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Twenty-Sirth Annibersary.

Celebration of the Advent-Day of Modern Spiritualism: Exercises at John A. Andrew Hall, Boston, on the Evening of March 30th, and at New Fraternity and the Parker Memorial on Tuesday, 31st: Speeches by Miss Lizzie Doten, Drs. H. B. Storer, John H. Currier, A. E. Carpenter, Messrs. Anthony Higgins, I. P. Greenleaf, and others; Music and Dancing.

Reported for the Banner of Light by John W. Day.

The commemoration of the yearly return of that anniversary date which marks the coming upon the stage of human observation and acceptance of the modern form of spirit communion and its accompanying philosophy, is a worthy habit, which should be freely indulged in wherever among, men the new light has found its way; at least so think, evidently, many free hearts and untrammeled souls in Boston and vicinity, as shown by the large attendance which greeted the exercises at John A. Andrew, New Fraternity and Parker Memorial Halls on the evening of March 30th, and the afternoon and evening of the 31st.

The officers and members of Progressive Lyceum No. 1 united with their friends, in goodly numbers, to honor the recurrence of the time, and Monday night saw John A. Andrew Hall well filled with a quiet and attentive audience. After a few introductory femarks from Conductor Danforth, Miss Alice Cayvan favored the people with an instrumental selection; Mr. H. D. Simons read a poem with marked effect; and Miss Lizzle Thompson gave a recitation; after which Dr. A. H. Richardson, of Charlestown District, briefly addressed the meeting. During his remarks the Doctor referred to his experience among the Children's Lyceums, bore witness to the value of the organization under whose auspices the present' meeting was convened, expressed his best wishes for its future, and encouraged its members to put forth added efforts for its continuance and proc

Cora Stone-sang, Cynthia Hull and Mabel Edson gave declamations.

I. P. Greenleaf was then introduced by the

Conductor. What had Spiritualism accomplished in the last twenty-five years? The churches, he said, were ready to tell many things it had not done; among others, that it had not reared church edifices, founded schools, endowed hospitals, or made a creed -for which latter fact he was indeed thankful. The churches were not happy, because of the rapid advance of the New Dispensation, and the Spiritualists were far from serene because of the commotion which the leaven of truth was making in the lump which it was destined to thoroughly pervade, early springtime, and was a prophecy of flowers and which commotion of particles could not be and fruitage yet to come for humanity. He re-He considered that Spiritualism had, nevertheless, compassed more for the good of the race than all the religious systems of the past eightcen hundred years, and it was building a deep and strong foundation upon which the grand results of the future were to rest. Spiritualism had recently been decided to be a disease, and more-a malady beyond the power of successful treatment by any ingredient in the materia medica, and he was happy to perceive that thousands were taking said disease. The cause was yet in its youth, and would undoubtedly, in the future, outgrow many of the idiosyncra sies which now characterized it and its adhe rents, and harmony would be evolved in direct obedience to the demands of gradual development. He spoke highly of the Lyceum movement, and bade the officers and members connected with it Godspeed in their labors of love for the rising generation.

A song by Miss White, another by Charles Rechel, two tableaux, representing "The Old Theology," and "The New Philosophy," and a recitation by Belle Bacon intervened, after which Rev. Mr. Barnard, of Charlestown District (Unitarian), was presented to the meeting. In commencing he said the heaviest blow which the old religious systems had received was from this belief in spiritual things. He considered Spiritualism had come to earth to work for the good of the best that was in man and in woman. He spoke of the advantage which the Lyceum method had over the regular Sabbath-school order, and said the service of the "Children's Hour" at his own chapel, which somewhat resembled it, would never be complete, to his mind, until it was brought even, nearer in likeness. He bore witness to the unfailing charity and kindness which he had ever seen manifested by the Spiritualists, which was of a nature in advance of that displayed by all the churches of Christendom; and believed that Old Theology would finally be obliged to give way before just such rational views as were imparted to the minds of the young at the sessions of the Progressive Lyceum.

Dr. John H. Currier, of Boston, followed. Owing to the lateness of the hour he said he should make no attempt to add to the good words already spoken. He referred to the blessings and advantages which inevitably accompanied the acceptance of the spiritual belief; expressed his best wishes for the Lyceum Organization; and endorsed practical, rather than theoretic prayer. At the close of his short but eloquent and pertinent remarks, a shadow pantomime, in two scenes, was given by a party of gentlemen volunteers, which called forth the uproarious merriment of the audience, aft which the floor was ly changed order of intelligences, peopled the ism, but that stuff that is running away there, is be done for its real and v tal advancement.

furnishing the music-and the hour of midnight saw the close of a truly pleasant and long-to-beremembered occasion.

New Fraternity Hall.

On the afternoon of Tuesday, 31st, in response the invitation by the Committee, of which Dr. H. F. Gardner was Chairman, this hall, in Parker Memorial Building, corner Berkeley and Appleton streets, Boston, was crowded with the happy faces alike of children who came to enjoy themselves, and adults who drew pleasure from the attractive scene. Music was gratuitously furnished by J. Howard Richardson, of Charlestown District; speeches were made to the children by Dr. A. H. Richardson, Hattie E. Wilson and Mrs. Taber; declamations were given by Misses May Potter, Mabel Edson, Ida Scales and Jennie Miller; dancing was participated in-J. Howard Richardson acting as prompter and musician-and games were played. The exercises, which commenced at two o'clock by a march, closed at five by another processional movement. by which the children—one hundred and fifteen n number-passed from the hall, each being given while doing so a package of refreshments.

At the conclusion of this keenly enjoyed festival, the Ladies' Aid Society gave notice that all adult strangers present were respectfully and freely invited to join with them in a collation, and one hundred and nine individuals (inclusive of members) partook of the substantial repast, after which the time was spent in social converse until the increasing crowd in the upper hall warned the party that the hour for the evening meeting was drawing near.

Parker Memorial Hall, Which is the main place of meeting in this noble structure, and is situated above New Fraternity, was crowded at the hour of eight P. M., at about which time the people were called to order by Dr. H. F. Gardner, who briefly referred, in introduction, to the purposes of the present assembly, to the Christmas of the Christian system, and the Spiritualist Christmas at Hydesville, N. Y., where three distinct and intelligent raps given in direct answer to the question, "Are you'a disembodied human sports gloom which had previously enveloped the future, and brought a demonstrated immortality to cheer the heart of a long-waiting world.

J. Frank Baxter, who kindly volunteered his services to the Committee, then executed, in a highly effective manner, a musical composition, entitled, "The Anniversary Song."

Dr. A. E. Carpenter followed. To him there was a special and pertinent significance in the coming of the two Christmas-tides referred to by Dr. Gardner. The Christmas of the gloomy system of old theology came in December, in the midst of winter and darkness, while that of Modern Spiritualism blessed the earth in the ferred to the opposition offered by the past sys tem of thought in religious matters to the advance of Spiritualism, and cited the ready use, by the Church, of any line of argument or assertion which it had previously condemned, if thereby it could hope to explain away the spiritual hypothesis. The existence of mesmerism and psychology-to which he was at present specially directing his attention-had been derided by the Church, but now the theologians were found to be ready to exclaim of Spiritualism, "Why, it's only mesmerism!" The speaker thought one of the plainest evidences of its coming universality of adoption lay in the experience which others had met with, and which he had himself found to be true, viz: that all problems concerning the reforms of the day, or the inner nature of man, if studied connectedly, inevitably led to Spiritualism, and therein found their accurate solution. Modern Spiritualism, he considered was the grandest truth, the most glorious reality that had ever dawned upon the conception of

Mr. Baxter sang " Please, God, make room for a little child in heaven," after which Dr. Gardner introduced to the people Dr. H. B. Storer.

In commencing, the speaker referred to the humble and unexpected coming of the great truth whose advent the present congregation had as sembled to commemorate; a truth that came through a door which opened so softly that only those who were near-it-perceived its angelic presence at all, and even they failed to comprehend its mighty significance, some idea of which we were now obtaining after the lapse of twenty-six years. Appealing primarily to the our losity of a simple people, it seemed to present nothing worthy the consideration of the great minds of the earth, but, from the first, its course had been onward, until it challenged the attention of the scientist and awoke anxiety and unrest in the bosom of priestcraft. To him it had a deeper meaning than the mere communion with spirits and the recognition of friends passed on before; precious as was this renewal of love, it was but the commencement of the good things which were in store for the world, and which were to come, in due time, through the instrumentality of what we knew as Spiritualism. We were being brought to the comprehension of a higher factthat the happiness of those spiritual beings who returned to earth consisted in their efforts to educate humanity, and raise it to higher levels. How little did people imagine what that murdered pedlar at Hydesville brought in his pack; sent out of physical existence by the hand of violence, he returned to demonstrate that no violence could destroy the soul, and that an individualized, glorified humanity, not a miraculous-

cleared for dancing—Carter's Quadrille Band | realms of life after death, and could return to | nonsense and delusion!" Spiritualism did not | There was a science of Spiritualism—a science earth for the elevation of struggling man.

At the very threshold of the matter the phenomenon of spirit return was met by a power which had worked against it ever since. That young Methodist clergyman who, witnessing the occurrences in presence of the Fex Family, declared at once that they were the work of the devil, only represented what the cultured and uncultured clergy had since reassirmed in relation to Modern Spiritualism. The very clergy, whose business it was to prepare men for the foremost in the endeavor to close on the anxious spirit who sought to reveal the certainty of immortality and the eternity of progress, the door, of return. To the mind of the speaker Spiritumatter and through matter in such a way as to acting toward the fulfillment of that olden saying concerning the seeing of visions by the young and the dreaming of dreams by the aged.

Spiritualism naturally brought in its train new ideas concerning man's relations to his brother man in the body, new ideas of his social, gov" ernmental and institutional relations, and its believers were, therefore, naturally an agitative hody and could never become properly crystallized into a sect, or occupy the position of conservatists in the sense in which that word was generally used, because each step in advance brought to view wider fields of investigation. Spiritualism, through its facts, demonstrated to us that there was work for us to do; more perfectly established the principle of human brotherhood, in that it taught that in no stage of being could we escape from our responsibilities to others, and laid down as a primary principle the necessity of obedience to the highest promptings of individuality, saying with Polonius:

"This above all—to thine own self be true.

And it must follow, as the night the day,
"Thou caust not then be false to any man!"

Mr. Baxter then sang, "The Banner of Truth," the words of which were his own composition. II. D. Simons followed, by the rendition-in a manner which met the evident approval plothe audiguce-of Whittier's beganter Ba

Anthony Higgins next entertained the meeting. A certain French King, led to one of his palace windows to look upon a threatening assembly of the people, turned to his prime minister, and said, contemptuously: "It is only a riot." "Sire," replied that functionary, "it is not a riot, but a revolution !" The world was tempted to look in a similar contemptuous manner upon the early demonstrations of the spirit people at Hydesville, but the matter had proved to be a revolution which was still going on, teaching men and women to be brave enough to walk out of the churches, and to break the slavish manacles of Mrs. Grundy. Much as the speaker thought of the facts presented by the advent of Modern piritualism—much as he valued the labors of A.J. Davis, who had preceded the raps with a prophecy he thought more of the grand results which had flowed from its coming. The revolution was not yet complete and ample, but the spirits had given o us as rapidly as we were able to understand: People who judged of the progress of Spiritualism by the machine-like operations of the past whereby the church extinguished individuality by combination, failed to understand its rapid advance, looking as they did in vain for its corresponding organizations; they failed to remember that the chief teaching of the Spiritual Philosophy was the inculcation of that very individuality-inimical though it might be to combination of effort - which the creeds sought so

assiduously to destroy. To him Spiritualism meant that immortality was here, and now; that we had not to wait for it; and that the conditions under which we lived made our heaven or hell. if Madam Grundy stood between any individua's and their experimentation or inquiry concerning any field of relations, whether theologic, governmental or soxual, such individuals were moral cowards if they allowed themselves to be awed back by her to the beaten-track of conservatism. He did not fear the agitation of any subject friction would prowas necessary in all departments of daily experiences. Each had a work to b, and we could not view vexed questions from the mental standpoint of one another, but we should make it our business to war with all that tended to deny men and women the right to think out for themselves the

The speaker referred to the Christmas of the Christian and that of the Spiritualist, stating that to his mind there was more of the blood of Christ to the voice of God in the soul, which bade us in the avatar of Hydesville, than in that of Bethlehem. The latter was symbolized by the cross of the earth's history wherein its inception occurred-the former and more modern by love to all mankind. Spiritualism aught that we must the world, but it had come to us naturally, work on, and grow constantly; the signs of the times were portentous of mighty changes; from the raps of Hydesville to the thunder of the cannon of a revolution which might one day come, much was to be done, and we must cultivate a receptive condition toward the new facts continually being developed. Spiritualism was now on position; it had been going faster than its adverated from the Lord, and led to look, by introherents for the last twenty-six years, and it spection and comparison upon their own indiwould n't do for any Christian rheumatic, hobbling on crutches, to catch at its skirts, and cry now and then, perhaps, it was well that Spiritu

come to earth to please or accord with anybody's for which our souls must gird themselves and ideas, but to produce practical work against all seek till they should find; one to which we could things which fettered the mind of man, and kept the race in darkness

What should we do with our-Spiritualism? There was work enough for all its energies. There, on the one hand, was the Social Question-a question which startled all because it had to do with the heart; the mothers of the nation were asking for freedom concerning the development of the divinest possibilities of their natures, condition beyond death, and who knew no more from which they were debarred by the musty ruof it than the masses they strove to teach, were bries of the priesthood; the laboring men; on the other hand, were asking of Spiritualists that they come to their aid in their terrible need. Spiritnalists must be the material representatives to earth's people of the spirits, who could not come alism was a force, not a belief-a force acting in bodily to the work they fain would accomplish. Let the adherents of the new dispensation, theredemand the attention of the scientific; a force forc, if they could not unite on points of belief, organize as Samaritans, to operate everywhere for human weal; if they could not rear churches, in the name of common sense let them go forth and help to build true men and women.

"Dare to do Right," was sung by Mr. Baxter, after which Dr. Gardner introduced to the audience Miss Lizzie Doten.

In commencing her remarks, Miss Doten agreed with the previous speaker that the present spiritual movement was a revolution, and we were yet in the midst of it. We did not live in the days of Goody Martin or Mary Dyer, but though the Paddock elms were gone, the elm tree yet stood on Boston Common whereon Mary Dyer paid the forfeit of her life for her extreme offence of being a Quaker, and that elm was an findex pointing out to us the fact that there was yet work to be done. The speaker stood before the people at the present hour as one whose faith in Spiritualism was deep and abiding, and yet at the same time she did not fear to apply to it the most searching analysis, and to criticise it as the professors of no Christian Church dare criticise their creed. Spiritualism without the aid of spirits in the body would be of none effect in the world-the disembodied ones were dependent upon their physically environed coyorkers to express to the people the words and practical Spiritualists know days racept ... You is not understand it - fail to appreciate that you stand in the breach, so that the great spiritual world cannot speak till the truth is made apparent to your own minds. We Spirifualists hesitate and stumble now in the way, because we do not understand what kind of men and women we

Spiritualism in its modern phase, the speaker said, had now accomplished its twenty-sixth year, and when we considered the path of this novement—young when compared with Chris tianity's eighteen centuries - we were brought face to face with the fact that those who knew most concerning it experimentally, admitted that really they knew the least of it: would tell the inquirer that to their minds the identity of a manifesting spirit could not be perfeetly and positively decided; and why? Because the human perception of that revelation was not as yet clear and correct—the spiritual eye was imperfect, and Spiritualism itself-in common with everything which had been given to man in the past-was as yet imperfect, but was des tined to be rounded in symmetry and broadened in power in obedience to the law which ruled the development on earth of the varied phenomena of nature, in accordance with which its every manifestation was brought forth.

Helmholz, the distinguished German scientist declared that if a workman should bring him an instrument so imperfect in its operations and mechanism as the human eye, he would return it with the sharpest criticism. If the human eve, located in its normal home of matter, was so imperfect, how could it be otherwise with the spiritual vision, which might be either imperfeetly developed while here in mortal, or imperfeetly used by its possessor? And yet with that same imperfect spiritual eye, the speaker had looked-offlimes into the spirit-world, and been blessed with glorious and comforting revelations of truth that could come to her in no other way. duce the fire of thought concerning it, and thought | and she would rather look through that spiritual eye, with all its imperfections, than through those of any form of faith ever given to the world

. The social question must come up, and, it might be, sweep the world with a deluge of bitter waters, making perhaps such changes that we would cry out in our anguish, "How long, oh, Lord, shall such things be?" But when it did come, it would come as a revelation of truth, leading us, as true men and true women, to listen abandon selfishness, be honest and firm and reliable, be martyrs, if necessary, but fear not of suffering and anguish incident upon the period but that the right would come uppermost at last. This social question had somewhat injured the fair fame of Spiritualism in the opinion of nevertheless, and must be met in the right spirit. She had no fears, however, that Spiritualism would suffer, in the end, through the agitation. She knew that there were those who, watching. the outgrowths from the spiritual tree, would falter in the way, and demand to know what was to come next. According to Swedenborg, there the offensive; it had abandoned the defensive, were times when the angels in heaven were sepaspection and comparison, upon their own indi-vigual state and condition, and she thought that | Richardson's Quadrille Band gave music to which out, "Hold on You are going too fast," or to alism should be sent away, in like manner, into declare, "what I have got is true, solid Spiritual- "its own proprium," in order to see what must

point the scientific world and say: Here is the demonstration of Modern Spiritualism! She then proceeded to speak of the quality of mediumship. There was around us all a system of vibrations which the majority of us could not perceive, because our scale of vibrations was too low to join with it in unison; but there were those who perceived in various degrees, according to the scale of attune, the higher revelations, and such persons were denominated mediums. They were not chosen by the spirit world to be its instruments been se of blob moral character or the transcendent degree-of their holiness beyond their fellows-knowing that we were the result of circumstances over which we had no control -but because of their peculiar structural fitness for the work in hand.

There was a something more than this science, There was also a religion of Spiritualism. In view of this she rejoiced, not so much at what is, but rather in what is to be, when the revelations which came to man would be comprehended and harmoniously formulated, so that he should not only seek to commune with the spirits of his departed loved ones, but also with the Great Spirit, the Soul of all souls, whose indwelling life should teach us to think more of conscience, justice, duty, right; which the believers in the Spiritual Philosophy had seemed to have partially lost sight of. Whatever Spiritualism was to be in the future, it 'was," worth God's making," and in the faith of the final development of its highbet possibilities she was willing to abide. The speaker closed her forefble remarks by the following inspirational poem:

IMMAXUEL.

God with us. A small, still voice hath evermore been speaking Since conscious life within the soul began-A small, still voice, that ever more is seeking To find expression in the life of man; Clothed in the flesh, and welled from outward

seeing-The incarnation of that "Living Word," In which we talive, and move, and have our be-

Hath made itself through all the ages heard, risen.

-Who shunned the beaten paths by mortals trod, Who preached deliverance to the souls in prison. And dwelt in freedom as the sons of God. Born of the spirit," and divinely gifted, They sought not honor from their race or time, But, Atlas-like, the recreant world uplifted, And bore it onward to a height sublime.

The while with faith and earnest inspiration, Out to the universe they sent their cry, They wrought as though the wanting world's salvation,

Lay in their high behest to do or die, Bound to the unseen world by the Masonic They learned the pass-word to the "Inner Life;" Where din and discord blend in sounds harmonic, And-fair white lilies bloom from thorns of

Not of ourselves is born that strength andying, Which nerves the faithful soul to do and be,... But from the Life Divine, which, underlying, Is evermore "The Inner Mystery." That secret force which guides the tender spar

Which heeds with equal care its flight or fall, Dwells not in limitations close and parrow, But is the Central Soul-the All in all.

Far out beyond the utmost range of seeing, Sweeps the great circle of its changeless laws, And they who search the deepest depths of being, Find "of all causes, this is still the cause."

It is the Angel of the Resurrection, The Holy Paraclete, the heavenly dove, The constant presence of Divine protection, Which folds all creatures in its arms of love.

Dazzled and blind before the spirit's portal. APS fail to read the sacred truth within, And know not that the germs of life immortal, With the Eternity of God begin.

We cry so mournfully, "Where is the Father?" And through our sad complainings fail to hear The word of peace—the tender "marnn atha "-Oh doubting child! behold the Lord, is here!"

Not till the creature blends with the Creator-The finite and the Infinite are one; Not till the Truth shall be its own translator.

Shall one great will in Heaven and Earth be done. And as the vision of the soul grows clearer, Its aspiration and its prayer must be-

Not "nearer unto Thee, my God C still-nearer," But rather, "to be one, oh God! with Thee!" While from the vastness of that grand forever, Streams forth the splendor of a light unknown,

No chance, nor change, nor death one soul can From that great life which claims it as its own,

And as the angels, in their adorations, Cry "holy! holy Lord forevermore." Each soul shall thrill to those sublime vibrations. And learn, through loving, truly to adore:

At the close of the poem, some concluding remarks were made by Dr. H.F. Gardner; Mr. Baxter sang, (by request.). How the Gates came Ajar," and the meeting ended a goodly delegation from the audience repairing to the many feet kept time till the hour of midnight. [For notices of the celebration elsewhere, as far as heard from, see eighth page.

In the Syrlac, "maran-atha" signifies "the Lord com-

Written for the Banner of Light, SONNETS TO CHARLES SUMNER.

ing will fam browings

Low lies the royal man we all admire For virtue, valor, love, and steadfast truth It has for usuard all an angel youth His body has full low upon its bier. And ready for its resting place the grave But he shall five right on from your to your, And bloss us all with inspirations brave. The good and true, like him can never die, Can never leave the post of duty fair; They has like planets beaming in the sky, And guide and keep us by their watchful care. So, Summer, in thy glory seem to die, But be a glowing star to share on high.

And can we in a few brief hours forget? Forget the man, upright and brave and true-The statesman on one noble purpose set: To get the righterers thought his conscience knew? Nay! fir a astrocks beheath the sea he stands; In all our loves he stands thus fit meand fast, And we with love draw near his grave, our hands

All full of flowers that we on him may east. We know his worth we know his daring heart. His powers so piiric and ask his presence still Let some brave soul take up his prophet part. And work for men with his large hearfed will; For lot his presence like a spirit beams above, And shines on us a star of strength and love!

The star may fade at dawn of day we see We see it fade and lose itself in light. But there the star doth surely constant be And we perceive it not for lack of sight. Somen of mental worth, with spirits bright, That shone as stars in our vast reach of night, Soom still to fade at dawn of death, and there From out our sphere, though they with us unite. So, Sumner, thou to some dost Scen to die, And leave us now for some secluded peace. Ascended to thy fair reward on high, Thy love and labor seem perchance to cease; But may! thy star of love still shines o'erhead, And cries in language clear: Lam not dead! Ab, no ! It were vain to think that he could die! The flowers may tale; dissolving into clay,

But that sweet face, that fond and kindly eye, That mind of love could never pass away: We live to serve our race as best we may, And then to other spheres our spirits fly; We leave the dark of earth to find the day That, through the night of death, is ever night. Oh, death is sweet when robed with so much grace, When souls like thine in such sweet beauty draw; We find a welcome in it - half hid face; And lose for it an old, accustomed awe So make us pure for this our mortal strife, So give us hope for our hereafter life.

Diakkaism.

Albany, N. Y., March 15, 1874.

CLAIRVOYANT TRAVELS IN HADES.

BY A. GARDNER, LONDON, ENG. (Conclusion.)

