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Spiritual Phenomena.

THE PRACTICAL GOOD ACCOMPLISHED BY SPIRIT COMMUNION.

EDITOR BANNER OF LIGHT-The question is often asked by the skeptics and opponents of Spiritualism, "What practical good does it do?" I propose, in an answer, to relate a few incidents of hundreds of my own

PERSONAL EXPERIENCES, Each one of which can be vouched for by persons now living,

As early as 1822 P became conscious of being constantly attended in all my movements by some invisible intelligence, which assisted me in my studies and business, when I needed instruction; but not until the advent of Modern Spiritualism did I realize that it came from disembodied spirits. I have frequently, when in difficulty and in doubt what course to pursue, been directed by a roice, which would address me in as plain and distinct words as one man would speak to another, imparting to me the needed instruction for my guidance.

The next phase of mediumship to which I became subject was automatic writing, to which soon followed clairvoyance and the gift of healing the sick by laying on of hands. This power to heal disease seems to be entirely independent of my will-power, as the most astonishing cures have been performed, without the slightest volition of my own mind. Many very in teresting cases I could give of this wonderful power, but I am fully convinced that it emanates entirely from my spirit-guides, through the involuntary control of my organism.

With this brief introduction I will proceed to

give the incidents referred to above: NARROW ESCAPE FROM SHIPWRECK.

In 1843-4 I was master of the ship "Mas sasoit," of Bath, Me., on a whaling voyage to the South Atlantic and Indian Oceans. On my passage home, after an absence of two years, I arrived on the coast the first of February. I decided to come through what is called the "South Channel," between "Nantucket" and the "Georges Shoals," to save pilotage through the "Vineyard Sound." After entering the channel, for the entire month of February I only made twenty-four miles "nothing," there being constant gales from the north-east, with snow, hail and rain, then suddenly veering to the north-west.

One day, at noon, I found the ship in nine fathoms water, and drifting directly on to the shoals; and as I knew by the chart that the water lessened one fathom a mile, and as we were drifting about one mile an hour, consequently I knew she must strike in the vicinity of four o'clock. I had made several ineffectual attempts to get the ship heading the opposite way, as 'by that she would drift parallel with instead of directly on to the shoals; but I had lost all my available head-sails, excepting an old "fore-staysail," which we bent, and with that, and the weather-clew of the reefed foresail, I hoped to get her round; but with all our caution in hoisting the sail, it went into ribbons before it was half hoisted taut. So with the "clew" of the foresail. Thus every chance of getting the ship on the opposite tack was hopelessly gone, and all we could do was to wait our inevitable doom, which was as sure as fate, unless there was a favorable change of wind, and that very soon.

I kept the lead in my own possession, and once in a while got the depth of water. I kept the officers and crew ignorant of the real situation of affairs, so that if there presented a chance to save. the ship they would be available, as if they knew the real danger they would become demoralized, and utterly unfit for doing anything if a favorable chance should present itself. A little past three'r. M. I got a cast of the lead with six fathoms, (thirty-six feet.) I went into my cabin as I

thought for the last time.

I remember trying to feel bad, as we were so near the end. of all sublunary things; but do what I would, I could not get up a serious feeling. I thought of my wife and child; I thought of my mother and her Christian teachings and admonitions about my infidelity, but without avail, as at this time I was what was called an awful infidel. Volney, Voltaire and Tom Paine were all'in the rear of my infidel notions, because they all believed in a God, while I did not.

After a few moments' stay in the cabin, I determined to go on deck and tell all hands the real situation of affairs, and let them go to their devotions, which I knew they would do as soon as they learned of their nearness to eternity. I went on deck with this determination, and although I could hear the ocean roar, the ship creaking, the rigging rattling, the wind screaming, yet it seemed calm to me. Just as I was | brig President, of Portland, Capt. Sargent. Re-

heard a roice, clear and distinct above the raging | vation at twelve, Highland Light on Cape Cod | ally to gain "power; she did this four times; | with Mrs. Tupper, and that her testimony is elements, say: "Wear ship,"

I immediately answered as though a human had spoken, "I can't. I have no sails." The voice continued.

