinette?" Rost asked, his voice quivering with emotion. The answer was 'Yes,' and the ardor of my friend, which had been somewhat cooled by the ir-relevancy of the messages, boiled up anew. Miss Fox remarked that if the alphabet were written the spirits would spell their full names: a papeli running down the column and papeling

written the spirits would spell their full names: a penell ruining down the column and pausing an instant at each letter, when the proper one was indicated the spirit would rap. In this manner 'A. Phillips' was spelled. (The maid-en name of Mrs. Rost was Phillips.) A gentle rap, scarcely audible, was now heard, and the name of Rost's infant child was spelled. 'Are you with your mamma?' 'Yes.' 'Do you re-monthant of the spirit would be heard. you with your mamma?' 'Yes.' 'Do you re-member your auntie?' 'Yes... she is here. The aunt to whom Rost referred, and the only one his child had ever known, was alive in St Louis. Miss Fox, however, wrote, 'My dear Louis. papa, I have an auntichere with mer and the name of "C-i+n-t-h-i" was spelled. Rost then remembered that his wife had lost a sister be-fore he knew her, whose name was Cynthia. The medium wrote, 'I will come to see you be-fore you go home, and show myself as in the flesh. BABY,' 'Where?' In this room.', 'Can-you tell us something of the change at death?' 'Death, is a heautiful flower'. 'Hom 2. Death is a beautiful flower.' 'How are you employed?' No answer. 'The scance was about to close. As Dr. Slade had said Rost was a medium of great power, I asked Miss Fox if either of us was a medium. Her hand seized the pencil and wrote for a few moments with great energy. Rost took the manuscript to the win dow and came back glowing with enthusiasm as he read: 'MY GOOD FRIENDS-On next Thursday evening, at half-past nine o'clock, be alone and quiet, and you will receive a token. Be alone, and watch for the token at nine and a-FRANKLIN.' I asked where we should be. 'It B. F.' We knew we should be in Hartford. and to remove all doubt I asked if the communication could be received there. Yes, the only condition is that you be alone and quiet, and watch for the token. B. F."

ena, is it surprising that the deceivers were them. lves deceived or at least haffled and misled? Again, the Hartford letter of Messrs, Hayward and Rost "was intentionally so worded that if she (Mrs. Kane) had not practiced a deliberate fraud she might have inferred the complete fulfillment of the promise." That is to say, their letter was intentionally so worded as to produce a false im. pression on Mrs. Kane's mind. Mr. Hayward. while complaining of deliberate fraud on Mrs. Kane's part, confesses, substantially, that there was a deliberate fraud on the part of himself and friend. Thus like gets like.

No wonder that an impressional nature, like that of Mrs. Kane, shrank, perhaps without knowing why, from an interview with persons practicing duplicity. She may have promised in good faith to see them, and some controlling clairvoyant power may have prevented her fulfilling her promise, and finally sent her off into the country to get rid of them.

We generally look in these cases for a motire. What possible motive could Mrs. Kane have, of her own accord, to deceive these and other gentlemen. by telling them that Dr. Franklin would give them token at a certain hour? Was it not directly against her interest as a money-making medium, to destroy her credit in this way, deliberately, gratuitously, and out of mere mischief? Is not the spiritual theory an infinitely more probable one in this case; namely, the theory that she acted under influence-under the influence of some careless or mischievous spirit who was quite willing to hoax these gentlemen, evidently disposed as they themselves were to play tricks, and, one of them, at least, disposed to gather may terial for a sensational magazine art cle on Spir-V itualism?

Let us look now at what these investigating gentlemen got from Mrs. Kane, in spite of their tricks, and their abuse of her. They got three remarkable tests from her; in one of which the maiden name of Mrs. Rost was spelled; in another the name of Rost's infant child was spelled ; and in another the name of the child's Aunt Cinthi or Cynthia was spelled:

About this last test there was something so remarkable and so suggestive of spiritual intelligence, that one would think that any man, sincerely seeking for a great spiritual fact, and capable of appreciating it when presented, would have reverently bent his head, as if in the presence of an effinx from divinity itself, and have been ready to exclaim with Jacob, "How dreadful is this place I this is none other but the house of God, and this is the gate of heaven !"

We care not what the moral character of the medium may have been, whether high or low, pure or deprayed—whether clad in new sliks, or, as Mr. Hayward gallantly and generously describes Mrs. Knne, "dilapidated and thready"here, at least, flashed forth the godlike, though out of the midst of rags and human weaknesses and limitations-here was an indication of a faculty wholly transcending all that we know, or can believe, of our mortal powers-a faculty manifesting a knowledge that could not have come through any known gate of the senses-a phenomenon settling at once the point in dispute between the two great schools of philosophy that have been doing battle from long before the time of Plato to our own day, and never more actively than now - the question, namely, whether there is a principle in man independent of his mortal senses, not circumscribed by his visible organism, not limited by the functions of the corporeal matter we can see, touch, and dissect, but inhering, we may fairly infer, in some psychical substance beyond the grasp of our senses and the testing, of our instruments, at least in the present stage of science, and manifested to us through its own distinct, peculiar, and most astounding phenomena.

For what were the facts, according to Mr. Hayward's own showing? Rost, having in his mind an aunt now allve in St. Louis, asks the supposed spirit child, "Do you remember your auntie?" To which the answer was: "My dear papa, I have an auntie here with me:" And the name of "C-i-n-t-h-i" was spelled. Rost then remembered that his ibifs lost a sister, before he knew her, whose name was Cunthia. It does not appear from the text that either Hayward or Rost was in the slightest degree impressed by this most remarkable proof of clairoyance By what power could Mrs. Kane, or 'the force employed," have entered into the innermost recesses of Rost's mind and dragged forth to his tardy remembrance the name of a sister his wife had lost before he knew her? Whether we suppose Mrs. Kane did this by some transcendent faculty, or whether we suppose she got the knowledge in the way she may think she did, from a communicating spirit, it matters not. In either case the phenomenon is equally significant-a proof of a psychical sense, or, if you please, "a force employed," superior to all that we can predicate of our physical senses, and giving us therefore the most satisfactory assurance of a spiritual organism, destined to supersede and outlast the material. We have nearly done with Mr. Hayward. It is unnecessary for us to follow him much further at present. In his article the antidote goes with the bane, though he probably did not mean it should be so. Superficial readers may be misled by his conclusions; but no intelligent and thoughtful Spiritualist can read his narrative attentively without finding in it an ample confirmation of some of the great central truths of spiritual science. Mr. Hayward represents a large class of halfway thinkers and investigators on the subject of these hyper-physical phenomena. The glib complacency with which he jumps to conclusions and makes facts bend to his preconceived theories, shows the hasty and superficial character of his studies and reflections. Spiritualism, he should know, has a past as well as a present; and before he dismisses in his jaunty way the great facts illustrative of spiritual action, he should explain to us how it happened that some of the wisest and best men of the past agreed fully with some of the wisest and best men of the present in regard to these occult and most significant manifestations? How happened it that Socrates, Plato, Cicero, Plutarch, Apollonius, Paul, Confucius, Augustine, Tertullian, Bacon, Glanvil, Mather, Baxter, Blackstone, Wesley, Swedenborg, Goethe, Kerner, and many hundred more of the greatest men of the past, were in full accord with intelligent Spiritualists of our own day in reference to facts, the scientific establishment of which is one of the near prospects of the future, if it cannot be said to have already been accomplished ? These half-way, superficial investigators of Spiritualism speak with a sort of condescending pity of the "credulity" of Spiritualists. ." Their credulity," says Mr. Hayward, "is to me almost

1-7 The reader must not omit carefully perusing the extracts from the Journal of the Prince Emile of Sayn Wittgenstein, which we publish elsewhere, in regard to SPIRIT MATE-RIALIZATION. "It seems to be corroborative of the statement Mr. Parker made some time ago through Mrs. Conant on the Music Half platform, that he hoped within ten years to be able to show himself to those in the hall sufficiently palpable to be recognized. And may it not come to pass even sooner than that time, when such manifestations as are recorded by Prince Emile, take place to-day?

To LET-Spacious rooms in Building No. 9 Montgomery Place, corner of Province street, suitable for lawyers' offices, mercantile agencies, etc., etc. Inquire of Colby & Rich, Booksellers, on the first floor.

As any experienced student of these curious manifestations might have anticipated, the message, signed Benjamin Franklin, resulted innothing. No token was received at the appointed hour. Mr. Hayward says :

"A letter was sent (from Hartford) to Mrs. Dr. Kane saying we would call-on her on Sunday morning at ten o'clock. Promptly at that hour we were at her door. 'She was not feelin well; would we call at three in the afternoon f 'She was not feeling At three 'she had gone riding, but would re-turn by seven.' At seven 'she was out to tea; call to morrow at ten.' At seven she was out to tea; 'she was out shopping, but would certainly be at home to us at four.' At that hour 'she had taken as run into the country for a few weaks'

She had been given no clew to our disappointment in the Hartford letter; indeed, it was intentionally so worded that, if she had not practiced a deliberate fraud, she might have inerred the complete fulfillment of the promise But the evidence of her trickery did not stop here, for in less than a month, as I was relating our experience to a party of gentlemen, one of them drew from his pocket an exact duplicate of our message from Dr. Franklin. This prom-ise he had also failed to keep."

"Mr. Hayward complains of trickery, and yet he confesses that on two occasions he and his tarch was too wise a man to charge her with im friend tried to trick the medium. For example, posture simply because her language was not in his account of his last interview with Slade, "Whence came the supersensual, preternatural that appeared to foreshadow another sitting, would intelligence which she exhibited ?" That was be answered," &c.; thus intimating that he put the vital question with Plutarch, as it ought to be the questions by way of finesse; for he seems to with every man competent, by profound study have had no intention of having another inter-

#### as great a mystery as the phenomena would be If real."

Here Mr. Hayward falls into the yulgar mistake of supposing that a man cannot accept certain supersensual facts, and put upon them the spiritual interpretation, without accepting as gospel all the communications of any real or pretended medium, or the announcements, promises and predictions of any vagabond spirit.

Now almost the first conclusion at which the • studious Spiritualist arrives is this : We have no of any spirit or any man. Distrust is the first painful lesson which the student learns ; not distrust in spiritual existences and realities, but disperfection. The people who swarm into the spirit-world from this world manifestly carry with them many of their limitations, their weaknesses, hypocrisies, passions, and often their delusions. From such can we reasonably expectthe pure, unadulterated truth, and nothing but the truth? Surely not. Ignorance of this important fact has led to nine-tenths of the delupriests, and legislators have checked, diverted. and impeded the advance of human civilization and social science.

Spiritualism, therefore, in its highest developments, is the great emancipator from all superstition, all credulity. It forbids us to assume that in any revelation whatever, whether from saint, or seer, or prophet, or Messiah, from spirit or from mortal, or from so-called God, there is thus sold to the tribes, and always manage to get any more of the true and divine than what can back the few fat oxen and more valuable cattle be recognized, taken in, assimilated and digested into their own herds again. It is for outrageous by our highest reason, as enlightened by careful practices of this sort that the country is at presculture, study and reflection. No "Thus saith the Lord " can impose on us, for we well know how spirits may pretend to be the monthpieces of the Infinite One, and may even back their pretensions by marvels and thaumaturgic assurances.

To intelligent Spiritualists, therefore, the gentle-compassion-of-Mr .-- Hayward for their "credulity " is about as amusing as it is to hear a believer in vicarious atonement and eternal damnation compassionating the poor "heathen Chinee" for his firm belief that the spirits of his ancestors still survive and manifest themselves.