In the next magnetic trance, the medium was carried to a ship sailing on the Atlantic about, 300 N. L. There were many passengers on board, of different nations and professlons. My father lectured to them with creat fervor and on oje counging no nore hard on their different superstitions. They pressed him to speak on, and gave him a subject, which was this: "What are men to do" He told them to follow Na | magnetic body, who ishabit d those houses, unknown to the inture, and not to believe in gods and goddesses ; to cultivate Labitasts on the cert rad plane . They were not cognizant of their five senses. At the conclusion, a dew said : "If we each other's presence Such spirits often live in their old could get to know where the gold is hidden in the earth, it I houses-not knowing they are dead, nor having the slightest ly fascinated with the many great and good things that were see the external Inhabitants without special vision, any more said. They wished much for him to remain, but he went to than we can see spirits without clairyoyance. There is also another ship that was near them. He soon left it, and went, magnetic repulsion to keep them apart; and there can be no Into a boat, and called to his heaters in the other ship who contact with the invisibles by the outward members of a boat and walked on the waters. Then the draughted a great ; and conversed with the captain, and then returned. number of fish. After that, he looked up to the heavens, . The next day they went again to Calcutta, where they met and pointed upward, when a voice was heard, saying: "You a man whom they released from the magnetic body. They are my beloved some new hom I am well pleased?". He told them then visited a house where they met some ladies. There were It was all natural, for a spirit was speaking from the second, three French and one Italian lady. The Italian lady was sphere. He then went into the ship and released a slave. He wearing very angient costume, which indicated a long resimade them clarroyant, so that they could see the process of dence on the earth. She was magnetized, and her spirit came deliverance. The slave was a large man, but the spirit was forth, full grown and perfect. Her name was Juste. One of My father showed them that they ought to cultivate their become of her, and wished to have her return. She was told spirits, which will the ultimate of the man. They said : "Oh! that Juste could not come back, but she might go to her. She that is a sight enough to waken our souls."

The next day they were in a ship where the passengers were desirous to reach the Cape of Good Hope. They said they had been thirty years on board. They were most devout Catholics. They had a grand image of the Virgin, who held in her hand a golden cross, which they seemed to worship with feryor. My father sald -after some discourse, and rending ! by the medium-that it was no use lecturing much to them ; he would show them something that would tend to take the veil from their eyes. There were two dramas enacted, which | passengers, which met with great applause. Afterwards he fold on them. The one represented God the Father in the told them he should not return to that ship for a long time; clouds of heaven, and all his servants attending on him. Then anothe left them, some papers to read. There was one gen. generally called the bottograless pit, because you cannot see God was seen going through all the munmery that constitutes the staple of Oithodox religion, so as to make them afraid lest he should actually make a bonnie of the world, and roast them alive.) The other represented a devil roasting both Protestants and Catholies. These spectacles far exceeded anything of the kind in the middle ages, and they had a different effect on the spectators, for they were so afraid that they were ready to give up their old notions. And when visited again the day following, they were under the impression that the devil was roasting them.

From this ship they went to some men in a hoat, who had been fishermen in their first estate. [the earth-life,] one of whom was released, and went up to the second sphere. My father said: "You have heard of the old saying, 'One shall be taken and the other left "" They said they had. "Then," said he, "that is it; he is taken and you are left, for you are not ready!"

They then went on board a large ship, containing many passengers and crew. Some of the crew were suffering much with an intense longing-for beer. So he made them some magnetized water which tasted like beer and rum, and intoxicated, too, and their desire became somewhat abated. This had no bad tendency, but father a good one, for it quieted other semi-conscious. This was done with a design to pretain showed them through the ship. In the saloon there were time allowed, or some means to prepare the spirit to leave 'saints," by their abstemious habits and devotion. In the hold were two transports chained together, who were busy drying to make a hole in the vessel, that they might either gain their liberty or be drawned. The captain showed my father and lets companion his dogs, and some curious fruit he had, which had become petrified. They then came back in the magnetic apparatus, which was minutely explained to the medium. It is like a balloon in some respects, and is fur. I all was ready, they got into the magnetic balloon, and went and lay it on thick. nished with mechanical means for propulsion and guidance; and it passes through the air more quickly than a cannon ball. It is entirely ethercal, and wo lid not do for the earth e construction.

ple, while they were seeking deliverance by prayer. This had died in the reign of some of the Georges. When the pected, as it would be freed from many impurities.

My father appeared the next day with a roll of papers in his hand, and discoursed some time about the training of the spirit. He said there was a great difficulty with some spirits, ven after they got them to the second sphere, on account of the imbalanced state of their organs. One man would be a natural warrior, who could not be cured of his predilection: for fighting, until much experience had been acquired. Such heroes of a great conflict with the angels. Like John, they think there is a war in heaven, and that they are gaining glary by their courage. The whole scenery and conflict appears to them real, till they finally get wounded or imagine landscape or something else appears before their vision, which they are tempted to learn. They wish they could sketch that scene, or play on that instrument that sounds so sweetly, for they are disgusted with war, and ashamed to They visited a college or school of some sort, where there have engaged in a disgraceful rebellion against the angels: I were quite a number of spirits, as well as mortals. My fa-Thus the faculty for war becomes weakened, and other facul- ther inquired for the master, and they were shown into a thes come into operation, which, after much care and attent private room till be came. The master was an old gentletion, gain the ascendency. He showed that the proper organs which minister most to the happiness of man must be cultiyated.

They then visited another ship, which was an old one, some said about minety years old; but the present passengers and might understand his mission, but that he might receive a erew had only been in it about time years. There was a Dutch planter, who said he wished he could get home to have his lands sold. He had some choice seeds in his possession, and much wealth. There were also two Jews and several black merchants. My father spoke to them, and performed some manifestations such as taking a seed, and making it grow magnetically into a shrub in a few minutes.

They afterwards visited another ship, and spoke to the captain, whom they found a man of one idea, with no taste for anything beyond the art of navigation. He was magnetized before he could be made to realize the fact that he was dead. Then he stated that he was Captain Sommerville, from Liverpool, and his ship was lost in the Atlantie. He had a wife and six children at frome, and a father and son in the spiritworld; and liberished townve the intelligence of his death conveyed to his friends at home

They went to India the next day, and entered a ship which was going toward Calentta. There was a huge shark following this vessel, and my father began to make a sketch of the scene. The medium was afraid of the shark, as it was ever and anon coming to the surface, turning over, and snapping its hage laws as if it were devouring something. He made a rapid sketch of the monster, which astonished some of the passengers. When they came toward Calcutta, the medium was astonished at the number of ships in the harbors but their phantom ship was repelled, and would not come close to the external ships. When they had lowered a boat they went on shore, where they saw a Custom House officer, whose eyes my father magnetized for a few minutes, and he saw their boat and the strange ship, which put him on the qui vire, thinking something was being smuggled into the port. And then; suddenly losing sight of the strangers and their boat, he began to talk rapidly about what he had seen, and to make inquiries, but to no effect, as no one had seen anything unusual but himself. They then went and looked at the place, and spoke to several spirits. My father said he was going to call upon a merchant who lived in a large, and the darpenthey got to the door he opened it, and warriment. Then two gen room it came, and a scance was held. After that, they went to another house where there were some ladies, and a short scance was held there, too. These were all spirits in the would be a good lecture." But many of them were complete: perception of any other inmates of, the house. They cannot

very imperfect, though he was ninety years old altogether. the French ladies was particularly auxious to know what had resisted somewhat, but was eventually magnetized and made free. They then went into the street, when they had some conversation with a man who said he was a porter; and though he had been twenty nine years in that condition of life in Hades, he was not progressed, sufficiently in spirit to he-released. A man, also, who was selling fruit, and had been nine years in that state, was also left for the present. They then took a boat, and went to the ship they were in the day before. My father delivered a lecture to the crew and theman on board who called himself a Spiritualist. He said he was from London, and believed in haunted houses, and knew nothing of his own state.

When the medium was entranced the next day, they went to India, and entered another ship. The captain was a man of color, and there were many spirit merchants on bBard, of different countries. There were a number of Jews. One was selling lead pencils and glass diamonds. My father showed him the difference between the artificial and evil of deception. There was then a drama acted-in which many spirits took part-to show to the Jews the true character of their religion. One spirit personated an angry God; them out of their evil habits. others. Moses and other Jewish men of historical note. My Calcutta by the balloon, and visited a hospital, where were laboring under the delusion that they were only sick of that fall uninterruptedly to their lot. fevers and other maladies, but had no idea they were dead. He gave some of them medicine, which set one asleep, anderstand her position. The page at the door took my father to be an actor, and he did not deny the profession,

When the spirits came the next day, they were accompato a ship near Calcutta-the same they visited the day be-

The next aerial trip took them to the West Coast of Africa, they requested to send for her husband again. The introwhere they came to a magnetic ship in a storm, lying in a duction was most polite on both sides this time, as the lady state of wreck, with its back broken, and the passengers in a began to think she was honored by a high personage, havstate of great fear. The passengers went to pray in the ing apparently so many servants and attendants. She cabin, and my father showed a panorama to the amazed pen thought it might be King George, as she was English, and had a good effect, and served as a better cure than speaking husband came, my father told him he had come with a warseriously would have done. One of the party-a black man rant, and he gave him a paper to read, which informed -was released; and the medium though this spirit had a shader him that he was ready for a higher sphere, and was now tighter color than the magnetic body; but that is to be ex- to prepare for the change. He wrote some papers relating to his property, and was then magnetized, and his spirit came forth, and was carried by attendants to the second sphere. The lady then began to weep, and said it was cruel to take him away, when she also was magnetized, and came forth a beautiful young spirit. They then visited the hospital, where they were before, and my father gave some drugs and written directions to one of the spirits that had come with him that day, and left him to do what was wanted are sometimes psychologized, so as to imagine themselves the there. Then they got into the balloon and sailed over the town, at a low altitude, to see the place and make observations. After they had done so, they returned to the ship, and went into a state-room, where dinner was taken by the company with something more than Oriental magnificence; themselves killed. Then the scene changes, and a beautiful after which several short lectures were delivered, and two spirits released belonging to the ship.

The day following they went to Cape Town, in Africa, where they found the stores closed, for it was Sunday. man who had been twenty-three years in that situation. When he came in he naturally inquired the business of his visitors, and my father took out a book, wrote a few lines, and gave him to read. This he did, not only that he portion of his magnetism at the same time. He was very much astonished at the nature of the information which he received, as he had no idea of being taken from the earth. He became partly magnetized by the paper, and then was completely so by passes, and his spirit came forth more developed than many, but stift not near what it would be after a short residence in the second sphere.

They went to Cape Town again soon after; but before landing they entered a magnetic ship and spoke to an Italian and a Frenchman. The Italian complained much of his state of bondage, and wished he could get back to Italy by any means, for he had been nineteen years in that ship, and she would neither sink nor reach land. They then went over the town, and visited a house some distance from thence. My father told the inmates at once he had come to release them; at which they were astonished, but did not know what he meant. He began to magnetize the lady; and then her hushand, and they both came forth very well-formed spirits. After that, they sailed in their aerial carriage to a place called the Wizard Isle, where he released both the wizard and his two daughters. He showed the medium the cause of the man taking up such a profession-his organ of secretiveness was very large. They then went to a Dutch peasant's house, which was a pattern of neatness and cleanliness, while the grounds were well arranged and very orderly. The man and woman were both made free, and a child they had was magnetized so as to put it into a kind of reverle wherein it would not miss its parents.

After that they went to a place on the seashore, where they aw a man fishing. My father asked him what he was doing he said he was fishing, and stated that the bait had lasted him twenty-four years. He also was magnetized, and came forth a very hardy, well-formed spirit. Such might be expected from the quiet profession he had been following. The Dutchman and his wife were very small spirits; but the or gan of order was high in both.

The next day they went to an island in the Indian Ocean arlessed in white garments, My inflier spoke to several of them, and elicited answers which showed the kind of delusions they were laboring under. One was leading a white horse about, and he said he was the Angel Gabriel. Another was paying homage to the cross, and silently worshiping his former idol. Some said God had ordered them to walk there in solitude.

Afterwards the party went to a forest where the fairy kings and their dutiful subjects reside. These are immense jungles, where there are whole nations of spirits from other countries, particularly Europe, enjoying, as they suppose, the Paradise they were taught to believe in while in their first state. They saw the ceremonies of one nation performed before the Lord. Hetened to him so gladly and when they came over, he family, unless there be special magnetic conditions induced. He (God) was a stout old gentleman, who was scated on a showed them some (so called) miracles. He got out of the When they had visited the city, they went back to the ship throne, and had on his head a golden crown. He was judging the people-the elect being on his right hand, and the other class on his left. The scene was very dramatic, and the decorations superb. All the super-titions extant in Europe a century or more ago were to be seen. The very "witches" were there, to tell the people when they would be lucky, or the contrary. This was all the heaven these teachers of religion had prepared the people for here, and they were satisfied, for they had an occasional sight of the Calvinistic God and the other functionaries of the common theology. It is common for spirits of this class to go to uninhabited places to live, for they are not so much disturbed by antagonistic magnetisms. That is the reason why so many European spirits arrive in India and other places where there is not a dense population on the outward plane. There they remain in those solitudes, some for centuries, and others for a lesser period, having no idea generally that they are in Hades-are "spirits in prison." Some enjoy the beatitudes of heaven, as they think, while others endure flag torments of hell.

The following day the medium and his guide visited again the jungles of India, and examined a place of torment where the wicked were being tormented with fire and brimstone by the devil and his angels. The place was down a deep pit, the bottom of it when you look down. There were a number of spirits in it who were suffering the vengeance of eternal seemed indeed to be a model Christian Spiritualist, for he fire. There was truly weeping and walling and gnashing of teeth, and it all seemed to be fine music to the devil, who kept commanding his inferiors to make the place still hotter, and to put more brimstone on the bodies of the wretches who were crying bitterly for water to cool their parched tongues. Of course, all the fire and brimstone was in the imagination of those who were thus tormented by the mesmeric delusion of the spirits that officiate as the executioners of the natural diamond; and then lectured the passengers on the punishment that had been awarded. The judge passes sentence, and the culprits are taken away into "everlasting fire." which is all perfectly real to them, and is intended to frighten

Where the Mahometans make their Paradises there is nothfather and sister made drawings of the coast, and sent them ing wanting that the chieftain promised, Beautiful women by a conveyance to the second sphere. They then went to are always noticed, and delicious streams and fountains of water refresh the senses perpetually. So that the inhabitants many patients, both spirits and mortals. The spirits were have nothing to do but yield themselves up to the pleasures

In some towns in the East in Hades, there is still a practice kept up of the devil going about every night as a rearing lion. This is a man dressed in a lion's skin, with two or three very aristocratic lady, who asked for my father's card, and to the man at whose door the devil roars, for he cannot eswas very punctifious. Her husband was not in; and shee-cape the idea of being devoured. These Oriental myths are was as cool as an iceberg, and goild not be brought to un- of great weight with the denizers of Hades, and they are very soon frightened and ballucinated by them. But it must always be under-tood that it is only the loafers and thorough-bred rascals that won't work or behave aright that fall into the nied by a retinue of friends-in all about twenty. When hands of the devil and his angels, who know their customers;

There are spirits who are devoted to the chase, and live a fore; from which they entered a boat, and went to the city wild, nomadic life, in places they tell you they dreamt of They made straight for the house of the merchant, whon in the days of their childhood. These hunters say they are in atmosphere, even if I were to give an accurate description of they did not find at home yesterday. They went into'r the hunting grounds of their ancestors, and God gives them recm and waited for the appearance of the lady, whom all they desire, for they are free, and have abundance of game i

on which to live; which makes them satisfied with their state. The travelers went into the tent of one man, whom they found roasting two small birds and some other kind of meat. This man was as content as if he had been master of all India. In such cases the spirit is developed quite as soon, and often sooner, than when the individual comes under the rule of the church, and is bamboozled with heaven and hell. These spirits of the wood really live on the game they entrap or get hold of. The birds are particularly numerous, for they come from all parts to the solitudes of the jungles when they are killed in other countries; for a bird when it is killed becomes a spirit bird with a magnetic body, and flies off to seek a place of rest, just as man does. They then went back to the fairy kingdom and liberated three men; one of them at least had been one hundred years there.

The following day they went to the fairy land of the saints. and saw the hallucinated votaries of ecclesiastical superstition. There are many heavens in Hades, as there are many religions on the earth, and many sects in each religion, who have all their different notions about heaven and what it should consist of. They are all artificial, however, and the decorations are all artistic and mechanical. They are uniformly governed by a God. Music is prevalent on all occasions, and absolutely requisite to keep down contention. The heaven they visited to-day partook of many of the essential qualities of the rest of those places. The place was lighted with an artificial sun, so that there was no night there. The throne of God was magnificent. Jesus was scated on a chair adorned with gold, and he wore a crown of diamonds. The Virgin Is a paragon of all excellence, and demeans herself with modesty and grace. All heaven is redolent of her charms, and she speaks with charming eloquence when she addresses the Father. All is exquisite, and adorned with appropriate magnificence, in this department of fairy land.

It will not be difficult to conceive that the heavens are all artificial, and without any exception, the device of men. The gods are always educated personages, and specially trained to the business of government. Jesus is never the actual Nazarene, but a man suited for the office. So with the Virgin, and all others that have office in heaven. As respects the inhabitants of heaven, they are all unprepared for the second sphere, or they would not be there long. Yet, however they may be fascinated with the place called heaven, Nature leads to changes, and the time comes to all when they are called to inherit a higher sphere than the church ever promised, or they ever stipulated for.

The travelers went to the aerial island of Malta on their next excursion, and were present at some of the many strange exhibitions to be seen in that part of the undeveloped spiritworld. The Roman Catholic Church is there largely represented, and they saw few religionists who were not of that faith. A small colony of American Shakers had found their way thither; but seemed out of place among the priesthood of the Romish persuasion. They approached the golden gate of the magnificent temple, which was constructed of pure white marble, and inspected the stupendous structure, which certainly has not anything to match it on the island below. But this is heaven, and must, to suit the religious idea, have something more gorgeous than the earthly cities, or the illusion could not be sustained. As they entered the gates, they saw a row of images or statues representing some of the symbols of the church. These statues are more costly affairs than anything earthly of the sort, and are clothed with Mapery such as there is nothing here to compare with. The jewels and gold about them were sufficient to excite the admiration of all beholders. They visited the convents and monasteries, and were strongly invited to join the holy church. My sister, who was taken to be a rich heiress, was urgently pressed by the lady superior and the nuns to enter the convent, and she was obliged to tell them she had a daughter, and leave them with the happression that she might send her to the convent school. The bondage and iestidiat under which the inferior they were receiving. They are adepts in music, many languages, and other accomplishments; but they are not allowed o use their minds in a natural direction, nor to exercise themselves in the free air, except by special leave from their supcrior, which is all at war with their nature and prevents their development. They then went to a part where the theatres, oratorios, and places of amusement were open. They read the play-bills, which were remarkably like the same sort of literature on the walls of towns here below. There were all sorts of people thronging to see the play, and they seemed to be in a hurry, much like such people when they anticipate any means of excitement or enjoyment. They were going to play "The Merry Wires of Windsor," which would certainly be a contrast to the sad women of the convent. Their music is very earthly, too, for the medium heard a piece which is alled the " Dead March in Saut.

The next day they visited Mount Lebanon, but instead of landing on terra firma, they ascended directly upward to a distance of about eight miles from the earth, and came to the counterpart of the Syrian hills in Hades. There exists at that distance a spiritual transcript of all the mountains, rivers, and great outlines of the earth's surface, so that spirifs that go there know no difference. There is to be found every street, mosque, bazaar and building of every city. They went in the first place to a Latin convent, which was a fac-simile of one straight below it. Here they were pounced upon by some monkish beggars, who made a fierce attack upon them for backsheesh, which was duly handed over. But when the demand became very heavy, they were forced to exercise a process unknown to the mendicants, for they gave them handfuls of magnetic gold, which put them in ecstacies, but it would vanish soon after. The convent was inhabited by some who had been inmates of the earthly place. The monks were performing their religious ceremonies, just as they had done on the earth. They visited also the aerial Damascus, and saw its wonders. They were in the bazaars, and the medium particularly noticed a piece of cotton, marked "Manchester, England." So with other things exposed for sale; they were aerial as well as spiritual, and exactly similar to things that existed on the earth. Schools, books, religions and superstitions are all similar to what is or has been below. They noticed a fine fountain, called the "Fountain of the Virgin." The mosques were attended, and the Mahometan ceremonies were performed, as on the earth. One place was particularly sacred; for it was said that Mahomet had trodlen on that ground. They got some fine grapes, for which they paid, in genuine coin, two plastres. They saw a sacred place belonging to the Latins, and two monks at the door, who said, "This is the Chapel of the Virgin." In order to see the sacred place where they show the slipper of Mahomet and other relies, the visitors had to pay two plastres, and two additional to see the fountain where Mahomet drank, and two more to see the slipper. There was most to see outside, but they gave them the money to let the medium view their customs. Here my father was robbed of a great many most valuable things-gold medals, set with diamonds, &c. This he pretended not to discover till he got to the door, and then he rushed back and charged them with the theft. They vociferously denied it, and shouted for him to be Lput out: but he said firmly, "I will all my property to come their minds, and satisfied their vitiated appetites. The cap pare them for being released. There must be either a great tame lions, which he beats till they roar and fight with each back;" and instantly the pockets of the thieves were turnother ... The noise they make produces the desired effect, for ed wrong side out, and the articles flew back to him. This two priests, who were doing much to make themselves the magnetic body in many cases. They then called upon a all the vicious are seen to run and hide themselves. Woe be caused great consternation, and they began to cry out, 'Surely, Mahomet has been here!". When they left, they were rudely treated by some women who admired the dress of my sister rather more than comported with honesty, for they stole a bracelet from her arm. She willed it to come back to her, and it came flying through the air, which made them fall down in a state of terror. They suffered all these indignities to let the medium see the people as they really This ended their visit to Hades. When they returned to the earth, they landed in the valley between the Lebanon ridges, and then directed the conveyance toward England, which soon brought the medium home.

Where carcasses are, eagles will gather.

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS AND MATERIALIZATIONS IN MICHIGAN CITY.

On the 5th day of March, 1874, a circle was held at the residence of Samuel Eddy, in Michlgan City, Ind., for the purpose of witnessing so called spiritual manifestations. The spirits on a previous occasion had given out that on this evening a committee chosen by the audience would be allowed to tie the medium with No. 8 linen thread, providing it was of any color but black, and providing that it should be kept upon a galvanic battery two days previous to being used. These conditions were all complied with, and on the evening in question, the audience, consisting of about thirty of the most intelligent and respectable ladies and gentlemen in the city, gathered together at Mr. Eddy's parlor to witness the results of the tests that were about to be applied. The citizens generally were much excited and anxious for the result, as they had been informed by Prof. Von Vleck and other humbugs like him, that thread was a thing no medium in the country would submit to be tied with. And yet here was a quiet little lady who had the temerity to submit to one of the most severe tests that skeptical ingenuity could

· The room in which the circle was held, is about fifteen by twenty feet, a Brussels carpet upon the floor, a piano in the room, pictures hanging upon the wall, and in fact like any other or dinary parlor. A common black walnut table was in the room, near which the medium sat. It was covered with a new linen table-cloth. On the table were two guitars, one small bell, six iron rings, three large and three small ones; they were solid. There was also in addition a tam bourine, a slate and pencil, a tin speaking trumpet, a harmonicon, and a snare drum under the

The audience were seated in two rows, in front of and facing the medium, a lady and gentleman alternate. A committee was chosen by the audience, consisting of Drs. Brown and Tillotson, but as Dr. Bentley stated to the audience that he had prepared the thread, and came there with the expectation of being one of the committee, Dr. Tillotson resigned, and Dr. Bentley was chosen in his place. The committee then requested that Messrs. Eddy and Jones should be secured, and they very readily came and sat in the committeemen's laps. Hands were then joined throughout, and the light extinguished.