"Make a sail of the men! Man the weather forerigging with the men!"

And although I had never heard of such a manœuvre, yet its practicability flashed through my brain in an instant, and instead of setting them to praying I called them all aft, told them in a few words what to do, and that when the ship was before the wind for all to go below and haul over the scuttles, as in coming to such a heavy sea would be in danger of sweeping the decks, and might carry away all three masts. They all scampered forward with alacrity, laughing and as he was an old, experienced pilot on the coast. The people have some intelligence, dress in furs joking at being made into a "storm-sail." I lashed myself to the wheel, and as soon as the men were all in the rigging, I rolled the wheel the men carrying out their instructions to the letter. In a few minutes she came-to on the opposite tack without taking a spoonful of water "aboard." The wind nor sea did not abate or change until seven P. M. In the mean time I had bent new sails, and at ten the wind hilled, when I had her under three close-reefed topsails and reefed foresail.

Now I attribute the saving of the ship and the lives of thirty-four men to the interposition of my spirit guides.

SPIRIT VOICES.

I have heard these voices all my life on occaslons of great danger, and although infidel to what is called Christianity, I always paid the most profound respect to them, come from where they might. I never hear this voice except in great peril, or some severe vicissitude has me in hand, and then only after all my resources are exhausted. It has transpired hundreds of times, both at sea and ashore.

ANOTHER THRILLING SCENE AT SEA. At another time, when making a passage from the South Atlantic, we got short of provisions, and were making the most of every breath of wind to get home. One night after partaking of a scanty supper I came on deck, the ship making not over two knots an hour, the sea as smooth as a pond. I went along in the waist, and with the first officer was leaning on the weather rail, watching the sun set. Directly I heard the roice

say:
"Take in sail."

I looked all round the horizon and overhead. but saw nothing to indicate a storm, as there was not a cloud to be seen. . I felt uneasy, and wanted to follow the ad-

vice, but could get up no excuse for doing so, and I did not want the mate to know the only cause I had for such a proceeding; and, besides, we were using every available means in our powr to shorten the distance between us and home. and the officers and men would certainly think me insanc.

I watched the sun set, and noticed, immediately after, brassy streaks shoot up; and the further the sun went under-the horizon, the higher those ominous streaks went up in the air. At last I felt so uneasy that I turned round with my back to the rail, and, on looking to leeward, I noticed this brassy haze had reflected itself all along the lee-horizon. This decided me. I instantly told the mate to call up the "dog watch" and take in sail. He went forward growling. I heard him say, in a slurring manner, "Had n't you better send down the topgallant yards and. masts?" I seemed to be imbued with supernatural strength and activity, as I was here, there, and everywhere, letting go this and that, and cheering the men on to still greater activity. I noticed the men, when they came up out of the fore-castle, looking all round and perceiving nothing to indicate danger, and heard some of them say, "Is the old man crazy?" However, they seemed to partake of the spirit that actuated my movements.

Soon we had all the light sails furled, the courses hauled up, the topsails on the cap, with the rigging hauled out preparatory to reefing, when a terrible tornado struck the ship, and, although there was not an inch of canvas set yet I thought the masts would go by the board. The wind struck the ship about half-past five r. M., and at four A. M. the topsails were still hanging in the buntlines, there not being a moment for at least ten hours, when a man could go aloft, the ship all this time lying almost on her beamends.

This was off Cape Hatteras. Now I would ask the question:

WHAT GOOD CAN SPIRITS DO?