If Mr. Hayward will enlarge his little stock of facts, compare them with the stratum of similar facts running through all history, sacred and profane, civilized and savage, and then give about twenty years to a careful study of psychical phenomena, and a meditation on their significance, he may qualify himself to write an article on Spiritualism that shall be worthy the attention of thinkers.

#### The Philosophy of Educational Reform.

"On the afternoon of Wednesday, March 25th, the Ladies' Moral Education Society held a largely 'attended meeting at the Medical Rooms of Mrs. Dr. A. E. Cutter, 711 Tremont street, Boston, to listen to a lecture on the above topic hy Dr. Buchanan. ' The object of this society is to advance the interests of education, moral and physical, among the children of the rising generation, as well as the adult population, and the remarks of the doctor were of a nature which met the unbounded approval of all his hearers. Among other methods of instruction for the young, he recommended object teaching, after the manner of the Kindergarten form.

The lecturer declared himself opposed to the forcing and cramping book and slate system of our public schools, for he believed that the young mind chained, to these arbitrary forms became akin to-them in habits of thought, just as the quarry-man, after long-continued toil, became-stolid and rough, growing gradually like the rocks among which his life was passed. Oral teaching, illustrated by practical example, was, to the mind of the doctor, the panacea for that dull system of routine which was eating out the heart of the present method of education. At the close of his remarks steps were taken toward tions, to publish his name ! the organization of a society which should have for its object the practical carrying out of the Music Hall Spiritualist Free Meetings. full of stirring incidents, and just the work to ideas which had been so forcibly and pleasantly enunciated. We have on file for publication and Boston, on Sunday, March 22d, by Bryan Grant, excellent lecture of the Doctor's, upon this allimportant topic, which we shall find room for soon

#### Swindling the Indians.

Gen. Sherman may now demand that the Indians shall be turned over to the mercy of the of lectures, on the above topic, at Parker Memorial War Department, that quicker work may be Hall, Boston, on the evening of Monilay, March made of them, but according to Mr. William 30th. The lecturer took strong ground against the Welsh, one of the Indian Peace Commissioners, | materialism of cosmic philosophy which recogthe war that is in the purpose of some men had better be inaugurated against the white "specu- of molecular action, and said he recognized such lators" who are deliberately swindling and cheating the Indians, and thus exciting them to revolt. Mr. Welsh recites some of the tricks and frauds proof whatever of infallibility, either on the part of these unserupulous Indian agents." For in- things alone-that we could hope to find philoso from 10 till 3. stance: They have recently sold valuable timber lands in Wisconsin and Minnesota that belong to the Indian reservations, a trespass that most justtrust in spiritual infallibility, truthfulness, and | ly excites the hostility of the Chippewas. The Sioux have been outrageously cheated by the same "speculators" in the distribution of supplies. A contractor would agree to deliver American cattle at six and one-half cents per pound gross weight large fat oxen being selected to fix the average weight of all the cattle delivered, and he would then furnish bony Texas cattle, gaunt and slab sided, not worth one third of the sum named ; sions and impositions, by the aid of which kings, and they would be, instead of standard fat oxen, "lean stags, tough bulls, and scrawny yearlings." A white man would revolt at being so openly cheated. The public about us take the part of criminals in the prisons who revolt against their

keepers because they are forced to take up with inferior meat and provisions. It is the same principle in both cases. Then these Indian agents would get up stampedes among the cattle ent threatened with two Indian wars, and certain army officers demand that the job of indiscriminate slaughter shall be put in their hands. But the President so far stands firm for the policy of peace and justice.

#### Afternoon Concert at Music Hall.

The choir regularly officiating at the Boston Spiritualist Free Meetings, held at this hall, has generously offered to give a vocal concert on the afternoon of Sunday, April 19th, the proceeds to be devoted toward defraying the expenses of the great and noble results for the unfortunate inlecture course. In addition to said choir, the tones of a fine quartette of male voices and the renderings of a professional elocutionist will make pleasant the occasion. - The programme will embrace choice pieces by the two choirs, also trios, duets and solos, by Miss Vose, Miss Thomas, Mr. Metzgar (tenor) and Mr. Turner (who possesses a remarkably rich and pleasing bass voice). The artists are all singers of marked excellence, and a musical treat, is thus offered well worth the moderate price of admission-25 cents, or packages of five tickets for \$1.

It is to be hoped that Music Hall will be thronged on the afternoon in question. The expenses of the Free Course are in excess of the receipts, and this project for a partial canceling of its liabilities is worthy the aid and countenance of every well wisher of the cause.

#### Generous Donations.

It is with the deepest feelings of gratitude we announce the receipt of a donation to the publishers of this paper of five hundred dollars from "A PROGRESSIVE SPIRITUALIST OF OHIO," which sum is held in trust by them "to be appropriated, or expended, in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression." The donor sends us fifty dollars additional "for immediate use if necessary, toward defraying the expenses of the Banner of Light Public Free Circle Meetings." He also makes a present of one hundred dollars to Mrs. J. H. Conant, in consequence of the devotion of her time, health and talents to the spiritual cause. May the blessings of the angel-world be show ered upon this generous brother, who is too mod-

est to allow us, while acknowledging the dona-

#### Anthropology.

Dr. J. R. Buchanan began hisannounced course nized man but as a trivial and perishable product cosmic sciences as but half-the lower half-of universal science. It was in the higher half-the science of conscious existence and immaterial the first Wednesday and Thursday. Office hours phy; for philosophy dealt not with matter alone, but with forces and causes that controlled it and the intelligence that developed its form. He recited many facts and physiological experiments, and gave full (illustrated) anatomical demonstrations proving that all conscious life is not in the body but in the brain, the temple of the soul.

The combined action of cerebrum, cerebellum and spinal cord and the channels occupied by the will were minutely explained as a foundation for the lecture on Wednesday, April 1st.

The fact of this series of lectures should be borne in mind by all friends of advanced thought. The eloquent expositions of his lifetime science by a veteran reformer deserve and should receive there when required, administers medicines with the attention of audiences only measured by the 4 physician, and been very successful to the period accommodating capacity of the hall. His next lecture will be delivered, at the same place on Monday evening next.

#### Legislative Protection for the Insanc.

We have long urged the necessity of reform in the treatment of the unfortunate victims of mental maladies, and also the importance of multiplying the present safeguards against same persons being incarcerated by interested parties, and we are pleased to note that lowa, New York, Rhode Island, Maine and Massachusetts have recently been led, through their Legislatures to

look upon the matter in a practical way. The labors of Mrs. E. P. W. Packard, who was imprisoned by her husband, a clergyman, for three years in an Illinois madhouse, when perfectly sane, simply because she could not believe in the doctrine of total depravity, are accomplishing mates in these hospitals, who, as the statutes now stand, cannot speak for themselves. May, good angels prosper her in her efforts to break the power of those arbitrary institutions, in regard to which she truly said before the New York Senate : "On their present basis, unchecked by legislation, they are soon to become the Bastiles of this American continent, a terror to the good, and a shield to the wicked."

#### Donations to Send the Banner Free to the Poor.

Applications have been made for years, and are still being made to us, for the BANNER, free, by destitute widows, bed-ridden, and other poor people. We have supplied many such with the paper, and would be well pleased to continue the good work, "without money and without price"; but it has drawn too largely on our exchequer of late. Several years ago a prominent gentleman of Boston agreed to aid us in this matter, and did for several years; but since the death of Brother White we have heard nothing from him .-- If this paragraph should meet his eye, we hope he will renew his' donations, and that other liberal friends will likewise aid us, in order to enable us to continue sowing the good seed among those whose means are too limited to pay for our paper.

To On our fifth page will be found the prospectus of "The Kingdom of Heaven," a monthly paper published by Thomas Cook, and printed by W. C. Allan, 50 Bromfield street, Boston. Mr. Cook and his wife, Sarah A , can be found by all desiring acquaintance with their varied powers of mediumship, at No. 5 Montgomery Place, Room 13, Boston.

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Dn. I. G. ATWOOD is located at 1267 Broad-way, New York, Room 6, first floor. 3w\*M28.

#### BUSINESS CARDS.

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#### Sixteen Thousand Years Ago.

As an anctent Spirit sold, through 10, E. C. Dunn, when, in company with Mi, Prebles, they were sating in the Central Pacific Occan (see Letter No. 4 in Barner of Feb. 23, 1874). We are now personing ever the runs of M feedback of the transmission of the runs of the feedback of the transmission of the runs of the feedback of the transmission of the runs of the feedback of the transmission of the runs of the feedback of the transmission of the runs of the feedback of the transmission of the transmission feedback of the transmission of the transmission of the feedback of the transmission of the transmission of the feedback of the transmission of the transmission of the transmission to its of the transmission of the transmission of the transmission to its of the transmission of

#### American Mound-Builders,

The singing of the Atlantik Continent, 2007 (13,00) years before the Platonian Period, as no ottobers by Plato, Solon and the Egyptian Priests, 18 80 MV (4), 2

#### Wonderful Revelations

have been and are being given, by these ancient spirits, through their chesen-modium, dynt s ( norm, M, D), of Belief-bitatue, Oho, in relation to the History of the Oh At antis and of their settlement of the American Conti-bent, called by them the NEW ATLANTS, which will be published in avoinne, **ARBACES**, an Egyp-tian Priest, and one of the **Bund**; promises a History of

### Moses from Before His Birth-

till his flight from Egypt, and about the too called) Mira-cles performed by Americ and the Magtelans. An idea of the formation and portposes of this Rayed is given in the Birdt Vatatogue, which is sent free build.

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# Kingdom of Heaven.

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ach as are able to pay, and free to the poor. Address it No. 5 Montgomery Place, Room 6, Boston, Mass. April 4.

L'LGHT. BANNER  $\mathbf{OF}$ 

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#### Abolition of Capital Punishment.

An exhaustive and eloquent address in favor of the abolition of capital punisament, was delivered in the California Senate, Sacramento, on Tuesday afternoon, Feb. 3d, by Hon. Selden J. Finney, well known to our readers as a Spiritual. ist lecturer of great promise, who, finding himself unable to sustain the fatigues incident to Itinerant life, visited the Golden State for rest and recuperation, and while there was led to embark upon the sea of politics, his success in which latter department we are glad to note. His speech is worthy of being scattered in tract form throughout the length and breadth of the nation, but as no mere epitome of it would do justice to its breadth of vision or deep humanitary worth, we shall not attempt one. Our patrons will find the address in extenso in the columns of the Sacramento Daily Union of February 4th.

#### New Zealand Advices

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Of a late date inform us that the Presbyterian Synod of Otago has supported the decision of the Dunedin Presbytery, which deposed and excommunicated Mr. John Logan for saying "Godspeed" (such was the language of one of the Reverends who barked at the worthy deacon's heels) to Messrs. Peebles and Dunn during their visit to that country. We had no expectation that the matter would turn out otherwise, or that the bigots would for a moment relinquish the seeming chance to crush out free inquiry in their midst. As the defence of Mr. Logan was unique and full of strong points, we hope in a future number to give extracts from the same.

#### The 26th Anniversary

Of the advent of Modern Spi-itualism was commemorated (as per announcement) by the Children's Progressive Lyceum and the Boston Spir-Itualists' Union on the evenings of Monday 30th, and Tuesday 31st of March. We shall give reports of the services in our next.

A correspondent informs us that no regular spiritual meetings are held in Worcester, Mass., at the present time, as announced in our List. We hope the friends everywhere will make it a point to keep us posted in regard to all changes, whether of newly organized meetings, suspension for a time of old organizations, or change of officers, etc., etc.