But perhaps it would be as well to give a description of the medium before proceeding further. Her name is Mrs. C. M. Sawyer, of Chicago. Ill. Her appearance shows her to be a lady of refinement and intelligence; her manner is quiet and unassuming. She is a blonde of a pleasing cast of countenance. She sat at the right side of the table afore mentioned, untied.

The light was extinguished, and singing in dulged in. While awaiting the directions of the spirits, singing was abruptly stopped by a gruff voice saying, "We are ready for the committee;

The light was produced, and the committee proceeded to tie the lady with the thread. They Von Vieck. Then the gentlemen in a deliberate not exceed five inches in length, to the edge of the table. Having thus tied the medium in their own way and with their own thread, and beingsatisfied the was secured, the committee resumed their seats, with Messrs. Eddy and Jones sitting In their laps as before. By the way, the committee held these two gentlemen throughout the

The light was again extinguished, singing once more indulged in, when the manifestations commenced. The music of the guitars accompanled the singing, the drum was beaten, the little bell rung, &c. The rings were then thrown violently upon the floor, and-a whispering voice said, "Have a light." The light revealed to the astonished eyes of the audience the fact that every moveable object on the table had been moved. A pair of undersleeves had been taken from off the medium's arms; one guitar lay upon the floor, the other had been turned around upon the table. The medium was then examined, and the thread on the left wrist found slightly loosened. The committee then retied her-this time adding the precaution to seal the knots with sealing wax, and tacking the ends of the thread as before to the table. The instruments were replaced on the table, the committee re-seated, hands joined, and the light extinguished.

The manifestations again commenced, the articles upon the table were moved, the rings thrown upon the floor, the guitars accompanled the singing, etc. Upon producing a light, about the same manifestations were found to have occurred as before, and the tying this time found precisely as it had been left; not a seal broken, not a thread loosened, not a knot disturbed.

A great many things had been done, to account for which it seemed impossible, or that any person in the room could have done them. I forgot to state that, before the light was called for, a voice spoke and said. "Have Mr. and Mrs. Eddy and one of the committee sit at the table with the medium." Mrs. Eddy sat next to the medium, with Dr. Brown next, and Mr. Eddy next. Dr. Brown placed his left hand on the table, Mrs. Eddy placed her left hand on his, and Mr. Eddy placed his right hand on hers; Dr. Brown placed his right hand on his, and Mr. and Mrs. Eddy then interlocked the fingers of their remaining hands, thus securing each one's hand, so that it was impossible for any of the three to move without the knowledge of all, The medium then leaned her head upon the shoulder of Mrs. Eddy. Bear in mind the medium was still tied and -sealed. The light was again extinguished, and again the manifestations occurred. Each one in the circle held his or her neighbor's hand. Upon the end of the table furthest from the medium lay two rings, a large and small one, and though beyond her reach, they were picked up and thrown upon the floor.

(Dr. Brown, I will here say, after the light was produced, stated to the audience that the drum was out of the medium's reach, under the table, and that she could not touch it without his knowledge; that he was mystified and astonished on hearing it drummed upon.)

Lights out again, medium as before mention ed. The instruments upon the table were moved one guitar had been taken and placed upon the shoulders of Mrs. Eddy and Dr. Brown. An examination of the medium showed the fastenings undisturbed, the scals unbroken.

There were many more occurrences throughout the dark circle that we have not space aperture, and in a few seconds a communication labor.

to record. It seemed strange, weird, mysterious, and to an unbeliever, incomprehensible. Enough, however, has been written, to give an idea of the wonderful manifestations that occur through the mediumship of this quiet little lady. Those who came with sneers, left in amazement. The spirits ordered a change of circle; the change consisted of rearranging the chairs so as to face the cabinet, lighting and shading the light, and placing the medium in the cabinet. The light in the room was made dim, but not so dim but that any person in the room might be readily distinguished. The cabinet used on this occasion was an adjoining bed-room, eightby-ten feet in size, the furniture consisting of a bed, carpet, wardrobe and bureau, with a temporary door in place of the one belonging there, made of common pine flooring, with an aperture cut through the top, ten-by-fourteen inches in size, the outside covered with black cambric. There is also a shelf beneath the aperture, on which a slate and pencil are laid.

The room, or cabinet, was thoroughly searched by the committee, who, after being satisfied that no one was contained therein, retied the medium in the cabinet, sealed the knots the same as before, and tied the ends of the thread to the end of the bureau furthest from the door. When fastened, she was at least four feet from the aperture. The door was then shut and booked on the inside, and the audience indulged in singing and silence by turns, until after what seemed to be an hour, when hands appeared, several in number, almost as white as snow A voice requested the door to be opened, which was quickly done, and the committee entered and examined the fastenings, and reported to the audience that the medium still remained tied, the seals unbroken, and the knots undisturbed.

Geo. Jones, a new medium belonging to this city, and who seems to be rapidly developing for the same kind of manifestations, was apparently entranced; and as the spirits wanted him in the cabinet with the other medium, the committee attempted tying him with thread, but as this was broken as fast as they made the knots, they took a rope and tied his wrists together behind his back, making the last knots in front of him, so that he could not reach them; they then took another rope and tied his arms just above his elbows, run the rope around his body and made the final knots in front of him. He was then placed in the cabinet with the other medium, and the door closed and hooked. Almost immediately hands and arms appeared, large and small, some naked and some clothed. Upon opening the door, Mrs. Sawyer was found just the same as she had been left by the committee, while Mr. Jones had been untied, and retied in an entirely different manner, his bands being tied in front of him, the rope passed around the back of his neck, a great number of knots in the rope, the final one being at the side of his neck. The committee then untied and retied him, hands behind with rope, sealing each knot with sealing wax, then tied his arms with thread just above the el bows, making a knot in the centre, behind his back; all the knots were sealed with wax. After thus being secured, and before the committee had placed him in the cabinet, a hand was thrust tled her wrists together, making the knots a la out of the cabinet, to the astonishment of every one. One of the committee, and I think both manner proceeded to tack the ends, which did saw this hand and arm. They immediately entered the cabinet, examined the tying of the lady, and reported that she was still tied and scaled as they had left her. Mr. Jones was then placed in the cabinet, and the door closed and hooked. Hands, arms and faces again appeared. A voice in the cabinet was heard to say, "You Stronicher Man, why did you make that mental request? You may come into the cabinet," or words to that effect. The door was opened, and the committee again examined the mediums, and reported every knot, seal and thread just as they had

Mr. Stronic took a seat in the cabinet, placing himself in such a position that he could ascertain if either of the mediums produced or did anything to produce the manifestations which we on the outside had witnessed. The rope was called for and Mr. Stronic was tied fast to the me diums. The committee asked permission to again enter the cabinet and examine the fastenings, but the answer was that if the committee thought the medium had not been tied in that position long enough, they (the spirits) thought otherwise, and should until her-which they immediately did. Upon opening the door, Mr. Jones was found still tied as the committee had tied him, the seals unbroken; while Mrs. Sawyer had been untled, and tied up again, with a rope, in a different position.

While Mr. Stronic was in the cabinet with the mediums, fifty-one hands and three faces were shown so plainly that all in the circle saw them.

The committeemen having pledged-their word that they would certify to any manifestations that should occur under the tests that they should apply, we append their certificate:

"This is to certify that, in the dark circle, manifestations occurred as above stated: The beating of the drum was mysterious, while the committee and Mr. and Mrs. Eddy were seated as above stated. In the light circles hands appeared, while no one was in the cabinet except the medium, she being so fastened that we could not concieve of her having been loosened. All that is written in the foregoing statement occurred as above stated. D. T. BROWN, M. D. G. J. BENTLEY, M. D."

In addition, let me say that the elements and influences that were with us at this circle were unfavorable; that the circle broke conditions in every manner they knew how to-determined, if possible, to prevent any manifestations. Many more occurrences took place, that were, to say the least, wonderful, which I have no space to record. In other circles given by this lady the materializations have been of the very best, many departed friends being recognized. I have known of asmany as six faces in one circle being positively recognized. Many spirits speak their names aloud, giving incidents in their lives which make the recognition as positive as though they had shown their faces. The circles have been a com plete success, and many have been convinced of the truth of spirit communion through the evi-

dence of their own senses. Yours for the truth, SAMUEL M. EDDY.

From another correspondent, (E. J. Church, we receive a full report of the above-mentioned séances, but as it does not differ in the facts as detailed above, we omit all but the closing re-

"There is no doubt, in my mind, that Mrs Sawyer is one of the best physical mediums extant. She submits cheerfully to all manner of tests suggested by skeptics, and yet she has fine manifestations under the most adverse circumstances. On one occasion, at the request of a gentleman present a slate was taken into the

was written upon it, relating to some local mat-ters, which would not interest the general reader, yet it was, to parties acquainted with the facts in the case, an extraordinary test.

in the case, an extraordinary test.

The position of a medium is not an enviable one by any means, as they are apt to be looked upon by the unthinking mind as 'impostors' of the first water; therefore I think they ought to be treated kindly, and honored for the beautiful gifts of mediumship which they possess; as it is through them only that we have the grand as surance that when a man dies he shall live again. In conclusion let nie say, that the people of Michigan City, especially those who are interest ed in the phenomena of spiritual manifestations are indebted to Mr. and Mrs. Eddy for their uniform kindness and liberality in giving the use of their rooms for the purpose of holding scances, there being no other suitable place. In the city,"

A SINGULAR WILL CASE,

The General Postment Found by Information given through a Medium by the Testator's Spirat.

A correspondent of the New York World de-cribes some incidents of a remarkable trial that has recently been occupying the attention of the Circuit Court in Caroline County, Maryland. Two years ago Sylvester Sudle, a wealthy farmer residing in that vicinity, died. Just before his death Sudler sent for his brother, Emery Sudler, and requested him to write his will, which was duly executed in the presence of three witnesse After Sylvester's death the will was opened, when it was found that neither the wife nor child of the deceased Sudler were mentioned, and that Emory Sudl-r was recognized as his universal and only heir. The widow and witnesses presand only heir. The widow and witnesses pres-ent declared that the document read was not Sylvester Sudler's will, and measures were at once taken to prove it a forgery. Before the case came up for trial, and one year precisely after Sylvester Sudler's death, it was announced that the widow had discovered the will which she all along claimed her husband had executed. The two wills were brought into Court, and a large number of witnesses were called by each side to testify as to their genuineness. The evidence was very conflicting and unsatisfactory, until a lank and bony youth named Kite Stinson was called to testify in the widow's behalf. Kite told the Court a startling ghost story, the substance of which was that he had met and conversed with the spirit of the departed testator, and had learned from him that Emory Sudler had forged the will which he was now seeking to have pro-bated. The spirit, Kite said, pointed out the place where the genuine will was hidden, and when Kite told the story to the widow, she fol-lowed his directions and found the will, which the she now claimed to be the genuine document, the provided the fourth of the genuine document, the function of the fainted in Court. The case was given to the fury, who agreed upon a verdict for the widow rom the moment of Kite Stinson's dramatic tes-

Western Correspondence.

BY WARREN CHASE.

IOWA, QUARTERLY STATE CONVENTION .-Pursuant to call, the President of the State Association, Edwin Cate, of Anita, Cass Co., Iowa, were appointed ; S. H. Riddle, Secretary, in the absence of Mrs. Swain, State Secretary; Committee on Business-Mr. Childs, Winchester, and Mr. Kinney; on Resolutions-Chase, Holland, and Mrs. Winchester. At the State Convention last fall, the State was divided into districts and as Council Bluffs was in the west district, on motion of S. H. Riddle, a committee of two from each county of said district represented in this Convention, was appointed to report names of officers for said district, and a plan of equently reported the following officers for said listrict, to hold their offices till a convention, called by them, shall adopt a Constitution and elect officers under it: President-B. Winchester, of Council Bluffs; Vice President-Mrs, E. Quackenbush, Glenwood; O Secretary - Mansel Wicks, Council Bluffs; Treasurer-S. H. Riddle, Council Bluffs; Trustees-George Canning, J. H. McKenney, M. Miller; and they were directed to call a district Convention at an early day. Report adopted as above. The remainder of the day was taken up with speeches, mostly by Mrs. II. Morse, State Missionary; Captain II. II. Brown, of Missouri Valley, Harrison County, Iowa; Warren Chase and Dr. Holland; and the three sessions by the same, and also by Mr. M. Miller, closing with a large and enthusiastic audience in the evening. Perfect harmony prevailed in all the sessions, not a word of discord or condemnation of any public speaker or writer was spoken publicly, which we consider highly complimentary to the Spiritualists of Iowa. During the Convention the Committee reported the following Resolutions, which were discussed

and unanimously adopted: Who cas. We deem it of the highest importance to maintain the dignity, purity, permanency and reliability of spiritualism in the now well-established facts of spirit-like and spirit-intercourse, and to make of these a religious, scientific, and philosophical basis for essential reforms in life; therefore.

scientific, and philosophical basis for assential reforms. In life; therefore,

Resolved, That facts and philosophy have now inthy exabilished thefurth of continued individual existence after death, and the ability and disposition of those who have hassed through death to communicate with us in compilance with matural law, and not by any especial permission of Got, or by supernatural agency.

Resolved. That we have as much confidence in the friendsulp, truthfulness and reliability of our friends individually, after they pass to spirit-life, as we had in them while here, and as much as we have in those who dye in this life, and that we do not accept or rely upon them as more infailible than denizens of this world, nor more omnipotent in power.

power.

Resolved. That while we believe in maintaining a liberal and free platform and press for the open and fair discussion of all questions perfaining to human and splittent progress, and for the improvement of society and benefit of mankind, yet we do not doesn't the duty nor expectent for our Conventions to pass resolutions approving or condemning special institutions of sucley, nor the opinions or conduct of Individuals, whether we agree or disagree with them.

LIGHT IN EGYPT, ILL.-Cobden, Ill.-formery South Pass-has awakened to new life, and Is. letting the light of the new gospel of religious freedom into its midst. William Denton gave three lectures there on his recent visit to Cairo, and we added two more on Sunday, Dec. 20th. All were well attended, and we were rejoiced to find so much light around the home of our daughter and her happy family of little ones, even though this home is in Egypt. Fruit-raising in that section (the "fruit hills" of Illinois) has not been a success so far. There are several hundred thousands of fruit trees within a few miles of Cobden, and hundreds of acres of strawberries, and yet the uncertainty of crops, and low prices when abundant, do not allow the advantages of other sections of the State where wheat or corn or grazing is followed. Ultimately we have no doubt but that this hilly region will be a success in fruit-growing, when the farmers be-come so well acquainted with the climate as to dapt their business to it and the soil. It is on the latitude of Richmond, Va.

CAPT. H. H. Brown, of Missouri Valley, Harrison Co., Iowa - We take pleasure in recom-mending this young and able worker to our friends, and welcoming him to our ranks. Mr. Brown has a good organization, mental and physical, and a good education, and is a clear, ound and logical teasoner, well calculated to do efficient work, for many years, in the field of re-form. The efficers of the State Association have commissioned him as a State Missionary, and we hope our friends in the West will CALL bin to

Banner Correspondence.

Interesting Letter from St. Louis,

(From our correspondent, Henry Hitchcock.)
EDITOR BANNER — The noted revivalist, great scarer, Mr. Hammond, having left the city, it is now; religiously, all quiet here, and people are moving along on the even tenor of their way. The spiritual cause is also very quiet, but, while moving slowly and so quietly, it gains, strength everyday, as ever the truth has from the time when intellect first had its birth. The number of earnest investigators of the spiritual phenomena is increasing here every day, showing that the multitude, who have been half starved by old theology, are inwardly long-ing and reaching out for something better than dry busks, creeds, and dogmas upon which to

feed their famishing souls.
There are three spiritual or free religious sociclies here now, and addresses on a variety of subjects are delivered before them each Sunday morning and evening, either by speakers from abroad or by some lover of the truth living in this city. Dr. E. C. Dunn spoke most acceptably before the Seciety of Spiritual Investigators dur-ing February. He is a time speaker and a good render, and his discourses are very impressive, abounding with incontrovertible arguments, grand illustrations, eloquence and pathos. He fills his audience, with enthusiasm, thrills them with admiration of truth, affects them to tears, or causes then faces to light up with happy smiles. Without he is a most affable brother, and is destined to do our cause a great amount of good. One so able and worthy should be kept con-tantly employed in the broad, bright field of spiritual and moral reform, where the laborers

are so few! Mr. Hammond has been "all the go" here for several weeks, succeeding, by his quaint and co-lement style of preaching, his hideous pictures at hell and its ruler, and his agonizing descrip-tions of the wor of the "dannied," the eternally lost, in creating a "revival," an excitement, or a mammoth scare—the latter being the more appropriate term for such a mental agitation as the self appointed ambassador of a God of human frailty recently ereated here. He, drew hu-mense audiences, led, as by the nosezer the ear, ministers more learned and able as preachers ministers more learned and able as preachers than he, frightened women and children and if the men until they could not sleep soundly at hight because of mental disturbance or fright-ful and hurtful dreams—insane pictures of a trowning God or a yawning place of eternal torment, and brought several Infidels to their knees with imbedie confessions.

Although Mr. Hammond's meetings were large.

yet when we take into consideration the number of churches that sent delegations of rightcous members to them, they appear small indeed, especially for a city of more than four hundred thousand inhabitants. If his largest congrega-tion consisted of forty-five hundred persons, as the gentleman claimed the farewell meeting at. De Bar's Opera House contained, there we ten persons present for each one thousand inhab-itants of the city, which representation is no bet-ter than a meeting of ten individuals in a village of one thousand souls, only one-fifth of those individuals in so great a revival convocation be-Ing unbelievers or subjects for salvation, while called the Convention to order in Avery Hall, Council Bluffs, at ten o'clock A.M., March 28th, and after miscellaneous remarks by several speakers, the following efficers and committees hand!" But if this revival of Mr., Hammond was a great success, made so by the presence of the Holy Ghost, or the Spirit of Gode (as if that holy influence had either been sparingly dealt out to the elergymen here hitherto, or had been absent, entirely during, all the years of their la-bor,) what did Mr. Hammond's loud pleading and psychological power, and the dully advertising, through full reports, by a subsidized or time-serving press have to do with the said success? It is no more truthful or legical to say that the

Sunday the large audiences were addressed in God frailties and passions, peconsistencies and cruelties, untenable plans and immense failures (while at the same time and in the same breath they state that he is infinite in knowledge, wh dom and power.) that would make an idiotic monster of any man? And yet they wonder why eighteen hundred years' teaching has not theologized the whole world! Let them cast away their trashy creeds, and dogmas, and teach that God, being omniscient, makes no mistakes; being om nipotent, his laws never fail; being omnipresent no soul is ever without his presence; and being good, his love, like the sunlight, is for all; that eventually, every soul shall attain wisdom and happiness; that each individual is but one of a grand family, and we are all, consequently, brothers and sisters, the one being interested in the welfare, mental and moral progress and the happiness of the other; let them teach this grand truth, and they will be astonished to see how soon the world is made better; to see how soon peace on earth and good will among men" are millennium for which, they have so long worked

> Then elergymen will no longer remark to newspaper reporters, as one did to a Democrat reporter recently, that "more sonts will decide for Christ within the next ten days, or reject him and be eternally lost, than ever before in the same duration of time," unless particularly anxiions to be taken for idiots, blasphemers, or adjudged insane; nor will we hear of hearts nat-urally light and happy being overcast by the words of ministers as silly and thoughtless as the Rev. Dr. Dickey, of this city, who said, in a pub-lic discourse, the other day, "A little girl came lie discourse, the other day, "A little girl came to my house on an errand. As soon as I com-menced to talk to her about her eternal interests (thus intruding his opinions upon her), she burst-into tears, (he having frightened or worried the little innocent,) and inquired, most auxiously, what she must do to be saved?" And then he ious until common sense or Spiritualism relieves her. I would have children avoid such a man as that preacher, with his idiotic and untimely words, as I would have them avoid a monster. The blasphemy such men are guilty of by mis-representing the All-Wise and Loying Ruler of the Universe, and the dethroned minds they are responsible for, make a wrong of an extent fearful to contemplate; and in it all the greater pro-portion of the press—the slavish portion—is daily assisting. The press, generally, it is sad to know, loves popularity more than it does princi-ple. HENRY HETCH COCK. 603 Pine street, St. Louis, Mo., March 16, 1874.

The Chorpenning Claim.

DEAR BANNER—The sitting of the chaff from the wheat seems to be going on. In Washington, D. C., as well as other regions, the people seem to be awaking. That they may remain awake, and not be lulled into some fancied security by-and-by, I enclose a slip from a Washing-ton paper. You may have receive 1 it ere this. The "Chorpenning Claim". I knew of years ago, from Col. Chorpenning's own lips. I second

the wish expressed in this little article, for we must all wish to see justice done, and I suppose Col. Chorpenning is, and has been for several years, a much abused man. The following arti-

cle is from a Washington paper:

"We speak carnestly and emphatically when we conscicationally at that we smoothly be get that, after the agonizing suffering of the last three years of beaped up-calming
and ram onto-almost from get (in pertaining may) not being
fised to have his case hypertigated by there usuallies most
capable of dy sociting the law points upon which the charges
of trand and corruption have been loved. Mr. Cessualias,
in our judgment, acted onetty and a issely in securing tha
reference of the memorified of attrained Some last County,
Pennsylvania, to the Committee on the Judiciary. The
stages are treager Chergeniang's neighbors, who have
known firm at his fife, and speak whereof they have intimate knowledge. In the manner of justice, and with
a decent regard for the rights of an American criticen, we
protest against the attempt to preceding and projugge this
rise, and to keep this deeplyshe and conducting and
chadow of an incured a partition.

"The Suirritualists of Washington have cause to cle is from a Washington paper :

The Spiritualists of Washington have cause to desire his relief, for when he had mo ey, after a part of his claim had been settled by Government, he spent it treely to further their aims. His house was always open, and mediums, friends and strangers, were always welcome/to the hospi intercourse with the angels: His claim Is one for Postal Service, before radreads were ever projected to the Pacific Coast.

Yours truly, Lata Barney Sayles. Dayeille, Ct.

Massachusetts.

MARLBORO. - A correspondent writes, March 29th, as follows: By request of the Rev. J. H. Wiggin, of the Unitarian West Parish, Markboro', Mass., a delegation of Shakers, from the communities in Harvard and Shitley, held a meeting here on the 22d of March. This liberate nucleigh the control of the control Spiritualists, and he was disappointed, the evidence is that he was happily so; and in this hu shared with the andience. The house was crowded to its utmost with interested listeners, and they were treated to that wholesome real estats Spiritualism (present revelation) which is characteristic of that sect. They are Christian Spiritualists, and hope to keep that, name above represent—make it a success and not a "failure" by appending the "acts" to the "resolutions." It is encouraging to see, the leaven working into the hitherto insoluble dogmas, and to witner the reign of reason and approximate freedom and universal love.

HINDERSAL HOVE.

