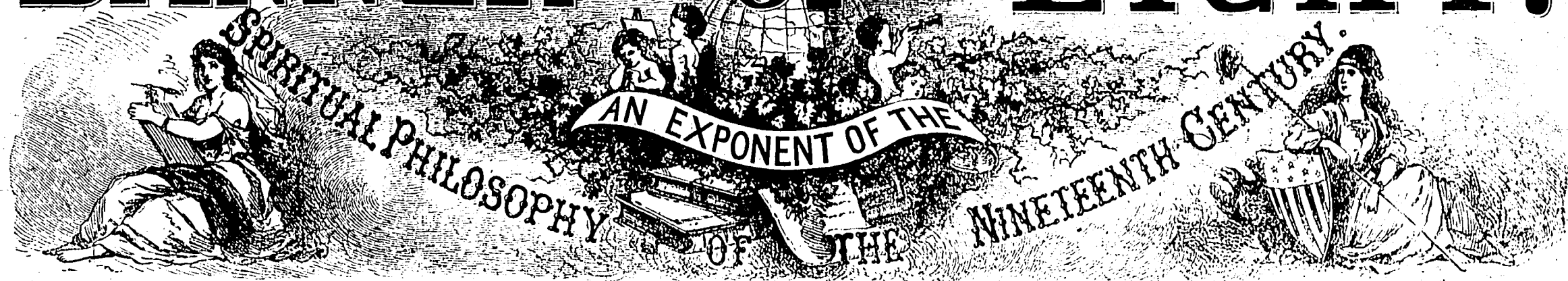


BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, APRIL 11, 1874.

\$3.00 Per Annum,
In Advance.

NO. 2.

Twenty-Sixth Anniversary.

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 untrammelled souls in Boston and vicinity, as shown by the large attendance which greeted the exercises at John A. Andrew Hall 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 remarks 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 Lizzie 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 prosperity.

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 reached 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 heaven of truth was making in the lump which it was destined to thoroughly pervade, and which commotion of particles could not be made to subside till the end was accomplished. He considered that Spiritualism had, nevertheless, compassed more for the good of the race than all the religious systems of the past eight 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 *maiora 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 idiosyncrasies which now characterized it and its adherents, 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 Reelch, 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 shadowy pantomime, in two scenes, was given by a party of gentlemen volunteers, which called forth the uproarious merriment of the audience, after which the floor was

cleared for dancing—Carter's Quadrille Band furnishing the music—and the hour of midnight saw the close of a truly pleasant and long-to-be-remembered occasion.

New Fraternity Hall.

On the afternoon of Tuesday, 31st, in response to 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 Seales 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 in 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 spirit?" 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 early springtime, and was a prophecy of flowers and fruitage yet to come for humanity. He referred to the opposition offered by the past system 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 there by 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 man.

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 assembled 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 curiosity 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 fact—that the happiness of these 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 miraculously changed order of intelligences, peopled the

realms of life after death, and could return to 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 uneducated clergy had since reaffirmed in relation to Modern Spiritualism. The very clergy, whose business it was to prepare men for the condition beyond death, and who knew no more of it than the masses they strove to teach, were 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 Spiritualism was a force, not a belief—a force acting in matter and through matter in such a way as to demand the attention of the scientific; a force 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, governmental and institutional relations, and its believers were, therefore, naturally an agitative body and could never become properly crystallized into a sect, or occupy the position of conservatism 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 canst not then be false to any man."

Mr. Baxter then sang "The Banner of Truth," the words of which were his own composition.

H. D. Simons followed, by the recitation—in a manner which met the evident approval of the audience—of Whittier's beautiful poem, "The World."

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 the 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 Spiritualism—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 to 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 individually 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—individual 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 stood between any individual and their experiment or inquiry concerning any field of relations, whether theologic, governmental or sexual; 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 produce the fire of thought concerning it, and thought was necessary in all departments of daily experiences. Each had a world to go to, 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 problems of life.

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 in the avatar of Hydesville, than in that of Bethlehem. The latter was symbolized by the cross of suffering and anguish incident upon the period of the earth's history wherein its inception occurred—the former and more modern by love to all mankind. Spiritualism taught that we must 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 canon 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 the offensive; it had abandoned the defensive position; it had been going faster than its adherents for the last twenty-six years, and it would not do for any Christian rheumatic, hobbling on crutches, to catch at its skirts, and cry out, "Hold on! you are going too fast," or to declare, "what I have got is true, solid Spiritualism, but that stuff that is running away there, is

nonsense and delusion!" Spiritualism did not come to earth to please or accord with anybody's ideas, but to produce practical work against all 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, from which they were debarr'd by the dusty rubrics of the priesthood; the laboring men, on the other hand, were asking of Spiritualists that they come to their aid in their terrible need. Spiritualists must be the material representatives to earth's people of the spirits, who could not come bodily to the work they fain would accomplish. Let the adherents of the new dispensation, therefore, 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 olms were gone, the elm tree yet stood on Boston Common whereon Mary Dyer paid the forfeit of her life for her extreme offense of being a Quaker, and that elm was an index 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 fail to apply to it the most searching analysis, and to criticize it as the professors of no Christian Church dare criticize 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 co-workers to express to the people the words and practical Spiritualists knew, *God says so*. You as 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 Spiritualists hesitate and stumble now in the way, because we do not understand what kind of men and women we are.

Spiritualism in its modern phase, the speaker said, had now accomplished its twenty-sixth year, and when we considered the path of this movement—young when compared with Christianity'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. They would tell the inquirer that to their minds the identity of a manifesting spirit could not be perfectly 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 destined 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 eye, located in its normal home of matter, was so imperfect, how could it be otherwise with the spiritual vision, which might be either imperfectly developed while here in mortal, or imperfectly used by its possessor? And yet with that same imperfect spiritual eye, the speaker had looked oftentimes into the spirit-world, and been blessed with glorious and comforting revelations of truth that could come to her in no other way, 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 to the voice of God in the soul, which bade us abandon selfishness, be honest and firm and reliable, be martyrs, if necessary, but fear not that that right would come uppermost at last. This social question had somewhat injured the fair fame of Spiritualism in the opinion of the world, but it had come to us naturally, 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 outgrowth from the spiritual tree, would fall in the way, and demand to know what was to come next. According to Swedenborg, there were times when the angels in heaven were separated from the Lord, and led to look, by introspection and comparison, upon their own individual state and condition, and she thought that now and then, perhaps, it was well that Spiritualism should be sent away, in like manner, into "its own proprium," in order to see what must be done for its real and vital advancement.

There was a Science of Spiritualism—a science for which our souls must gird themselves and seek till they should find; one to which we could 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 vibrations, and such persons were denominated mediums. They were not chosen by the spirit-world to be its instruments because of high moral character, or the transcendence 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 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 highest possibilities she was willing to abide. The speaker closed her forcible remarks by the following inspirational poem:

IMMANUEL.
God with us.

A small, still voice hath evermore been speaking
Since conscious life within the soul began—
A small, still voice, that evermore is seeking
To find expression in the life of man;
Clothed in the flesh, and veiled from outward
seeing—

The incarnation of that "Living Word,"
In which we "live, and move, and have our being."

Heath 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 reprobate world upheld,
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 waiting world's
salvation,

Lay in their high behest to do or die,
Bound to the unseen world by ties 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 strife,
Not of ourselves is born that strength undying,
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 sparrow,
Which heeds with equal care its flight or fall,
Dwells not in limitations close and narrow,
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,
We 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
"Oh word of peace—the gentle 'manna-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! 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 sever.

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 lower (New Fraternity) Hall, where J. Howard Richardson's Quadrille Band gave music to which many kept time till the hour of midnight.

[For notices of the celebration elsewhere, as far as heard from, see eighth page.]

In the Syriac, "manna-atha" signifies "the Lord cometh."

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

BY WILLIAM BRIDGES.

Low lies the royal man we all admire
For virtue, valor, love, and steadfast truth;
Nay, nay! for such high faith can never expire!
It has for us and all an angel youth.
His body lies low on its bed of rest,
And ready for its shining place, the grave,
But he shall live again on earth to rest,
And bless us all with inspirations brave.
The good and true, like him, can never die,
Can never leave the post of duty fair;
They live like planets beaming in the sky,
And guide and keep us by their watchful care.
So, Sumner, in thy glory soon to die,
But be a glowing star to shine on high.
And can we in a few brief hours forget
The man, upright and brave and true—
The spirit-man, one noble purpose set:
To set the right, as though his conscience knew?
Nay! for a star's light, though the sea he stands,
In all our lives he stands thus firm and fast,
And we with love draw near his grave, our hands
All full of flowers that we on him may cast.
We know his worth, we know his daring heart,
His powers so pure and his presence still
Let some brave soul take up his prophetic part,
And work for men with his large hearted will.
For 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.
Sumner of mental worth, with spirits bright,
That shine as stars in our vast reach of night,
Semi-fall to fade at dawn of death, and then
From out our sphere, though they with us unite.
So, Sumner, thou to some dost seem to die,
And leave us now for some secluded place,
Ascending to the fair reward on high,
Thy love and labor seem perchance to cease;
But may thy star of love still shine overhead,
And cries in language clear, I am not dead!
Ah, no! 't was vain to think that he could die!
The flowers may fade, 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 nigh.
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 mortal strife,
So give us hope for our hereafter life.
Albany, N. Y., March 12, 1874.

Diakhsism.

CLAIRVOYANT TRAVELS IN HADES.

BY A. GARDNER, LONDON, ENG.

[Continued.]