The good opinion won from his audience in Esq., of New York City, was deepened-by his second lecture in this course on the afternoon of the 29th. "The Law of Life" received, at his hands, a cogent and philosophic exposition, in which science-botanic, geologic and astronomic -was called upon to yield a quota of information. We shall print the lecture in full.

Giles B. Ntebbins, Esq., Author of that admirable work, "Bible of the Ages," and an eloquent platform advocate of free thought, will speak in the Music Hall course, Sundays, April 5th and 12th.

#### **Our Public Circle Meetings.**

These scances, which have been suspended for a brief period, in consequence of the severe indisposition of Mrs. Conant, will be resumed on Monday afternoon. The public are cordially invited.

We have printed on the first page of this Issue an "Extraordinary Account of Rev. William Tennent, who lay three days apparently lifeless," copied from a paper published in Boston in 1825, [about the time Abner Kneeland, the liberal thinker and honest man, was tried and imprisoned for alleged "blasphemy," to the eternal disgrace of Massachusetts. We only cite this fact to show that theological bigots at that date were rampant, and it seems singular that the editor of the paper from which we quote wasn't put in prison for daring to print such an "extraordinary" statement. But we have no record that the web of the law caught him, although it did Father Kneeland, through the instrumentality of ex-Gov. Lincoln, of Worcester, who in consequence, since his translation, has been obliged to take a back seat" in the Spiritual Synagogue. Pardon this slight diversion, dear reader.] The Memoir in question is important in at least two respects, as it goes to show (first) that a person apparently dead may only be in a trance condition, and that people therefore should be careful not to hastily bury their supposed-to-be-dead friends; (second) because it corroborates the evidence we have through our media to-day in re-

gard to the actuality and condition of human souls in spirit-land.

#### Agassiz and Spiritualism.

We have just issued in book-form this exceedingly interesting work, written by the wellknown author, Allen Putnam, Esq., of this city, which involves the investigation of Harvard College Professors in 1857. We predict for it an extensive sale.

Tor Vegetine is recommended to us as an ex cellent spring medicine; by a gentleman who would scorn to make such a statement had he not tested the article himself.

For a great variety of editorials, see eighth page.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he irst, and fifteen cents for every subsequent in-Ment, and interactions. - Forty cents per line, SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUSINESS CARDS, - Thirty cents per line, Agate, each insertion. Payments in all cases in advance.

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

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on rates mus Monday,

### SPECIAL NOTICES.

The names of victories may be erased from our battle flags; but SILVER TIPPED Shoes will never become obsolete. They are a national in 3w. M28 stitution.

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. M.28.4w\*

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 cure in every instance where the vital organs necessary to continue life are not lestroyed.

Mrs. Morrison is an unconscious TRANCE ME-

Mrs. Morrison is an unconscious TRANCE ME-DIUM, CLAINVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as the most remarkable career of success that has seldom if *orer* failen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored Mark Manuary after being optranged the

MRS. MORRISON, after being entranced, the lock of hair is submitted to her control. The di-

lock of hair is submitted to her control. The di-agnosis 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 sub-mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they magnetize,) combined with a scientific applica-tion of the magnetic healing nover. tion of the magnetic healing power. Diagnosing disease by lock of hair, \$1,00. Give

age and sex. Oswego, Oswego Co., N. Y. P. O. Box 1322. J.24.13w\*

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## Valuable Information.

BOSTON., Die, 12, 1869. GINTLEMEN M3, only object in giving you this testle montal is to spread valuable information. Having been hadly afflicted with Sait-Rheum, and the whole surface of my skin being covered with pimples and eruptions, many by which cause done, great pain and annoyance, and know-big it to be a blood disease. I took many of the advertised blood preparations, among which was any quantity of Sarsaparilla, without obtaining any benefit, until I commenced taking the VEGETINE; and before I had completed the first forther is swe that it is be and be the right medicine. Consequently I followed on with it until I had taken seven for they, when I was pronomiced a well man; and my skin is smooth and entirely free from plupples and eruptic have never enjoyed so good health before, and I attribute It all fo the use of VEGETINE. To benefit, those affileted with Rheumatism, I will make mention, also, of the VEGE-TINE'S wonderful power of couring me of this acute conplaint, of which I have suffered so intensely. C. II, TUCKER, Pas. Agt. Mich. C. R. R.,

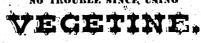
29 Tyler street, Boston.

BOSTON, Oct., 1570.

Has Entirely Cured Me.

Mu. H. R. STEVENS: Dear Sir My daughter, after having a severe attack of whooping cough, was left in a feede state of health. He-ing advised by Articud, she thed the VIGETINE, and after using a few bottles was tolly restored to health. Have Several northes of the VIGETINE for this complaint, and an happy to say It has entitely circul me. I have commended the VIGETINE to others, with the same good results. It is a great estimater and purifier of the blood; it is pleasant to take, and I can cheer fully recommend it. JAMES MORES, 361 Athens street.

NO TROUBLE SINCE USING



CHARLESTOWN, Oct., 1850. This cortifies that my daughter has always been troubled with a humor which has caused frequent swelling on her face and about her eves: Physicelans called it the Frystee-las; but after having taken two bottles of the VEGETINE has not been troubled with it since, SIMON ALDRICH, Charlestown, Mass,

DR. TU-SEE says: "<sup>14</sup>It is unnecessary for me to enumerate the diseases for which the VEGETINE should be used." I know of no disease which will not admit of its use with good results. Almost immunerable complaints are rearso it to polynomials screetions in the blood, which can be reatively expelled from the system by the use of the VEGETINE when the blood is performing the state of the VEGETINE when the blood is performed by the set of the VEGETINE and the prior of the VEGETINE have induced many physicians and apotherates whom we know to prescribe and block the first own families.

and apothecaries whom we know their own familles, s the best remedy yet discovered.

there a may part we telp their own families. In fact VEGETINE is the best remealy vefallscovered, and is the only reliable **BLOOD-PURIFIER** yet placed before the public. Sold by all Drugglists and dealers every where.



TWO SPACIOUS ROOMS'In the new Building No. 9 Montgomery Place, corner of Province st. Have the mediern conveniences. Apply at the Bookstore of COLBY. & RICH, ou the Grast floor.

#### East Boston Improvement Co. Mortgage Bonds.

A GOOD Investment, and theat. Address, J. WETHERNEE, Treasurer, Anulla, No. 102 State street. Boston. MRS. J. M. CARPENTER BRS. J. M. CARPENTER

MRS. J. M. CARPENTER
 W History on Turzdays and Thursdays. 1 on 10 x, M, to 4 r, a.
 W Hestory on Turzdays and Thursdays. 1 on 10 x, M, to 4 r, a.
 THE RENT OF ALL?"
 MRS. E. SMITH. Sport-Mentum, 27 Multipart Afreet, M, gives Spirit Communications, with restand business address to the factors, for 41.00, scaled letters, 42.00; spirit prescriptions 2 rest, each, with stamp, Apult.

A Good Business Chance [Soffered 10 a good test medium. Address CLAIRVOY-ANT, 31 Green street, Boston. 18\* - April 4.

RELIABLE ADVICE to MRS C. B. FROST Cliance Medium, 173 Tast 324 Street, New York, Fee, ac-tording to length of communication, \$2,00 to \$5,00.

April 4. 4wis\* MRS, E. A. DICHINSON, C.A.HRVOYANI, Bushess and Test Medium, No. 408 Mathematics and Mashess and Test Medium, No. 408 Sinday and Thursday evenings, at 7:00. 2w\* April 4. MARS, L. BUCKLIN, a remarkable II ader, De-veloper and Writer under contols; et 200 7th avenue, hear 47th Strict, New York (By, Scond bill, April 4.

LANGLEY, No. 33 Green street, is the most powerful Magnetic Healer in Boston: Also makes a metle Plaster. Call and see him. IN April 4.

### THE NEW FRENCH SYSTEM OF MEDICAL ELECTRICITY.

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## 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

heage, Instruction in Anatomy and Physiology, illustrated by

splendid models. 155 West Brookline street, Boston, 2d door from Tremont street. Office hours from 9 A, M, 10 5 P, M. – 18tf Apr. 4.

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WE have outfly of hird state if if a bit the outfly of the "Panel," and are have to assure out friends that so far encode has crown do ut faith-fue to be Rocky dire and Publichers of standard News-pagers. Books on Harmoolat Philosophy, spiritualism, Free Religion and Comercial Religion. Address A. J. DAVIS & CO.,

Mar. 21. 4m is No. 24 East Fourth street, New York.

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#### **PANNE**R OF LIGHT.

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While he as a merind constitute called the transfer. There is Multiplicate a construction of the transfer. There is desknown to be a construction of the transfer of the tertifiers of their carbon here the that beyond whether for good or result. But those who here the enthosphere in no-undeveloped state, eventually progress into a higher con-ordition.

difference. We ask the performance to non-destribution of the hyperbolic values of the performance of the p

The Banner of Light Free Circle Meetings an apone at the the Charman, when periods so mention the explication of low mis-its with the charman to even be flort and this on externs to our request in this particular, externs inswered at these Sources are often to fitschers among the antenne. These teat ring intelligence by the Chatrinan, are sent these sent repourded other contr

to as of Bowers for a qr 4 fride-Reom solicited, st receives no stattors at her residence on stays of Durisdays, until after six o'clock so private sittings. Trips, Wist ershave the privilege of placing is the table for brief mawyer to spiritis. First Attract trains. Visit extrant the privilege of playing of actions on the table for the farms were by spirits. First tender on two proper questions, addressing the spirit Storade by his or ber full many then put them in an elepte, scaling, and write your own address on the inte-tor in the close of the symmetry in address on the inte-ter to the writer. Questioners should not place bet-for answer up to the close of the cable expecting length, re-g, otherwise they will be disappointed. To the size they will be disappointed. return, but it is about the first thing that an-intolligent man or woman makes an inquiry con-

#### Invocation.

Thou holy, one who, art Israel's God, the way was as free for me as for others, and I have Infinite Jehoyah, we breathe thee a prayer availed myself of the freedom. I searcely know of thanks for our conscious victory over death. what I expected to do by coming here, but I cer-We heard the chiming of Creation's bells, and tainly have a vague hope of being benefited by we knew then that we were born again, that coming, and of benefiting others. I have only we had entered upon an higher life, and that i been a very short time in this new world. I have we had taken another step nearer to thee; learned during that time that there are as many and now we return again to take up the states or degrees of happiness in this world of spirits as there are different spirits needing to be broken threads of the human lyre, that we may go on singing the paalm of being untit all shall made happy, and having a necessity for certain he perfected in wisdom and love. We ask of experiences , and I am told that there are some thee, oh Infinite Jehovah, that we may perform of the most terrible places here, that you could thes, oh infinite genovan, that are used that had conceive of, where spirits gravious of our mission well, that all the darkness that had conceive of their sins, their evil deeds, their wrong doings. fur mission were and the third may pass away. Their sins, then were were whether a man has a pass beam in upon our souls, enlightening them with port from the Baptist Church, from the Episcothy fruths, that we may seturn Shedding them | pal Church, from the Unitarian Church, the upon a needy humanity. To thee, oh Israel's God, and who forgetteth not the Gentile, thon, the Infinite Johovah, be all our praises forever . -- Jan. 19. and ever. Amen.