Look up through the clouds to the studight of heaven,
For the wheels of progress of an embedge today;
Look up and teat hot, for the smaller when,
Night and its shadows are those away.

Truly the fulfillment of the eighteenth chapter of revelations is upon us. "The angel (Spiritualism) is crying mightily with a strong voice."

SPRINGFIELD: "A correspondent writer under recent date: N. Frank White has just closed a successful course of Jectures here, which were a grand success. A fine audicince greeted him at the closing lecture; and he received a unanimous vote of thanks for his services to the Society, exvote of thanks for his services to the Society, expressing 'confidence, and recommending him to other societies as one qualified to present the Spiritual Philosophy. On Monday, before he left, the Jadies of the Society simprised him, at Bro. Lyman's house, by their presence and the present of an elegant pocket-book with green-backs in it, as an expression of their appreciation. The Society is out of debt and in a flourish ing condition. The repetition of our previous en-terjalment, last Friday, was a grand success, and netted seventy dollars. Mr. White has gone to Washington, D. C., where he lectures through

Rhode Island.

PROVIDENCE: - William Foster, Jr., writes, March 30th, as follows: We are making a little headway against the Ingrained policy of making the State play second fiddle to the Church, in Rhode Island. Petitions to repeal the law exempting church property from taxation were excitement created by the concerted ranting of a presented to the General Assembly, heard pa-few human beings, aided and abetted by a press-tiently, and duly considered by the Committee, that cares more for popularity and manifor than by whom a bill has been reported granting all that cares more for common sense and truth, is the work of Al-that was asked for. Its consideration will be had organization for the same. Said committee submighty God, than it is to say that the excitement this week in the General Assembly, and there

cyangellsts cannot back up their souch to the Board of Aldermen to revoke the license of the Davenports, has been bearded in its den by more substantiate their imbedie statements by a glimpse of the Great Incendiarysand his removed her scances in the public prints; went through the mond, his tears dried up, and second sober thoughts occupying the throne of reason, he finds himself in possession of nothing more substantial than the hopeful babe possesses after it has grasped the prismatic soap bubble.

When will the world cease to witness the denote the monday of the prismatic soap plorable spectacle of Intelligent monday of the monday of so far as I have been able to learn, were entire ly satisfactory. The audiences confained many skepties, and they found many hard must to crack, given them by Mrs. Ireland, as well as by Master Hough. •

Wisconsin.

LAKE MILLS.—Isaac Atwood writes, March 26th: Mrs. S. E. Warner has been lecturing here, and created an unusual interest in Spiritualism. even among the church people, by her powerful discourses. This alarmed some of the clergy one of them feeling called upon to annihilate it. In attempting the herculean task he said, among other things, that the great Methodist preacher, Rev. Dr. Watson, of Memphis, Tenn., the author of "The Clock Struck One," etc., had "gone back" on Spiritualism, and returned to the Methodist Church: Then came the Banner of Light of March 21st, righly laden with food for spiritually starving souls. Imagine our gratification on perusing a two column article on the third page, fresh from the pen of this same Rev. Dr. Watson, in which he speaks in stronger words than ever in favor of Spiritualism. We could not shelp feeling that our Ortho-dox opponents were, to say the least, unfortu-

nate in thus having their strongest argument so completely swept away. It was at this place that Cora L. V. Tappan gave some of her first inspirational discourses, to which I had the pleasure of listening. The remembrance of those days when a flood of light illumined my as it fed on the beautiful spiritual truths that as it, led on the beautiful spiritual reason came from her inspired lips, will never be effaced. I bless her for the work she is doing for the spiritual enlightenment of humanity.

34 New York.

EAGLE HARBOR.-Allen Porter writes: It has been some fifteen years since I first sent for the Banner, and my mind, has been much illu-minated by its philosophy. Topened my house for scances, and soon found we had some good mediums among us; but, alas! where are they now? Some have gone to the West, and many have gone to the spirit-world. When will mankind learn that man's religion is his private property, and should be respected in his God-given rights. This, of all religions, is the most happifying. The first law of our being is the desire for life; and the next for happiness. Spiritualism teaches both.

Oregon.

SALEM.—C. S. Reed writes: I have the pleasure to inform you that Mrs. Bell A. Chamberlain, a most wonderful trance speaker is now lecturing here in Oregon and doing a great work for Spiritualism. Her theme is usually chosen by the audience after she takes the stand. I have heard her speak some fifteen times, always on different subjects. She draws crowded andiences, who listen with Freathless silence to the words spoken.

Spiritualism grows broader and deeper here in Óregon.

Every man stamps his value on himself. The price we challenge for ourselves is given us. Man made great or little by his own will.—Schiller.

To Book-Buyers.

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

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

Banner of Light.

BOSTON, SATURDAY, APRIL 11, 1874.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province

AGESTS FOR THE KASSER IN NEW YORK. THE AMERICAN NEWS COMPANY, 119 NASSAUST.

> COLBY & BICH. remarkes and enormerous.

BAAC B. RIGH BISINESS MANAGER.

Tetters and communications apperlaining to the Editorial Department of this paper Smooth be addressed to LUTHER COLING and all BUSINESS LEATERS to INACCO. BURNER PROBLEM TURNISHES HOSEN TOR, MANNER OF LIGHT PUBLISHES HOSEN TOR, MANNER OF LIGHT PUBLISHES HOSEN TOR, MANNER TORDER TOR

An Eventful Life Ended.

Judge J. W. Edmonds, the veteran New York Spiritualist, whose name is a household word on Spiritualist, whose name is a household word on many of the distinguished dead. He counted both sides of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the Atlantic, has faid down the burst density of the distinguished dead. He counted be well from the fail of the fail of the desired the new philosophy toward acceptance by the popular, mind be traced, and he has ever since been one of the brightest stars in the spiritual galaxy. We give below the extended editorial notice of the New York Sun, concerning the Judge and his work, both because it is a closely compended record of the life-experiences of the man, and that our readers may obtain some conception of the hold which four ascended brother had upon the general estimation in his native

Up to within & for months since we have been constantly in correspondence with the Judge, and, in view of the great interest which at present attaches, to the spirit-form manifestations in England, we present the following extract from the last private letter received by us from him, bearing date of Jan. 31st, 1874;

I regard Mr. Crookes's recent action in England (which you notice in your number of the 24th,) as very important. They seem to have done in England what we were unable to bring about in this country. They have there made science give attention to the subject, and such publications as that of Mr. C. and the Dialectic ciety will bring into our ranks numbers who otherwise Would keep aloof:

In the spread of our cause we have every reason to rejoice, and, as time tolls on, we shall see our principles at work more and more, in every department, of life-political, social, religiousand find more and more cause to be thankful for the part we have taken in the movement."

The above reads like a prophecy. We are assured that its fulfillment in the future is certain, and that toward its fruition no one in the ascended state will be more active than he who has so recently trodden the ladder of light that leads "from the weary earth to the sapphire walk."

THE DEATH OF THE AGED EX-JUDGE JOHNWORTH

EDMONDS

From the Supercine Hench to Spiritualistic Sequees—Dearings with the Spirits of the Union gotten Dead—Intimacies with the Great of Other Days.

dence in Irying place. He was born in Hudson, N. Y., and in 1810 graduated at Union College. Eour years later he began to practice law in his na-tive city, where the soon gained local distinction. In 1831 he sat in the Assembly for Columbia County; and in the next year he was sent to the State Senate, where, during four years, he held a lead-ing position cand identified himself outspokenly with several schemes of workingmen for their betterment. Upon leaving the Legislature in 1836 he was sent on a Pederal mission among the Indians, living with them two years, and learning several of their languages. Coming East ngain, he settled down to his profession in this. public position, after leaving the Indians, was that of State Prison Inspector, in which he secured note by infusing reformation into his work. He changed the system of discipline in the prisons, initigated the severe corporal punishments that had long been in vegue, and secured the passage of advanced laws on the subject. His agitation of the abuses of prison management was one of the main reformatory topics of that time. In 1845 he was made a Circuit Judge, subsequently a Judge of the supreme Court, and in 1852 he took his seat on the bench of the Court of Appeals, retiring to private practice and rather opposits telsure, in 1853. Old lawyers speak of him on the bench as sound, ready, and couragrous, and in private life he was reputed honorable, intellectually cultivated and anniable. A LEADER IN SPIRITUALISM.

During his last twenty three years Judge, Ed monds was a believer and advocate of Spiritualism, attaining note equaled only by Andrey Jackson Davis, as a champion and expositor of onexson (payrs) as a enampion and expositor of that faith in this country. Ho was converted in 1851, and sheing a Supreme Court Judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much criticism and derision. In the early months of that year he was out of health and greatly deposited in Suicit's (Ha ground his believe with pressed in spirit. He spent his leisure with an almost monomaniae persistency in reading on the subjects of death and future existence. In that frame of mind he saw those first forms of Spiritualism known as "the Rochester knockand resolved to give them a thorough investigation. For four months he regularly devoted two evenings of every week in experimenting with the phenomena, keeping elaborate of all he witnessed, and reading everything that professed either to prove of disprove the honesty of the manifestations. He traveled from place to place to meet mediums, and studied urrent topic in all the crude phases in which it had then been developed. He held out against belief until, in his opinion, he had deduced conclusive proofs that the spirits of the dead really did communicate with the living in the way of rappings and table tippings. In his investigations he associated with himself several scientific gentlemen, some of whom were and some were not converted. Once convinced in his own mind of the truth of Spiritualism, he was not the man to flinch from a public avowal of his belief. He was at once assailed with general ridicule, and was even called upon to resign his office as Judge. For a year he was roundly abused, and in 1853 he published a book in which he recounted what he had seen, defended the new belief,

and to meet the assertion that his views were not in accord with his oath of office, aimed to har-monize Spiritualism with the Bible doctrines of God and revelation.

"Judge Edmonds, soon after his acceptance of spiritualism, became a medium. He said that while reading in bed he was touched all over his body with spirit hands, and was surrounded with A little later he was impressed with rappings. sonally unknown to him, and receive a spiritual communication of a higher order than he had so far experienced. He went, and received what he firmly believed to be a message from a dead friend. It was said, and the assertion was left uncontradicted by Judge Edmonds, that in the last year of his judicial sitting, his decisions were largely influenced by the intercourse which he believed he had with the spirits of the dead ju-He often averred that while delivering an opinion from the bench he plainly saw the forms of these ghostly advisers around him. His powers of mediumship were first brought out at a scance to which five mediums, were drawn, a they said, without preconcert or intention. simply by obeying impressions brought to bear upon them by spirits. He went to Central America in 1852, and the circle of which he had been a member professed that they were miracu busly kept advised of the events of his voyage simultaneously with their occurrence, and afterward he verified the accuracy of the reports by comparison with his diary. Among the things of which-he-was-accustomed-to-tell as proofs of the soundness of his belief; alleging them to be occurrences of his first year of mediumship, was the spiritually-conveyed information of a grandson's illness in Canada; an announcement of the death of his triend, Isaac C. Hopper, before be received the news in an ordinary way; the foretelling of the destruction of the steamer Henry Clay: and frequent warnings against pertidious associates and coming evils. His daughter also became a speaking medium, delivering messages in languages of which she professed to have no knowledge.

NOTABLES OF THE SPIRET-WORLD. Early in his spiritualistic experience Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted development as a medium, and became firmly established in an unshaken faith. He wroti letters to the newspapers in exposition and de-fence of Spiritualism, and the standing of the writer secured them a wider and more serious reading than the subject could have commanded in ordinary hands. In these early years of his assiduous investigation he formed a close all ascurous hyerogean hypother; at whose residence most of the circles were held. At first the meetings were held twice a week, but later the Judge received what purported to be communications with spirits at all hours and in all places. Swedenborg and Bacon occupied much of the time of the circles with a series of arti-cles written through the medium-hip of Dr. Dex ter, which were subsequently published in a large volume. Further along in his unswerying adherence to the faith Judge Efficiends became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enlivened by communications from other distinguished men in the other world. Genera cott described his reception by the spirits; and Martin Van Buren, in whose law office the Judge had once been a clerk, appeared at his bedside the very night after death.

A MIDNIGHT VISION.

"My father had died thirty-six years before," the Judge said, in telling of his vision, "and he and Mr. Van Büren had been friends in life When I saw their spirits, my father was standing in the middle of the room on my left. He had an alert, cheerful look, and was easy and uncon-strained in his attitude. Mr. Van Buren stool against the wall on my right, near me, and six or eight paces from my father. He had a puzzled look, as if he did not comprehend his con-dition. He recognized me and my father. He knew that my father was dead, and that I was not, and that he, too, was dead. I did not observe Buren's saying: I don't understand this, I know I am dead, but I am the same I ever was. I am on the earth yet, There are my family, my home, my country; and the matters that interested me in life just as near me as ever, yet removed from me! Can this be the death I have turned in that direction, and bending over began with great activity, as it were, to pull up weeds that grew in his path, and thus worked his way slowly away from me.

At the time Judge Edmonds published a long description of Van Buren's spiritual progress in eternity. Another notable experience which he professed was an interview with Lin-coln and Wilkes Booth, in which their experi-ences in "the summer-land" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of disserta-tions on political economy by George Washingand very lately Judge Peckham, through him,

described the Ville du Harre disaster. BELIEVING TO THE LAST.

Judge Edmonds's wife and brother died many years ago, and with them he conceived that he had companionship up to his death. He said that they often sat and talked with him, and he described their looks and recited their words to his friends with minuteness. His wife especially he believed to be constantly with him, and during his fatal sickness—a culmination of a very painful chronic disease—he talked much of her faithful fuinistrations and consolation He said that his bed was surrounded with spirit forms, and that, upon joining them, by reason of entering their sphere in an already advanced state of spiritual development, he would at once be able to send back such proofs of the truth of Spiritualism as could not be doubted. His faith did not wayer to the end.

Although giving so much of his time to Spiritualism, Judge Edmonds did-not neglect his large law practice until the infirmities of age compelled it. His partnership with William H. Fields was maintained until his death, and his advice was often sought in the gravest cases. Although his belief cost him his place on the judicial benein-his renomination in 1853 being defeated by a threat to legislate him out of office if elected—he never lost social and business respect. He was the first President of the Union League Club, and was among the first and most active advocates of the emancipation of the slaves in the early stages of the rebellion. He retained the friendship of many influential men who differed with his religious views.

-P-11 We would say to the friends who have so generously contributed to the Banner Circle Poor Fund, that by it great good has been accomplished, thus far. Disconsolate ones have been made comparatively comfortable, besides learning, for the first time, that their so-called dead dear ones have the power, through the agency of mediumistic minds, of rendering aid to those whom they left unprovided for when they passed on ; and the recipients have reason to thank God for the advent of Modern Spiritualism.

The Toledo (O.) Lyceum is in a prosperous condition, and doing a good work, and the other Lyceum there (Bro. P/H. Bateson's paper, we mean) continues to accomplish much for the mental illumination of the rising generation; its April number being a gem of excellence.

Fraudulent Manifestations.

It has been said that "perpetual vigilance is the price of liberty"; and with equal force may it be said that "perpetual vigilance is the price of fruth." Having been thoroughly convinced of certain inexplicable phenomena, the honest investigator is too apt to relax his caution in regard to other phenomena, not more difficult of belief, perhaps, but where the conditions are not wholly satisfactory to those whose skepticism: has not yet been overcome by irresistible proofs. Pretenders to medium-hip not unfrequently take advantage of this relaxation of caution to play tricks upon those who, from courtesy or a too ready confidence, yield their belief too swiftly, in the absence of rigorous test conditions.

In the investigation of truth, while everything like dictation in regard to conditions for the manifestations of the supposed occult forces should be avoided, no mere motive of courtesy and no blind confidence should take phenomena for granted, that have not been tested repeatedly in a way to leave no room for doubt. We will illustrate our drift by instancing; a case of what we esteem the right sort of investigation. A scientific friend wished to test by his sense of sight, as well as by his other senses, the common manifestation of force by which guitars and other, instruments are flogified through a room and made to touch the ceiling. He begged the operating "force" to do this in the light; but the "force" refused. Did our friend play the grand seignour, put on airs, and refuse to investigate any further? Not so. He patiently attended the scances in the hope that some opportunity would be afforded by which he could get, the desired test. Hoogave up a couple of hours for some twenty nights, in his patient pursuit of truth; and at last his patience was rewarded. One evening, at a dark circle, when a window had been but partially shrouded by a curtain. the moon, suddenly breaking through a cloud showed him the guitar whisking about through the air, like a living bird, and this was continued long enough for him to satisfy himself once and forever of the genuineness of the phenomenon.

The presentation of phantom flowers and articles of dress has been well authenticated; and, marvelous as the phenomenon is, the testimony in support of it, as in the case of spirit-hands, arms, faces, &c., is so overwhelming that it must be admitted to be established. The introduction of natural flowers into apartments whose windows and doors are closed, is a manifestation also supported by such a weight of testimony that it must not be denounced as impossible But in this case belief should never be yielded except where the investigation has been so thorough, and the conditions have been so free and satisfactory, that all opportunities of fraud have

been carefully eliminated. We are not altogether satisfied that the flower manifestations, recently reported in some of the daily papers as occurring in this city, have not some taint of human fraud and frailty in their production. We do not announce it positively. We simply say to investigators: Be vigilant: be circumspect as well as courteous; while yielding to conditions, keep in check your belief, and wait till confirmation comes in such a form that suspicion is wholly disarmed. In the service of truth, grudge no amount of patience in verifying beyond a question a doubtful phenomenon, Take nothing for granted, but try the spirits. Some of them may prove to be of common clay. Where is the genuine jewel without a counterfeit?

The Indians on the Temperance Track.

It augurs well, we think, for the quick arrival of the promised "good-time coming," that what first took place between them. My aften theme are now several representatives at Washtion was first particularly attracted by Mr. Van ington, from different Indian tribes, who declare in favor of the Maine Liquor Law for all their people. Gov. Pitchlyn, of the Choctaws, and William P. Ross, ruling chief of the Cherokees, affirm that it is now established as one of their trigotten Deut-Individue's with the Great of Other Park, Boston, whose labors Days.

Excluded John Worth Edmonds was a month first thought of Solid this to be my life after death forever? This thought seemed to goal first who has a memorial to Congress signed by for the cause of Spiritualism, and its practical death forever? This thought seemed to goal him into action. He had felt a strong but under than seventy five years old when, on Sunday that the diad at his control of the liearts of the John A. Andrew Hall Society, and bal laws; and there is a representative of another whiskey-dealing white men who infest their borders. Surely, now that the so-called savages are for temperature and peace, the so-called Christians should not be in their way of attainment. Hence the necessity of the Indians being heard in the National Councils before railroads and whiskeysaloons are enforced upon them, to prevent which the following memorial is presented to Congress, which shows activity among the friends of the red man, and makes a request

founded on justice: "At a public meeting recently held in Lincoln Hall, your menorialists were appointed a committee to ask for the use of the Representatives Hall, in which the Indians may state their case before an assembled Congress. Your memorial before an assembled Congress. Your memorialists believe that the following facts: justify their

request:
1. The Representatives' Hall was frequently used for the negroes.

The Indians have rights at least equal with

The lifeless forms of the race of Pocahon tas plead in silent eloquence from the walls of the Capitol that their living voice may for once be heard from the highest platform on the land of their fathers: Pherefore, in the full assurance of the justice

of their claim, your memorialists ask that their request may be granted before the enactment of any law relative to Indian affairs. Signed by John Beeson, Mrs. C. Avon Coot, Mrs. H. J. French, Mrs. C. J. Crawford, Mrs. R.

The Connecticut State election has gone democratic. This result might have been expected, when we take into consideration the ecklessness of many of the public men in the republican ranks. It is time that office-holders should become wiser and purer in the administration of public affairs, if they have the slight est desire to preserve the Union intact. We are not quite sure that a radical change in the political horoscope of Massachusetts would not result in lessening the taxes of the people, When a nominating caucus at George Young's Hotel decides who shall be Governor of this Commonwealth, is it not time that the people, in their sovereign right, call the dominant party to account? We are not politicians, but it takes no prophet to foretell the "signs of the times." is already upon the political wall.

We advise all our subscribers-and the thousands who borrow the Banner to read-to purchase Allen Putnam's great book, "THE BIBLE MARVEL-WORKERS." It should also be in the hands of every theologian in the land. They would gain wisdom by its perusal. It is not a sectarian book.

Mr. Beecher's Case.

The decision of the Congregational Council was pure whitewash. It walked around and around the subject, but it was extremely careful not to touch it on the raw. It was generally supposed that this high-sounding Council was summoned for the purpose of deciding upon a kital question. It seems, however, from the sequel, that the whole affair was a purely technical one; that the fuse arose over nothing but a point of ecclesiastical etiquette between Mr. Beecher and the two other Congregational Churches of Brooklyn, Mr. Beecher was not found fault with, and his recalcitrant brethren in the ministry have no cause to feel sore." As one paper well expresses it, the verdict of the Council is, "Not guilty, but don't do so any more." This is the right royal way in which Rev. Mr. Bartol, of this city, treated the decision of the Council in his Fast Day sermon. People talk of Beecher's plainness, but when did it ever equal this truthful utterance of Bartol? The extract from the Fast Day sermon is well worth a careful perusal:

"There is an American excess of talk on platforms, in pulpits and councils, in legislative halls, and in the newspapers. When did gossip and scandal ever abound so much as now? There is no baser crime than to spread vague stories of suspicion respecting common or professional men or women in society, without knowledge or proof. What a spectacle we have lately had in the church for the world to blush at and hang its head. After grave standers, so called, by church members of their own pastor, a solemn synod of more than seventy churches came together from all parts of the land, for what? Not to touch, with the point of a pin, or the long sole of con-sociated authority, the matter of offence in the case, whether it were a slander or not, whether in parishioner or minister lay the guilt; no, not at all; but grave, serious, hoary-headed devo-tees of divinity spend their days together in handling the merely outside and formal question of technical propriety according to old usage and what they call polity, in dropping from the church sequence of its owner's long absenting himself from meeting. Discipline, indeed! There ha been no such farce enacted on any stage in the land as this pasco in the publice ye and car, which the press, with good-natured or unprincipled commentary, agrees to call a happy termination of a disagreeable controversy, but which is a compromise of sanctity, stain on Orthodoxy, dis-grace to Christianity, shame to religion."

Miss Cook's Mediumship.

In the Banner of Light for March 21st, we gave our readers an extended resume of the controversy now going on in England concerning this remarkable medium for spirit, materializations; and on the first page of our last issue we presented the additional testimony of Prince Wittgenstein, as translated for us from the French by Dr. G. L. Ditson. The matter still attracts the closest public attention, and the British spiritual journals are extensively occupied at near intervals in considering the question. The London Medium and Daybreak of March 20th, contains the following letter from W. H. Harrison, Esq., and the Spiritualist of the same date follows it up with an interesting and official sketch of some of the scientific experiments made by Profs. Crookes and Varley-which account we shall transfer to our columns next week :

transfer to our columns next week:

OTO THE EDITOR: Sir—As I chanced to be present, recently, at some scances at which Mr. C. F. Varley and Mr. William Crookes passed a weak electrical current through the body of Miss Cook all the time she was in the cabinet and 'Katle 'was outside it. I have been requested by some of those present to send you the results, for the purpose of removing some of the effects of the disgraceful attacks which have been made upon the character of a truthful and reliable medium. 'Katle' had no wires attached to her when she came outside the cabinet, While she was outside the cabinet, the electrical circuit was not broken, as it must have been had the wires been disconnected from the arms of Miss Cook, unless the ends of the disconnected wires were joined together. 'But in the latter case, the diminuition of the electrical resistance would have distantly been made visible upon the indicating instrument. The experiments made prove in many ways that Miss Cook is inside the cabinet while 'Katle' is outside. The experiments have been earried on partly at the residence of Mr. Luxmoore, and partly at the residence of Mr. Luxmoore, and partly at the residence of Mr. Crookes. This letter has been inspected by Mr. Crookes and Mt. Varley, and Issent you with their approval.