In the next magnetic trance, the medium was carried to a ship sailing on the Atlantic about 30° N. L. There were many passengers on board, of different nations and professions. My father lectured to them with great fervor, and, as usual, he bore 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 Nature, and not to believe in gods and goddesses; to cultivate their five senses. At the conclusion, a Jew said: "If we could get to know where the gold is hidden in the earth, it would be a good lecture." But many of them were completely fascinated with the many great and good things that were said. They wished much for him to remain, but he went to another ship that was near them. He soon left it and went into a boat and called to his hearers in the other ship who listened to him so gladly, and when they came over, he showed them some (so-called) miracles. He got out of the boat and walked on the waters. Then he draughted a great number of fish. After that, he looked up to the heavens, and pointed upward, when a voice was heard, saying: "You are my beloved son, in whom I am well pleased." He told them it was all natural, for a spirit was speaking from the second sphere. He then went into the ship and released a slave. He made them clairvoyant, so that they could see the process of deliverance. The slave was a large man, but the spirit was very imperfect, though he was ninety years old altogether. My father showed them that they ought to cultivate their spirits, which was the ultimate of the man. They said: "Oh! that is a sight enough to wake 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 fervor. My father said, after some discourse, and reading 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 told them. The one represented God the Father in the clouds of heaven and all his servants attending on him. Then God was seen going through all the immensity that constitutes the staple of Orthodox religion, so as to make them afraid lest he should actually make a bonfire of the world, and roast them alive. The other represented a devil roasting both Protestants and Catholics. 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 boat, who had been fisherman 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 rather a good one, for it quieted their minds, and satisfied their vitiated appetites. The captain showed them through the ship. In the saloon there were two priests, who were doing much to make themselves "saints," by their abstemious habits and devotion. In the hold were two transports chained together, who were busy trying to make a hole in the vessel, that they might either gain their liberty or be drowned. The captain showed my father and his 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 furnished with mechanical means for propulsion and guidance; and it passes through the air more quickly than a cannon ball. It is entirely ethereal, and would do for the earth atmosphere, even if I were to give an accurate description of a construction.

The next aerial trip took them to the West Coast of Africa, where they came to a magnetic ship in a storm, lying in a state of wreck, with its back broken, and the passengers in a state of great fear. The passengers went to pray in the cabin, and my father showed a panorama to the amazed people, while they were seeking deliverance by prayer. This had a good effect, and served as a better cure than speaking seriously would have done. One of the party—a black man—was released, and the medium thought this spirit had a shad lighter color than the magnetic body; but that is to be expected, 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, even after they got them to the second sphere, on account of the unbalanced 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 are sometimes psychologized, so as to imagine themselves the heroes of a great conflict with the angels. Like John, they think there is a war in heaven, and that they are gaining glory by their courage. The whole scenery and conflict appears to them real, till they finally get wounded or imagine themselves killed. Then the scene changes, and a beautiful 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 have engaged in a disgraceful rebellion against the angels. Thus the faculty for war becomes weakened, and other faculties come into operation, which, after much care and attention, gain the ascendancy. He showed that the proper organs which minister most to the happiness of man must be cultivated.

They then visited another ship, which was an old one, some said about ninety years old; but the present passengers and crew had only been in it about nine years. There was a Dutch painter, who said he wished he could get home to have his hands 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 Somerville, from Liverpool, and his ship was lost in the Atlantic. He had a wife and six children at home, and a father and son in the spirit world; and he wished to have 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 Calcutta. 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 huge jaws 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 harbor, 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 vive*, 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 house, and they got to the door he opened it, and my father went in. There was a great room, and a scene was held. After that, they went to another house where there were some ladies, and a short scene was held there, too. These were all spirits in the magnetic body, who inhabit all these houses, unknown to the inhabitants on that real plane. They were not cognizant of each other's presence. Such spirits often live in their old houses—not knowing they are dead, nor having the slightest perception of any other inmates of the house. They cannot see the external inhabitants without special vision, any more than we can see spirits without clairvoyance. There is also magnetic repulsion to keep them apart; and there can be no contact with the invisibles by the outward members of a family, unless there be special magnetic conditions induced. When they had visited the city, they went back to the ship and conversed with the captain, and then returned.

The next day they went again to Calcutta, where they met a man whom they released from the magnetic body. They then visited a house where they met some ladies. There were three French and one Italian lady. The Italian lady was wearing very ancient costume, which indicated a long residence on the earth. She was magnetized, and another spirit came forth, full grown and perfect. Her name was Juste. One of the French ladies was particularly anxious to know what had become of her, and wished to have her return. She was told that Juste could not come back, but she might go to her. She resisted somewhat, but was eventually magnetized and made free. They then went into the street, where they had some conversation with a man who said he was a porter; and though he had been twenty-five years in that condition of life in Hades, he was not progressed sufficiently in spirit to be 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 passengers, which met with great applause. Afterwards he told them he should not return to that ship for a long time, and left them some papers to read. There was one gentleman on board who called himself a Spiritualist. He said he was from London, and believed in haunted houses, and seemed indeed to be a model Christian Spiritualist, for he 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 board, 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 natural diamond; and then lectured the passengers on the 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; others, Moses and other Jewish men of historical note. My father and sister made drawings of the coast, and sent them by a conveyance to the second sphere. They then went to Calcutta by the balloon, and visited a hospital, where were many patients, both spirits and mortals. The spirits were laboring under the delusion that they were only sick of fevers and other maladies, but had no idea they were dead. He gave some of them medicine, which set one asleep, another semi-conscious. This was done with a design to prepare them for being released. There must be either a great time allowed, or some means to prepare the spirit to leave the magnetic body in many cases. They then called upon a very aristocratic lady, who asked for my father's card, and was very punctilious. Her husband was not in; and she was as cool as an iceberg, and could not be brought to understand 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 accompanied by a retinue of friends—in all about twenty. When all was ready, they got into the magnetic balloon, and went to a ship near Calcutta—the same they visited the day before; from which they entered a boat, and went to the city. They made straight for the house of the merchant, whom they did not find at home yesterday. They went into a room and waited for the appearance of the lady, whom

they requested to send for her husband again. The introduction was most polite on both sides this time, as the lady began to think she was honored by a high personage, having apparently so many servants and attendants. She thought it might be King George, as she was English, and had died in the reign of some of the Georges. When the husband came, my father told him he had come with a warrant, and he gave him a paper to read, which informed him that he was ready for a higher sphere, and was now 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 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; 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. They visited a college or school of some sort, where there were quite a number of spirits, as well as mortals. My father inquired for the master, and they were shown into a private room till he came. The master was an old gentleman 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 might understand his mission, but that he might receive a 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 still 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 there. 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 husband, 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 reverie wherein it would not miss its parents.

After that they went to a place on the seashore, where they saw 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 organ of order was high in both.

The next day they went to an island in the Indian Ocean, and visited a white garment, which 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 worshipping 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. He (God) was a stout old gentleman, who was seated on a 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 superstitions 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. 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 the 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, generally called the bottomless pit, because you cannot see the bottom of it when you look down. There were a number of spirits in it who were suffering the vengeance of eternal fire. There was truly weeping and wailing 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 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 them out of their evil habits.

Where the Mahometans make their Paradises there is nothing wanting that the chieftain promised. Beautiful women are always noticed, and delicious streams and fountains of water refresh the senses perpetually. So that the inhabitants have nothing to do but yield themselves up to the pleasures that fall uninterruptedly to their lot.

In some towns in the East in Hades, there is still a practice kept up of the devil going about every night as a roaring lion. This is a man dressed in a lion's skin, with two or three tame lions, which he beats till they roar and fight with each other. The noise they make produces the desired effect, for all the vicious are seen to run and hide themselves. We be to the man of whose door the devil roars, for he cannot escape the idea of being devoured. These Oriental myths are of great weight with the devils of Hades, and they are very soon frightened and lulled by them. But it must always be understood that it is only the loafers and thorough-bred rascals that won't work or behave aright that fall into the hands of the devil and his angels, who know their customers, and lay it on thick.

There are spirits who are devoted to the chase, and live a wild, nomadic life, in places they tell you they dream of in the days of their childhood. These hunters say they are in the hunting grounds of their ancestors, and God gives them all they desire, for they are free, and have abundance of game

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 seated on a chair adorned with gold, and he wore a crown of diamonds. The Virgin is a paragon of all excellence, and demands 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 were 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 spirit-world. 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 shapery 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 impression that she might send her to the convent school. The bondage and restriction under which the inferior spirits were then was not compensated by the liberal education they were receiving. They are adepts in music, many languages, and other accomplishments; but they are not allowed to use their minds in a natural direction, nor to exercise themselves in the free air, except by special leave from their superior, 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 Wives 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 called the "Dead March in Saul."

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 spirits 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 facsimile of one straight below it. Here they were pounced upon by some monkish beggars, who made a fierce attack upon them for back-sheesh, 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 ecstasies, 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 on earth, 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 trodden on that ground. They got some fine grapes, for which they paid, in genuine coin, two piastres. 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 relics, the visitors had to pay two piastres, 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 put out; but he said firmly, "I will all my property to come back;" and instantly the pockets of the thieves were turned wrong side out, and the articles flew back to him. This 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 comforted 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 are. 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 Bagdad, which soon brought the medium home.

Where carcasses are, eagles will gather.

Spiritual Phenomena.

PHYSICAL MANIFESTATIONS AND MATERIALIZATIONS IN MICHIGAN CITY.

On the 6th day of March, 1874, a circle was held at the residence of Samuel Eddy, in Michigan 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 devise.

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 ordinary 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 table.

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 committee'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 as before mentioned, untied.

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

The light was produced, and the committee proceeded to tie the lady with the thread. They tied her wrists together, making the knots a la Von Vleck. Then the gentlemen in a deliberate manner proceeded to tack the ends, which did 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 being satisfied she 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 dark circle.

The light was again extinguished, singing once more indulged in, when the manifestations commenced. The music of the guitars accompanied 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 movable 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 accompanied 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 mentioned. 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 seals unbroken.