What would have been the inevitable consenuence had not my guardian given me the warning, by spirit-voice, in time to take action that saved the ship and all hands? If this had been a solitary case, or even half a dozen similar experiences, I might myself think they were mere 'happenings"; but when they have attended me through an eventful life, both on land and sea. and in hundreds of like instances given positive proofs of ever-watchful care, I cannot entertain a shadow of doubt as to their reality. Of hun dreds I could give I will mention but

ONE MORE OF A SIMILAR CHARACTER. One morning, some five weeks subsequent to der "close reefed topsails." I went on board to purchase some provisions. It proved to be the about to tell the officers how things stood, I mained with him until after dinner. By obser- but had to return behind the shawl occasion-

stand." I told him "In-shore." He says, "H a little girl could come. Hattie came and gave twenty-four hours," and begged of me to "stand could hear every word. The old lady said she off-shore," for, he added, "There is going to be would try and give a piece so slow that we could

"Tack ship !" Without a moment's hesitation I told the mate to get ready for "stays." We went about, heading directly for the Cape; but, as we drew nearer to the land, the wind veered round so that at smart breeze, and the next morning, before daythe Kennebec River; got up to Parker's Flats, and anchored.

and distinct:

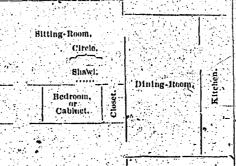
The President, by standing off instead of inshore, got blown twice to the south and of the gulf, and, six weeks after, went ashore on "Monomoy Point" on Cape Cod, and vessel and cargo (which were owned principally by the captain) were lost. The captain, feeling so very safe, had not a dollar of insurance, and it made him a poor man. I called upon him, the next summer, at his home in Portland, when he told me that when he saw my ship "in stays" he remarked to his mate. That youngster will be high and dry on the Cape before daylight." But it seems that, young as I was, I had a better pilot than he proved to

Now, in all human probability, if it had n't been for the "voice," I staid have followed Capt. Sargent's advice and foundered, as my ship was utterly unseaworthy. My protection I attribute entirely to the watchful care of my guardian spirits.

Respectfully, D. C. DENSMORE. Boston, Mass.

MANIFESTATIONS IN PRESENCE OF THE EDDY MEDIUMS.

EDITOR BANNER OF LIGHT-I send you an account of my visit to the Eddy Family, near Rutland, Vt., which will, I think, be interesting to your readers. The Eddys are plain, honest large room in the second story of their house fitbeing held below, as shown in the accompanying appeared before she reached the cablnet. I could diagram, a bed-room with a shawl hung beforethe door being used as a cabinet.



Jan. 21st. 1874.-Light circle: Father Tupper came and called me "Mary"; mother came and called me "Mary Ann"; and my sister's two children called me "Aunt Mary." A beautiful young lady, with long curls, came, and was rec ognized by a gentleman present who had previously been a skeptle. Many others came to different ones in the circle. Dark circle: Me dium tied in his chair—all the instruments playing at the same time. The guifar came and rested on my head while it played a beautiful piece; it also rested on the head of a gentleman present. The instruments were floating all about the room. Hattle (my little daughter, who died about a year ago) came and patted me on the head and kissed me, saying, "Do n't cry, mamma." The controlling spirit welcomed me, and said, "Good-evening, Mrs. Tupper." Up to this time, no one knew my name.

Jan. 22d .- Light circle: "Honto," an Indian spirit, came, dressed in Indian style, and danced with a lady present until her (Honto's) clothing began to disappear, when she went into the cabinet to materialize; she did this four times. Mother came, then my darling Hattie, dressed in pure white, with a wreath of roses around her head, and gave a beautiful piece of poetry; she remained standing just so that I could see her, while an old lady stood on the other. side of the shawl talking to a young man present. Then my Aunt Hannah Cogswell came, with black silk dress and white necktie, with all the scrupulous neatness which she used to obthe last incident, we sighted a full-rigged brig to serve in life. I could hear the rustle of her dress windward, loaded deep down with molasses. Al- as she passed through the door. Then her son though the wind was light, yet the brig was un- came, looking the perfect gentleman he always was in earth life.