Ave Maria Lane, March 17th, 1871.'

Passed On.

The estimable wife of Samuel Carter, Esq., of 103 West Chester Park, Boston, whose labors outgrowth, charity, have so endeared her to the last week, and was appropriately noticed by its hearts of the John A. Andrew Hall Society, and friends in this city, New York, &c. This doctrine is the remarkable movement of the ninewhose social traits have awakened the deepest appreciation among a wide circle of friends, passed to the grander realities of the higher life, on Thursday, April 2d, her physical change being caused by typhoid-pneumonia. The deceased was one of the first movers in the matter of the establishment of the free meetings at which Mrs. Sarah A. Floyd has so long ministered as speak er, and on the evening of Sunday, April 5th, the funeral exercises, which were begun in the afternoon at the family residence, by Rev. W. H. Cudworth, were continued at John A. Andrew Hall by Mrs. Floyd, the services of the ascended sister being eloquently recounted, and all being called upon to follow the bright example furnished by her blameless life. Excellent and impressive singing by the regular quartette added feelingly to the meeting. The mortal remains were in terred in the the South Burying Ground, but, by the light of the New Dispensation, the knowledge is given that she is now, in spirit, the welcome and happy guest of friends gone on before

Gerald Massey

Will lecture in Cincinnati, under the auspices of the Lyceum, April 28th, 29th and 30th. He was lately engaged to lecture in that city, by the Young Men's Mercantile Library Association upon an agreement, with the Lyceum that they would not endeavor to engage him, and that a course of three lectures would be given, the third one to be upon a spiritual subject. But the sense of honor and religious prejudice was so great in the bosoms of the young men, that Mr. Massey was only permitted to lecture once, upon "Shakspeare." The Cincinnati Lyceum, not so easily turned aside, have determined that Mr. Massey shall illuminate the mental darknes of their city with his spiritual scintillations.

We learn that Dr. T. B. Taylor, for many years a leading Methodist clergyman and Col lege Professor; author of "Old Theology Turned pside Down," has abandoned a lucrative profession and entered the field as a public lecturer upon the Spiritual Philosophy. Chicago and other Western papers speak in the highest terms That reform is loudly called for, none but a "the "Free Religious Society of Chicago" excited of Dr. Taylor as a lecturer. His discourses before prejudiced mind will deny. The handwriting a vast deal of interest in the city of Chicago and the West. The Doctor would be pleased to revisit his old home in New England, and will answer calls to lecture this way during the months of July and August.

> III is but simple justice to state—and we do so with pleasure—that Mrs. Rockwood, whose office is at 14 East Springfield street, Boston, is an excellent test medium.

Manifestations in the Light.

On Wednesday evening, March 25th, our reporter attended a séance given by Mrs. Theophilus Youngs, of Washington, D. C., at the rooms of Mrs. Dr. A. E. Cutter, 711 Tremont street. Boston, where she has established herself. A new piano of the heaviest description (estimated at from 800 to 1000 pounds) was placed in one end of the double parlor, a contmon shawl being thrown over the top of the case to prevent injury to its polished exterior, and the medium seated herself as do people generally when about to play. The company present were allowed to come as near the instrument as they desired, both before the commencement of the music and during the playing, in order that they might satisfy themselves of the entire genuineness of the phenomena. In a few seconds after the medium had commenced, the piano began" to vibrate, and finally arose on the side next Mrs. Youngs, keeping time with the air she was executing, and deseending with solid blows upon the floor, which caused the windows to rattle, and the room to be

The medium then arose to her feet and played the piano, while all could see that not even her dress touched the case, but this fact made nodifference to the instrument, which commenced to roll like a musical behemoth. "She also placed her hands above the music-rack, but not in contact with it, when the piano was raised on the side nearest her, and dropped with a quick motion, as before. Although on the evening in question the piano was not wholly lifted free from the floor as to "all four" of its legs, yet our reporter was informed by a gentleman present that, at a sitting in Philadelphia given by Mrs. Youngs, he had seen the instrument so raised several inches from the carpet and sustained for an instant in such position without visible support.

distinctly jarred.

The medium then passed to the end of the piano, and taking the hand of one of the gentlemen present, placed it and her own beneath the edge of the case, when the person so circumstanced found himself able to lift the instrument with ease. She then requested him to endeavor to do so without the assistance of her guides, and withdrawing her hand, watched with evident glee the ineffectual struggles of the redfaced individual who a moment before had seen the mass of resewood and fron rise like a feather in his grasp. This experiment was tried by several of the company with the same result in each

Mrs. Youngs sang and played while entranced, and finally ended the scance by-inviting as many of the party as desired, to take seats upon the top of the plano, as she expressed it, "for a ride.?' Seven persons availed themselves of the opportunity, and at her request, after they were placed, the piano was lifted (on the side nearest her, as before), the invisible operators being untroubled, seemingly, by the additional weight. At request of the medium, the instrument was lifted with a jerk, and then lowered so slowly to its place as to render the motion almost imperceptible to those sitting upon it, and again it was raised slowly, and let fall with a severe shock; it also, while so loaded, kept accurate time to the tune played by the medium.

Those who have been unwilling, thus far, to investigate the phenomena because of their chronic distrust of darkness-which is so necessary a chemical condition in the production of spirit manifestations—will find in the unique phase of development with which Mrs. Youngs s gifted a class of evidence fitted particularly to

Although our Infidel neighbors of the Inrestigator do not have the least faith in a future state of existence, yet it is quite evident they are "Liberal" in their views of Spiritualism, which fact goes conclusively to show that as "freethinkers" they are not unmindful of the onward march of our cause. For their kind and considerate words, which we append, we heartily thank them:

The 26th Anniversary of Spiritualism occurred teenth century, and perhaps no other religious belief ever made such rapid progress in so short a time. Some people think it is destined to su-persede Christianity, and if it should, the world will be the gainer, as it is the better religion of the two. Spiritualism is liberal, or anti-sectarian and creedless; so far it is an improvement upon Christianity. It also claims to be a fact of Nature: this makes its theory respectable and attractive. But is it true? That is the question, and if it should be finally settled in the affirmative, Spiritualism will be the best religion the has ever had—the best because it is free from bigotry and persecution.

The philosophy of the attainment of wealth, the philology of the Bible, the "Immaculate Conception," and other topics of interterest, are treated of on the sixth page, present number. Edward Austin, of Salein, Mass., desires to communicate with his family; Patrick Nolan gives advice to his wife; Richard Markham, of Brownsville, Wis., brings information of his physical decease, by accident, at Ophir, Placer County, Cal.; Ann Ruskin, of Auburn, N. Y., wishes that her sisters and brother may know that there is a life after death; James Edward Cooper, of New York City, endeavors to identify himself to his father; Bella Barrows, of Boston, refers to the certainty of spiritual recompense in the life to come, and counsels her sister; Abraham Holmes, of Boston, comforts his daughter Cynthia; Annie Hawkes, of Cambridge, Mass., speaks to her mother.

Dr. Fred. L. II. Willis, 25 Milford street, Boston, specialist for the cure of all chronic diseases, is having great success in removing the many ailments of which human flesh is heir. For the past fifteen years he has been steadily pursuing the even tenor of his way toward the establishment of a high reputation as a medical practitioner. Hundreds of patients in all sections of the country, and whom the Doctor has never seen, have been cured by his ministrations-a lock of hair or the hand-writing of the individual being in general all which he requires as the basis for his preparatory diagnosis. The Doctor combines with this natural ability the advantage of a thorough scientific medical education, and the afflicted will do well to consider his claims to their attention.

Do not fail to peruse Miss Lizzie Doten'sinspirational poem on the first page. It possesses great literary merit, aside from the sterling truths it inculcates. Some portions of it are equal to Gray's Elegy.

Dr. Ditson's review of our latest foreign spiritualistic exchanges will appear in the forthcoming number of the Banner.

A Wonderful Dog Story.

That charming little magazine for youngest children, "The Nursery," contains, in its April issue, a remarkable story of a dog belonging to Mrs. C. A. Richardson, a well-known lady of Lowell, Mass., and sister of President Grant's Secretary of the Treasury, Mrs. Richardson took Caesar with the children to be daguerreotyped; but Casar did not behave well; he would not sit still; and his mistress finally turned him out, saying, "Go home, sir! You have displeased me very much!" Casar sneaked off, but the next day, Mr. S., the daguerreotypist, had a call from him. He scratched at the door till he was admitted, and then quietly sat down in the place where his mistress had tried to place him the day before. Mr. S. tried to drive him off, but he would not go; and at last, Mr. S. comprehending what he wanted, took his likeness, put it in a box which he tied round Casar's neck, and then sent him home. Mrs. Richardson, to her surprise, found in it an excellent likeness of Casar, and a capital fire simile of this likeness is published in the Nursery. Did Casar act under spirit influence? or shall we call his action instinct? Look at the likeness. It is excellent, and certainly has a sort of human expression.

Universal Free Thinkers' Association.

We have received from David Hoyle, Chief Secretary U. F. A., 75 West Fifty-Fourth st., N. Y., a series of resolutions, adopted in convention in March last, accompanied by the announcement that the Second Universal Freethinkers' Congress will convene at Philadelphia, Penn., U. S. A., on the fourth day of July, 1876, at noon. The object of the Association is thus set forth:

Resolved. That we extend the hand of fellowship to Liberals of all shades, and Freethinkers of every caste, and that we especially extend a cordial invitation to all Liberal Lagues, Free Religious Associations, Liberal Spiritualists, and all anti-theological societies that work for the emancipal on of the human race, to become members of our organization, and communicate with us. Those desirous of obtaining further particulars can address Mr. Hoyle as above, or either of the following named gentlemen: D. M. Bennett, Secretary of the English branch of the U. F. A., 335 Broadway, New York; M, Stein, Secretary of the German branch of the U. F.A., 58 Goerck street, New York; Marc Thrane, Secretary of

... Charles II. Foster.

63, Chicago, Ill.

the Scandinavian branch of the U. F. A., Box

By a brief letter from him, bearing date Feb. 11th, we are informed of the whereabouts of this celebrated test medium, who, as our readers know, embarked sometime since from San Francisco, en route for Australia. At time of writing, Mr. Foster was on board the steamship McGregor just in sight of Honolulu. We herewith present extracts from Bro. F.'s characteristic note:

"My mission to Australia has great significance. people to the knowledge of the after-life, and shall not return until the angels say my work is well done. * * * In two hours we shall arrive in Honolulu, where I remain one day."

The Late Attack on Spiritualism.

In reviewing, last week, the recent assault on Spiritualism in the April number of Lippincott's Magazine, we took no notice of the writer's attempt to depreciate the mediumship of Mrs. Hollis, of Louisville, and to fix upon her the stigmaof fraud. Our omission was intentional; for we preferred leaving that part of the Lippincott attack to the trenchant pen of Dr. Wolfe, of Cincinnati, author of that remarkable volume entitled, "Startling Facts in Modern Spiritualism," and who is abundantly qualified to show up the shortcomings and the misstatements of "Mr. John Hayward," whoever he may be. We look with interest for Dr. Wolfe's reply.

If gives us pleasure to inform our readers, that Mrs. M. M. Hardy, the excellent medium, will hold public circles for materialization in the light, every Wednesday evening at eight o'clock. In these scances Mrs. II, is in full view of the investigators, yet the spirit hands appear and signalize to friends in the body. The doubts peculiar to cabinet manifestations cannot exist in the mind while all hands present are visible during the appearance of the spirit hands. The medium-we are authorized to say-courts thorough investigation; and so satisfactory are the results of the most critical investigation, that skeptical ingenuity of mind-so prolific in anti-spiritual theories to account for cabinet materializations, or dark circle phenomena-is not only dumbfounded, but enlightened on the absurd reasonings of the scientific Thomases, who make "bricks without straw," building absurd arguments on false premises.

The scientists and theologians are cordially invited to go and expose, or be exposed, for it is a bad rule that does n't work both ways; and if convinced that "Christ be risen," we expect themto be honest enough to admit as hundreds have who have witnessed the spirit materializations at 4 Concord Square.

These important words of our translated brother-medium, L. Judd Pardee, should be highly treasured by every medium in the land:

"How important it is that the Spiritualists should be united, like a band of brothers and sisters. Our philosophy teaches us that we should love one another, and it is time that we, as mediums, should understand one another better. We should learn to work with and for one another, in order that we may bring a holy in-spiration that shall bless and unfold mankind. We know that God is love, and that it is his wish that all his children should love everything beneath the sun, as well as in the celestial spheres of immortal beauty."

"For My DARLING."-Under this title Rev. T. S. Givan, Editor Western Guardian, and Associate Editor Little Bouquet, issues a pamphlet story of some 140 pages—printed by William Shreve Bailey, Nashville, Tenn.-in which he sets forth his conception of "the laws controlling Human Love; what it is that constitutes Marriage, legal or illegal; what a Home should be; what and where Heaven is, the Hereafter, and the Doctrines concerning Immortality and Human Destiny."

137 A correspondent informs us that manifestations of a high order of interest are now taking place in the mediumistic presence of Mrs. Boothby, 49 Appleton street, Boston, consisting of the appearance of spirit-hands illuminated by electric lights, the playing of musical instruments, and other demonstrations of reingrkable power.

Lafe's Morning and Evening and The Orphans' Rescue are now furnished on terms so very favorable that most every family in Boston may possess them. See advertisement on fifth

Banner Contents.

First Page: Report of the Celebration of the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism In Hoston, Second: Poem - "Sonnets to Charles Sumner," by William Brunton; "Chirvoyant Travels in Hades," by A. Gatdner, "Third: "Physical Manifestations and Materializations in Michigan City, "by Samuel M. Eably; "A Singular Will Case;" "Towa Quarterly State Convention," and "Light in Egypt, Ill.," by Warren Chase; wention, "and "Eight the Eight, Iti," by Walfelt Chase; Banner Cerrespondence from various localities. Fourth: Leading Editorials on "An Eventful Life Ended," "Fraudulent Manifestations," etc., Fyfth: "Short Editorials, Hems, etc., Stath: Split Message Department; "From a Passenger on "Ville du Havre"; ""Agassiz and Smirltualism," etc. Seventh: Book and other advertise Eighth: Anniversary Exercises in New York CItý, Troy, N. V., Philadelphia, Pa., and Cleveland, O. "Self-Comparst and Spiritual Culture," a become by Gibs B. Stebblus: "Dr. Buchanan's Second Lecture;" "Complimentary Reception, " etc., etc.

BRIEF PARAGRAPHS.

SHORT SERMON - If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not. So shall the fortunes of thy Eather contribute to the support of Hiswhole tace, and tits care be continued to you all in your love to each other,

N. Frank White's photographs are for sale at this office, se who neglect to take the paper of comise don't see the advertisement. Such had better subscribe. They are like a retired democrat we wot of in Hampton, N. H., who was a great Isaac HIII man, and still thinks Gen. Jack son is President of the United States,

Mr. Horace Seaver, of this city, has been lecturing to spiritualists and Liberals in springfield of late. In his no tice of these meetings he speaks of Harvey Lyman, Esu. "a rich Spiritualist, who very generously gives the use of his Hall, free of all charge, for Liberal meetings on Sunday. This is highly honorable to Mr. Lyman, and we hope t see his good example followed by others, "So we say, See advertisement of Joseph John's Great Works of Art

Great inducements to purchasers are held out by H. A Prentice & Co., 7 Pine street, Boston. Just as we were going to press we received an interesting

letter from Hon, Thomas R. Hazard, dated Philadelphia, April 6th. It will appear in our next issue. Two boys in London fought a duel recently without get-

ting killed or spanked. The French steamship "NIL" going from China to Japan, lately, was lost, and eighty of her passengers were drowned; and among them were the Japanese Commission

ers returning from the Vienna Exhibition. "Our security is in our watchfulness of executive power," - Danfel Webster.

. Heavy aghting in Spain. In the Supreme Court at Indianapolls, Ind., recently, Judge Perkins decided that colored children haves right to attend the public schools of the State in any township

where separate schools are not provided for their use; The Missouri Legislature has repealed the clause of the

St. Louis charter under which the social evil ordinance of the city was passed.

Easter Sunday-April 5th-new bonnets, flowers, dis play of religious rites !

Five hundred millions of dollars and three millions of nen are the cost and force of Europe's standing armies. One of our exchanges says that Frank Smith, who has

been detected in the District ring, with a fat contract, is a Trustee of the Howard University, President of the Young Men's Christian Association, and a "truly good" man generally!

In another column may be found the Prospectus of the Banner of Light. This journal has forty columns, beautifully printed on white paper, and clear type, and is devoted to general intelligence, and is also the standard authority on matters pertaining to Modern Spirimalism. To any one desirous of investigating the wonderful phenomena of the nineteenth century, the Banner is almost indispensable? Addiress, Colby & Rich, No. 9 Montgomery Place, Boston, Mass. ~ O' Brien (lowa) Planeer.

THE LOAPERS' EMPORIUM-Rear of City Hall,

IMPORTANT TO KNOW .- An inquirer in our Free Pubhe Circle put the question to the spirit controlling—"Is kerosene the cause of diphtheria?" To which the answer was, in the strongest terms possible, "Frs, emphatically

Spiritualism, as I prophesied, is destined to rule all man-klud, and the ecclesiastical dogmas that have crainped the human soul shall be washed away forever, and peace on earth and good will shall rule among men.—L. Judd Par-dee, through a medium. The "religious revival" at Bald Mountain has subsid-

ed. The people were not so near Hades as they imagined. There have been carthquake shocks in Mexico of late,

A letter from Salt Lake City, dated March 30th, asserts is getting his property well in hand, preparatory to depart ure to "parts unknown."

There is some virtue in almost every vice except hypocrisy; and even that, while it is a mackery of virtue, is, at the same time, a compliment to it.—Haztitt.

The report of the United States National Commissioners. of Education, for 1873, indicates graffying progress in the educational interests of the country. In addition to the usual channels in which vast sums annually flow for mental culture in the various States, over \$252,000 has been given during the year, in Massachsetts and New York, for the superior education of women, and the schools and colleges which are being provided for them show that these bene factions are always promptly applied.

A crevasse fifty feet wide and six feet deep occurred in Bayon Lafourche, Louisiana, Monday, April 6th, two miles below Thibodeaux. The water will probably overflow Mor-

in the words of an antiphlogistic poet, these evenings-How evanescent and screne Are thy chaotic uplands seen, Ob, ever subhpsarian moon!

What has surprised me most in history is to read of so low kings who have abdicated their thrones—not above a dozen or two at the most.—Sterne.

King Kalakua of the Sandwich Islands will in person isit every island of the Archipelago, and thoroughly investigate the abuses which have so long afflicted the coun try. Natives who have experience and ability to take part in the active duties of Government, will be remembered.

Miss Abby Smith, the Glastenbury, Ct., woman, who would n't pay her taxes because she could n't vote, took the stump in that town on election day, and was distened to by a large crowd. She delivered her oration from a wagon instead of a stage. The address, though brief, was able-of course. Three cheers for Abry: The smith ladies intend to memorialize the next Legislature, to ascertain if they can't have justice done them.

Minnesota bees are getting waxed by the dysentery,

MATTERS IN CUBA. - The patriots continue to gain victories in the eastern part of the Island, and their forces are being rapidly reinforced by wholesale desertions from the volunteers and those who have been impressed into the ranks of the Spanish troops. The governmentallows nothing to be published regarding the encounters.

The grand scheme of the women to stop dram-drinking is waning. Too many priests joined the crusaders.

The King of Sweden is the greatest poet, the Empero of Germany the greatest soldier, the Emperor of Austria the greatest linguist, the King of Bavaria the greatest musician, the King of Saxony the greatest scholar, the King of Italy the greatest hunter, the King of Belgium the best dancer, and the Czar of Russia the greatest smoke mong the sovereigns of Europe.

Cremation-"ashes to ashes," "dust to dust."

The female crusaders don't mean to have their children brought up with the "bottle" -- If they can prevent it.

April 6th was a memorable day in the United States Senate, not only from the fact that the finance bill, fixing the maximum amount of United States notes at \$40,000,000, and adding \$45,000,000 to the national bank circulation, was finally passed, but from the impressive and significant scene in the senate chamber previous to the final action.

THE SUPREME COURT OF THE UNITED STATES has re cently decided the salt of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheel-\$250,000 in favor of the Florence Company.

Marshall S. Pike, Esq., whose poetic offusions are well known to our readers; has written and composed a fine song, entitled, "We'll Gather on the Summer Shore," which is dedicated by him to Mme. Francina Young, of Boston, and issued, in superb style, by G. D. Russell & Co., 126 Tremont street.

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 lecture 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 embraces 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 slogers 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.

Tickets can be procured at the Banner of Light Office and at Music Hall.

A correspondent, writes, in relation to Hon, G. B. Stebbins's discourse in Music Hall last Sunday: ~ "Would that every Spiritualist in Boston could have listened to the practical aspect of Spiritualism set forth by this able speaker. He was rational, and free from the revolutionary spirit that pervades all unhealthy growth,"

PHENOMENAL -- We shall-print in our next number Mrs. A. N. Tupper's account of scances with the Eddy Brothers, of Vermont; also an interesting, narrative of the Spiritualistic Experiences of Capt. C. D. Densmore, of Boston, whois said by competent judges to be a fine medium.

For We are in receipt of an essay addressed To the Christian Temperance Ladies of the United States of North America," by J. W. Dennis, which will appear in the Issue for April 25.

137 L. J. Woodbury, writing from West Farm Ington, Me., bears high testimony to the value of the work-accomplished there of late by Mrs. F. J. Dillingham, test and healing medium:

137" A strongly marked message from spirit James Edward Cooper, formerly of New York, will be found on our sixth page. Who will verify its truth?

Joun's GREAT PAINTINGS are yet on free exhibition at the publishing rooms of R. H. Curran & Co., 28 School street - up stairs. All-should

17 The Progressive Lyceum, of Chicago, celebrated their eighth anniversary, by giving a festival, the 25th of February, consisting of songs, recitations, instrumental solos, light gymnastics and distribution of currency due the children for tickets of merit for punctual attendance and scholarship. A large and delighted at-tendance of spectators and members was present. They also subsequently gave a Children's Masquerade. This Lyceum is overflowing with members. Dr. Samuel Maxwell, lately Conductor of the Richmond, Ind., Lyceum, has been elected to the same position in this one.—The (Toledo, O.,) Lyceum.

METAPHYSICO-SCIENTIFIC LECTURES. — The lectures before the Metaphysico-Scientific Socie lectures before the Metaphysico-Scientific Socie-ty are attended by crowded audiences, and are really deserving of notice. Mrs. G. Fannic Al-lyn has lectured for the past two Sabbath even-ings, and has given very general satisfaction. She claims to speak entirely extemporaneously, upon a subject or subjects selected by the audi-ence, and concludes her address with a poem improvised in a like manner,—Stockton (Cal.) Leader, of March 28th.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

T.S. O., LA Chosse, Wis -If Mr. Filmt talls to answer your scaled letters satisfactorily, it is no fault of ours, If he does advertise in this paper, any more than if he advertised in any other fournal. That he is a medium for answering scaled letters we have no reason to doubt; but that he falls in many cases to give satisfaction we have also in doubt. The most reliable medium in this phase of the phe nomenals, in our obligon, Mr. J. V. Mansfield, and vet many complain of unsatisfactory results in his case. They are unlucky? that 's all. We have had for many years incontrovertible evidence that the so-called dead do use him as an amanuensis to respond to letters addressed them by friends in the earth-life. That Mr. M. resorts to fraud t acromplish the end desired, as is often alleged, we know is not true. We have seen letters, answered satisfactority to their writers by fim, when Mr. M. did not even touch the letters. This is our answer to other correspondents, as well as the one addressed.