There were many more occurrences throughout the dark circle that we have not space

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, eight-by-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 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, retired 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 hooked 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 relied in an entirely different manner, his hands 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 elbows, making a knot in the center, 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 out of the cabinet, to the astonishment of every one. One of the committee, and I think both, saw this hand and arm. They immediately entered the cabinet, examined the tying of the lady, and reported that she was still tied and sealed 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 Stroncher 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 left them.

Mr. Stroncher 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. Stroncher was tied fast to the mediums. 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 untie 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 untied, and tied up again, with a rope, in a different position.

While Mr. Stroncher 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 committee 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 conceive 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 determine, 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 as many 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 complete success, and many have been convinced of the truth of spirit communion through the evidence 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 remarks:

"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 aperture, and in a few seconds a communication

was written upon it, relating to some local matters, which would not interest the general reader, yet it was, to parties acquainted with the facts 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' or 'hoaxers'; 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 assurance that when a man dies he shall live again.

In conclusion let me say, that the people of Michigan City, especially those who are interested 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 séances, there being no other suitable place in the city."

A SINGULAR WILL CASE.

The *Graphic* Document Found by Information given through a Medium by the Testator's Spirit.

A correspondent of the New York World describes 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 Sudler, a wealthy farmer residing in that vicinity, died. Just before his death Sudler sent for his brother, Emory Sudler, and requested him to write his will, which was duly executed in the presence of three witnesses. 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 Sudler was recognized as his universal and only heir. The widow and witnesses present 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 lady and young woman named Kate Stinson was called to testify in the widow's behalf. Kate told the court a startling ghost story, the substance of which was that she 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 probated. The spirit, Kate said, pointed out the place where the genuine will was hidden, and when Kate told the story to the widow, she followed his directions and found the will, which she now claimed to be the genuine document. Upon learning this evidence, Emory Sudler fainting in court. The case was given to the jury, who agreed upon a verdict for the widow from the moment of Kate Stinson's dramatic testimony.

Western Correspondence.

BY WARREN CHASE.

IOWA QUARTERLY STATE CONVENTION.—Pursuant to call, the President of the State Association, Edwin Gate, of Anita, Cass Co., Iowa, 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 officers and committees 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 organization for the same. Said committee subsequently reported the following officers for said district, 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; Secretary—Mansel Quackenbush, 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. H. Morse, State Missionary; Captain H. H. Brown, of Missouri Valley, Harrison County, Iowa; Warren Chase and Dr. Holland; and Sunday the large audiences were addressed in 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:

"Resolved, That facts and philosophy have now fully established the truth of continued individual existence after death, and the ability and disposition of those who have passed on to communicate with the living in accordance with natural law, and not by any special permission of God, or by supernatural agency."

"Resolved, That we have no confidence in the friendship, brotherhood, and reliability of our friends individually, after they pass to spirit-life, as we had in them while here, and that we do not accept, or rely upon them as more faithful than denizens of this world, nor more omniscient in regard to the future."

"Resolved, That while we believe in maintaining a liberal and free platform and press for the open and fair discussion of all questions pertaining to human and spiritual progress, and for the improvement of society and benefit of mankind, yet we do not deem it the duty nor expedient for our Spiritualists to work for the establishment of a special institution of society, nor the opinions or conduct of individuals, whether we agree or disagree with them."

LIGHT IN EGYPT, ILL.—Cobden, Ill.—formerly 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 become so well acquainted with the climate as to adapt 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 recommending 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, sound and logical reasoner, well calculated to do reform work for many years, in the field of reform. The officers of the State Association have commissioned him as a State Missionary, and we hope our friends in the West will call him to labor.

Banner Correspondence.

Interesting Letter from St. Louis.

From our correspondent, Henry H. H. H. H.

Editor BANNER.—The latest revival, or, if you prefer, Mr. Hammond, having left the city, it is now, religiously, all quiet here, and people are moving about on the even tenor of their way. The spiritual cause is also very quiet, but, while moving slowly and so quietly, it gains strength every day, 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 so long half starved by old theology, are inwardly longing and reaching out for something better than dry husks, creeds, and dogmas upon which to feed their famishing souls.

There are three spiritual or free religious societies 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 Society of Spiritual Investigators during February. He is a fine speaker and a good reader, and his discourses are very impressive, abounding with the most valuable arguments, grand illustrations, eloquence and pathos. He fills his audience with enthusiasm, thrills them with admiration of truth, affects them to tears, or causes them to laugh with happy smiles. Withal, 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 constantly 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 elegant style of preaching, his hideous pictures of hell and its ruler, and his amazing descriptions of the woes of the "damned," 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 created here. He drew immense audiences, led, as by the nose, the ears, the hands, more learned and able as preachers of the "old religion" were, and children and a few men until they could not sleep soundly at night because of mental disturbance or frightful and painful dreams—horrible pictures of a howling God or a yawning place of eternal torment, and brought several individuals to their knees with imbecile confessions.

Although Mr. Hammond's meetings were large, yet when we take into consideration the number of churches that sent delegations of righteous members to them, they appear small indeed, especially for a city of more than four hundred churches. His largest congregation consisted of forty-five hundred persons, as the gentleman claimed the farewell meeting at De Bar's Opera House contained, there were but ten persons present for each one thousand inhabitants of the city, which representation is no better than a meeting of ten individuals in a village of one thousand souls, only one-fifth of those individuals in so great a revival convention being unbelievers or subjects for salvation, while only ninety per cent. of precious souls remain away and unconverted during the season of so great a revival. Surely, is not the total conversion of the world to Old Theology "near at 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 God, (as if that holy influence had either been sparingly dealt out to the clergyman here hitherto, or had been absent entirely during all the years of their labor,) what did Mr. Hammond's loud pleading and psychological power, and the daily advertising, through full reports, by a subsidized or time-serving press have to do with the said success?

It is no wonder, therefore, that the total conversion of the world to Old Theology "near at 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 God, (as if that holy influence had either been sparingly dealt out to the clergyman here hitherto, or had been absent entirely during all the years of their labor,) what did Mr. Hammond's loud pleading and psychological power, and the daily advertising, through full reports, by a subsidized or time-serving press have to do with the said success? It is no wonder, therefore, that the total conversion of the world to Old Theology "near at 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 God, (as if that holy influence had either been sparingly dealt out to the clergyman here hitherto, or had been absent entirely during all the years of their labor,) what did Mr. Hammond's loud pleading and psychological power, and the daily advertising, through full reports, by a subsidized or time-serving press have to do with the said success?

When will the world cease to witness the deplorable conduct of intelligent men and women engaged in teaching a religion that attributes to God frailties and passions, inconsistencies 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, wisdom and power,) that would make an idiotic monster of any man? And yet they wonder why eighteen hundred years' teaching has not *thoroughly* converted the whole world? Let them cast away their trashy creeds and dogmas, and teach that God, being omniscient, makes no mistakes; being omnipotent, his laws are never failed; being omnipresent, he is 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 established; to see how soon is ushered in the millennium for which they have so long worked and prayed.

Then clergymen will no longer remark to newspaper reporters, as one did to a Democrat reporter recently, that "more souls 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 anxious to be taken for idiots, blasphemers, or bad judges; nor will we hear of hearts torn by religious light and happy being converted by the words of a hypocrite, a liar and thoughtless as the Rev. Dr. Dickers of this city, who said, in a public discourse, the other day, "A little girl came to my house on an errand. As soon as I commenced to talk to her about her eternal interests (thus intruding his opinions upon her), she burst into tears (the having frightened or worried the little innocent,) and inquired, most anxiously, what she must do to be saved?" And then he adds: "To-day she is a happy Christian." Before, she was a happy little child! What is the improvement? Before, she had nothing to worry her; but henceforth she will be painfully anxious upon common sense or Spiritualism believes her to have been a child, and speak as 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 misrepresenting the All-Wise and Loving Ruler of the Universe, and the detested minds they are responsible for, make a wrong of an extent fearful to contemplate; and in all the greater proportion of the press—the slavish portion—is daily assisting. The press, generally, it is said to know, loves popularity more than it does principle. HENRY H. H. H. H.

603 Pine Street, St. Louis, Mo., March 16, 1874.

The Chorpennin Claim.

DEAR BANNER.—The sitting of the chair from the table to be going on in Washington, D. C., as well as other regions, the people seem to be waking. That they may remain awake, and not be lulled into some fancied security by-and-by, I enclose a slip from a Washington paper. You may have received it ere this. The "Chorpennin Claim" I knew of years ago, from Col. Chorpennin'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. Chorpennin is, and has been for several years, a much abused man. The following article is from a Washington paper:

"We speak earnestly and sympathetically of the agonizing suffering of the last three years of tortured humanity and of the many who, through the power of the spirit, have been able to escape from the clutches of the old and cruel system of slavery. In our judgment, what greatly and easily, in securing the release of the millions of African-American slaves, Pennsylvania, the Commonwealth of the Judiciary. The judges are a group of hypocrites and scoundrels, who have known him at his birth. In the name of justice, and with a clear regard to the rights of an American citizen, we protest against the attempt to procure and produce this case, and to keep this case in the valley and shadow of an immoral and corrupt system."

The Spiritualists of Washington have cause to desire his relief, for when he had no eye, after a part of his claim had been settled by Government, he spent it freely to further their aims. His house was always open, and mediums, friends and strangers, were always welcome to the hospitality of his roof, and to share in his delightful intercourse with the angels. His claim is one for Postal Service, before a judge, were ever projected to the Pacific Coast.

Yours truly, LITA BARNIA SAYLES.

Daguerre, Ct.

Massachusetts.