#### Questions and Answers.

CONTROLLING SPHEIT,-I am in hearing of your queries, Mr. Chairman. QUES,-[From J. M'Clure.] I noticed in the invocation. I think in the month of November, the prediction by the spirit of a mild winfer and an early spring. Please state on what principle of law such prediction was made, and change and reconstruct themselves, nothing but If correct, why not apply the 'same principle to a miserable future awaits them. I know it may storms at sea and other calamities inforeseen, the useless to warn them. We read in the Bible of and thus save human life?

Ass.-Coming events, or that which is in the future, east, their shadow into the present, and sensitive, prophetic minds realize the presence of these shadows and put them into tangible form-read their language, and can tell to a certainty what they mean. It is not every one that can do this, either in the body or out of the body. Prophecies, to be legitimate, should be founded upon natural law and the knowledge of that law -should be evolved from It, should be as certain. as that day follows night, and night follows day, is my belief that the time will come, in the history of the earfh, when the immediate future, at least, will so clearly project itself. Into the present as to be fully understood. This will come about in consequence of the ripening of the earth -the perfecting process that has been going on through ages in all the atoms composing the earth, and in all the forces governing the atoms. Q:-Will the intelligence please inform the audience if the man Christ Jesus is known and

recognized in the spirit-world, and what sphere he is located in " A .- Since the man Christ Jesus is a living soul, it is to be expected, at least, that he is known and recognized in the world in which he lives, To say that he were not known, that he were all its glorious possibilities; we thank thee for not recognized there, would be equivalent to say. The phenomenon of death, that incident. In life ing that he had no life there, that he was not : but he occupies no such position in the spirit- that have slumbered within the soul; and oh, we world as the Gentile world have supposed him to occupy. It is a truth that he possessed rare endowments when here, and he possessed them by virtue of the many lives he had lived, the large experiences that had been imposed upon him as a soul. I may not be understood in remarking concerning the many lives that he had lived. Thean just this: that the life he lived here as the Nazarenes was by no means the only life he had ever lived. The had lived through many others; and during one life he ruled over a large territory. The records in the spirit-world tell us that, he was a very kind ruler, and that he was the recipient from the spirit-world of ideas during that reign, that could not, at that time, be carried into effect. He desired to benefit his kind, he desired to liberate humanity from the darkness of superstition, from various religious: errors that were in vogue at the time in which he lived. During his reign he found no way to express these ideas that he had in mind, and he prayed to the Infinite Father, so he says, for timetime by which to evolve into outer circumstances these thoughts that he believed to have been given ditions they are able to take special observahim by the Infinite Father for the good of the world. That time could not be granted him during that life, for the laws of the body in which ditions their observations are more general, and he lived would not admit of it, and so he died as therefore in that sense more extended, but under other men die. He returned to the world of all circumstances limited to the circumstances spirit; the dropped off not only the natural body in which they find themselves existing. Now of crosses, and went on to live out that high mised to him by his God. It is a truth which every is never an earnest desire for good born into the soul, but that there is a power to answer the demands of that desire, and it will be answered at this is the all of life. Were it so, you would be that kingdom was? poor indeed ? but let us thank the Infinite Jehoothers he ranks very low ; but he receives a just | prior to his appearing on earth as the Nazarene, |

1.1

My name, sir, was Isabel Hemenway. I was nearly tifteen years old. I died of brain fever. I he did not pray in vain. was born in Cambridge-Old Cambridge. I died Qn.-I would like to ask whether there is any about nine years ago. I wish my mother to know not a specific somewhere in Nature to heal. that I live in a conscious life, that I am happy, that I have the power to communicate with those <sup>1</sup> evenly balanced in all her departments. If there I love here, that I shall keep watch over her and [ is a disease, there is its antidote always. It is father and Georgie, and do all in my power to make them happy. In return, I ask, think of me not as dead, but as living, and by-and-by, when your time of change comes, I shall have learned enough about this new life to have prepared a home for myself and you, too, and I hope that by your good deeds you will make that home all you could desire it to be, for it is only by good deeds that you can have your heaven of happiness in the world to come, . Good-day, sir.

Joel Hayden.

cerning, after they find that they live in another

life. So I made inquiries, and 1 found that the

niversalist, or the Spiritualist Church - or

whether he don't have any at all, he 'll gravitate

to just the place he belongs in, and if that is hell.

why, there he goes, there's no getting away from

it-there's no getting away from it. You don't

get into heaven by favor, I assure you; it is only.

by your own good merits. Now, I have left some

children on the earth, and I know that they are

on the wrong road. My sons are going to hell as

fast as they can, and they are making for them-

selves the very worst possible conditions to enter

upon in the spirit-life; unless they turn and

one who wanted to come back and warn his

brethren, that they come not to that place of tor-

with them who will teach them; if they won't

hear them, they will not hear though one rose

from the dead." Now I may be in the same po-

sition, but I believe it my duty to warn them.

They have time and opportunity, now, of chang-

ing their tactics, and becoming an honor to them-

selves, and cutting themselves off from these evil

conditions that will certainly be their portion if

there's no change in them before death. A

death-bed repentance won't do it'; it won't do it!

I tell you it won't do it. You 've got to do some

thing more than that. There's got to be a more

earnest effort than can be made on a death-bed,

now I assure you. I warn you by all your love

of happiness, by your hopes of the future, by

your fears of hell, I warn' you' to change. My

name, sir, Joel Hayden, of Haydensville, Mass.

ment, and the answer was : " They have those

I am not at all acquainted with this power of

Jan. 195

had taken such vital possession of him-and

in Cincinnati, whither my parents had removed disease to which humanity is heir, that there is

A.-No, emphatically no; because Nature Is only that you are ignorant of the existence of the antidote, where and how to find it and to appropriate it, that you are diseased. Jan. 20.

#### < Hosea Ballou Jackson.

I have friends in New York, in Boston, in Windsor, Conn., and in Augusta, Me., who doubtless would be glad to know something about my going out, and something about my present condition. My name was Hosea Ballou Jackson. I was born in the city of Boston; I died in Memphis, Tenn., whither I had gone to adjust some affairs of a friend of mine who (had died of fever, . While there I took, the fever and died myself. It is true I was warned against going. It is equally true that there was a fatality about my going. I seemed forced to do just what I did. I don't regret it, although when I knew that I must die away from my friends, I suffered intensely, for I was conscious most of

the time. My friends would like to know, no doubt, whether I succeeded in straightening out the affairs I went to look, after. Yes, as well as I could; but I found them so tangled up that it would take a longer time than Death saw fit to allow me, to make them all clear. I think f my friend's youngest brother Paniel will go there, that, in the natural order of things, he will be able to very soon make all straight, and without any, physical danger, I think. I have no wish to express with regard to my own affairs. I anticipated what might be the result of my going there, consequently I left all straight, and would not change anything if I could. Jan. 20.

### Charlie Desmond.

Hullo, mister ! My name was Charlie Desnond. My father's name is George-E.-Desmond. He lives in New York City, and does business in Chatham Square. Leome back to cheer up my mother, if I can, and to ask father to pay more attention to her-not to stay away so much nights as he does, because it troubles her, and what troubles her is going to trouble me. Now I know he won't want to do that. He'd better let clubs alone, and stay at home ; that would suit mother better, and suit me better, and be better for him, too. If he do n't believe I come here, if he 'll go to some place in New York where I can speak to him, I'll show him very quick, so that he won't be in doubt any longer about me. I was twelve years old, sir. I 've been dead-it 's most three months now ; it'll be three months next Saturday since I died ; but I am alive, any way, and first rate ; aint sick now at all. Good Jan. 20. day, mister. \_\_\_\_\_

### Polly Williams.

I said if this thing was true, I'd come back and acknowledge it. My name was Polly Williams. I lived in Dorchester. I know it's true, now, and I've come back to add my testimony to the many that's been given before me. It's true ! It 's true ! and, if only made a right use of, it would be one of the best blessings the world ever had ; if made wrong use of, it would be a great curse, because, you see, if you act bad you attract to yourselves, bad people from the spiritworld, and they help you to act so much the badder, as the Indian says ; but if you do right, why you attract good spirits to you, and they who have run their lieads into the churches will help you in all good works. I was present, for protection, have lost by their cowardice the the other day, where there was three Indians, one of whom asked the one who seemed to be the chief of the three, how it was that he did so many bad things when he was on earth. "Well," he says, "I thought bad and then I acted bad, and then I thought had again, and then had ] in our Revolutionary times. We also met many ghosts came to me and helped me to act much badder than I ever did before; so they kept memoving all the time." Now, you see, in the hands of people that don't know how much this thing contains, it's dangerous ! it's dangerous! but with those who know its real use, who know how much of good and how much of evil there is. in it. it may be a great blessing. I was seventythree years old. Good day: Jan. 20. Esther Toppin. Friend, I come to make communication to my friend, Frances Cobley, of Philadelphia: There were yows passed between us that the one who should die first should return, giving news of the land that they had entered upon. Friend Frances, thee will not expect much, for thee knows too well how many difficulties beset the returning traveler from the land of shadows." Thine own soul bath been illuminated too much not to know that there are many things that stand in the way of the returning one; but, Frances, thy faith is an holy faith; cherish it, hold it in thine heart, give it a warm place there, and never let it go out hungry and cold from thee, for it is the angel of the Lord sent to guide thy feet through this dark world to that world of light, whence thou must come as I have gone. Friend Frances, be true to thy faith. Live in holy love with those bright spirits that come to thee from time to time, speaking words of cheer to thy soul. Speak thou those words to thy fellows. What though thou gettest cold wordsthou hast nothing to fear; thy Master will reward thee well, in the other life, if thou doest thy duty here; but be sure that that reward will be small, if thou withholdest the gifts that the angels are constantly bestowing upon thee. Friend Frances, thy faith is an holy faith; thy friend Esther bath found it true in the Land of Souls-all, all as was promised ; nothing is wanting. Esther Toppin, to Frances Cobley, of Philadelphia. Jan. 20.

The state has a state in the name if bears in the n

**Donations in Aid of our Public Free** Circles.

Since our last report the following sums have been re ceived, for which grateful acknowledgments are tendered : 

### (From an Occasional Correspondent.) Spirit Communications, From Mrs. J. T. Burton, 114 West 19th street, Neu York, March 13th, 1874.

Do not thrust measide because I am one whom you' do not know. I knew you, and prayed for you; and I was little Annie Ross, whohad n't a friend. You looked at my bare legs and pitted me, and gave me twenty-five cents at the crossing me, and gave metwenty-five cents at the crossing at Fulton street, in the year 1856. I died soon after; but I have often been to you, and help you all I can. I have all that I want now. I met my mother, and I am glad and happy. You will never be the loser for dropping a penny in the beggar's paim. I thank you. I am ANNIE Ross, With a subsit terme

With a spirit name.

\* \* \* There are some conditions in which human nature may enter through physical laws that render the individual, for the time being, almost incapable of the simple act of recognition of any higher power than themselves. When the body is wrung to its utmost point of endur-ance with pain, or the poverties of indigence erowd it about with such penury that its instincts can grasp no idea further than how to prevent starvation the spirit often hesitates to account starvation, the spirit often hesitates to accord cheerfully to its usual belief, that God is good and his ministering spirits willing to give relief. Thus beset, the soul succumbs beneath the dread pressure of hunger or physical agony. And what, then, becomes of it, do you think? It is in war outside the body with dark or lower spirits, who take advantage of the occasion and conditions, to possess control and demoralize the emblant. It haves its body in dark ar conditions, to possess control and demoralize the subject. It leaves its body in despair, and strives to prevent the influx of such influences as would make him mock God's providence or the law of love. I have seen this, and know it ! I am sorry for the poor, for the unhappy, for the despairing, and long to have heaven exert wider effort to equalize the element which is king and kingdom to man. I desire to have the *extrema* riches that *one* enjoys, and the *extrema* poverty through which *another* suffers, brought to a medium basis, and fixed by limitation. Povery is comparative, and so is opulence. One Povery is comparative, and so is opulence. One contented mind may appreciate half the sum that an avaricious one would consider contempt-ible. Yet were there certain modifications es-tablished which would positively prevent the spendthrift from wasting his means below a certain figure, or the miser from hoarding beyond a certain sum, the actual suffering, the evil consequences, and the many aggravations resulting in crime, might be prevented.