TP. E. E., C KANSAS CITY, Mo.-When you see fit to forward your full name, as a guaranty of your honesty, we will endeavor to answer your onestion. If, as you assert, you have been investigating for twenty years, it seems a little singular to us that you have not yet received suffi-ciont evidence—''an absolute certainty''—that the dead live and can communicate with mortals. What would constitute evidence on your part?

RATES OF ADVERTISING.

Each line in Agate 13 pc, twenty cents for he lest, and fifteen cents for every subsequent infirst, and little return for very sents per line, serion.

NPECIAL NOTICES, Forty cents per line, Minion, each insertion,

RUSINESS CARDS, Thirty cents per line, Agate, each insertion.

Payments in all cases in advance,

#2° For all Advertisements printed on the 5th page, 20 cents per line for each insertion.

Advertisements to be renewed at continued intended in the left at our Office before 12 M. on rnica mas Monday.

SPECIAL NOTICES.

The names of victories may be erased from our battle flags; but SILVER TIPPED Shoes will fever become obsolete. They are a national institution.

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

J. V. Mansfield, Test Medium, answers scaled letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap4. Dr. Slade, now located at 413 Fourth avenue

New York, will give special attention to the treatment of disease. Also keeps Specific Rem-edies for Asthma and Dyspepsia. Ap4. Dr. WILLIS will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston,

the first Wednesday and Thursday. Office hours

from 10 till 3.

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

SPIRIT COMMUNICATIONS TO SEALED LETTERS.
Send \$1,00 and 4 stamps to M. K. Cassien
SCHWARZ, Station B, New York City. 6w*.Mr7.

THE WONDERFUL HEALER!-Miss. C. M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisi bles 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 destroyed,
Mrs. Morrison is an unconscious TRANCE ME-

DIUM, CLAIRVOYANT AND CLAIRAUDH NT From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any person.

No disease seems too insidious to remove, nor patient too far gone to be restored patient too far gone to be restored

MRS. MORRISON, after, being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original

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 Medical Band use vegetable temedies, (which they magnetize,) combined with a -cientuic applica-tion of the magnetic healing power. Diagnosing disease by lock of hair, \$1,00. Give

age and sex.

Osarego, Osarego Co., N. Y. P. O. Box 1322.

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

Public Reception Room for Spiritualists. - The Publishers of the Banner of dight have fitted up a suitable Room in their Establishment expressly for the accommodation of SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room onen from 7 A. M. till 6 P. M.

DR. L. G. Arwood is located at 1267 Broadway, New York, Room 6, first floor. 3w*M28.

BUSINESS CARDS.

NAN PRANCISCO, CAL., BOOK DEPOT. At No. 319 Kearney street (up stairs) may be found on sale the BANNER of Light, and a general variety of Spirituinist and Reform Books, at Eastern prices. Also Adams & Co. Stofden Pens. Planchettes, Spence's Positive and Negative Powders. Orion's Anti-Tobacco Preparations. Dr. Storer's Nutritive Compound, etc. Catalogues and Circulars malled free, 4r Hemittances in U. S. currency and postage stamps received at par. Address, HERMAN SNOW, P. O. box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT.
HENRY T. CHILLD, M. D., 281 Rice street, Philadelphia, Pa., has been appointed agent for the Binnner of Light, and will take orders for all of Colby & Rich's Publications. Spiritual and Liberal Books on sale as above; also by DR, J. H. RHODES, 9h Spiring Garden street, who will sell the books and papers at his office and, at Lincoln Hall, corner Broad and Goates streets, at all the Spiritual meetings.

A. J. DAVISA CO., Booksellers and Publishers of standard Books and Periodicals on Harmonial Philosophy, Spitualism, Frey Religion, and General Reform, No. 21 East Fourth street, New York.

ST. LOUIS, MO., BOOK DEPOT. -Western Agency for the sale of the RANNER OF LIGHT and all Laborat and Mairfeliant Books, Propers and Magazines. Also, Adams & Co.'s GOLDEN PENS AND PARLOR ITALIES, the Magic Cont., and Voltale Armor Soles. 11th STORER'S NUTRITIVE COM-POUND, SPENCE'S POSITIVE AND NEGATIVE POWDERS, Compress Record Inc. Stationery, &c., HEN-RY HITCHCOUR, 66 Pine Stiret, St. Louis, Mo.

BRIF. PA., BOOK DEPOT.
OLIVER SPAFFORD, the veteran bookseller and publisher, keeps on sale at his store, not French street. Eric, Pa., nearly all of the most popular Spiritualistic Books of the times. Also, agent for Huil & Chamberlain's Magnetic and Electric Powders.

CLEVELAND, O., BOOK DEPOT.
LEEN'S BAZAAR, 16 Woodband avenue, Cleveland, O.
All the Spiritual and Liberal Books and Papers kept for

And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 98 Russell street, Melbourne, Australia, has for safe all the works on Spiritualism. LIBERAT, AND REFORM WORKS, published by Golby & Rich, Roston, U. S., may at all times be found there.

WASHINGTON ROOK DEPOT.
RICHARD ROUGHTS, Bookseller, No. 1025 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Npiritual and Reform Works published by Colby & Rich.

D. M. DEWEY, Bookseller, Around Hall Book Yo. keeps for sale the Spiritual and Reform Worl published by Colby & Rich. Give him a call.

J. G. DARIZING & CO., Lunenburgh, Vt., keep for sale Spiritual, Reform and Alsectioneous Books, pub-lished by Coby, & Rich.

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We Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, not out of

Ab Catalogues of Books, giving prices, &c., FLORENCE

The Long-confested Suit of the FLORENCE SEWING MACHINE CO. against the Suget, Wheeler & Wilson, and Grover & Baker Companies, Involving over \$250,000.

Is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which above has B the Monopoly of High Prices. THE NEW FLORENCE

In the ONLY muchine that sews backward and forward, or to eight and left.
Simplest Chenpest Best.
Sold FOR CASHONIA. SPICIAL TERMS TO CLUBS and DEALERS.
April, 1874.
April 11.—13w

B. C. HAZELTON, Specialty Photographer, 140 Washington street, Boston, Mass. April 11. -4w*

STOCKS AND MINES.

CORRECT Information by consulting MRS, FROST,
Trance Medium, 53 East 33d street, New York, Fee,
\$3 to \$5 be letter, and \$2 coulty. Also Diagnosis of Disease
by lock of hair and pre-cription given. 3wis* April II.

MRS. ELDRIDGE, Clairvoyant Physician and Trance Medium, 7 Oak street, Boston, Hours 9 to 9, April II. 188 ORIGIN AND PROGRESS OF THE MOVEMENT FOR THE RECOGNITION OF THE

CHRISTIAN GOD, JESUS CHRIST, AND THE BIBLE, IN THE UNITED STATES CONSTITUTION

BY W. F. JAMIESON.

Valuable Information.

Bostos, Dec. 12, 1860. GENTLEMES My only object in glving you this leath-montal is to sprend valuable information. Having been body afflicted with Salt Rheuto, and the whole surface of my skinds ing covered with princes, and cruptions, many of which caused me, great just, and annevance, and know ing it to be a blood disease. I took many of the advertised blood preparations, among which was not quantity of Sarsapariila, without obtaining any benefit, until I commenced faking the VLGLUST and is fore 4 had completed the first bottle. It saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was prenounced a well man; and my skin is smooth and entirely free from plumples and cruptlens. I have never enjoyed so good he aith before, and l'attribute it all to the use of V1(4), (18). To benefit these afflicted with libermatism, I will make mention, also, of the V1(18)

118 E'S wonderful power of curing most this acute com-plaint, of which T have suffered so intensely. C. H. TI CKER, Pas. Agt. Mich. C. R. R.,

Has Entirely Cured Me.

Mit. H. R. STEVENS:

Mit. H. R. STEVENS:

Door Sir. My daughter, after having a severe attack of whooping cough, was left in a fee ble state of leading. Being advised by a fittend, she fired they for 118th, and after using a lew hottles was felty restored by heartson. Thave been a great sufficient from the umatism. Thave taken several bottles of, the Vio.1181, but they compating and am happy to say it has entirely outed me. Thave recommended the Vio.1318, but they same good results. It is a great councer, and purther of the bank good results. It is a great councer, and purther of the bank good testiles. It is a great councer and purther of the bank good at Missis, but a feet of the same good the Missis and the same good testiles. It is a great councer, and purther of the bank good to take, and I can che crimity recommend it.

AMILE MARKET USENCE

NO TROUBLE SINCE USING

VEGETINE.

CHARLES HOWS, 1667, 1870.
This certifies that my daughter has always been troubled with a humor which has caused frequent swelling on her lace and about her eyes. Physicians sailed it the Layshos-last but after hashing taken two bottles of the VEGLTINE has not been from her with it since.

SIMON: ALDITICH, Charlestown, Masse.

Diff. TESSEE, says: "The seminer each of the Massementale the diseases for which the VECETINE should be used. I know of no disease which will not admit of its use with good testills. Almost fundmentable contibuted its use with good results. Almost fundmentable contibuted says caused by potentials secretions in the blood, while can be entirely expelled trong the system-by the use of the VEGF-TINE. When the blood is perfectly cleaness, the disease rapidity deates; fall pains cease, healthy as then I prompely restored, and the patient sections."

The termar kable rates setterfed by VEGFTINE have induced many physicians and apothecatics whom we know to prescribe and use if in their own families.

In fact VEGETINE is the best repiedly set discovered, and is the only reliable BROOD-PURPPER yet placed before the public, Soil by all Pruggi-18 and dealers exerys where.

LESSONS

Elementary Physiology. BY THOMAS IL HUNLEY, LL.D., F.R.S.

This is the sixth London edition of this useful book, con-Interest in structure descriptive of each particular part of the human frame. If 4s also profusely illustrated with plates throughout the entire work.

Lexion I. A General View of the Structure and Functions of the Human Hody.

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Lisson Pa The Sources of Less and of Gain to the Bloods Lesson VI. The Function of Admentation, Lesson VII. Motion and Lecomotion.

Lesson VIII. Sensations and Sensory Organis.
Lesson IX. The Organist Sight. Lesson X. The Coalescence of Sensations with one another and with other States of Consciousness.

Lesson XI. The Nervous System and Indervation. Liesson XII. Histology, or the Minute Structure of the Appendix A. Table of Anatomical and Physiological Constants.

Ippointle R. Case of Mist A. Price 41.70; postage 12 cents.
For sale wholesale and retail by COLBY & RICH, at No. 2 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

1111111111

Do you want to know why you safe r and die? Do you want to know why life is a barden? I can tell you, from severe suffering I have learned R. And through the promptings of divine

ICVIE

which I hear foward my brothers and sisters have I placed myself where I can be used as an instrument to give them information and assist. Nature to scatter disease and defy DEATH, I only ask at your hands.

by compensating me so that I may live and give to others.

Yours for Truth, Love and Justice ?!

TERMS: An home's treatment and Instruction, 42,00. Letters answered and treatment given at a distance by enclosing 42.00. No Tests giv n. State your case plainly, on Leannon benefit you. I have no references but God and the angels.

DR. L. ALBERT EDMINSTER.

Psychovitatist and Philosopher, 27 Milford street, Boston, Mass. THE NEW FRENCH SYSTEM

OF MEDICAL ELECTRICITY. MR. WM. BRITTEN, AND MRS EMMA HAR-DINGE BRITTEN, graduate of the Vienness and Parlsian schools of Electricity, late associate of 1st, Eliza-heth d. French, and chief operator of the Philadelphia Electrical Clinics—are prepared to examine and treat patients for every form of disease, chronic and acute, on the highly successful new Fietch System of Electricity, the most reliable method of Therapeutics ever discovered. To

PHYSICIANS

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Fach Message in this Department of the Bunner of 15204 we claim was space, by the spart whose name Birais through the instrumentarity of

MRS. J. H. CONANT.

is ask the reader to receive no distance partforth by a fit these comments that does not compart with his record. All express as much 6f trailings they perform the compart with the per-

The Banner of Light Free Circle Meetings

the usup of the services, everythic esc.

Under such effective the transition of the party challenges, when permission will be engineering to the form the transition of the advances. For the explorations therefore in the discountry of the transition of the many challenges to every in the time in that.

The spections answered at these scances according to the controlling intelligence by the chairman, are sent in the controlling intelligence by the chairman, are sent in by correspondents.

37. Denotices of flowers for our Circle-Rosen solidited. This Cryst's Procedures no visitors at her residence on Mindays, Equalays of Therefore, until after six o'clock.

Mondays, Topodays of Thersdays, and II after sly obclock 2, M. She gives no private sitings.

SEA FOLD TRUES. VISUS has twento privilege of placing scaled betters on the fathe for their answer by shifts. First write one of two proper questions, addressing the splint questions labeled searches white search in the father and the number of civicière, scal by and write your own address on the runsible. A±4 he elected the civice the Chairman will return the letter for the writer. Questioners should not pare letters for answer upon the circle table expecting lengthy replies, otherwise they will be disciplicated:

LEWIS B. WILSON, Chairman.

Invocation.

Oh, then who art with us in life, and doth not forsake us in death, the glory of whose power meets us everywhere through manifest life, and challenges bur wonder and admiration and praise thou God here and everywhere, we bow before thee, acknowledging thy sovereignty and our aldegicnee unto thee, confessing unto thee and to ourselves our own ignorance, and asking to be en lightened by thy wisdom, asking to be led out of the dark wilderness of our own errors into the bright Edendand of thy loving kindness. Holy Spirit, thou hast faught us to ask if we would receive, and we ask, oh God, in faith, nothing doubting that thou will meet all our necessities, numerous as they may be-thou hast an adequate supply in thy kingdom with which to make all are glad that we live in a conscious life. We feel that I have no changes now, for I have betgood, and set all wrongs right. Infinite God, we praise thee for the glorious privilege of returning after death-for that which assures us, beyond all doubt, that we shall live on, forever and forever, and that the steps taken up in mortal life. shall be carried on, and on, and on, through endless ages, and that by our going and growing we shall come nearer and nearer, oh God, to wisslom and to thee. Amen, Jan. 22.

Questions and Answers.

to offer, as they should be dealt with; yet if you can't hear and see some things, bless God! She will offer them I will do my best.

question which I much wish to ask, and it is going to do it just for the sake of not taking care this: What is the meaning of the words in the of the child-shoving it off on somebody else. It New Testament, viz., " Unto him that hath shall won't do; if she does it there 'll be trouble, just as be given, and from him that hath not shall be taken away even that which he hath?"

Ass.-We are taught, in this spirit land, that all things, physical or mortal, are governed by the laws of chemistry, and that the action of the force of chemistry produces all the known manifestations in matter. If this is true-and we cannot doubt it Jesus must have had direct referonce to the action of this law, in making that assertion. They whose physical structures hold within themselves elements by which gold and silver, or other mediums of exchange for the necessaries of life, may be attracted to the individnal, will be sure to possess them. You may be sure that they will come there. But if they have from them, that some other obwer, with whom they may be brought in contact, will absorb their riches; and take from them that which they have. It will not be so much a matter of wonder why some are rich and some are poor, when the laws of life are better understood; for you will learn by an sunderstanding of these laws, that there is an exactness in nature, in minute, things as in great things, in the revolutions of human lives as inthe revolutions of planets. Like attracts like. The scientist will tell you that certain forces in chemistry attract certain forces, and repel certain other forces. Now, if you have that in you which repels wealth, be sure you cannot attain it, however hard you may try; but if you happen to have that which attracts it, you will be sure to get it, doubtless as easy as George Peabody got

O .- Have spirits ever been met with in spiritlife who have been in the spirit world more than eighteen hundred and seventy-four years-that is, does Spiritualism extend beyond the birth of Jesus of Nazareth? If so, what is its condition and antecedents?

A .- One would suppose that the existence of the spirit world was dependent upon the birth of Modern Spiritualism, by that question, which is not the case, by any means. The spirit world has existed for millions of years. Every natural world has its corresponding spiritual world, as every matural body has its spiritual body. The spirit-world was ready to receive and care for the first spirit that was called from the earth, out of the natural or physical body. The first death that took place here, found a spirit-world ready to receive the newly born spirit - and certainly that took place in the long, long ago, further back than six thousand years, as certain theologians have it. We might safely date it back six billions of years, and more than that. In fact, it would be difficult-as they who are acquainted with these matters tell me-it would be difficult to give the exact date with reference to these things.

Q.-Job, acknowledging God's justice, show eth there is no contending with him. In chapter nine, verse four, the record informs us that "He is wise in heart and mighty in strength." Then, again, [six,] "He shaketh the earth out of her place, and the pillars thereof tremble." Your inquirer specially desires to know what is meant by "the trembling of the pillars," as the whole thing is incomprehensible to him?

A .- As it was to me, even during my mortal life, and ever-must be to those who stick more to the letter than to the spirit. Now, the letter killeth, because it lieth, but the spirit maketh alive. It should be understood that this biblical

the reason of its many interpolations, its priestly homaculata"—the Virgin Mother? How other the Spiritualists would say so, " "Well," he manipulations, its cutting off and its adding to, wise could it be? again and again. The Conneil of Nice is not alone responsible for all errors that are contained back, which the ancients believed it rested upon, as to talk about its being shaken from its pillars. in law governing; and to interfere with them, lieve it ever will be. Jan. 22.

Edward Austin.

Nineteen years ago I passed from my mortal body, and entered the spirit world. The event took place in Salem, Mass. At that time I was fifty four years on the voyage of life; my name, Edward Austin. Heft a family with whom I would be glad to communicate, if it be possible; glad, first, because I know it will bring them more satisfaction than anything else éver has, in religious matters-glad, because it will consciously unite us again. For my own part, I have never been separated from my family, except as they, In their thoughts, have separated one by death. I desire to communicate with them-in some other way than this, and hope that they will not be slow in granting me the opportunity. Good day, Jan. 22.

Patrick Nolan.

I have been gone about nine weeks-deadand I come back here hoping to-reach my sister and wife, and my brother, perhaps, if he is ever sober long enough. My name, sir, Patrick Nolan. I was n't always doing the right thing myself, when I was here, and I suppose my folks are troubled about it - thinking about where I am. Well, it has pleased the good God to grant us absolution still, in the other world We are not in the fixed state we used to think we would be in, after we got out of the body. We have chances of making ourselves better off, all the way along. I don't want my friends to much obliged to Mr. Kelly, who said if ever any body had gone to hell I had-very much obliged to him! May be never have any worse hell than I've seen since I tasted death, that 's all! If he don't, he won't get half his deserts, anyway, that's sure; but then I've no hardness agin him. I don't want him to suffer, because I think he might do better if he knew enough,

And now my wife, Mary, is thinking of putting the child, our child, into a charitable insti-COSTROLLING SPIRIT. - By. the kindness of tution-a Catholic institution. It's all very well, your worthy President, I have been invited to so far as it goes; but she must n't do it. She'll officiate, on this occasion, and I have to confess get along well enough without it, and so sure as to you and to myself my weakness, my inability, she don't hear my warning it will be the worse perhaps, to deal with the subjects you may have for her, that's all. I am not so far away that I a medium herself, and I can look after things Ques - [From a correspondent.] There is a pretty close. Sho'd better look out, and not be sure as she lives. That 's what brings me here today, mister. [Will she get your message?] Faith! she will, then. I made sure that she'd get it, because the priest said would I come here and give it he'd see that she had it, with a good slap of his own to back it up. Jan. 22.

Richard Markham.

[Good afternoon.] It is a good afternoon for me. I have hardly got free from my own body, so it is difficult to control here, you see.

My name was Richard Markham. I was twenty-seven years old. I hall, stranger, from Brownsville, Wis., when I am at home, but I died in Ophir, Placer Co., Cal., by accident. The once had these powers, and have lost them, it is last I remember was about eleven o'clock in the equally sure that their possessions will fade away forenoon, "I am not a stranger to these things; was a medium myself, and always told my folks when I went out I'd come back so soon that there'd be no dodging the question as to identity-I'd prove myself; and I think I have. They don't know I am dead; they probably will know It before my message is printed. Never mind, I am here ahead of the knowledge. That proved the thing. I am getting, stranger, every minute I am here, further away from the body. I know I shall be all right when that has no further call on me. I've already seen Brother Joe and mother and little Ted. Good day, sir. Jan. 22,

Ann Ruskin. My fiame, sir, was Ann Ruskin; my age, fortyeight years; my disease, congestive fever. I have been gone three years and fourteen days. Hived in Auburn, N.-Y. I wish my sisters and my brother may know that there is a life after death. They don't believe it now, I want them to realize that this is not the all of life, and, because it is not, it becomes all the more necessary for them to seek to so live here that they shall find a happier hereafter, because the happiness of the soul depends upon its life here, and the way in which it has made itself-ready to be either happy or miserable. I desire that my brother will dispose of what I left, among the poor; that is my wish. If he believes that I have returned, I ask that he will carry it out faithfully. He has no need of it; the others have no-need of it; give it to the poor. We have poor enough in our own family who stand in great need of what I have left; give it to them.. Good day, sir. Jan. 22.

Scance conducted by Bishop Eastburn, of Masachusetts.

Invocation.

May the wisdom and love of our Father and our Mother God find an abiding place with us in our consciousness, while we shall worship here this hour, and, in abiding with us, may it quicken all our powers for good; may it strengthen all the latent forces of our natures, and send us out renewed in strength, renewed in life for the great work that we have in hand. And unto thee, oh, Holy Spirit, be all our praises for blessings received. Amen. Jan. 27.

Questions and Answers.

Ques.-[From a correspondent.] Mrs. Conant has several times stated that before Jesus the Christ came on earth as such, he had exthen, Mrs. Conant fully endorse the statements record, like all others, is not infallible. Indeed, was not Mary, as stated there, and as is held by thing of it, and I said, "Father, I think that's old. Uncle John says I've got more courage

Mrs. Conant believes or disbelieves, even if we I presume, my dear boy, it was merely the rein the Bible history. To my mind, that passage were apprised of her mental condition in that sult of over-anxiety on your account, and nothis erroneously rendered, and therefore we cannot respect. For my own part I know of nothing in ling else; we won't say anything about it." tell much about it. It means nothing as it stands | biblical history with reference to the man Jesus there-simply nothing. You might as well talk | that is more absolutely true, in its divinest sense,. about the earth's being shaken, from the turtle's than this doctrine of the Immaculate Conception; but it is sadly misunderstood by clergy and people. Instead of looking at it in a natural light, by my mother; and he really did go to her, he The pillars of the earth! What are they? If and measuring it by natural conditions, it has the earth has any pillars, they must be the forces been put far away out of the pule of nature, and did, and when he comes to the spirit-world therefore it has become a myth, so much so that the will recognize the locality where he met would be to produce confusion in the universe, many scholars determine it to be so altogether. her. I've been there. My mother says to me, which never has been done, and we do not be- I don't wonder at it. But the real fact of the 's Here, my boy, is where I met your father, and case is, Jesus was begotten and born into this where I told him I was making preparations to life by divine order, as a speciality. Mary, the receive you." mother, possessing a high order of mediumship, was overshadowed at the time of conception by that band of spirits who had charge of the thing. father attributed that belief of mine to what whose object was to bring into the world a being had been told me by a clairvoyant whom I through whom they could communicate their lib- consulted in the early stage of my disease; but eral thoughts, by whom they could teach the I say now, as I said when on earth, I believed people a better religion and lead them away from it because it was to be. I caught a glimpse of the truth; I don't think what the clairvoyant which is the highest and divinest sense, the conception of Christ was an Immaculate Conception, but by no means without the action of the the liabit of receiving from time to time, and father material, without making use of those didn't know what they were. same means made use of by the peasant and the . And now, father, if I have left any doubt in king. Here, then, we join the divine with the your mind as to whether it is your son who has human, and make out Christ to be just what he returned or no, point out, if you can, some way was-humanly divine, a speciality, wrought out through nature, and for a special purpose.