MARLBORO.—A correspondent writes, March 20th, as follows: By request of the Rev. J. H. Wiggins, of the Unitarian West Parish, Marlboro, Mass., a delegation of Shakers, from the communities in Harvard and Shirley, held a meeting here on the 23d of March. This liberal-minded man accorded to them a free platform for the elucidation of their peculiar faith, manner of life, and the hope that inspires them. If the Unitarian was not a devotee of the full-blown Spiritualists, and he was disappointed, the evidence is that he was happily so; and in this he shared with the audience. The house was crowded to its utmost with interested listeners, and they were treated to that whole-some, *real estate* Spiritualism (present revelation) which is characteristic of that sect. They are Christian Spiritualists, and hope to keep that name above reproach—make it a success and not a failure—by appending the "acts" to the "resolutions." It is encouraging to see the heaven working into the blithesome, noble dogmas, and to witness the reign of reason and approximate freedom and universal love.

Look upon the clouds to the sunlight of heaven. For the wheels of justice are moving to-day. Look up and fear not, for the Spirit is at hand. And it is shadows are fleeing 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 writes, under recent date: N. Frank White has just closed a successful course of lectures here, which were a grand success. A fine audience greeted him at the closing lecture, and he received a unanimous vote 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 ladies of the Society surprised him, at Bro. Lyman's house, by their presence and the present of an elegant pocket-book with green covers in it, as an expression of their appreciation. The Society is out of debt and in a flourishing condition. The repetition of our previous entertainment, last Friday, was a grand success, and netted seventy dollars. Mr. White has gone to Washington, D. C., where he lectures through April.

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 sent to the General Assembly, and will, doubtless, and duly considered by the Committee, by whom a bill has been reported, granting all that was asked for. Its consideration will be had this week in the General Assembly, and there is hope of its passage.

The Christian Association, which sought to conserve the morals of Providence by inducing the Board of Aldermen to revoke the license of the Davenport, has been headed in its den by Mrs. Stoddard, who gave the signal at Labor Hall yesterday afternoon and evening. She asked for no license, but hired the hall, announced her services in the public prints; went through triumphantly. There is no necessity that I should detail the work of the Invincibles, which has so many times been done. She was assisted by Mrs. Carlisle Ireland, of Boston, who, for something more than an hour, gave tests from the platform, calling a large number of names of persons in the audience—strangers—and at the same time their spirit-friends. She then went among the audience, giving to several persons private communications, which, so far as I have been able to learn, were entirely satisfactory. The audience contained many skeptics, and they found many hard nuts to crack, given them by Mrs. Ireland, as well as by Master Hough.

Wisconsin.

LAKE MILLS.—Isaac Atwood writes, March 25th: 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 "Black Slavery," &c., &c., had "gone back" on Spiritualism, and returned to the Methodist Church. Then came the Banner of Light of March 21st, richly 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 help feeling that our Orthodox opponents were, to say the least, unfortunate. In this having their strongest argument against them, they were utterly defeated. 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 soul as it fed on the beautiful spiritual truths that came from her inspired lips, will never be effaced. I bless her for the work she is doing for the spiritual enlightenment of humanity.

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 illumined by its philosophy. I opened my house for séances, and soon found we had some good mediums among us, but alas! they are they now? Some have gone to the West, and 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 happyfying. 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 has taken the stand. I have heard her speak some fifty times, always on different subjects. She draws crowded audiences, who listen with breathless silence to the words spoken. Spiritualism grows broader and deeper here in Oregon.

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 cash will receive prompt attention. We are prepared to forward any of the publications of the Book Trade at usual rates. We respectfully decline all business operations looking to the sale of books on commission, or when cash 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 Street, Boston.

ADVERTISING OFFICE, NEW YORK,
THE AMERICAN NEWS COMPANY, 10 NASSAU ST.

COLLEY A. RICH.

EDITORS AND PROPRIETORS.

LUTHER CALVERT, EDITOR.
ISAAC B. RICH, BUSINESS MANAGER.

Letters and communications pertaining to the editorial department of this paper should be addressed to LUTHER CALVERT, and all business letters to ISAAC B. RICH, BANNER OF LIGHT PUBLISHING OFFICE, BOSTON, MASS.

An Eventful Life Ended.

Judge J. W. Edmonds, the veteran New York Spiritualist, whose name is a household word on both sides of the Atlantic, has laid down the burden of physical toils by the freedom of the higher existence, after attaining the venerable age of seventy-five years. To his labors, in his early days, perhaps more than to those of any other man, can be traced the rapid advance of the claims of the new philosophy toward acceptance by the popular mind here and abroad, 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 compiled record of the life-experiences of the man, and that our readers may obtain some conception of the hold which our ascended brother had upon the general estimation in his native city.

Up to within a few 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 Jan. 31st, 1871:

"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 Society* will bring the ranks numbers who otherwise would keep aloof.

In the spread of our cause we have every reason to rejoice, and as time rolls on, we shall see our principles at work more and more in every department of life—political, social, religious—and 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 wall."

THE DEATH OF THE AGED EX-JUDGE JOHN WORTH EDMONDS.

From the *Spiritualist* to Spiritualistic Science—*Doings with the Spirits of the Other World*—*Doings with the Spirits of the Other World*.

Ex-Judge John Worth Edmonds was a month more than seventy-five years old when, on Sunday afternoon, [April 5th], he died at his residence in Irving place. He was born in Hudson, N. Y., and in 1816 graduated at Union College. Four years later he began to practice law in his native city, where he 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 leading position, and identified himself outspokenly with several schemes of workingmen for their betterment. Upon leaving the Legislature in 1836 he was sent on a Federal mission among the Indians, living with them two years, and learning several of their languages. Coming East again, he settled down to his profession in this city, and lived here until his death. His next public position, after leaving the Indians, was that of State Prison Inspector, in which he secured notice by infusing reformation into his work. He changed the system of discipline in the prisons, mitigated the severe corporal punishments that had long been in vogue, 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 1846 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 elegant leisure in 1853. Old lawyers speak of him on the bench as sound, ready, and courageous, and in private life he was reputed honorable, intellectually cultivated and amiable.

A LEADER IN SPIRITUALISM.

During his last twenty-three years Judge Edmonds was a believer and advocate of Spiritualism, attaining only by Andrew Jackson Davis as a champion and expositor of that faith in this country. He was converted in 1851, being a Supreme Court Judge and a man of considerable fame, his acceptance of the new and unpopular faith brought upon him much enmity and derision. In the early months of that year he was out of health and greatly depressed in spirit. He spent his leisure with an almost monomaniacal 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 knockings," and 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 records of all he witnessed, and reading everything that professed either to prove or disprove the honesty of the manifestations. He traveled from place to place to meet mediums, and studied the current 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 spirit of the dead really did communicate with the living in the way of rappings and table tilting. 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 harmonize Spiritualism with the Bible doctrines of God and revelation.

AS A MEDIUM.

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 rappings. A little later he was impressed with the notion that he must go to a certain man, personally 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 jurists. He often avowed 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 séance to which five mediums were drawn, as they said, without preconcert or intention, but 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 miraculously 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 astonished 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 grand son, ill in Canada, and announcement of the death of his friend, Isaac C. Hopper, before he received the news in an ordinary way; the foretelling of the destruction of the steamer *Henry Clay*; and frequent warnings against perfidious 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 SPIRIT-WORLD.

Early in his spiritualistic experience Judge Edmonds believed that he had intercourse with many of the distinguished dead. He counted Henry Clay and Fenimore Cooper among his new friends, and was encouraged by them in frequent messages to bear up against public enmity. Elias Hicks told him to "be not afraid," and William Penn said, "Thy mission is an arduous one, and it is thy duty to fulfill it truthfully and faithfully." Believing himself thus encouraged, he devoted much time to self-development as a medium, and became firmly established in an unshaken faith. He wrote letters to the newspapers in exposition and defence 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 alliance with Dr. George T. Dexter, at whose residence most of the circles were held. At first 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 articles written through the mediumship of Dr. Dexter, which were subsequently published in a large volume. Further along in his unwavering adherence to the faith Judge Edmonds became a forcible public speaker and profuse writer on Spiritualism, and his experience as a medium was enhanced by communications from other distinguished men in the other world. General Scott 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 Buren 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 unstrained in his attitude. Mr. Van Buren stood 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 condition. 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 what first took place between them. My attention was first particularly attracted by Mr. Van 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 thought of so long, and this to be my life after death forever?' This thought seemed to goad him into action. He had felt a strong but undefined attraction toward his right hand, and he 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 Lincoln and Wilkes Booth, in which their experiences in "the summer of '64" were described with minuteness, and they expressed themselves as thoroughly reconciled. A series of dissertations on political economy by George Washington were a feature of his mediumship in 1851, and very lately Judge Peckham, through him, described the *Ville du Havre* disaster.

BELIEVING TO THE LAST.

Judge Edmonds's wife and brother died many years ago, and with them he declared that he had companionship up to his death. He said that they often sat and talked with him, and 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 ministrations 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 waver 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 bench, his reputation 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.

"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 unprotected 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 truth." 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 mediumship 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 floated 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 seigneur*, put on airs, and refuse to investigate any further? Not so. He patiently attended the séances in the hope that some opportunity would be afforded by which he could get the desired test. He gave 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 there are now several representatives at Washington, from different Indian tribes, who declare in favor of the *Maine Liquor Law* for all their people. Gov. Pitkin, of the Choctaws, and William P. Ross, ruling chief of the Cherokees, affirm that it is now established as one of their tribal laws; and there is a representative of another tribe who has a memorial to Congress signed by every man and woman of his people; that they may be protected from the lawless results of the whiskey-dealing white men who infest their borders. Surely, now that the so-called savages are for *temperance 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 whiskey-saloons 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 memorialists 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 memorialists believe that the following facts justify their request:

1. The Representatives' Hall was frequently used for the negroes.
2. The Indians have rights at least equal with them.
3. The lifeless forms of the race of Pocahontas 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.

Therefore, 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 Benson, Mrs. C. Avon Coot, Mrs. H. J. French, Mrs. C. J. Crawford, Mrs. R. J. Ashby.