We have some wise heads among us who are working for this, and who will bring it about if *possible*; and nothing is impossible to a band of active spirits who determine to benefit humanity by influencing men's minds to practically apply the ideas which they give them.

### Western Correspondence. BY WARREN CHASE.

OMAHA, NEB .- For the first time in our many years of travel we have visited Omaha, and spent most of a week in a visit with our old Wisconsin friend, Gen. E. Easterbrook and his pleasant family. The General was with us in the Constitutional Convention of Wisconsin, and thought, with most others, we were at least a little Utopian in proposing female suffrage; but he most ably championed it in the Nebraska Constitutional Convention, and has for many years been in the front ranks of reform in the city and State where he now resides, and where he has held several important offices and still maintains an unabated influence, notwithstanding his well-known views on religious questions, while several other of our old Wisconsin friends,

something wrong about the business; but on what It is, and how it is to be remedled, they greatly differ, and we agree.

APRIL 4, 1874.

Omaha boasts one of the finest hotels in the West, and their U.S. Post-Office and Court-House is an elegant and substantial structure. If the bridge was transferred to the roads on one side or the other, and Omaha and Council Bluffs would work together as New York and Brooklyn, or Rock Island and Davenport, the whole country would be benefited and the citizens of both places would be better off.

## Mr. Straight's Spirit, Pictures.

Mr. Straight's Spirit Pictures. Last week I had the pleasure of visiting the studio of Prof. II. A. Straight, 939 West Harrison street, Chicago. To say I was delighted with what I saw, would not express my feelings at all. Never have I seen such paintings! There were portraits painted from the old dim daguerreo-types. I had never dreamed that such lifelike pictures could be put on canvas. The most beau-tiful landscapes ever produced are painted by Mr. Straight, in less than one-fourth of the usual time required to paint the most ordinary pic-tures ! I understand he is painting some large pictures for spiritual societies. Oh, what a lesson this painting teaches! Contrasting it with the dark teachings of old theology, how fully it explains our beautiful philosophy. The dullest of comprehension will understand it befter than "they would by listening to a dozen lectures. I learned that his prices range from \$100 to \$500. I do think a society could do nothing better than to order one of those pictures for their hall; they would never regret it, I am sure. \$1,00 from each member, and one or two collections, would secure one of those everlasting teachers of our bravements of the secures of our heaven-hern reliation.

secure one of those overlasting teachers of our heaven-born religion. I am informed that Mr. Straight is about to go

to California for further development and health. All societies should at once avail themselves of the opportunity to get one of the Professor's pictures, as by so doing they will procure a treasure, and, at the same time, render the Professor a litthe pecuniary assistance, which he so richly merits and so greatly needs. GEO. C. SUMMERS.

21 Polk street, Chicago, Ill.

## Passed to Spirit-Life:

From Spartansburg, Pa., Dec. 22, 1873, Mr. Jesse A.

Blakeslee, aged 73 years. The deceased was one of the first to investigate the Spir-tual Philosophy: he took the first spiritum paper pub-lished, and has been a constant believer ever since the "Rochester rappings." He died in the full triumph of his faith. A life of temperance and frugality was crowned by a ripe old age: and, looking back over his years of pa-tient, industry, we can truthfully say. "Ho hash done what he could," He was buried by the Masonic Fraterni-ty, of which he has for many years been a member. Ho leaves a large family and many friends and neighbors who will deeply feel his loss. C. E. L.

Very suddenly, on Monday, March 16th, Ellas Weld, of Medina, N. Y., at the age of 69 years.

Medina, N. Y., at the age of 69 years. For many years he had been known as an ardent Spiritu-alist, and he was highly esteened for his many noble quali-ties. A man of supreme energy, the ever-recurring sacri-flees of time and labor, so habitual with him in behalf of others, he counted as nothing. He was a thoroughly hon-est man, an exemplary eithzen, and as devoid of prelence as a child. Functal services were held at the Universalist Church at Ridgeway. Wednesday afternoon, and woro conducted by Rev. Mr. Howell, Mrs. Woodruit and my-self. Mr. Howelt as that hour, in the fear that we should not arrive. Mrs. Weid is a devoid of piet had, and mos called upon at a late hour, in the fear that we should had add to the consolation of her exaited faith. A large and sympathetic audience congregated on the occa-elop, to pay the last sad offices in the remains of our arisen and beloved brother. A. C. WOODRUFF.

From near Girard, Ohio, Feb, 19th, after much suffering, Mrs. Caroline Stull, aged 73 years.

Mrs. Caroline Stull, aged 73 years. She was one of the first to embrace the doctrine of the Spiritual Philosophy in this place, having been identified with the cause for more than twenty years. As a healing medium, she was always ready to go when called upon to use her gift for the rollef of the suffering. She will be missed by her surviving children and her many friends: but she has gone to enjoy the society of loved ones who passed to the Summer-Land many years before her. The funeral discourse was spoken by A. B. French, and was appropriate for the occasion. J. C. S.

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

## PUBLIC MEETINGS, ETC.

#### Notice-Dedication of Eureka Hall.

Notice - Dedication of Eureka Hall. All friends of human progress are cordially invited to meet, May 19th, at 10 o'clock A. M., at Eureka fiail, Union-ville, Plymouth, VI., to dedicate the new house and hall just erected by D. P. Wilder, both of which will, we trust, be dedicated to Beform in its deepest and truest meaning. The dedication services to be held in the hall Tuesday. May 10th, at 1% o'clock F. M., meeting to be continued Wednesday and Thursday, 20th and 21sf. A genoral good time is expected. Ample provision will be made for all wishing accommodations. Come one, come all, and let us show our esteemed litother Wilder that we appreciate the cause of Human Progress. Both have used untring energy in the cretion of this house. Let us all, then, as true workers in the cause we lowe, need with them, May 19th, which will be the anniversary of our Brother's birth-day, to help them to aspiritual feast of good things. Good speak-ors will be in atendance. All these who are faint, weak or weary, come and catch the inspiration from the lovely val-leys and grand-old mountains where once was the home of the energy of a mean of the subjection from the lovely val-leys and grand-old mountains where once was the home of the energy of the subjection of the subjection from the lovely val-leys and grand-old mountains where once was the home of the energy of the subjection of the subjection from the lovely val-leys and grand-old mountains where once was the home of the energe form a subject of specifies of the subjection of the subjection from the lovely val-leys and grand-old mountains where once was the home of the energy for the subjection of the subj weary, come and eaten the inspiration from the lovely values and grand-old mountains where once was the home of the earth-form of our sainted sister Achsa Sprague, and where we know her loves attil lingers. Bloard will be furnished at the Wilder House at \$1,00 per day. Free return thekets will be given all who have paid full fare one way over the Rutland and Verisont Central Railroad. The Wilder House is an the Woodstock and Ludlow stage road. Singe leaves Woodstock at 6 o'clock A. M. and Ludlow stage road. Singe leaves Woodstock at 6 o'clock A. M. and Ludlow stage road. Plymouth, V, Plymouth, V,

Scance conducted by Rabbi Reichenberger. Invocation.

Jan, 39.

Jan. 20.

Infinite Spirit, Holy Presence, that never forsakes us, we thank thee for the gift of life, with that brings to light all those diviner aftributes praise thee that in the unfoldment, of law thou hast given us, thy children; to read that law, to understand it, and to come into divine communion with it, and to know of that relationship to thyself that belongeth to the soul through natural and divine law. Holy One, we praise thee, though thou hast no need of our praises. We worship and adore thee in all thy manifestations because thou art good and wise. Wisdom and goodness ever challenge worship from all their subjects, therefore we pray. Amen.

### Questions and Answers.

Oves.-[From the audience.] I would inquire, for our general information, how far a spirit can take cognizance of our ordinary affairs; whether they do so in a general way, or whether they can observe what takes place specially with regard to individuals or societies? ANS .- The observations taken by disembodied spirits are limited to the conditions in which. they find themselves existing. Under some contions regarding special things, and to be very minute in their observations. Under other conbut the spiritual body. He then returned again, the observations taken by a spirit possessing taking up the cross of matter, for he was a man | himself or herself of a medium, are necessarily limited to the conditions under which the sion, those holy thoughts that had been intrust- medium exists. They cannot by any possibility transcend those conditions; they may exalt soul must, sooner or later, recognize, that there them, but they can never carry them beyond a natural boundary.

Q.-The intelligence yesterday spoke of a kingdom ruled over by Jesus Christ previous to his some time; but you are prone, here, to think that being born in Nazareth. Please inform us what

A.-At a remote age of the world this Jesus, vah, it is but a fragment of that that is to come, the Christ, was a ruler over an empire in Easta molety thrown out upon the great current of life ern Asia. This empire consisted mostly of Photo be molded over and over, and over, again and inicians. Now it should be understood that the again, until it is crowned with perfection and intelligence communicating yesterday recognizes enters celestial life. Jesus, having these rare the theory and believes in the theory of reendowments that he had gathered by his large incarnation-that you are not to suppose, beexperience, receives, as a patural consequence, cause you have lived one life, that that is all the homage due to such individuals, but no more, you may have to live. It may be, or may not. As a moral teacher he stands high. In certain Jesus, he tells us, and tells us truly, lived points, intellectually, he stands high, in certain through many human incarnations; and the one

#### Séance conducted by Prof. Olmstead.

#### MESSAGES TO BE PUBLISHED.

**MESSAGES TO BE FOBLISHED.** Thursdan, Jan. 22. -Edward Austin, of Salem, Mass., to his family: Patrick Nolan: Richard Markham, of Brownseille, Wis.: Ann Ruskin, of Auburn, N. Y. "Torstado, Jan. 25. -James Edward Cooper, of New York City, to his futher: Bella Barrows, of Boston, to her sis-ter: Abraham Holmes, of Boston, to his daughter; Annie Hawkins, of Combridge, to her nother. Thursdan, Jan. 29. -Jean Macifregor, of Glasgow, Scotland: Mike Councily: Eliza Eikins, of Lawrence, Mass.: George W. Kean. Mondaps.-Fob. 2. -John Bunker, of Boston; Antone

confidence of the people. We also found another true friend in Gen. Paine, officer at the Union Pacific Dépôt, and one of the Painesville (O.) family, and as bold and true to his own convictions as his namesake. Thomas, was other strong men, but only name these as old acquaintances, and not for superiority.

We had two excellent audiences on Sunday, the 22d of March, and an interesting temperance discussion in the Music IIall, where the Free Religious Society meets every Sunday; and are sure we have made an opening for more lectures and good audiences when we return.