Twins, passed to spirit-life about two weeks, way you please, so that it shall benefit this since, the one who had been sick a short time a few hours in advance of the other. Would not benefit your own soul by keeping your vows the earth-life of the latter have been spared a while longer if the ligament which bound the two together had been cut?

A .- It is so believed by these scientists in our life who are well acquainted with the matter? Q .- Do Chang and Eng each possess a separate individuality in spirit-life, or are they connected there as they were physically here?

A .- They each possess a distinct and separate ndividuality, a distinct and separate form.

Q .- [By B. F. C.] Does the city of Swedenborgia, in the spirit-world, increase or diminish in population as its population becomes more intelligent in spiritual matters? The questioner. once a Swedenborgian, has outgrown it, and thinks others would do the same, especially after they get to the spirit world,

A .- The population of the city of Swedenborgia is not specially dependent upon those possessing the Swedenborgian faith here or there. There are many who gravitate to that locality because of its fine scenery and other attractions. There are many who leave it, who get weary of it, because they want a change, want to be consorted with something different from what they find there; but you are constantly sending your unfledged New Church people to the spirit-world who are in need of just such a place. They generally gravitate there—not always, but it is generally a heaven to them, a place of rest, a place of happiness for a time, at least. When they pass away, others come. They are not obliged to stay there because they once go there.

Q.-Do Shakers marry in the spirit-world? A .- Yes, they do, but not as Shakers. That peculiar group of ideas which was originated for a wise and good purpose becomes extinct, or nearly so, with the Shaker at death, for then they enter upon new conditions of existence. New attributes demand a different course of action from what they pursued here, and the one who was a slave here may be a prince in the spiritworld. This class of people were grouped to-gether for the special purpose of becoming a receptacle for spiritual manifestations. They have always been in receipt of them. Their peculiar mode of living conduces largely to the development of the germs of mediumship, brings out all those powers that might otherwise remain latent during the entire natural life, and so they are as one, a group of mediums. They gather power spirit-world, and from over all the earth, a spiritual force-not felt in words or deeds, but in an unseen power which goeth whithersoever it will and affects whomsoever it will.

Q.-Is kerosene the cause of diphtheria? A .- Yes, emphatically yes. I would that the answer I give might be taken up and echoed

and receboed through all the earth. Jan. 27. CONTROLLING SPIRIT.—I have been informed that there were some in the audience yesterday who were dissatisfied with the oneness of the control, it being a day devoted to the benefit of the Indian exclusively. Now it should be understood that this place is not a Variety Theatre, but a place where God's ministering angels come for the sole purpose of doing good, and not for the purpose of catering to the curiosity of an audience: It should also be understood that we do not profess to furnish brains for the audience, brains such as can comprehend whatever may be given; we only profess to do our Father's work, and that Father will be sure to reward us. We ask no other, and it matters not to us certainly whether we receive the look of scorn, of dissatisfaction, or that of approbation and pleasure, we shall move on in the way marked out for us by the Infinite, and turn neither to the right nor to the left to satisfy anybody. That is the position we occu-Jan. 27. py, and ever shall. (The Indian messages, alluded to above, were printed in our issue of Jan. 31st.]-ED. B. OF L.

James Edward Cooper. My name was James Edward Cooper. I am from New York City. I was seventeen years old, and I died of consumption. My father said if I would come here and fully identify myself, he would give fifty thousand dollars to be expended in the cause of Spiritualism. I don't know that I shall be able to identify myself, but I think I shall. My last words in this world were: "Father, do n't you leave me till you're sure I am dead." His answer was, "No, my son, I will not." And he did not. About nine days before my death my father dreamed that he was in a beautiful city, and that, while there, he met my mother, who died when I was very young - an infant - and she said to him, "I cannot stop to say much to you now, for I am in a hurry, making preparations to receive my boy!" and he, in the dream, felt as though I was going to her, but not by death. When he fold me of it, he seemed troubled, and could n't isted previously as a great ruler, &c. Does not, make it out. I said to him, "Why, father, that must be a spiritual vision!" I had heard made in the first chapter of Matthew? And something about Spiritualism, had seen some-

it is the most fallible record that you have, for the Catholic Church of today, really "Mater a spiritual vision; at any rate, I am quite sure ANS.—It is not our purpose to declare what keep it to ourselves—we'll keep it to ourselves.

Well, we didn't say anything about it. I have said something about it now, for the purpose of identifying myself to him. I add still makes her very unhappy, and me too. I want further, that it was a spiritual vision, given him her to be happy and stay here just as long as she really did experience just what he dreamed he

I was firmly persuaded from the beginning of my sickness that I should never get well. My

might have said had half the weight with me that these spiritual impressions had I was in

by which I can remove it, unless you are fearful of losing the fifty thousand. If you are sat-Q.-Chang and Eng, the celebrated Siamese isfied, why, pay over the fifty thousand in any Modern Spiritualism, and at the same time with God._ Good day, sir.

Bella Barrows.

It is a good thing to die, for through death ou get rid of the worst part of yourself. You speedily find that you have lost nothing that you had better not have lost-at least, that was my case. I lived in shadows here, not altogether, to be sure-no one ever does-but principally. My father died when I was quite young, and left my mother to struggle with five little children, of whom I was the oldest. Before they had all got old enough to take care of themselves my mother died and left them, and the care then devolved upon me. I did my best, but the world was cold and uncharitable, and hard and selfish, and I was obliged to resort to unlawful means in order to give bread to my little brothers and sisters, who would otherwise have starved; so I looked upon life as a curse-a miserable blank-so far as I was concerned, for it did seem, the harder I tried to do good and be good, the further off I came from it.

I was forced by the state of society to do as I did. I must pay an exorbitant price for a poor little one room, for these little children to huddle together in. I must pay for fuel to keep them warm, I must pay for food to keep them from being hungry, I must pay for clothing to cover them, and yet, when I sought to do this by the use of my needle-the only way I had of getting a living for them at that time-I found by working all day and all night, I could n't keep them from starvation; and when I asked for an advance of pay, a little more to keep those little ones from starving, my employer said, "If youdon't want the work, there's plenty that do. I can get these things made for a shilling a piece -there's a plenty who will make them for that; now I am giving you twenty cents." Well, is if a wonder that I cursed him to his face? Would it be very strange if I reiterated the curse on returning here to day? Hardly; but I have the satisfaction of knowing that he will receive pay for just the kind of life he has led. He will be obliged to return again, and live over a life that shall give him the experience that I had. I know it; it is written in his destiny. Through that experience, his soul may learn to take a higher flight. It never can any other way. So, be glad for the doctrine of re-incarnation; for, without it, some of you would be miserably off indeed. I am sure I should. I expect to be reincarnated again-to live another life and a better life than the one I lived here, to become compensated for the shadows I wandered in when here. But I am wandering from the object I had

in view by coming., My name was Bella Barrows. I have a sister Sarah, who is in distress to know whether or no she shall accept an invitation to go West and take a younger sister with her, to find a home. Sarah, go. God's angels and blessing will go with you, and as you go, remember there are others left here who will need looking after, who will need your care and mine. I can do much, even now. Remember this; and in your new life don't forget that you have those dependent upon you here, and then it will be well with you, and well with them. I am from Boston, sir. I don't suppose it is necessary to give the locality. If it is, I can do so. [Just as you please.] Then, Jan. 27.

Abraham Holmes.

My name was Abraham Holmes. I'was a colored man. I lived in Boston. I earned an honest living while here. I died a Christian, and I come back, I suppose, because it is the will of God I should come back. I have a daughter who is troubled about how it will be with her after death. There's no occasion for trouble, Cynthia, there's no occasion for trouble at all. You'll find, on coming to this new life, that God is better than the Christian world even make him out to be-a good deal better; and if you only do as well as you know how to do here, you will find yourself very well off in the life to come, and you will be satisfied with that life. No more growling because you are a colored person, for in that life you will see things in a different light, and will find that a difference of colonidon't make so much difference of caste and place as it does here in this life. As you grow, you get wise, and you learn not to be so conceited about color, or about wealth, or about anything-any kind of a gift that you may have or may not have. A colored man or woman, Cynthia, in the spiritworld is just as good as a white person, some of 'em a good deal better; so don't be troubled about it. I was over seventy years old when I left here, over seventy years old, and I have been gone about sixteen years. Good-day, sir. Jan. 27.

Annie Hawkes.

My name was Annie Hawkes. I lived in Cambridge. I died of diphtheria. I was eight years Mason, of Boston.

than he has. He should n't dare trust himself in this kind of a baptism. It don't hurt me any. I thought perhaps mother would feel better if I came and told her how nice I was getting on, and how I should n't forget her, never, and how by-and-by when she came, how glad I should be, and how happy we'd be together. She must have patience, and not feel all the time as if she wishes she could die, because she can't, and it can. When it's right for her to come, then she'll find everything nice. Uncle John says, "Don't be superstitious about the broken ring. It don't mean anything." She will understand it; she knows what it means. Good-day, sir. Jan. 27.

Scance conducted by Theodore Parker:

MESSAGES TO BE PUBLISHED,

Thursday, Jan. 29.—Jean MacGregor, of Glasgow, Scotland; Mike Connolly; Eliza Elkins, of Lawrence, Mass.; George W. Kean.
Monday, Feb. 2.—John Bunker, of Boston; Antono Sevies, to his son; Affale Princeton, of Syracuse, N. Y., to hen mother; John King; Georgie Thayer, of Cambridge-port, Mass., to bis father.
Thursday, Feb. 5.—Zachary Taylor; Betsoy Page, of Hadley's Falls; Chief-Justice Chase; Bennie Elliot; to his father.

father.

Monday, Feb. 9.—George Cerbett, of Lowell, Mass., to his wife; Solomon Cuyler, of Liverpee), Eng., to his son in Massachuserts; Debby Norcioss, of Tewkshury, Mass. Tuesday, Feb. 16.—Samuel Javits, of Michigan, to his children; Elizabeth Gage, of Nashna, N. H., to her husband; Jack Spencer; Ellen Crossgrive.

Thursday, Feb. 25.—Perry Lyons, of New Orleans; Emma Vison, to her mother; Bridget Finnegan, of Boston, to her mother; Bridget Finnegan, of Boston, to her son.

(From an Occasional Correspondent.) From a Passenger on "Ville du Havre,"

By Mrs. J. T. Burton, 114 West 19th street, Now York, Dec. 8th, 1873.

I am bewildered. I have just entered my new home, and my transit was so sudden that I had no time to prepare my mind for the change. I went down in the water, deep, and was sucked under the ship. I had sense for several minutes; then I lost my feeling, sight and hearing, and when I came to I was in a great court lying on a s'ab of alabaster. The air was so clear and thin that I was puzzled, at first, to find what it meant; but my new body felt so easy and good that I knew it could n't be the same that was in the water, and I looked around and saw others lying on flat slabs, and when I tried to speak the vocal organs made music. I felt a sense of elasticity and newness which inspired a disposition to run, but when I arose and put my feet down with the will to move, instead of treading with my feet I took a floating, sideway motion, and was off. Delicious it was, and yet I felt as if it was a dream, and tried to rouse myself.

The came conscious of my spirit, and congratulated it, but asked. Where is my old body? "Under the water fathoms deep." Then I knew that it was dead, that I, myself, was alive, and I boron to be harm.

began to be happy.

I have not found or seen any friends who were on board, but I feel that we shall meet. I do not yet know what my exact vocation is to be, or to what portion of the spheres I 'll be assigned, and yet I am *satisfied*, and have no fears, for I have so far been assured, through my own convictions, that I carried out my principles of right and

I have a very large house assigned me, with tutelary attendants. I have eaten, for I have appetite; and I drink, for I am thirsty. The solid food looks like br ad, though it has various tastes d looks like br ad, though it has various tastes and produces various results in the system, with effects like stimulus and incentive, and the more I cat the stronger are my aspirations to go on, to make myself an object for a fixed purpose.

make myself an object for a fixed purpose.

I shall say more, after a while, and tell you how I progress. I have seen no guide, no soul except the attendants, six in number, who teach me the use of different things, and my own capacity to understand is very large. I cannot tell the latitude or longitude in which I am placed, but it is not far from Paris, France, and I am printly and now are specific too but accepted in the control of the spirit and you are spirit, too, but covered up in matter. You are in our midst, but you have on a thick veil which the dissolution of physical forces will draw off, and after that you will perceive, as I do, that the sublimate surrounds the corporeal, the spirit world covers the terrestrial. I was a French woman, born in Havre, and as named ANNETTS. ras named

"Agassiz-and Spiritualism."

A very intelligent gentleman and fine critic, residing in the Middle States, writes to a friend, who permits us to copy as follows:

"I have read with great interest Mr. Putnam's history of the so called Harvard Investigation, and thank him for it. There were many things connected with the occasion and its meagre results which were never before satisfactorily explained, either to my own apprehension or, I think, to that of the public in general. But his narrative throws new light on the whole proceedings. It shows plainly why the learned Pro-fessor of Natural History was so unwilling to trust himself inside a circle of investigators, and why he exhibited such unscientific querulousness and loss of temper; also why the phenomenal results of the sessions were so meagre as compared with those of other occasions of far less note. It also makes it clear that this contest for a pecuniary stake was not entitled in any just sense to be referred to as a 'scientific investiga tion; and shows very probable reasons for the non-publication of the long-waited-for report of

the Harvard Committee. He has made a very effective use of the extract, showing the progress of Prof. Agassiz indate-years in planting himself upon the very effective in the property of the propert low savant, Dr. Brown Sequard, realized what he was doing in announcing such a truth. They have both 'builded wiser than they knew,' and have doubtless both been acted upon by that 'superior power' outside of themselves, which both had found themselves compelled to recog-nize in some sort. So the world moves."

REV. W. R. ALGER-My Dear Sir: Allow me to thank you, as an individual, for your able lecture, that I had the pleasure of listening to this afternoon in the Music Hall, and to express my regret of your ignorance of the true teachings of Spiritualism: which is simply that life is continued after death, and is progressive, and that spirits know what we are doing, and can talk to us directly, and through mediums, when

conditions are favorable Your closing remarks, so inconsistent with

my experience for thirty years, have prompted this note.

My spirit friends talk to me about all the affairs of life, and of many things foreign to my own mind, and this has been going on over thirty years, showing that I—or my nervous system, as you say—have nothing to do with it. tem, as you say—have nothing to do with it.

The world wants more knowledge of life after

The world wants more knowledge of life after death, that spirits are trying to give, but which you withhold, by your great influence, from suffering humanity—suffering for a knowledge of the truth, that would make them free.

For depraced, in your lecture, I would sayundeveloped, because we are only little children, growing and to continue to grow in knowledge forever. And if we make mistakes in life—"commit sin"—don't blame us, but help us to do better.

lo better.

Intelligent spirits will agree with you in all from lecture but the closing remarks. I hope the lecture will be published for the benefit of the lecture will be published for the benefit of the lecture. the lecture will be published for the benefit of humanity, as it is one of the best I ever head. I want a hundred copies, and I want you to "get posted," and come out as a lecturer on our side.

Your obedient servant,

B. FRANKLIN CLARK.

Boston, March 15th, 1874.

Passed to Spirit-Life: From Holliston, Mass., March 30th, Maria R., wife of Olis W. Gassett, agod 34 years, formerly Miss Maria B.

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Theodore Parker's Writings. NEW EDITION.

Continued from first page. New York.

The Spiritualists of this city celebrated the Anniversary at Robinson Hall, No. 18 East 16th street, between 5th avenue and Union Square, on the afternoon and evening of Tuesday, 31st, under arrangement of the following Committee: Henry J. Newton, Chairman; John Bisco, Mrs. L. J. Hull, Warren S. Barlow, J. A. Cozeno, Mrs. Charlotte B. Wilbour, Mrs. Eliza Merwin, R. G. Eurison and M. C. Smith.

The afternoon entertainment, which began at half-past two and ended at five P. M., consisted of singing by a choir, also by Mrs. El Jennie Adams. Mrs. Pauline A. Wieland and Madame Varian; Instrumental music by Mr. I G. Withers and Miss La Bisco addresses of a high order of excellence from Thomas, Gales Forster, (whose health had so much improved by rest that by found himself able to endure the fatigue inciden to control by Prof. Dayton,) Dr. R. T. Hallock ren Summer Barlow, author of "The Voices," etc., etc.:

TWENTY-SIX YEARS AGO.

Jewels of light from the star sentried door, Gently were dropped on a poor cottage floor-Cast not were they in the byways of swine, But earefully clustered by fingers divine-Whose rays lit the verge of the limitless shore, Reflecting the land of the bright evermore, Twenty six years ago!

Truths that were borne on their crystalline beams

Startled the world from bewildering dreams; The shadowy phantoms of merciless wee Were melted like mist in a bright morning glow And despair that had mantled all hope in its

To the era of glory immortal gave room, Twenty-six years ago:

Oh, earthly immortals-all nations and creeds & Less faith, and more knowledge, the world truly needs:

Be the deaf taught to hear and the blind made to see

That religion and science at last must agree; Then banish all discord and ill-founded fears, For the kermote of harmony broke, on our ears Twenty-six years ago!

Then let us be grateful whate'er may belide: Let charity deepen, and friendship abide; Let liberty, purity, union and love Unite us with God, and the angels above. Whose welcome awaits us on evergreen shores. For the angels proclaimed it through wide open

Twenty-six years ago!

In the evening a grand ball was given, com mencing at hine o'clock. Both occasions were well attended, and highly successful.

Philadelphia, Pa.

The secular press of this city gave general and good notices concerning the Anniversary exercises which were held Tuesday morning, aftermoon and evening, 31st, at Lincoln Hall, corner of Broad street and Fairmount avenue. The Public Record says thereof:

"At eleven 6 clock the meeting was called to order by 40r. Henry,T. Child, one of the leading Spiritualists, who delivered an eloquent address. After alluding to the snow storm which prevailed during the morning, he congratylated the audience on the wonderful spread of the doctrine of Spiritualism, until now its bolievers throughout the world may be numbered by millions. He said it is an established fact that thousands of members of Orthodox Churches are believers in -the-worm may be numbered by inflions. He said it is an established fact that throusands of libbs or creed is our unerring guide or master, members of Orthodox Churches are believers in Spiritualism, but from some cause or other have abstained from making their views publicly known. It was twenty-six years ago to day when what was called the Rochester knockings were though the present one; a snow storm was then presenting. There is no religious fielief.

The granité rock of Puritan character was do.

James M. Peebles an eloquent speaker, delivered an interesting address. Hegave an account of the scenes he had witnessed during his recent travels through Australia, Persia, Egypt, Turkey, the Holy Land and other countries in the eastern clime. He said wherever he went, no matter how far from the United States, where the higher forms of civilization are found, he discovered unquestionable evidence of spiritualistic faith. He found men and women mediums. and bands of people professing the same belief as the Spiritualists of America. In fact, his be-lief, was strengthened, because of what he saw and heard in those distant lands. In conclusion, Mr. Poebles said that if this, belief increased as rapidly during the next twenty-six years as it has since it became an established fact through the medium of an innocent child at Rochester, twensix years ago, it would embrace almost the

A recess was taken, and the Anniversary was continued during the afternoon, at which addresses of a congratulatory character were deliv-tred by Mr. Champion, of Nashyille, Tenn.; Mr. Robbins, of Philadelphia : James M. Peebles, Peter Osborne, Mrs. Draper and other mediums. The evening session consisted of a innsical fes-

tival, yocal and instrumental, which, notwithstanding the inclemency of the weather, was largely attended, and appeared to give entire satisfaction."

Cleveland, Ohio.

The published programme of exercises, issued by the Spiritualists of this city, was replete with high promise which the event fully justified. Garrett's Hall was the scene for the celebration and jubilee, F. C. Rich the presiding officer, and A. Dunlap, George G. Wilsey, Mrs. P. T. Rich and Mrs. M. Johnson the reception committee. A conference took place in the morning, while the afternoon was devoted to Lyceum exercises. F. C. Rich being Conductor, W. H. Price, Musical Director. The entertainment opened at halfpast one, by an invocation by Mrs. Sarah Conchaand singing by the Lyceum, after which Mary Ingersoll delivered the introductory address, and recitations by Willie Wirt, Bessie and Lutie Van Scoten, Allie and Frank Spekenhier, Ruth Reid, Nellie Ingersoll, Esther Fenton, Ettie Ellsworth, Annie Carr, Gertie Dunlap, Ettie Newman, Flora Rich: the renderings of poems by Mrs. Emma Tuttle and T. Lees.; wing movements by the school (conducted by L. W. Gleason): silverchain regitations and banner march; singing by Miss Fenton, Nannie Copeland, Sylvia Van Scoten, Ella Ryle, Annie Stanven, Cora Dixon and others (names not furnished): dialogues in which nie Lees took part; and addresses by Hudson Tuttle, O. P. Kellogg and George B. Young succeeded each other in pleasant and profitable order. | Boston, April 7th.

In the evening a grand social and ball was held, in aid of the Lyceum Fund, the dancing commencing at eight, music being furnished by the Cleveland Gray's Band.

Concerning this matter, D. A. Eddy, Esq. writes that "the whole affair passed off, if possi ble, more happily and pleasantly than on any previous occasion for this object. The dance in the evening was well attended, and not only added materially to the fund of enjoyment, but to the finances as well. It is justly due, and I take pleasure in stating that this important celebration was announced and carried out entirely at the expense and under the direction of the officers of the Children's Progressive Lyceum. Spiritualism, so far from being dead in Cleveland, was never in a more healthy condition."

Troy, N. Y.

March 18th, speaks in a highly commendatory manney of the commemorative exercises of the Children's Progressive Lyceum and Lyceum Band, on the evening of Friday, 27th, at "the Lyman C. Howe, Mrs. Charlotte B. Wilbour, Griswold," stating, in the course of its remarks, Mrs. Nettie Maynard, and Mrs. Abbie N. Burn. that the exhibition and concert "was largely atham, and the following original poem by War-tended, and was one of the finest entertainments the enterprising Lyceum has yet gotten up. Everything moved off smoothly, and we do not think anybody felt weary, though the perform-

anges lasted till a late hour." Music by the band, directed by Prof. Maschke, and solos by Otto Klein and Master Weidem\er; a grand Banner March; wing movements; singing by Theresa Cohen, Miss Elfa Holcomb, Mrs. R. H. Ferguson; declamations by Hattie Richmond (opening address), Belle McKay, Bertha Rogers, Master Frankie Seaman, Gracle Lodewick; tableaux and dialogues, in which Hannah Gatslick, Carrie Brophy, Miss Wilbur, Bertha Rogers, Eddie Gallicow and others, whose names are not given, took part, made interesting the occasion. The Press states: "In the tableau 'The Artist's Studio,' our friend William Brunton appeared, and looked every inch an artist. * * The Lyceum is still ahead in youthful beauty and promising talent."