The Connecticut State election has gone Democratic. This result might have been expected, when we take into consideration the recklessness 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 slightest 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." That reform is loudly called for, none but a prejudiced mind will deny. The handwriting 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 vital question. It seems, however, from the sequel, that the whole affair was a purely technical one—that the fuss 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 slanders, 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 role of associated authority, the matter of offence in the case, whether it were a slander or not, whether in parishioner or minister by the guilt, or not at all, but grave, serious, heavy-headed devotes 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 records one of the said slanders' names in consequence of its owner's long absents himself from meeting. Discipline, indeed! There has been no such farce enacted on any stage in the land as this *fiasco* in the public eye and ear, 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, disgrace to Christianity, shame to Religion."

Miss Cook's Mediumship.

In the Banner of Light for March 21st, we gave our readers an extended résumé 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. Dison. 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:

"To the Editor: Sir—As I chance to be present, recently, at some séances at which Mr. C. F. Varley and Mr. W. H. Crookes passed a week, electrical current through the body of Miss Cook all the time she was in the cabinet and 'Katie' 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 discredited attacks which have been made upon the character of a truthful and reliable medium. Katie 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 distance of the electrical resistance would have been too great to permit of the current passing. The experiments made prove in many ways that Miss Cook is inside the cabinet while 'Katie' is outside. Some of those present have carried out partly at the residence of Mr. Luxmoire, and partly at the residence of Mr. Crookes. This letter has been inspected by Mr. Crookes and Mr. Varley, and is sent you with their approval."

WILLIAM H. HARRISON.
See *Marine Lane*, March 17th, 1874.

Passed On.

The estimable wife of Samuel Carter, Esq., of 103 West Chester Park, Boston, whose labors for the cause of Spiritualism, and its practical outgrowth, charity, have so endeared her to the hearts of the John A. Andrew Hall Society, and whose 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 24, 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 speaker, 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 interred in 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 "Shakespeare." The Cincinnati Lyceum, not so easily turned aside, have determined that Mr. Massey shall illuminate the mental darkness of their city with his spiritual scintillations.

"We learn that Dr. T. W. Taylor, for many years a leading Methodist clergyman and College Professor; author of 'Old Theology Turned Upside 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 of Dr. Taylor as a lecturer. His discourses before the 'Free Religious Society of Chicago' excited 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."

"It 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 common 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 descending with solid blows upon the floor, which caused the windows to rattle, and the room to be distinctly jarred.

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 no difference to the instrument, which commenced to roll like a musical benemoth. 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.

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 gloom the ineffectual struggles of the red-faced individual who a moment before had seen the mass of rosewood and iron rise like a feather in his grasp. This experiment was tried by several of the company with the same result in each case.

Mrs. Youngs sang and played while entranced, and finally ended the séance by inviting as many of the party as desired, to take seats upon the top of the piano, 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 is gifted a class of evidence fitted particularly to their case.

Although our infidel neighbors of the Investigator 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 "free-thinkers" 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 last week, and was appropriately noticed by its friends in this city, New York, &c. This doctrine is the remarkable movement of the nineteenth century, and perhaps no other religious belief ever made such rapid progress in so short a time. Some people think it is destined to supersede 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 world has ever had—the best because it is free from bigotry and persecution.

The philosophy of the attainment of wealth, the philosophy of the Bible, the "Immaculate Conception," and other topics of interest, are treated of on the sixth page, present number. Edward Austin, of Salem, Mass., desires to communicate with his family; Patrick Nolan gives advice to his wife; Richard Markham, of Brownsville, Wis., brings information of his physical decline, 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. H. 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's inspirational 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 the doghouse; but Caesar did not behave well; he would not sit still; "Go home, sir!" you have displeased me very much," Caesar sneaked off, but the next day, Mr. S., the doghouse-keeper, 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 Caesar's neck, and then sent him home. Mrs. Richardson, to her surprise, found in it an excellent likeness of Caesar, and a capital *five simile* of this likeness is published in the Nursery. Did Caesar 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 Free Thinkers' Congress will convene at Philadelphia, Penn., U. S. A., on the fourth day of July, 1874, at noon. The object of the Association is thus set forth: "Resolved, That we extend the hand of fellowship to all shades and degrees of every sect, and that we especially extend a cordial invitation to all Liberal Leagues, Free Religious Associations, Liberal Spiritualists, and all anti-theological societies that work for the emancipation 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; Mare Thirane, Secretary of the Scandinavian branch of the U. F. A., Box 63, Chicago, Ill.

Charles H. Foster.

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. I shall remain there till I wake up those 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 deprecate the membership of Mrs. Hollis, of Louisville, and to fix upon her the stigma of 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 misstatements of "Mr. John Hayward," whoever he may be. We look with interest for Dr. Wolfe's reply.

It 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 sances Mrs. H. 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 theories to account for cabinet materializations, or dark circle phenomena—are not only unfounded, 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 not work both ways; and if convinced that "Christ be risen," we expect them to be honest enough to admit as hundreds have who have witnessed the spirit materializations at 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 unified, 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 inspiration 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."

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 remarkable power.

LIFE'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 page.

Banner Contents.

First Page: Report of the Celebration of the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism in Boston. Second: Poem—"Sonnet to Charles Sumner," by William Buntin. Third: "Unconquered Travels in India," by A. Gardner. Fourth: "Physical Manifestations and Materializations in America," by Samuel M. Eddy. Fifth: "A Singular Will Case,"—a quality State convention, and "Light in Egypt," by Warren Chace. Banner Correspondence from various localities. Fourth: Leading Editorials on "An Eventful Life Ended," "Fraudulent Manifestations," etc. Fifth: Short Editorials, Items, etc. Sixth: Spirit Message Department. "From a Passenger on 'Vill du Haver,'"—Agassiz and Spiritualism. "The Breach," Book and other advertisements. Eighth: Anniversary Exercises in New York City. Tenth: N. Y., Philadelphia, Pa., and Cleveland, O. Self-Confessed and Spiritual Culture, a lecture by G. B. Stebbins. "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. As shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

N. Frank White's photographs are for sale at this office. Those who neglect to take the paper of course do not see the advertisement. Such had better subscribe. They are like a retired democrat we wrote of in Hampton, N. H., who was a great Isaac Hill man, and still thinks that Jackson 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 notice of these meetings he speaks of Harvey Lyman, Esq., 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 to see his good example followed by others. * * * So we say.

See advertisement of Joseph John's Great Works of Art. Great improvements to purchasers are held out by H. A. Prentiss & Co., 7 Pine street, Boston.

Just as we were going to press we received an interesting letter from Hon. Thomas H. Hazard, dated Philadelphia, April 10th. It will appear in our next issue.

Two boys in London fought a duel recently without getting killed or wounded.

The French steamer "St. X," going from China to Japan, lately, was lost, and eighty of her passengers were drowned; and among them were the Japanese Commissioners returning from the Vienna Exhibition.

Our security is our watchfulness of executive power. —Daniel Webster.

Heavy fighting in Spain.

In the Supreme Court at Indianapolis, Ind., recently, Judge Perkins decided that colored children have 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 State's charter under which the civil rights ordinance of the city was passed.

Easter Sunday—April 13th—new bonnets, flowers, display of religious rites.

Five hundred millions of dollars and three millions of men 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, a Trustee of the Howard University, President of the Young Men's Christian Association, and a "true good" man generally.

In another column may be found the Prospectus of the Banner of Light, which has forty columns, bound in gilt printed on white paper, and clear type, and is devoted to general intelligence, and is also the standard authority on matters pertaining to Modern Spiritualism. To any one desirous of investigating the wonderful phenomena of the nineteenth century, the Banner is almost indispensable. At this office, 126 Tremont place, Boston, Mass.,—O'Brien (John) Florio.

THE LOAFERS' EMPORIUM.—Near of City Hall.

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

Spiritualism, as I prophesied, is destined to rule all nations, and the earth shall be a market of virtue, as at the same time, a compulsion to it.—Hazlitt.

The report of the United States National Commissioners of Education, for 1873, indicates gratifying 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 \$2,000,000 has been given during the year, in Massachusetts and New York, for the superior education of women, and the schools and colleges which are being provided for them show that these benefactions are always promptly applied.

A crevasse fifty feet wide and six feet deep occurred in Bayou Lafourche, Louisiana, Monday, April 6th, two miles below Thibodaux. The water will probably overflow Morgan's Texas railroad.

In the words of an antipathetic poet, these evenings: How evanescent and serene, How by chaotic uplands seen, Oh, ever subsiding moon!

What has surprised me most in history is to read of so few battles, and that which is a study of virtue, is at the same time, a compulsion to it.—Hazlitt.

King Kalakaua of the Sandwich Islands will in person survey his island, the Kingdom, and thoroughly investigate the abuses which have so long afflicted the country. Natives who have experience and ability to take part in the active duties of Government, will be remembered.

Miss Abby Smith, the Glensbury, Ct., woman, who would not pay her taxes because she could not vote, took the stump in that town on election day, and was sustained 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 Abby! The spirit 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 government allows nothing to be published regarding the encounters.

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

The King of Sweden is the greatest poet, the Emperor 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 smoker among 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 \$10,000,000 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 recently decided the suit of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheeler and Wilson Sewing Machine Companies, involving over \$250,000 in favor of the Florence Company.

Marshall S. Pike, Esq., whose poetic effusions 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 Mrs. Francis 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 13th, 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 rendering of a professional pianist 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. Metzger (tenor) and Mr. Turner (who possesses a remarkably rich and pleasing bass voice). The artists are all singers of marked excellence, and a musical treat is thus offered well worth the moderate price of admission—25 cents, or packages of five tickets for \$1.

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

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 sances with the Eddy Brothers, of Vermont; also an interesting narrative of the Spiritualistic Experiences of Capt. C. D. Denison, of Boston, who is said by competent judges to be a fine medium.