Omaha is a new city, of about twenty thousand inhabitants, and about twenty churches, mostly small and neatly and tastily built and furnished. but we learn poorly patronized. One of the first built (an Episcopal) has been turned into a beer saloon, and has been visited once or twice by the praying women, unsuccessfully, we learn, and it s still in running order, and better patronized than it was when the Lord used it as his house of prayer. The saloons are evidently more popular than the churches in Omaha, and the SCHOOLS mord so than either. They have one public school building that cost over \$200,000, and is said, in their reports, to be the finest public school building in the United States. It is certainly the finest we have ever seen, and is attended by nearly one thousand scholars. The city has several other good and large houses, and on the whole, 'they are largely superior to the churches, which is a significant warning to the sects that they will soon have leave to withdraw and retire from their contest with science. The schools are flourishing, but churches are not. Omaha is mostly celebrated as the present eastern terminus of the Union Pacific Railroad, al-

though Council Bluffs and Iowa, and part of Chicago and the East, have long been trying to bring its cars over the bridge and load and unload them in Iowa, but as yet all efforts have failed ; and as the laws of Iowa do not allow the roads chartered by that State to run over to Omaha to connect, the bridge, and about five miles of intervening space, form a most inconvenient and expensive short link in the line of travel and transportation. The bridge cost over one and a half-millions of dollars, for which interest-bearing stock was issued independent of the Union Pacific Railroad ; and as the Company is distinct, it, by charging \$10 per car or 50 cents per passenger for transferring, is said, on good authority, to be clearing \$1000 per day, and not using it to pay the bonds, of course, but dividing it and letting the bonds remain on interest, to be increased by new issues when repairs are needed. Everybody we talked with about it admitted there was

## The Central New York Association of Spirit-Unlists

Units Will hold their second Quarterly Meeting for the year 1874, at Onelda, in Devereaux Opera House, on the 25th and 25th of April, commencing on Saturday, at 2. p. M. Mrs. Sarah A. Byrnes of Wollaston Heights, Mass., War-ren Woolson of North Bay, N. Y., and J. W. Seaver 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. II. HICKS, Pres., Delta, N. Y. CARRIE SMITH, Sec.

CARRIE SMITH, Sec. West Winfield, Herkimer Co., N. Y.

#### Quarterly Meeting.

The Third Quarterly Meeting of the North-Western As-sociation of Spiritualists will be held at Berlin Green, Lake County, Wis., on the 10th, 11th and 12th of April, 1874. R. C. Eccles, of Ohlo, and other local speakers will be in attendance. Most have been therein the ded

b in attendance. Our two former meetings have been largely attended, at highly interesting to Spiritualists and rational and hissophical thinkers. Everybody iginvited. Oakfield, Wis.

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tf-April 4.

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POWER has been given me to delineate character, to describe the menial and spiritual capacities of per-cons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons de-airing aid of this sort will please send me their handwriting, state age and sex, and if able, enclose \$2,00. JOIN, M. SPEAR, 1114 Caltowhill st., Philadeiphia. Jan. 17.-†

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S. S. JONES, EDITOR.

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T. S. GIVAN, ASSOCIATE EDITOR, THE LITTLE BOTOPLET'S a casket of trace leavity and a receptacher and from which will be imported the coldest monghts and the ratest genus of newly developed truths, especially addred for the unfoldiment of the bigmest, lacul-lies of children and youth of the present age.

#### LIGHT. $\mathbf{OF}$ BANNER

# Pearls.

And quoted odes, and powels five words bing, That, on the stretched fore-finger of all time, Sparkle forewer.

MOLD'TS. "I do love violets: They open with the earliest breath of spring, Leada va est life of performe, dow and light, And if they perish, perish with a slight L. B. L.

THE -14.

8

The seat the seat the sport sea ! The blue, the first, the ever first 1. Without a mark, with other bound, to successful these article activity to show routed -It plays with the clouds, it in a kethe skies, Or like a cradied organize flex. Barry Cornwall.

generation that is vanishing. Divergely,

KNOWLIDGE AND WISDOM. Knowledge and Wisdom, far from being one Have offfines no connection. Knowledge dwells In heads replete with thoughts of other menti-Wisdom, in minds attentive to their own? Knowledge a rule, improfitable mass; The mere materials with which Wisdom builds. Till smoothed, and squared, and fitted forits place -Does but encumber, whom it seems to enrich. Knowls 12 (14) proved that has have been all so impeli-Wisthin ty humble th St he know the more starter.

A man'ts like a bit of Labrador's par, which has no histro. M you tuln'it in your band, and you come to a particular magnet then it shows deepened beautiful colors. Emerson.

> CONSTRUCTION SOUSCHARGE OF DUIN. Still derve thy spirit of the proof." And burnch not at the chosen lot; The thous go don as stand about, The sage mindrown, yet faint, thou not. For with thy side shall dwell at last, The visitory of endurance form, Truth: crushed to earth, shall rise again: Thesternal years of God aredets; But Error, wounded, writhes with gain, And dies among her worshipers.

( Bryant. Every kindly word and feeling, every good deed and thought, every noble action and impulse, is like the arksent slove, and returns from the thousand waters of life bearing a green office-branch to the soul,

#### REMARKABLE MANIFESTATIONS AT BEANCES IN WEST ROXBURY.

The Kingdom of Floris invaded, and freshly plucked Robers brought from a distance and placed apply the table - Princips anth po visible hand touching them write names and messages, etc.,

Once a week, during the past winter, a few individuals have met at the residence of a gentleand hearing such a sector to the purpose of seeing and hearing some stations of spirit pres-Their sittings have not been in vain. We have not room to narrate a tenth of what occurred. The meetings were held in a dining room, around a large extension table, weighing sixty or eighty pounds, which was frequently borne upwards; no visible power being applied to 'it, a distance of three to four feet. It would reel like a ship at sea, accompanied with the sound of creaking masts and the working of the windlass, generally concluding with that of the falling anchor. A Indy, seated in a chair, was elevated, chair and all, and adroitly located on the top of the table. A violin was carried over the heads of those prescut, at the same time being played upon by a bow that followed it in its itinerancy. As an il-Instration of the rapidity with which articles could be moved by the spirits, it touched floor

and ceiling almost simultaneously. On a cold night in January, when it seemed Impossible to expose such sensitive objects to the air without injuring them, a quantity of fresh. and fragrant flowers, tube roses, violets, roses, and other varieties, were dropped on the table, Although many plants were in the house, not one of the kinds that so mysteriously appeared was grown there. They had evidently been taken from a green-house, yet no such repository of plants existed within half a mile of the house? On a subsequent evening another donation from Flora was received. This consisted of roses violets, &c., and a light wreath formed of smilax and white azalias was placed upon the head of the medium ( various articles were brought from distant parts of the house ; pencils with no visible hand touching them wrote names and messages ; letters in lines of red and purple, and at one time a star, appeared on the forchead of a Ind v. Having been led to expect some interesting features of these scances, we accepted an invitation to be present, and the evening of March 22d found us seated with four others within the charmed circle. The immediate presence of the invisibles, promptly at the hour appointed, was indicated by loud raps on table and floor. The first event of the evening was the appearance of gold coin-a very acceptable form of manifestation. A young person who, like ourself, came to "investigate," had placed his hand on the fable innocent of all expectation of special attention. Upon raising it, a small California gold piece was discovered. This piece belonged to a member of the family, and had been for a year or more resting undisturbed in a small box with other similar articles, and the box in a closed drawer in an upper room.' Next, a small folded slip of paper appeared on the table, unfolding which the name of a spirit friend was found written upon it, one half of the name being written in blue and the other in red, though no pencils, inks or crayons of those colors were in the house. We were next requested to look in a closet. Doing so, we beheld a large stone upon a ten plate, the under part of the stone being wet, with some damp earth attached, showing that it had but recently been taken from its legitimate place out of doors. We subsequently weighed the stone, and found it turned the scale at over five pounds. The light was removed into an adjoining room, and an Indian spirit, having entranced the medium, said that they would now bring us something else; that two Indians would bring it, and that he would rap when we were to bring in the light. In about two minutes the signal was given, and doing as requested, we found upon the table, in front of the medium, a handful of flour, the marks of fingers being upon it. This must have been brought into the room and deposited there in some mysterious manner, there being two closed doors between the room in which we were seated and that in which flour, was to, be obtained. A singular feature of this was, that no marks or traces of flour could be seen upon the floor. We were next told to look under a lamp standing upon a mantel, where we found a piece of paper about three inches square, folded; upon it was written these words:

## TO<sup>8</sup>ALL, A PLEASANT GREEFING: Many friends are with you, Angel-guides are near, Rivaling each other, Youth and age to cheer,

MART. This, as will be seen, is an acrostic, the first letters of the lines forming the name that is appended to them. The word ""Mary " was curiously written, the M and R being in blue, the A and Y in red.

Our Indian friend then told us that but one more manifestation would be given. We were Every fresh acquirement is another remedy scainst at. this was meant the room immediately adjoining, fiction and time. Wilmost, returned and reported accordingly. We were then directed to go further. Then we pushed our researches into the front of the house, passed and setting forth in an authoritative form, and hence into the parlor, and found upon the floor two bis book computes a complete insight into the history o large branches of evergreen, anticipating, as it were, the Palm Sunday near at hand. After Burry Corneall, this, with a " good moon "Syrom our invisible but Predeminant opinions are generally the opinions of that 1 faithful attendants, the sitting closed.

We may remark here that the meetings during the winter have not all been for physical manifestations, but that they were interspersed with j of that famous school of French writers who prepare the entrancement of the medium; when addresses and messages, eloquent, and trathful, and numerous personal tests of spirit identity were | and the rest of that ejelopolist school of the last century Твути. .

#### New Publications.

A SUMMER VACATION is the title of Four Sermon preached by Roy, E. E. Hale, of this city, on his return from Europe, which contain a summary of his reflections on what he observed and studied, offered in that racy, solution and studied, offered in that racy. spirited and magnetic style which is the writer's well known characteristic. There are excellent and timely thoughts scattered all the way through the look. Pub lished by Roberts Brothers.

Sheldon & Co., of New York, have issued in a volume the papers published in magazine pages by Gideon Welles, ex-Secretary of the Navy, concerning the relations of Mr Lincoln to his Cabinet, and particularly to Mr. Seward The whole affair grew out of Mr. Charles Francis Adams' enlogy of Mr. Seward, delivered before the New York Leg Islature, in which Mr. Adams fanded Mr. Seward a the expense of Mr. Lincoln; and in this book Mr. Welle s to the rescue. He passes is all the intimate knowl edge of the facts which is requisite for their clucidation the Lincoln Administration during four years of fate fo the whole country. The very nature of the discussion makes the book historical, but the ability manifested by the author, gramps it indefibly with that high character. VOLNEY'S NEW RESEARCHES are re-published by J. P

Mendulin, St Washington street, Boston, (Investigato office,) and need no endorsement from those who like to read the thoughts of the free-thinkers, and especially Europy for the successive shocks of the French Revolu-tion, not spent to this day. The present volume will be most acceptable to those who know Voltaire, Dalembert SIX AND EDUCATION, IS a Reply to Dr. E. H. Clarke's \*\*Sex in Education, \*\* by several ladies chiefly, whose es-says are here collected by Mys. Julia Ward Howe from the

different periodicals in which they were published, and property introduced and effectively marshaled in logical order and strength. This little volume, which is an ex-Short Strangality of his own by ast, and replete has the happiness and prospective data neighbor. He open of this enty. Accompanying it, we have on our table an-eth not his ear unto stander; the faults and fallings of other fittle book on the same subject and on the same side of it, entitled:

NO.SEX IN EDUCATION, by Mrs. E. B. Duffey, author of "What Women should Know," from the press of J. M. Stoddart & Co., Philadelphia, "This is not less searching in its alms than the other, and is no less sharp and conclu sive a reply to the essay of Dr. Clarke. The doctor's posttion 15, that girls cannot study what boys do, nor enjoy coeducation with them, for the reason that during the period of their studies girls are passing through the most critical period of their fives, when the vital powers are most severe ly taxed. The answer of Mrs. Duffey to this objection in all its branches, is a strong one, and she develops the fact that is the last argument left to those who oppose the theory that women may be educated equally with birds. Much of this discussion, as it is brought forward by Dr. Clarke, h appropriate for the eyes of parents only, yet as the question has been fairly opened it is necessary to push on with it to the end. We advise all these who would acquain them-selves theroughly and mestantening many with the whole object, and who would fairly comprehend the strength of the woman's position in reference to the coëducation of the sexist, to period both of the above little volumes with thoughtfulness, and along with them to read the whole o Dr. Clarke's book also. The subject is put on the right road now.

#### Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums. MEETINGS IN BOSTON — Music Hall, — Frie Admission, Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and sparlows Hall. Meetings every Sunday afterioon, at 24 precisely. Speakers of known ability and elongence have been engaged. Singing by a first-class quarterity. The keets securing reserved seats for the season can be procured on application to Mr. Lewis I. Wilson, Chairman and Treasmer, at the Banner of Light office, Sp. 9. Montgomert Place. Speakers selected: (iffes B, Schothn and Gravit Massey. Moston Spiritualisty Union had meetings, for andresses, embergences, etc., every Sunday evening at 75 o'clock. In Phys. Ind. J. Appleton and Hereils and thereils and private and the set of Liberalism are cordinally in-the the term. Appleton and Hereils and evening at 75 o'clock. MI Wiled to also and thereils of Liberalism are cordinally in-tent.

China and friends of Liberalism are cordially in-dent.
 The Ladies' Aid Society meets seen. Thesday afternoon at same place. All invited to the evening consister John A., Andrew Hall. - Pree Meetings. -Lecture by Mrs. S. A. Floyd, at 24 and 75 p. st. The andience priv-leged to ask any proper questions an apirituality. Ex-evention to ask any proper questions an apirituality. Ex-evention on ask any proper questions an apirituality. Ex-evention to ask any proper questions an apirituality. Ex-evention to ask any proper questions an apirituality. Ex-evention of the sessions at this place, corner Channey and Essex at rests, every Sunday, at 104 o'clock. G. W. S. Francels, Secretary.
 Test Uircles are held at Nassau Hall, corner-Washington and Common streets (entrance from No. 8 Common street), and others, mediums. Senteres.
 Golman Hall, 176 Termonit street. Sunday morning, cir-cle, Mis, Bolle Bowiltch, medium, At P. M. Mrs. L. W. Litch and others, medium, Senteres.
 Golman Hall, 176 Termonit street. Sunday morning, cir-cle, Mis, Bolle Bowiltch, medium, At P. M. Afree circle. At mediums breited, Evening, free conference. Thes, E. Morn, Presideet, A. Lyceenn also meets in this hall.
 Tem plar's Hall, 250 Washington street, - Meetil gs of a social and conversational nature aroheld on Thursday even-ing of each week. The public and medianus generally aro-inditions for the atternoon, and lectures in the standay even-ing of each week. The public and medianus generally aro-inditions for the state of the state of the states.
 Mornony Hall.-Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings. Adventing Hall, and the state of the states. The states and the state of the construct.

The Children's Independent Progressive Lyceum Asso-ciation meets every Sunday, at 1 o'clock P. M., in Har-mony Hall, 18 Roylston street. Scats free, Dr. C. C. York, Conductor.

BOSTON.-John A. Andrew Hall. - The ranks of the Children's Progressive Lyceum No. 1 were full on the morning of Sunday, March 20th, and the array of happy faces was indeed good to look upon. After singing or Alorzo Danforth and the Guardian, Mrs. M. A. Lang, a grand Baimer March took place, the music for which was-furnished by the Lyceum orchestra, directed by T. M. Carter. Lessons were considered during the session; decigmations and readings were participated in by Misse Ella Carr. Lizzie Thompson, Cynthia and Florence Hull, Jennie Miller, May Potter, Helen Kittredge, Cora Stone Jessie Jackson, Jennie Folder (who read Lizzle Doten's poem, "Mr. DeSplae"), Annie Dowling, Louise Mitch ell, Charles Heath and John Balch; music and singing given by Messre, Heath and Rissell, of Charlestown, which 'after, features were of marked interest. In that the boy performers were blind, and were led to the plano by other hands. Wing movements were conducted by Mr. 1. F. Union, and a target march and a song closed the exer-closes. All signs indicate that this worthy enterprise for this good of the rising generation is full of vitality, and any one visiting its meetings cannot fail to perceive that It is accomplishing a wide-reaching and effective work. Mrs, S, A, Floyd, on the attention and evening of Sun-day last, made offertaining and profitable the hours ofmeeting by two excellent addresses, and the answering of varied questions propounded by her audiences. Good music by the choir. Dramatic Entertainment .- On the 24th of April the Lycenu Dramatic Club will give their first grand entertainment in John A. Andrew Hall, when they will present the plays of "Once on a Time" and "Down by the Sea." Tickets at 25 conts, to be obtained of any member of the Jub. WM. S. FRENCH, President.

#### The Reccher Decision.

As a wag expresses it, the Congregational Council decided in the case of Beecher and the Plymouth Church, "Not guilty, but don't do so again." The fact is, neither party is quite satisfied with the verdict; but if anything, Beecher's folks are rejoiced the most at having got off so easy. Having already declined to come into the arrangements fixed for them by the Council, and taken their stand outside of it altogether, it is plain enough that the Council was afraid of losing Plymouth Church from the Congregational fraternity entirely, and so smoothed the fur the right way. It is really no decision at all, because it decides nothing. Nor did 'Tilton's letter to the Council come to the real point once. He had but to affirm or deny the truth of the charges brought against Mr. Beecher; instead of that, he only denied that he had ever "slandered" Mr. Beecher, and dragged up that gentleman to corroborate him, The real meat of the issue is therefore covered from view still. The most interesting point in the affair is what Mr. Shearman, Clerk of Plymouth Church, says concerning the affair. It shows how ready ntany people are to throw off their dirty burdens on the pure shoulders of

Spiritualism. Says this most wise clerk : "In regard to the scandal on Mr. Beecher, so far as Tilton was concerned, he (Tilton) was out of his mind, off his balance, and did not act reasonably. As for Mrs. Tilton, she had occa-sioned the whole trouble while in a balf-crazed condition. She had mediumistic fits, and while under the strange power that possessed her, otten spole of the most incredible things, declared things possible that were impossible, and among the rest had slandered Mr. Beecher. Mr. Tilthe rest had slandered Mr. Beecher. Mr. Til-ton himself had acknowledged that all the other things she had told him in her mediumistic trance were false and impossible. Then why, asked Mr. Shearman, should the scandal on Mr. Beecher be the only truth in her crazy words ! Mr. Shearman said that Dr Storrs was undoubt-edly jealous of Mr. Beecher, and was deter edly mined to break down his growing reputation that his speech showed his jealous, spiteful feel ing conclusively. But Dr. Storrs was a ruined num in his action in this matter."

And here ends this precious ecclesiastic muddie för the present, poor Tilton being the packhorse to carry the burthen. But he will kick our of the traces one of these days, and then we shall see what we shall see.

#### The Woman's War on the Liquor **Dealers.**

The present war on the dealers in intoxicating liquors is sprending far and wide-east, west, north and south - and much good, we hope, will result from the praying-band crusade. No doubt many sincere women are enlisted in the cause of temperance-temperance of the men but not one word is said of the intemperance of the women, which is rapidly increasing in our country. No wonder there is a diversity of opinion among the clergy in regard to the prayingbands of females on the streets. These gentlemen know that the demon of intemperance is gathering his victims at the family board in our aristocratic mansions as well as in the domicils of North street, hence they see that the present sensational movement in behalf of temperance will be short-fived, as it does not and will not reach down to the root of the terrible disease. Even now the enemy is in the field, and his guns are heard in the distance. Here is what a New York Circular says-and with much truth-in regard to female imbibers :

to female imbibers: <sup>14</sup> It is well known that thousands of women, of all condi-tions, drink Infoxicating beverages habitually. They per-form their Barchie devotions in various ways; some take their stimulauts in the disguise of tonics and anodynes, others qualf them boldly at meal times in divident that good digestion may wall on appetite. Drink fortifies them for daily duttes, and removes subsequent fatigue. In short, they are as high finding excuses for indulgence in their favorite finds, as are the most expert male liphers that ever crooked the plant chow, and devised plans to shorten time between drinks. A majority of the fair ones who have thus stopped to folly, must, be known to the most fitting subjects for expostulation that could be found. Then, if the experiment should be successful, let the re-formed ladies give the benefit of precept and example to mankind, and drey would make more couverts in a month than our citalic Amazons ever will. A thorough reforma-tion of bibalous wounds is a confirmation devoid to be wished.

Withiel. Woman is directly responsible fores vast amount of the evil resulting from the use, of introjecting liquids. New Year tables, bedecked with sparking values, are springs whence flow innumerable streams that more, with greater or lesser force, toward the Dead Sea of Drunkenness, the second second second second second second second based of the second second second second second second test and the second second

## APRIL 4, 1874.

#### Anniversary of Mediumship.

The friends of Dr. Samuel Grover, 50 Dover street, Boston, united with him in celebrating the seventeenth anniversary of his control as a public medium, on the evening of Saturday, March 28th. The attendance on the occasion was large, and the exercises-chief among which was the welcome extended by all to the little daughter, Mary Olive, so recently born (Feb. 10. 1874) to the gradually broadening cares and responsibilities of physical life-were varied and interesting. The services were presided over by Dr. A. H. Richardson, of Charlestown, and consisted of music and singing by Messrs. Fessenden, Hovey, the Misses Herrick, and Mrs. Emma Fessenden Bracket; an original poem from Judge Ladd, remarks by Dr. John H. Currier, of Boston, (who at the close of his speech laid a crown of flowers upon the head of the babe, instead of the usual "sprinkling." of the christening ceremony); John Wetherbee, Esq., Dr. Richardson. Dr. Grover (who returned thanks for the good wishes and floral remembrancers of his friends), and others; after which refreshments and an impromptu dance closed the evening's pleasures.

#### God's Poor Fund.

Since our last report the following sums from the benevolent have been received, for which grateful thanks are returned. Funds so received are appropriated under the direct supervision of spirit Theodore Parker:

J. K. Kendall, San Francisco, Cal	ø
thin Acus, Attica, Ind	10
A Friend, Boston	С
12 Waynessin M. D	3
The Manuscript During N. V. A.	25
	10
11. F, M. B	

## 

### Lester Day's Report.

BUTYALO, March 28th, 1874, COLBY & RICHT: Gents. - Since my last report to you of he isth. I have received the following amounts on the Colchester fund: 

Total ... With thanks, yours truly, L. DAY.

## To Correspondents.

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

W. F., Jn.-Your interesting letter did n't got here in for this issue; but it will appear in our next, unless you object. The other documents will be used as soon as we got at them.

### Passed to Spirit-Life:

From her home in Wakefield, Mass., March 19th, Mrs.

Mary Perham, wife of Joshua Perham, aged 55 years. Mary Perham, wife of Joshua Perham, aged 55 years. To the bereaved hushand, children and relatives this sudden event, brought deep grief; but the light which Spir-itualism has thrown upon the nature of that change which is called death, has bluminated their minds for many years, so that for her, who has gone a little while before them, as for themselves, this natural event had no terror. In all domestic duries and neighborly relating and no terror has well performed her part, and from the summit of a well-spont life on earth she stepped into the higher sphere

a went spont into on earth she stepped into the night spint of being. Or. H. B. Storer, of Boston, conducted the funeral scr-

## THEODORE PARKER: A BIOGRAPHY.

By Octavius Brooks Frothingham.