Chicago, Ill.

A correspondent writes: "Our celebration of the 26th Anniversary of Spiritualism was a grand

Music Wall Rostrum

Self-Conquest and Spiritual Culture. Last Sunday, Mr. Stebbins, of Detroit, Mich., spoke on the need of Self-Conquest, and of a higher and nobler ideal, and attainment of conduct and character. We give an abstract of some duct and character. We give an abstract of some the walk and in manners. In his varying ges of the leading ideas of his discourse, which held tures, attitudes and tones of voice every on the close and thoughtful attention of the audience for an hour.

The speaker opened by quoting from Nanak, a Hindoo of older time, who said, "The wall of falsehood is broken by walking in the commandments of God?" and who found those commandments in the truths of the soul, and from Buddha, the Bible, and Confucius, and then said. We are here for knowledge and wisdom, for higher ethics and morals, truer freedom, and a better spiritual life. Can we help the New England of to day to be better than the New England of

Free religion is held by many as a negation, or as dry logic, and Spiritualism as rosente fancy, to delight and enervate, not to strengthen and

ennoble. If this be so, we are in danger.

Do we weaken the sense of duty and responsibility? Are the bulwarks we can build against vice stronger than those of theology? Are our incentives to virtue higher than those of olden days? No atonement of Christ is fo save us, no high.

was then prevailing. There is no religious belief or religiou that has made so many converts in the same space of time as Spiritualism. Large numbers of the most intelligent and scientific men of the world have duly investigated it, and they are now firm believers in it. It is truth developed and will stand all tests, until the last syllable of recorded time.

Sponsibilities to ourselves and to each other-maica. Plain, that \$1000—two packages of \$5000 cach other-maica plain, that \$1000—two packages of \$5000 cach other-maica. Plain, that \$1000—two packages of \$5000 cach other-maica. Plain, that \$1000—two packages of \$5000 cach other-maica. Plain, that \$1000—two packages of \$5000 cach other-maica plain, that \$1000—two packages of \$5000 cach other-maica. Plain, that \$1000—two packages of \$1000 cach other-maica. Plain that \$1000 cach other-maica. Plain that \$1000—two packages of \$100

ed better than they knew."

A Their cruel bigotry, their narrow superstition, are not for us, but we must hold close to this nobler element of their thought and life, and add to it the charity and freedom of our day.

We need a preaching of the gospel of self-

conquest, and of the positive supremacy of soul-over sense, of spiritual power within us over perverted passion and appetite. So many young men one sees, either marked

as victims of vice; or ready to fall for want of any power to stand upright. Never taught to obey the soul's laws of purity, chastity and self-poise, and so win life's richest joys.

I have no right to injure others—none to injure myself. If I sally the purity or stain the obestity of my way and or back to of my and or back to or my and or m

chastity of my own soul or body, or weaken my own power for good, it is a violation of the sanctities of my own being-a wrong against myself and others.

Freedom from arbitrary authority of law or gospel or custom is not license or looseness of morals: that were but another slavery. Freedom and obedience are twin angels, one on either finder and applied one is given. The man emside of us, leading us up toward the golden gates. As the body is made strong by physical labor, and thus gains sweet sleep and cheery health; so the soulgains health and power by its struggle and conflict with darkness and wrong and folly, until we rise into a realm—where we daily follow

the right because it alone attracts us. The wise parent early teaches the child self-control, and for us, children of a larger growth, the good words, "Let the impulses of love be governed by the voice of wisdom," and thus the vain and unnatural delusion that we have a right to change our love every day, sinks into the dark-ness. We are here for growth, for finer culture, ness. We are here for growth, for most current, for nobler character, for larger manhood and wo manhood, and we cannot fairly or decently shirk our work; and such is the Divine order that all good angels from the higher life help us as we look upward.

Next Sunday Mr. Stebbins will speak on "The ological Dogmas rersus Spiritual Realities."

Gone Home:

Mrs. Isabella Elliot Smith left her home on earth for a home with the angels, April 3d, 1874.

She had watched the shifting sands of this life for seven ty-nine years, and had learned that the best of human hope: are like houses built upon the sand that the waves of an In-finite destiny are perpetually washing away. But she had also learned that there was another and a better life, in which the soil could unfold and grow in divinest strength and beauty-for her soil caught the first notes that were wafted through the thry raps from the dear ones on the other side, and she responded in a joyous welcome. And when her hour of change had come, these dear ones came meet, her and conduct her to the home they had made ready for her. She saw them, and trustingly put her hand In theirs, and was led out of the darkness of this life into the glory of the beautiful spirit-land. She has left one daughter, Mrs. J. M. Cates, whose fine gift of mediumship Mary Wirt, Willie Dunlap, and Harry and Min-mic Lees, those part, and addresses by Hudson rejoices in the knowledge that she can and will come to her with many a word of encouragement from her new-found

Dr. Buchanan's Second Lecture.

The second lecture of Prof. J. R. Buellanan's course on Anthropology was delivered in the Parker Memorial Building on Wednesday evening, April 1st, in the presence of a large and interested audience. In commencing, he briefly recapitulated the anatomical connections in the brain, by which intelligence is enabled to hold the reins of action, and concentrate the impulses of feeling on the muscular system, showing an intricate arrangement of commissures which renders the brain a practical unit. He then proceeded to state and demonstrate that the great lawof correlation between psychic and physiological life, discovered by himself, and commenced more than thirty years since, was a law not of man alone, but of all animal life, and not only of animal life, but of the entire correlation of the

original thinker and discoverer, had stated the rudiments of the science of Pathognomy, but the subject was not sufficiently prominent in his mind to assume a truly scientific form. He had not attempted to detail more than one-fifth of the pathognomic expressions, and those which he did state were in some instances so erroneous that instead of corroborating his system, they rather excited criticism and ridicule. Pathognomy, however, is the most exact of all forms of psychic knowledge, and by its vast number of mathematical coincidences it furnishes a demonstration entirely conclusive of the function of every organ of the brain, however minute; for if any error existed in the organology, the pa-thognomic law would detect it with mathematical certainty, when we apply our organology to the study of human action.

This law was, when presented, self-evident, and it was maryelous that for so many centuries of active thought men had been unable to perive a grand law written on the whole face of Nature, embodied in every movement of the hu-man form and in every tone of the voices of men and animals. This law was a law of linear diand animars. Inis law was a law of linear di-rection and geometric relations. The spiritual and the material are alike governed by it. The unity of mind and matter in the human brain brings them under a common law, which is math-

Psychology, thus acquiring a material basis and fixedness, becomes a positive science, and the age of chaotic confusion gives way to an era of law, order and system, such as the knowledge of the law of gravitation has introduced into astronomy. This law was even demonstrable by viviscetion, as Majendie, Gall, Foderé, Flourens and Rolando, with many others, had proved that sections of certain basilar structures in the brain always impaired or entirely de-stroyed the movements which those fibres controlled according to the law of lineardirection. Thus a duck, after certain sections of its cere-bellum, would swim or walk in a rotary manner, and after other sections would be unable to advance, and could only swim or fly in a backward condition. He then proceeded to point out the pathognomic lines of the brain upon a model, and to illustrate their application in oratory, in present recognized the natural language of the emotions, and when these were traced to the anatomical structure of the brain, the minute and wonderful coincidence between the movement and the nerve-fibre in which it originated, excited a deep interest.

The Professor illustrated in a very interesting manner the dramatic action of the faculties and passions, and also presented the sphere of pathog-nomic law in the circulation of the blood and processes of disease, highly interesting to the physician; and other references to the cosmic relations of divine love and to the beauties of Nature; which would interest the poet and the artist. The identity of law between the growth flowers and the development of love and imagination in man, and between man's higher emotions and the creative processes of divine wisdom, were remarkable examples of a poetic onception reduced to a mathematical form.

We shall print in our next issue a full report of the Professor's third and last lecture for the present. Subject, "Psychometry."

Immorality Rewarded.

We find the following statement published without comment in the Boston Evening Transcript of April 2d:

"THE LOST FOUND.-Edward Durgin, of Jamaica Plain, lost \$1000—two packages of \$5000 each—and a check for \$100 last Friday. The

Now the plain duty of Mr. Durgin, as an honest man, was to have complained of the parents of the boys to the proper authorities, and, instead of giving the boys seventy-five dollars, to have refused to give them a cent. Have we come to this pass, that for an act of the merest common honesty, just as incumbent on man or boy as the duty of refraining from robbery, a big reward is to be expected?

In this case, it would seem, the boys knew to whom the money belonged, but the unprincipled parents told them to withhold it for a reward. What, was this essentially but a kind of theft? The withholding of that money might have failed or ruined the owner, for all that the parents may have known to the contrary.

The newspapers have done a good deal of mischief by their habitual comments on those cases of loss where a big reward is expected by the ployed to see that all packages, money, &c., left in railroad cars, is deposited at the office, is commended for his punctuality in collecting the same, and then condoled with for the failure of parties, who benefit by his not being a thief, to reward him largely for his negative virtue. Surely the honesty that, looks to a reward for its exercise is not honesty, but a mixture of fear and calculation.

Probably Mr. Durgin thought the newspapers would be down upon him if he did not reward the boys largely. But, under the circumstances, if he had sent the seventy-five dollars to some charity, and then exposed the real character of the proceeding, under which his money was wrongfully withheld, he might have done some good instead of encouraging immorality, and offering a bounty on meanness.

Complimentary Reception.

*Cn the evening of Monday, April 6th, a pleasant party of friends assembled at the residence of Mr. and Mrs. Hardy, No. 4 Concord Square. Boston, to express their appreciation of the services rendered to the cause of Modern Spiritualism by Anthony Higgins, Jr., of New Jersey, who of late has been addressing Primary Council No. 1 of Boston, U. A. S., at their Hall, 1834 Boylston street. The evening was all that could. be desired as to weather, and a feeling of harmony pervaded the meeting. The exercises were prefaced (and also interspersed) with music by Miss Nellie M. King, of Charlestown District, after which "Dr. Otis" and another control gave through the organism of Mrs. Hardy wel-coming addresses to the company. Mr. Robin-son, chairman, then introduced Judge Ladd, of

Cambridge, who spoke of his varied experiences since he became a spiritual investigator, and offered thanks that he had been allowed to live in an age where a definite knowledge of the future that had been given to cheer the decline of life.

During the evening Dr. Samuel Grover (entranced) made some pertinent remarks, closing with an original poem; Miss Celia Smith read in highly fitting manner a fine poem entitled "The Vay to Heaven," written by Miss Jennie O. Way to Heaven," written by Miss Jennie O. Smith; and Dr. Dillingham, Mr. Robinson, Mr. Edminster, Mr. Smalley (member of the Massachusetts Legislature from Harwich), Mr. Beals, of Portland, and others bade Mr. Higgins "God speed "in his efforts—however, radical—to work out practically the problems of the hour; Miss Winnie Smith recited "How the Gates Came Ajar"; Mr. Higgins rendered a selection from Macbeth in a masterly manner; Norwood Da-mon happily referred to the present seene as one illustrative of the exercise of that social element which he considered should be more fully cultivated among Spiritualists; spoke of the new order of spirit manifestations, now appearing in presence of Mrs. Hardy and others in Boston, which gave additional assurance of life beyond the change called death, and said it would seem that we needed no higher inspiration than to know the glorious things which were waiting for us if we would only stretch forth our grasp and take them from the hands of the angels; and Dr. Dewey declared himself in favor of breaking down everything which held mankind in bondage to error, and of giving the inspiration of the

pirit world free play in all the departments of ife, to work out its grandest effects among men. Mr. Higgins returned in a feeling manner his thanks to the friends assembled, and to his host and hostess—Mr. and Mrs. Hardy—for the kindly sentiments expressed toward him both on the esent occasion and during his brief sojourn present occasion and during his brief sojourn in Boston, and said he was honestly striving to do all the good he could for his brother man and sister woman, and as soldiers in the vanguard of reform, he was happy to shake hands with the audience before him. Refreshments and singing ended the happily arranged occasion. Mr. Higgins goes to Harwich Port for the part type Singleys, and to Barre Mass. for the next two Sundays; and to Barre, Mass., for the remainder of April, returning to Boston again in

Spiritualist Lectures and Lyceums.

Spiritualist Lectures and Lyceums.

MEETINGS IS BOSTON,—Music Hall,—Free Admission.

Sowinth Series of Lectures on the Spiritual Philosophy in the above-named elegant and spachous Hall. Meetings every Sunday afternoon, at 2½ precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured on application to Mr. Lewis Sp. Wilson, Chairman and Treasurer, at the Banner of Light office, No. 9 Montgomery Place. Speakers selected: Stebbins and Gerald Massey.

New Fraternity Hall, Parker Memorial Building,—The Boston Spiritualists' Union hold meetings, for addresses, conferences, etc., every Sunday evening at 7½ o'clock, in this hall, conner of Appleton and Berkeley streets. All Spiritualists and friends of Liberalism are cordially invited to attend. Admittance free. II. F. Gardner, President of the State of

vited to attend. Admittance free. H. F. Gardner, President.

The Ladter' Aid Society meets each Tuesday afternoon at same place. All invited to the evening Sociable.

John A. Andrew Hall. Free Meetings.—Locture by Mrs. S. A. Floyd, at 24 and 7:5 r. M. The audience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Elfot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 105 o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets (chitrance from No. 8 Common street), every Sunday at 105 A. M. and 225 r. M. Mrs. L. W. Litch and others, mediums. Seats free.

Codinan Hall, 7:6 Teemon street.—Sunday morning, circle, Mrs. Belle Bowdlich, medium. At 1 r. M. a free circle. All mediums Invited. Evening, free conference. Thos. E. Moon. President. A Lyceum also meets in this hall.

Templar's Hall, 280 Washington street.—Meetings of a social and conversational nature are held on Thursday even-

social and conversational nature ary held on Thursday even-ing of each week. The public and mediums generally are invited to attend.

Marmony Hall.—Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Smoday at this hall, No. 1894 Boylston's reet. Lec-tures in the afternoon and evening. Admittance fee 10 cts.

BOSTON, -John A. Andrew Hall, -The session of the Children's Progressive Lyceum No. 1, was conducted by Alonzo Danforth, on the morning of Sunday, April 5th. After the usual exercises the following members of the Lyceum participated in recttations and songs: Recitations, Ella Carr, Rudolph Burtleson, Florence Hull; Cynthia Hull, Jessie Jackson, Mabel Edson, Jonnie Miller and Annie Cleveland; duets by the Misses White; a fine quar-tette by Mr. and Mrs. White and the Misses White. A short address was also made by ex-Conductor D. N. Ford.

Dramatic Entertainment, On the 24th of April the Ly-ceum 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 cents, to be obtained of any member of the Club. WM. S. FRENCH, President.

New Publications.

Lovers of scientific research, whose business is such that odd moments are all that can be invested in pursuit of the same, will find food for interested investigation in the course of pampillets entitled "HALF-HOUR RECUE-ATIONS IN POPULAR SCIENCE," now being edited by Dana Estes, and published by Estes & Laurlat, 143 Washington street, Roston—of which series we have recently received two numbers, treating of "The Insects of the Garden," "The Phenomena of Sleep," etc., etc.

THE ILLUSTRATED JOURNAL, Issued monthly at 27 Trl bune Building; Chicago, III., by the American Publishing Company, is received for March. As is the case with its predecessors, the present number is strongly marked with the characteristics of fine paper, beautiful typography, and engravings of a high order of art. TRODDEN DOWN.-This novel, of truly surpassing inter-

est, by Mrs. C. J. Newby, author of "Kate Kennedy," etc., etc., is put forth by Messrs, T. B. Peterson & Bros. 306 Chestnut street, Philadelphia, Pa., in a style uniforn with their cheap edition so well known to the reading public. Life-history and incidents find appropriate position under the marshaiship of Mrs. Newby's pen in a ly remarkable manner, and the extensive demand for her works demonstrates the Importance of the position which she has won in the popular esteem. RECEIVED: BRYANT'S SOUTHWESTERN RAILWAY

GUIDE. W. N. Bryant & Co., 608 Chestnut street, St. Louis, Mo.

THE OLD SOUTH MEETING HOUSE [Boston].-Being a pamphlet setting forth arguments in favor of its preservation as a house of worship.

SCHOOLDAY MAGAZINE for April. J. W. Daughada & Co., 434 and 436 Walnut street, Philadelphia, publishers, TYPOGRAPHIC MESSENGER. New York City: James Conner's Sons, publishers, 28, 30 and 32 Centre street

Movements of Lecturers and Mediums.

Dr. C. D. Grimes sends us a circular wherein he profess s to be able to explain the different phenomena that are taking place in connection with Ancient and Modern Spir itualism, upon the principles of natural law. After "a tedious journey of forty long years through the wilderness of Orthodoxy, ' (so he writes,) he has become. ' a convert to that philosophy which harmonizes, ' and he would like to do public service in its behalf. He will make engagements n Michigan, Indiana, and other Western States. Address him at Kakimazoo, . George A. Fuller lectures in Leominster, Mass., April

12th. He will attend the New Hampshire Quarterly Convention in Washington, N. H., May 1st, 2d, and 3d, and would like to make arrangements to lecture anywhere in said State during May. Mrs. H. T. Stearns is at present laboring in Tioga Co.,

Pa. Permanent address, Corry, Pa. D. W. Hull's address is now 148 West Washington

street, Chicago, Ill. Mrs. S. A. Rogers Heyder is engaged to lecture during April in Stafford Springs, Conn. Will give psychometri-

cal readings, examine disease clairvoyantly, and pre-scribe; also will make further engagements to lecture. Moses Hull continues his labors with Primary Council No. 1 of Illinois of Universal Association of Spiritualists during April. Services every Sünday at 10:30, 2:30 and 7:30, in Union Hall, corner Monroe and Clark streets. Address until May 1st; 518 West Madison street, Chicago.

Mrs. Abby N. Burnham is engaged to lecture in Meriden, onn.. April 26th and during the month of May. She spoke in Brooklyn (Williamsburg District), N. Y., March 224, to a large audience. Some of the papers' briefly reported her remarks. March 27th and 31st she addressed crowded audiences in New York City, and her discourses were well

Dr. II. B. Storer will lecture for the Association of Spiritualists in Mariboro', Mass., Sunday, April 12th, at 2 b'clock P. M., and at the Unitarian meeting house in the evening to the townspeople. Mrs. T. J. Lewis, clatryoyant, and Dr. T. J. Lewis, of

Chleago, have located in New York City.

W. F. Jamieson, of Chicago, is engaged to lecture at Harmony Hall, 1814 Boylston street, Boston, on the afternoons and evenings of Sundays Apri 12th, 19th and 26th,

Silver Wedding.

The twenty-fifth anniversary of the wedded life of Mr. and Mrs. Lafayette Ford was celebrated on Monday evening. April 6th, at their rooms in Hotel Madison, Washington street, by a large number of their friends, who presented them with numerous tokens of regard, in the form of silver, crystal and flowers.

The ceremony was performed by Mr. Henry C. Lull, an excellent test medium, in his highly pleasing and intellectual manner, in which he spoke of the divine marriage, which he said unites the soul and the physical so closely together, and that by that law two beings are made inseparably size. He also spoke of the true love, which is free and pure, as blending all humanity together as a family of one great parentage.

arably suc. The assospace of the true love, which is free and pure, as blending all humanity together as a family of one great parentage.

He was followed by very excellent and appropriate remarks from Dr. A. H. Richardson, of Charlestown, which called forth the full appreciation of all present.

Mrs. Taber then made a brief address in her usual pleasing style, and was followed by Miss Susle F. Nickerson, who (ander the spirit-centrol of the son of Mr. and Mrs. Forth stoke to them words of comfort and cheer.

Mr. M. V. Lincoln also spoke briefly and appropriately, tellectionsly adding to the fact that this was the thirty-first anniversary of his first wedded life.

The guests then repaired to the festive board, which was bountfully spread with many good things under the digection and supervision of Mrs. T. M. Wells, of Harrison avenue. Supper being over, the remainder of the evening was occupied in social converse, and songs by Mr. Loll and others; closing with "Home, Sweet Home." The company then dispersed to their several homes, well satisfied with the blessings they had vonchafed the happy couple.

The Colchester-Day Restitution Fund.

J. Tenney,
Mrs. Allen,
Mrs. E. S., Washington, D. C.
W. S., Hurlbut, Cheyenne, W. T.
W. J. Sweasev, Euricka, Cal.
R. J. Jervis, Detrolt, Mich.

Total. \$5,0
Thanks, friends, Yours trainmally, Lester Day, set Niagara st., Bufalo, N. Y., April 6, 1874.

[Hereafter the friends are requested to remit o Mr. Day, direct.]-ED. B. of L.

PUBLIC MEETINGS, ETC.

The Central New York Association of Spirit-unlists

Will hold their second Quarterly Meeting for the year 1874, at Oneida, in Devereanx Opera House, on the 25th and 25th of April, commencing on Saturday, at 2 P. M. Mrs. Sarah A. Byrnes of Wollaston Heights, Mass., Warren Woodson 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. H. HICKS, Pres., Della, N. Y. CARRIE SMITH, Sec.

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

The New Hampshire State Association of Spiritualists
Will hold their Second Quarterly Convention for the year 1874 in Washington, N. H., on the 181, 2d and 3d of May next, commencing Friday at 1 P. M. Good speakers will be present. A general attendance is desired. The friends in Washington will do all they can to entertain visitors. Those who cannot be accommodated in private families will find good accommodations at a hotel.

Per order of Committee.

G. S. Mongan, Brad ford, N. H., Pres.

RACHAEL CAMPBELL, Manchester, N. H., Sec. y.

RACHAEL CAMPBELL, Manuelester, N. II., See y.

Convention at Lock port, N. Y.

A Quarterly Convention of mediums, speakers and others will be held at Good Templars! Hall, corner of Main and Cottage streets, Lockport, N. Y., the first Saturday and Sunday of May next, commencing a 10 o clock, and holding forenoon, afternoon and evening sessions each day.

A cordial invitation to attend is extended to all interested in this great spiritual revolution, particularly to mediums, speakers and singers.

J. W. SEAVER,

A. F. TILDEN.

Geommittee.

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The work is a valuable expesition of one of the scenes in their flyus as tend to palliate their doings.

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The work is a valuable expesition of one of the scenes in the early history of Modern Spiritualism, which was rendered important by the standing and character of those who to all the mine. The work should be widely circulated and carefully preserved.

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THEODORE PARKER: A BIOGRAPHY.

By Octavius 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 wished that he might be introduced to a new public by a new biography. The 'Life,' by John Welss, written as soon as possible after Mr. Parker's decease, and published in 1883, for obvious reasons failed to command the attention it deserved. Being issued in two large volumes, it proved to be too heavy for general circulation, besides being 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 thought, had the effect of blurring the outline of his individuality. But a disadvantage more serious, perhaps, than either of these, was the publication of the work at a time when the destinies of the mation hung on a thread, and the crowding events of the war pushed into obscurity nearly all memories, and allowed the public eye to rest only on such men as the compat made famous.

This work contains a baguerreatype Portrait of Theodore This work contains a Daguerreotype Portrait of Theodor Parker, by the Hellotype process, taken at the ago of thirty

nline.

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