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

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

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?

JOHN'S GREAT PAINTINGS are yet on free exhibition at the publishing rooms of R. H. Curran & Co., 28 School street—up stairs. All should see them.

The Progressive Lyceum, of Chicago, celebrated their eighth anniversary, by giving a festival, the 24th 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 attendance 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 Society are attended by crowded audiences, and are really deserving of notice. Mrs. G. Fannie Allen has lectured for the past two Sabbath evenings, and has given very general satisfaction. She claims to speak entirely extemporaneously, upon a subject or subjects selected by the audience, and concludes her address with a poem improvised in a like manner.—Stockton (Cal.) Leader, of March 28th.

To Correspondents.

Notice is paid to anonymous communications. No advertisement will be inserted unless accompanied by a guarantee of good faith. We cannot undertake to preserve or return communications not used.

T. S. G. L. CROISS, WIS.—If Mr. Flint fails to answer your sealed letters satisfactorily, it is in fault of ours, if he does answer in this paper, any more than if he answered in any other journal. That he is a medium for answering sealed letters we have no reason to doubt; but that he fails in many cases to give satisfaction we have also no doubt. The most reliable medium in this phase of the phenomena is, in our opinion, Mr. J. V. Mansfield, and yet many complaints of unsatisfactory results in his case. They are unlucky that "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 thereby to friends in the earth-life. That Mr. M. resorts to fraud to accomplish the end desired, as is often alleged, we know is not true. We have seen letters answered satisfactorily to their writers by him, when Mr. M. did not even touch the letters. This is our answer to other correspondents, as well as the one addressed.

P. E. K. KANSAS CITY, Mo.—When you see fit to forward your full name as a guaranty of your honesty, we will endeavor to answer your question. If, as you assert, you have been investigating for twenty years, it is a little singular to us that you have not yet received sufficient 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 (i.e. twenty cents for the first line, and fifteen cents for every subsequent insertion). SPECIAL NOTICES.—Forty cents per line. BUSINESS CARDS.—Thirty cents per line. Agate, each insertion. Payments in all cases in advance.

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

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Sunday.

SPECIAL NOTICES.

The names of victories may be erased from our battle flags; but SILVER TIPPED SHOES will never become obsolete. They are a national institution.

Mrs. NELLIE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. M. 28.4w*

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 391 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 diseases. Also keeps Specific Remedies for Asthma and Dyspepsia. Ap1.

Dr. WILLIS will be in Chelsea the first Tuesday in every month, at Devon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. Ap4.

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*

SPRINT COMMUNICATIONS TO SEALED LETTERS. Send \$1.00 and 4 stamps to M. K. CASSIN SCHWARTZ, Station B, New York City. 6w*.M7.

THE WONDERFUL HEALER!—Mrs. C. M. MORRISON.

This celebrated Medium is the instrument or organ used by the invisible 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 UNCONQUERED TRANS-MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT. From her 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.

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

When Medicines are ordered, the case is submitted to Mrs. MORRISON's Medical Band, who give a prescription suited to the case. Her Medical Band uses vegetable remedies, (which they magnetize) combined with a scientific application of the magnetic healing power.

Diagnosing disease by lock of hair, \$1.00. Give age and sex.

Dr. George Co., N. Y. P. O. Box 1322. 3.24.13w*

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 THOMSON 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 mesmerizer, 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 practice. He gives close attention to nervous complaints.

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light 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 open from 7 A. M. till 6 P. M.

Dr. L. G. AYWOOD is located at 1267 Broadway, New York, Room 6, first floor. 3w.M28.

BUSINESS CARDS.

SAN FRANCISCO, CAL., BOOK DEPOT. At No. 29 Kearney street (upstairs) may be found all the latest and best books, and a general variety of Spiritualist and Reform Books, of Eastern origin. Also Adams & Co.'s Golden Rule, Planchettes, Spencer's Positive and Negative Powders, Orton's Anti-Phlogistic, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps accepted. Congressmen, HELLMAN SNOW, P. O. Box 107, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY T. COLEMAN, Book-keeper and Publisher, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will take orders for all of Colby & Rich's Publications, and for all other Liberal Books on sale elsewhere. Also, Dr. J. H. RIDGES, 214 Spring Garden street, who will sell the books and papers at his office and at Liphorn Hall, corner Broad and Market streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT. A. J. DAVIS & CO., Booksellers and Publishers of standard books and Periodicals on Harmonical Philosophy, Spiritualism, Free Religion, and General Reform. No. 21 East Fourth street, New York. 11—Nov. 1.

ST. LOUIS, MO., BOOK DEPOT. Western Agents for the Banner of Light and all Liberal and Spiritual Books, Papers and Magazines. Also, Adams & Co.'s Golden Rule, Planchettes, Spencer's Positive and Negative Powders, Orton's Anti-Phlogistic, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps accepted. Congressmen, HELLMAN SNOW, P. O. Box 107, San Francisco, Cal.

CHICAGO, ILL., BOOK DEPOT. OLIVER S. PIERCE, the veteran bookseller and publisher, keeps on sale at his store, 66 French street, Chicago, Ill., nearly all of the most popular Spiritualist Books, and also, Adams & Co.'s Golden Rule, Planchettes, Spencer's Positive and Negative Powders, Orton's Anti-Phlogistic, Dr. Morse's Nutritive Compound, etc. Catalogues and Circulars mailed free. Remittances in U. S. currency and postage stamps accepted. Congressmen, HELLMAN SNOW, P. O. Box 107, San Francisco, Cal.

AUSTRALIAN BOOK DEPOT. And Agents for the Banner of Light, W. H. TERRY, No. 36 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL and REFORM, published by Colby & Rich, of New York, and all other Liberal and Reform Works published by Colby & Rich.

WASHINGTON BOOK DEPOT. RICHARD L. BROWN, Book-keeper, No. 102 Seventh street, above New York avenue, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritualist and Reform Works published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT. D. M. WELCH, Book-keeper, No. 102 Broadway, Rochester, N. Y., keeps for sale the Spiritualist and Reform Works published by Colby & Rich. Give him a call.

VERMONT BOOK DEPOT. J. G. DARRING & CO., Lunenburg, Vt., keep for sale the Spiritualist, Reform and Miscellaneous Books, published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers No. 9 MONTGOMERY PLACE, BOSTON. KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform, AND MISCELLANEOUS BOOKS. AT WHOLESALE AND RETAIL.

TERMS CASH. Orders for Books, to be sent by Express, must be accompanied by full or part cash. When the amount is insufficient to fill the order, the balance must be paid C. O. D.

Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Any Book published in England or America, and out of print, will be sent by mail or express.

Catalogues of Books, giving prices, etc., sent free.

200 SAVED. FLORENCE 200 SAVED.

The Long-contested Suit of the FLORENCE SEWING MACHINE CO. against the Singer, Wheeler & Wilson, and Grover & Baker Companies, having over \$250,000, is finally decided by the Supreme Court of the United States in favor of the FLORENCE, which abolishes Broken Monopoly of High Prices.

THE NEW FLORENCE. Is the ONLY machine that sews backward and forward, or to right and left. Simplest Cheapest Best. SOLD FOR THE FIFTY CENTS TO CLUBS AND DEALERS. April, 1874. Florence, Mass.

B. C. HAZELTON, Specialty Photographer, 110 Washington street, Boston, Mass. April 11.—4w*

STOCKS AND MINES. CORRECT INFORMATION by consulting MRS. FRANK MORTON, 121 East 23d street, New York. For \$10.00 by letter, and \$2.00 by mail. Also Diagnosed Disease by lock of hair and prescription given. 2w15. April 11.

MRS. ELDRIDGE, Clairvoyant Physician and Clairaudient, 704 Park street, Boston. Hours 9 to 6.

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.

Prior to 10 cents, postage 2 cents. For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Tremont street (lower floor), Boston, Mass. 1w

Valuable Information.

BOSTON, Dec. 12, 1869. GENTLEMEN: My only object in giving you this testimonial is to spread valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood purifiers, without obtaining any relief. I then commenced taking the VIOLETINE, and after I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin is smooth and entirely free from pimples and eruptions. I have never enjoyed so good health before, and I attribute it all to the use of VIOLETINE. To benefit those afflicted with Rheumatism, I will mention, also, of the VIOLETINE's wonderful power of curing neuralgic pains, a complaint of which I have suffered severely.

C. H. TUCKER, Pass. Agt. Mch. C. R. R., 2 Tyler street, Boston.

Has Entirely Cured Me.

BOSTON, Oct. 1, 1870. MR. H. R. STEVENS: Dear Sir, My daughter, after having a severe attack of whooping cough, was left in a feeble condition, and the doctor advised her to take the VIOLETINE, and after using several bottles she was fully restored to health. I have been a great sufferer from Rheumatism, and have taken several bottles of the VIOLETINE for this complaint, and am happy to say it has entirely cured me. I have never enjoyed so good health before, and I attribute it all to the use of VIOLETINE. It is a great remedy, and I heartily recommend it. It is pleasant to take, and I can truly commend it.

JAMES MORTON, 34 Allen street.

NO TROUBLE SINCE USING VECETINE.

CHARLES STONE, Oct. 1870. This certifies that my daughter has always been troubled with a humor which has caused frequent swelling on her face and about her eyes. Physicians called it the Erysipelas, but after having taken two bottles of the VECETINE has been entirely cured with it.

SIMON ALDRICH, Charleston, Mass.

DR. TUCKER says: "It is unnecessary for me to enumerate the diseases for which the VECETINE may be used. I know of no disease which will not admit of its use with good results. It is a powerful blood purifier, and is equally effective in all cases of blood disease, whether it be Erysipelas, or any other skin disease, or any other disease of the blood. It is a great remedy, and I heartily recommend it. It is pleasant to take, and I can truly commend it."