By Octavitus Brooks Frothingham. Preface. – The friends of Theodore Parker's ideas, as well as the lovers of his. person. thinking that his day was not done, but was rather about to break, have long whiled that he might be introduced to snew public by a new biography. The "Life", 'by John Weiss, written as soon as possible after Mr. Parker's decrase, and published in 183, for ob-vious reasone failed to command the attention it deserved. Being tassed in two haves volumes, it proved to be too heavy for general circulation, besides heling too costly for general purchase. Another drawback to popular favor was found in the space given to letters and discussions, which however interesting in themselves, and however important as contributions to hought, had the effect of biuring the outline of his heividuality. Hut a disadvantage more se-rious, periaps, than e ther of these, was the publication of the work at a line when the destines of the patt on hung on a thread, and the crowding events of the war pushed into obscurity nearly all memories, and allowed the public geve to rest only on such men as the combat made famous. This work contains a Daguerreotype Portrait of Theodore Parker, by the Heilotype process, taken at the age of thirty-nine. Price \$3,00, postage 32 cents.

nine, Price 33,00, postage 32 cents, For sale wholes no and retail by COLBY & RICH, at No, 9 Monigomery Place, corner of Province street (lower floot), Boston, Mass.

JUST ISSUED IN PAMPHLET FORM.

### AGASSIZ AND SPIRITUALISM INVOLVING THE INVESTIGATION OF

given. BRIEF PARAGRAPHS. Sitony Silumon, "The henevolent man enjoyeth the

#### the happiness and prosperity of this neighbor. He openeth not his ear unto stander; the faults and failings of men give fain to his heart. His desire is to do good, and he searcheth out the occasion thereof; in removing the oppression of another, he relevent in the oppression of another, he relevent in this set. From the largeness of his mind he comprehendeth to his wishes the happiness of all, and from the generosity of his heart he endeavoreth to promote it. REND THE MESSAGE DEPARTMENT ON OUT SIXTH page, the answers to questions offer a write field, for thought:

Isabel Hemenway, of Old Cambridge, sends, greeting to her parents.in Cinchinati, O.: Jord Hayden, of Maydenswhile, Mass., gives wayning to his sons concerning the utter futflity of a death-bed repentence: Hosea Ballon Jackson, who passed on from Memphis, Tenn., speaks of business "Daniel "; Charlie Desmond, of New York City, proffersibly for to his father: Polly Williams, of Dorchester, bears testimony to the truth of "spirit/return, and also re-fers to the necessity of 2 trying the "spirits,2" and Esther Toppin enunctates cheering, words to her friend, Frances 'obley, of Philadelphia.

A very bad little boy in Dubuque, rubbed cayening pepper dust all over the back of his facket, and then behaved shangefully in school. The school inmediately to run to the matest drug store for eye salve.

Young women are now admitted to university lectures at Cambridge in England, at the same time with the young men.

Our thanks are due Hon, B. F. Butler for a conv of his ingressional Speech, of Feb. 25th, on Newspapers and the Franking Privilege.

Our filend, D. F. Crane, Attorney and Counsellor at "No. 21 Court street, has just issued a near fusiness of our readers in this curves of the practitioner, and those of our readers in this curves of the two may need the services of a good lawy er, should apply to him.

Mr. Beecher takes it very calmity .- Boston Post. Takes what ?"

The tobacco growers of Connecticut are to es-cheic the middle-men." They intend to smoke tem out, probably,

Married, in this city, March 27th, by the Rev. L. L. Vood, Mr. Geo, W. Burns and Mrs. Mary J. Stewart, all of Boston, . 

Our education of the body is unfortunate in that it is one-sided. If the left hand and the left side were as good as the right hand and right side, it is extremely probable that it would be a great gain if we had two further acts now, and it would be a great gain if we had two further site at one some who are now domb would certainly gain the power of speech in that case, *Dr. Broich Sequard*.

#### Charity is an eternal debt, and without limit.

A Catholic priest was recently married at Geneva to a young French woman, Father Hyacluthe officiating,

#### AT WHICH 211

Once an aristocratic man, rich and proud, With two most beautiful daughters was endowed, One day a wealthy but plebelan young man Presented himself, and timidly began:

"One of your charming girls, gracious sir, " he said, "With your kind permission I desire to wed." "Now, weiingsman," the careful parent made reply, "Can I on your word undoubtedly reply?

For should you prove untrue to the  $\sigma(r)$  i give, I shall repeat the act as long as I live.

To and the str. I do most solemnly swear. That she 'll never know want or a sli gle care. Both land and gold I abundantly possess. And in the richest garments my bride shall dress.

"T is well, " the father said with a sportive look, Which do you prefer, the icalizes or the conk?" David P. Ma.Ibares, It is said a man named Grubbe starved to death in New fork recently,

#### When a man is put in solitary confinement, no matter ow bad he behaves, he is never "found out."

The survivors of the Ashantee expedition were on Monday reviewed by Oueen Victoria, at Windsbr, England, In the presence of a large assemblage. Gen. Wolseley was made a Kulght-Commander of the Order of Bath by the Queen, and thanks were voted him in both Houses of Parflament.

The merchants of the country are taking up arms against Custom House plunderers. It's time they should

A Parislan banker recently sent to Mme, MacMahon a check for 100,000 fra, to be devoted to charity. The Mare-chale concluded to use this sum for the redemption of the mattrasses of the poor pawned at the Mont de Plete. It was found that more than 90,000tr, had been advanced by the different bureaux upon this article alone, and one can readily understand that a work toginan must be very hard-ly pressed by poverty when he consents to pawn his bed.

Now that Gen. Burriel has been made a field marshal in uba, does it follow that that Island is to become a Potter's field ?

Late reports in regard to the battle before Bilbon, it Spain, show it to have been a very bloody struggle, and attended with an enormous loss for the royalists. Gen Primo de livera was mortally wounded. The royalists claim to retain all their positions near the town. Later addices, through Carlist channels, state that the fighting was renewed on Saturday and lasted all day. The repub licans made the attack, and were repulsed at all points. The loss is heavy. The attack on Abanto has been suspended.

The Essex district claims to be entitled to the gratitude f the country, because her political acts have been good In fact, she says, "Ben F I sent."

A young man in New Haven lately squandered \$1500 in he day, and yet they fined him for being "tight.

A HARD HIT. -- The Boston Daily Advertiser says: "The Rev.J. D. Fulton is to pronounce Elder Knapp's eulogy" In Tremont Temple. No fitter person could be found for the office.

#### Novements of Lecturers and Mediums.

Warren Chase will lecture in Des Moines, Iowa, April 5th: in Wintersett, Iowa, April 12th and 19th; in Chester Ill., Sunday, May 31. Address Till April 25th, Colfax, Jasper Co., Iowa; after that, till May 20th, at Cobden, 10. Lyman C. Howe, a veteran in the cause of Spiritualism. has been lecturing at Friendship, N. Y.

Prof. E. Whipple will speak during the Sundays of April Mass. Address S6 Main street, Cambridge, Mass.

J. M. Peebles lectures in Troy, N. Y., during onth-April-and during May in Lynn.

Miss R. Augusta Whiting is lecturing with good effect

God accepts : a nation's welfare will depend more on its ability to master the world, than on its power The wealth of New England runs of thought. out of the school-house of New England.-Theodoro Parker.

#### Maine.

A note from Chas. A. Miller, of Union, informs us that Joel S. Richards, of Camden, is now in the lecturing field, speaking in behalf of religious freedom. He gave several stirring lectures in Union, recently, against the proposed Amendment of the United States Constitution, and in favor of toxing church property. Amongst other things, he said that those who had organized for the purpose of securing an amendment that will put a religious dogma in the Constitution, expected, in 1876, to present to Congress a petition with two millions of names attached to it. They "meant business," with no cessation, until they had accomplished their object. The liberals all over the country should bear this in mind, and wake up to the danger, before the shackles of bigotry cripple their energies.

Priscilla Freeman, the last of her tribe, was at the State House, March 19th, appealing for jus-tice at the hands of the white man. She is the relict of the Deep Bottom Indians, and prays Prof. E. Whipple will speak during the Sundays of April | the restoration of the right to a fishway in the Portsmouth, N. H.; the Sundays of May in Springheld, | Greet Pond, which has belonged to her tribe since the white people came among them, but which has now been snatched from her by the lease of the pond by the State to a company for the cultivation of fish. We are told that she is an Miss R. Augusta Whiting is recurring in the West. The Breedstille Messenger, speaking of the Annual Meeting of the Van Buren County Society of Spir-ituality, says, "Miss Whiting read a beautiful poem en-tituality, says, "Miss Whiting read a beautiful poem en-able discourse on the 'Moral Power of Spiritualism," in bor usual logical manner." The fates are able discourse on the 'Moral Power of Spiritualism," in bor usual logical manner." The fates are progress, of "civilization," and such as she have to rights that white men are bound to respect.— Destor V. M. C.

We call the attention of the Boston Y. M. C. A. to this particular case. Here is a capital opboasted Christian fellowship.;

or lesser force, toward the Decid Sca of Drunkenness, Hundleds, thousands of men-ay, and women, too-who wallow helplessiy in the slonghs of lead habits, began their downward course at New Year receptions. They might have remained total strangers to strong druk, had they not met if face to face, in its most entitling guise, in the homes of fashion. Men do not, as a rule, form drinking habits in saloons."

#### Tells its Own Story :

The following paragraph—from a Boston letter to a New York Baptist paper-which the Congregationalist says refers to the recent failure of Messrs. Gould & Lincoln :-

'I do not know when anything has occurred amongst us of a more painful character than the recent failure of a publishing house of longer standing and more widely known throughout the denomination than any other in the coun-. It is not merely the fact of the failure ; the attendant circumstances are deplorable beyond expression. Many aged ministers, who had do-posited their small means with the firm for safe keeping, are losers. The funds of the Massachu-setts Baptist Charitable Society (for the relief of the widows and orphans of deceased ministers), which were lodged in the hands of a member of the many cases of pitcous distress are resulting among those who were dependent upon the society. The church to which the junior member belonged have full it needful to exclude him from fellowship."

#### Mr. Anthony Higgins.

The lectures of this gentleman, at Harmony Hall, in this city, on the last two Sundays, were of a high order of merit. Scholarly and philosophical, they were also grandly eloquent, evincing that thorough inspiration of the speaker's whole being, which blends his personal magnetism with the utterance of the soul's highest conceptions.

His radicalism is not rant, but profound insight of principles, and the imperative necessity of reorganizing human institutions and methods upon the basis of personal freedom, and unselfish coöperation.

His lectures have been highly appreciated, and we are glad to know that Mr. Higgins proposes to devote his time and energies to the public advoccey of Spiritualism, as offering to the world a higher revelation of practical truth than has ever preceded it. Societies should keep him employed.

#### Winona, Minn.

The Spiritualists of Winona have organized a Society, and chosen J. H. Leland, President; K. Royington, Treasurer; Mrs. Asa Douglass, Secretary. The Society will be pleased to hear from lecturers traveling that way. Mrs. Amelia II. Colby has been lecturing there for nearly two months, and given general satisfaction. Mrs. Olive Smith goes with her on her lecturing tours, and adds to the interest of the meetings by singportunity to "make manifest in the flesh" its | ing, accompanying her rich and melodious voice on the guitar. So a correspondent informs us.

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