LESSONS IN Elementary Physiology.

BY THOMAS H. HUNTER, M.D., F.R.S.

This is the sixth London edition of this useful book, containing a full and complete description of all the parts of the human frame. It is also illustrated with plates throughout the entire work.

Lesson I. A General View of the Structure and Functions of the Human Body.

Lesson II. The Vascular System and the Circulation.

Lesson III. The Blood and the Lymph.

Lesson IV. Respiration.

Lesson V. The Sources of Food and of Heat in the Blood.

Lesson VI. The Function of Alimentation.

Lesson VII. Motion and Locomotion.

Lesson VIII. Sensations and Sensory Organs.

Lesson IX. The Organs of Sight.

Lesson X. The Organs of Hearing and of Smell.

Lesson XI. The Nervous System and Intuition.

Lesson XII. Histology, or the Minute Structure of the Tissues.

Appendix A: Tables of Anatomical and Physiological Constants.

Appendix B: Case of Mrs. A.

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

TRUTH!

Do you want to know why you suffer and die? Do you want to know why life is a battle? I can tell you, from sufferer's life I have learned it. And through the promptings of divine

LOVE

which I bear toward my brothers and sisters have I placed out where I can be used as a channel for the love and information and assist Nature to scatter these and defy DEATH. Only ask at my hands.

JUSTICE

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

TERMS:

An hour's treatment and instruction, \$2.00. Letters answered and treatment given at a distance by enclosing \$1.00. No charge for postage. I have no references, but God and the angels.

DR. L. ALBERT EDMISTER,

Psychiatrist and Philosopher, 27 Milford street, Boston, Mass. April 11.—4w*

THE NEW FRENCH SYSTEM OF MEDICAL ELECTRICITY.

MR. WM. BRITTON, AND MISS EMMA HARRINGTON, BRITTON, graduate of the French and English Schools of Electricity, and associated with the French and English Schools of Electricity, are prepared to examine and treat patients for every form of disease, and to give the highly successful new French System of Electricity, the most reliable method of Therapeutics ever discovered. To

JOSEPH JOHN'S Great Works of Art.

JOHN'S GREAT PAINTINGS are yet on free exhibition at the publishing rooms of R. H. Curran & Co., 28 School street—up stairs. All should see them.

ANDREW J. AND MARY F. DAVIS

ANNIVERSARY PROCEEDINGS.

(Continued from first page.)

New York.

The Spiritualists of this city celebrated the Anniversary at Robinson Hall, No. 18 East 10th street, between 5th avenue and Union Square, on the afternoon and evening of Tuesday, 31st, under the arrangement of the following Committee: Henry J. Newton, Chairman; John Bisco, Mrs. L. J. Hall, Warren S. Barlow, J. A. Corneo, Mrs. Charlotte B. Wilbur, Mrs. Eliza Marwin, R. G. Emerson 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. E. Jennie Adams, Mrs. Pauline A. Wieland, and Madame Varian; instrumental music by Mr. I. G. Withers and Miss L. Bisco; addresses of a high order of excellence from Thomas Gales Foster, (whose health had so much improved by rest that he found himself able to endure the fatigue incident to control by Prof. Dayton), Dr. R. T. Hallock, Lyman C. Howe, Mrs. Charlotte B. Wilbur, Mrs. Nettie Maynard, and Mrs. Abbie N. Burnham, and the following original poem by Warren Sumner Barlow, author of "The Voices," etc., etc.

TWENTY-SIX YEARS AGO.

Jewels of light from the star-scented door,
Gently were dropped on a poor cottage floor—
Cast not were they in the byways of swine,
But carefully 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
Started the world from bewildering dreams;
The shadowy phantoms of meretricious woe,
Were melted like mist in a bright morning glow;
And despair that had mantled all hope in its gloom,
To the dawn of glory immortal gave room.

Twenty-six years ago!

Oh, earthly mortals—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 keynote of harmony broke on our ears

Twenty-six years ago!

Then let us be grateful whatever we be;
Let charity deepen, and friendship abide;
Let liberty, purity, union and love
Tune us with God, and the angels above,
Whose welcome awaits us on evergreen shores,
For the angels proclaimed it through wide open doors.

Twenty-six years ago!

In the evening a grand ball was given, commencing at nine 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, afternoon and evening, 31st, at Lincoln Hall, corner of Broad street and Fairmount avenue. The Public Record says thereof:

"At eleven o'clock the meeting was called to order by Dr. 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 congratulated the audience on the wonderful spread of the doctrine of Spiritualism, until now its believers 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 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 discovered to convey intelligence. The day was very much like the present one; a snow storm was then prevailing. There is no religious belief or religion 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.

James M. Peabody, an eloquent speaker, delivered an interesting address. He gave 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 spiritualism. He found men and women 'mediums,' and bands of people professing the same belief as the Spiritualists of America. In fact, his belief was strengthened because of what he saw and heard in those distant lands. In conclusion, Mr. Peabody said that if this belief increased 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, twenty-six years ago, it would embrace almost the entire world.

A recess was taken, and the Anniversary was continued during the afternoon, at which addresses of a congratulatory character were delivered by Mr. Chapman of Nashville, Tenn., Mr. Robbins of Philadelphia; James M. Peabody, Peter Osborne, Mrs. Draper and other mediums. The evening session consisted of a musical festival, vocal 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. Wiley, 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 half-past one, by an invocation by Mrs. Sarah Conch and singing by the Lyceum, after which Mary Ingersoll delivered the introductory address, and recitations by Willie Wirt, Bessie and Lullie Van Scofen, Allie and Frank Spokenhauer, Ruth Reid, Nellie Ingersoll, Esther Fenton, Etta Ellsworth, Annie Carr, Gertrude Dunlap, Etta Newman, Flora Blich; the renderings of poems by Mrs. Emma Tuttle and L. Lees; wing movements by the school (conducted by L. W. Gleason); silver-chain recitations and banner march; singing by Miss Fenton, Nannie Copeland, Sylvia Van Scofen, Ella Ryle, Annie Stauven, Cora Dixon and others (names not furnished); dialogues in which Mary Wirt, Willie Dunlap, and Harry and Minnie Lees took part; and addresses by Hudson Tuttle, O. P. Kellogg and George B. Young succeeded each other in pleasant and profitable order.

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 possible, 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 Lyceum of Progressive Lyceum, Spiritualism, so far from being dead in Cleveland, was never in a more healthy condition."

Troy, N. Y.

The Daily Press of this city, under date of March 28th, speaks in a highly commendatory manner of the commemorative exercises of the Children's Progressive Lyceum and Lyceum Fund, on the evening of Friday, 27th, at "The Griswold," stating in the course of its remarks, that the exhibition and concert "was largely attended, 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 performances lasted till a late hour."

Music by the band, directed by Prof. Maschke, and solos by Otto Klein and Master Weidenker; a grand Banner March; wing movements; singing by Theresa Cohen, Miss Ella Holcomb, Mrs. R. H. Ferguson; declamations by Hattie Richmond (opening address), Belle McKay, Bertha Rogers, Master Frankie Seaman, Gracie 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 Brinton 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 affair."

Music Hall 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 of the leading ideas of his discourse, which held the close and thoughtful attention of the audience for an hour.

The speaker opened by quoting from Nanak, a Hindu of olden 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 today to be better than the New England of Puritanism?"

Free religion is held by many as a negation, or as dry logic, and Spiritualism as roseate 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 attainment of Christ is to save us; no Bible or creed is our moving guide or master, but instead we have the truths of the soul and of God within, and the light through the gates of the spiritual world beyond the grave."

To go beyond Puritanism we must accept its truth, and avoid its error. I fear we have too much said of rights—too little of duties and responsibilities to ourselves and to each other. The granite rock of Puritan character was devotion to right, consecration to duty; and this resulted in a stern and strict morality, an intense and earnest religious life. This, indeed, enlarged the little cabin of the Mayflower to the ample space of our Music Hall, and made Boston the city of heretics, as it is today. Call it the Pilgrim City if you will, for they "built a better land than they knew."

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 passion.

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 with life's richest joys.

I have no right to injure others—none to injure myself. If I sully the purity or stain the 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 side 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 soul gains 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 darkness. We are here for growth, for finer culture, for nobler character, for larger manhood and womanhood, 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 "Theological Dogmas versus Spiritual Realities."

Gene 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 seventy-nine years, and had learned that the best of human hopes are like houses built upon the sand that the waves of an infinite desolacy are perpetually washing away. But she had also learned that there is another and a better life, in which the soul could unfold and grow in divested strength and beauty; for her soul caught the first notes that were wafted through the air from the dear ones on the other side, and she responded in a joyful welcome. And when her hour of change had come, these dear ones came to meet her and conduct her to the home that she had made ready for her. She saw them, and trustfully 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 gift of motherhood will insure her news from the newly then soul. The writer rejoices in the knowledge that she can and will come to her with many a word of encouragement from her new-found home.

Mrs. J. H. Conant.

Dr. Buchanan's Second Lecture.

The second lecture of Prof. J. R. Buchanan'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 law of 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 spiritual and material worlds—a law commensurate with the universe and its Creator.

Gall, the great anatomist of the brain, to whom he paid the highest tribute of appreciation as an 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 pathognomic law would detect it with mathematical certainty, when we apply our organology to the study of human action.

This law, when presented, self-evident, and it was marvelous that for so many centuries of active thought men had been unable to perceive a grand law written on the whole face of Nature, embodied in every movement of the human form and in every tone of the voices of men and animals. This law was a law of linear direction and geometric relations. It was the unity of mind and matter in the human brain brings them under a common law, which is mathematical in its form.

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 vivisection, as Majendie, Gall, Foderer, Flourens and Rolando, with many others, had proved that sections of certain basilar structures in the brain always impaired or entirely destroyed the movements which those fibres controlled according to the law of linear direction. Thus a duck, after certain sections of its cerebellum, would swim or walk 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 the walk and in manners. In his varying gestures, attitudes and tones of voice every one 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 pathognomic 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 of 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 conception 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."

Immortality 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 \$500 each—and a check for \$100 last Friday. The money was found by two boys, who were disposed to restore it to the owner at once, but their parents advised them to withhold it for a reward until yesterday, when a policeman traced it to their home. Mr. Durgin rewarded the boys with \$75."

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 finder, and a good one is given. The man employed 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 consoled 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.

On 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, 183, 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 welcoming addresses to the company. Mr. Robinson, 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 state 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 a highly fitting manner a fine poem entitled "The 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. Beale, of Portland, and others made Mr. Higgins "God speed" in his efforts, however radical, "to work out practically the problems of the hour; Miss Annie Smith, recited "How the Gates Came Ajar"; Mr. Higgins rendered a selection from Macbeth in a masterly manner; Norwood Damon happily referred to the present scene 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 we 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 spirit world free play in all the departments of life, 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. He expressed toward him both on the 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 next two Sundays; and to Barre, Mass., for the remainder of April, returning to Boston again in May.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—Music Hall.—Free Admission. Seventh Series of Lectures on the Spiritual Philosophy in the Music Hall, commencing on Saturday, April 5th, at 7 P. M. Every Sunday afternoon, at 2 P. M. Speakers of knowledge and eloquence have been engaged. Singing by first-class quartets, every Sunday evening. Seats for the season can be procured on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light Office, 23 Montgomery Place, Boston. Speakers selected: George B. Stebbins and Parker Massey.

New Entrance Hall, Parker Memorial Building.—The Boston Spiritualists' Union hold meetings, for address, on Tuesday and Thursday evenings at 7 P. M. In this hall, corner of Appleton and Berkeley streets. All Spiritualists and friends of Liberalism are cordially invited to attend. Entrance free. H. F. Gardner, President.

The Ladies Aid Society meets each Tuesday afternoon at 2 P. M. in the Music Hall, for singing, prayer, and other exercises. Free admission. H. F. Gardner, President.

Free Circles are held at Nassau Hall, corner Washington and Cornhill streets, on Sunday, April 6th, at 10 A. M. and 2 P. M. Mrs. L. W. Little and others, mediums. Seats free. Sunday morning circle, Mrs. Belle Bowditch, medium. At 1 P. M. a free circle. All mediums invited. Evening free conference, Thos. E. Moon, President. An organ accompaniment. Meetings of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend. Entrance free. H. F. Gardner, President.

Harmony Hall.—Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Sunday at 7 P. M. in Boylston's room. Lectures in the afternoon and evening. Admission free 10 cts.

Boston.—John A. Andrew Hall.—The session of the Children's Progressive Lyceum No. 1, was conducted by Abner Sandford, on the morning of Sunday, April 6th. The actual exercises of the following members of the Lyceum participated in recitations and songs: Recitations, Ella Carr, Rudolph Hartstone, Florence Hull, Cynthia Hull, Jessie Jackson, Mabel Edson, Jennie Miller and Annie Cleveland; duets by the Misses White; a fine quartette 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 Lyceum 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 old moments are all that can be invested in pursuit of the same, will find food for interested investigation in the course of pamphlets entitled "HALF-HOUR RECREATIONS IN POPULAR SCIENCE," now being edited by Dana Estes, and published by Estes & Lauriat, 143 Washington street, Boston—of which series we have recently received two numbers, treating of "The Insects of the Garden," and "The Phenomena of Sleep," etc., etc.

THE ILLUSTRATED JOURNAL, issued monthly at 27 Tribune Building, Chicago, Ill., by the American Publishing Company, is received for March. As is the case with its predecessor, the present issue is strongly marked with the characteristics of fine paper, beautiful typography, and engravings of a high order of art.

THOMAS DOWNS.—This novel, of truly surpassing interest, by Mrs. G. A. Nowly, author of "Kate Knapton," etc., etc., is put forth by Messrs. T. B. Peterson & Box, 206 Chestnut street, Philadelphia, Pa., in a stylish uniform with their cheap edition so well known to the reading public. Life-history and incidents find appropriate position under the marshaling of Mrs. Nowly's pen in a truly remarkable manner, and the extensive demand for her works demonstrates the importance of the position which she has won in the popular estimate.

RECEIVED: BRYANT'S SOUTHWESTERN RAILWAY GUIDE. W. N. Bryant & Co., 508 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.

SCHOOLY MAGAZINE for April. J. W. Daughaday & Co., 34 and 40 Walnut street, Philadelphia, publishers.

TYPOGRAPHIC MESSENGER. New York City: James Conner's Sons, publishers, 23, 30 and 32 Centre street.

Movements of Lecturers and Mediums.

Dr. C. D. Grimes sends us a circular wherein he professes to be able to explain the different phenomena that are taking place in connection with Ancient and Modern Spiritualism, 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 in Michigan, Indiana, and other Western States. Address him at Kalamazoo.

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 Toga Co., Pa. Permanent address, Corry, Pa.

W. H. Hall's address is now 149 West Washington street, Chicago, Ill.

Mrs. S. A. Rogers Heyder is engaged to lecture during April in Stafford Springs, Conn. Will give psychometrical readings, examine disease clairvoyantly, and prescribe; also will make further engagements to lecture.

Moses Hall continues his labors with Primary Council No. 1 of Illinois of Universal Association of Spiritualists during April. Services every Sunday 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, Conn., April 26th and during the month of May. She speaks in Brooklyn (Williamsburg District), N. Y., March 22d, to a large audience. Some of the papers briefly reported her remarks. March 25th and 31st she addressed crowded audiences in New York City, and her discourses were well received.

Silver Wedding.

The twenty-fifth anniversary of the wedding life of Mr. and Mrs. Lafayette Ford was celebrated on Monday evening, April 7th, at their room 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 jewelry.

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 united the soul and the physical so closely together, and that by that law two beings are made inseparably one. He also spoke of the love which binds the family together, 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 approval of all present.

Mrs. Taylor then made a brief address in her usual pleasing style, and was followed by Miss Susie E. Nickerson, who, under the spirit-control of the son of Mr. and Mrs. Ford spoke to them words of comfort and cheer.

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

The guests then retired to the festive board, which was bountifully spread with many good things under the direction and supervision of Mrs. T. M. Wells, of Harrison Avenue. Supper being over, the friends sang several songs, and then retired to their rooms, and were accompanied by the band to the blessings they had vouchsafed the happy couple.

The Colchester-Day Restitution Fund.

Colby & Rich—Gents: I omitted one item in my statement sent to you, which I now desire to correct. Five dollars were sent by a friend from the East soon after the Colchester trial, by Bro. Farlee. He offered it to me, and I told him to keep it himself, as he needed it more than I did. He reluctantly did so. This should have been added to the credit of amount received, making \$415.

Shading report to you of March 25th, I have received the following sums to apply on the Colchester Fund:

John G. Buech, Germantown, Ohio, \$1.00
W. H. Hawley, Westfield, N. J., \$1.00
Mrs. Allen, \$1.00
Mrs. F. S. Washington, D. C., \$1.00
W. S. Furford, Chocoma, W. Va., \$1.00
W. J. Seaver, Eureka, Cal., \$1.00
R. J. Jarvis, Detroit, Mich., \$1.00

Totals, \$8.00.

Thanks, friends, yours gratefully, J. ESTER DAY.

855 Niagara st., Buffalo, N. Y., April 6, 1874.

(Hereafter the friends are requested to remit to Mr. Day, direct.)—Ed. B. or L.

PUBLIC MEETINGS, ETC.

The Central New York Association of Spiritualists.

Will hold their second Quarterly Meeting for the year 1874, at Oneida, in Devereaux Opera House, on the 25th and 26th of April, commencing on Saturday, April 25th, at 7 P. M. Speakers: Dr. A. H. Richardson, of Charlestown, Mass.; Sarah A. Byrnes of Wollaston Heights, Mass.; Warren Woodson of North Bay, N. Y.; and J. W. Seaver of Byrnes, N. Y. An evening of singing and prayer. A general attendance is desired.

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

Wm. H. Hicks, Pres., Delta, N. Y.

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

The New Hampshire State Association of Spiritualists.

Will hold their Second Quarterly Convention for the year 1874, at Washington, N. H., on the 1st, 2d and 3d of May next, commencing Friday at 1 P. M. Good speakers will be present. A general attendance is desired. The friends are cordially invited to do so. Those who cannot be accommodated in private families will find good accommodations at a hotel.

Per order of G. S. MOORE, Bradford, N. H., Pres.

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

Convention at Keosauqua, N. Y.

A Quarterly convention of reading, speakers and others will be held at Good Temple, N. Y., corner of Main and Cottage streets, Lockport, N. Y., the first Saturday and Sunday of May next, commencing at 10 A. M., and holding for one 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. SEAYER, A. E. TILDEN, GEO. W. TAYLOR, Committee.

JUST ISSUED IN PAMPHLET FORM.

AGASSIZ AND SPIRITUALISM: INVOLVING THE INVESTIGATION IN 1857.

By Harvard Professors.

BY ALLEN PUTNAM.

In this work, Mr. Putnam, who was present at the so-called investigation of Spiritualism by certain Professors of Harvard University, has given a carefully-written and authentic account of the proceedings, and has shown that its very clearly and forcibly the dictatorial and unscientific spirit and methods of that tribunal. The motives, character, and conduct of the parties, the proceedings, and the results, are all given in a clear and concise manner, and the work is a valuable addition to the literature of the subject. The work should be widely circulated and carefully preserved.

Price 25 cents. Single copies for sale by COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

THEODORE PARKER: A BIOGRAPHY.

By Octavius Brooks Frothingham.

Preface.—The friends of