Jan. 23d .- Light circle: Honto game again out into the room, and danced with a lady present,

Surgent asked me "which way I was going to time. She told them to play something lively so February last. you do, you'll go ashore on Cape Cod before a long piece of poetry; it was most beautiful; I a terrible north-easter; I have been looking for write it down. A gentleman's mother came into it for two days, and now the indications are that the room and was recognized fully. Dark circle (it will be upon us before night." And, to make The controlling spirit came and welcomed us, his argument more effective, he told me "he had. Then May Flower came, and said: "Good-evenest that I made up my mind to follow his advice, it is a beautiful country, and a part of it is rocky. By the time I got one-board of my own ship I and have fur blankets. They have beautiful had quite determined to "stand off-shore." We, birds there. Some of them are of a bright red "braced forward," heading off shore. No soon- color, and have talls a yard long. There is gold hard up, when she immediately began to fall off, er was this done than I heard this roice say, clear, and silver in the rocks there." She gave two pieces of poetry-called for a subject, and I gave, "Little Hattle in spirit-life," when she gave a most charming and beautiful description of the home of the happy spirits. Then she chose her own subject - "The Rock." She played the march, "When she went to spirit-land." The four P. M. we were running our course with a music was beautiful and grand; the instruments floating overhead would strike the ceiling, and light, I passed "Seguin Light," the entrance to part of the time the gultar rested on my head. She also played the "Bell Solo," but lost the power and dropped the bells. I shall not forgether sweet angel voice. It was music to my soul. She says her parents lived in Maine; they were white. The Indians stole her and murdered her parents when she was six months old. She only knew about it when she found her mother in spirit-life. She loves her Indian parents-says they were not so much to blame. .

Jan. 24th .- Light circle: Honto came in from the dining-room, opened the door, walked in across the floor, went behind the shawl, called for more light, came out and picked up something from the floor; it was a thin shawl, which she shook out and held close to me. I thought it must have been lying there. Soon she came back and picked up another in the same place; then came and got another from under a lady's dress; then took one from a plain wall; then went to the glass and combed her hair; said she would go to the door. Mrs. Cleveland asked-her to go down the steps. She did so, but it was almost too much for her. When she came from behind the shawl she was as tall as I am; when she resome poetry. A gentleman took it down in shorthand. The above is only a portion of what I saw, but I will not weary.

Jan. 26th. - Light circle: Honto came and danced with Mrs. Cleveland, who is a near neighwas gone to her knees. I could see her feet and sed some of her clothing for a moment, then it. vanished. Then a tall, straight Indian came. They called him Santum. He danced, but I could not hear his steps. Webster asked him to stand beside the door, so that he could take his measure. He was one inch taller than the door. He had to hurry to the cabinet, and was nearly. gone before reaching it. He got his head under the shawl, and that was all. Scheca came; he was dressed splendidly. Then Lady of the Lake came with her baby, took the rocking-char, played with the baby's hands; the baby bit her; she spanked it, and the baby cried. She becan to diminish, and went behind the shawl. Theard the child cry after they disappeared. Next came Lady Washington clear out into the room. She knot down and made a prayer, and such a prayer I never heard. She did not rise from her knees, but seemed to float, backward belind the shawl. She says Hattie is a bright spirit, and has a new kind of an instrument to play on. The children

hear every word. Jan. 28th .- Light circle : A shawl was hung across a corner of the room, reaching up about five feet from the floor. The instruments were put behind the shawl. Horatio sat in front of the shawl, with his back toward it and near it. I sat beside him; both of his hands clasped my arm; my other hand clasped the arm of the person next to me. In a few moments the instruments began to play, and above the shawl, out in the light, so that all could see them. Hands were seen, large and small. My mother's hand passed all over my face, and felt for the ear-through the galxanometer, the resistance cells, rings that once were hers. The controlling spirit and Miss Cook, then back to the lattery. The called for Aaron to come and take my chair. electrical resistance of the body of the medium We did not know that there was an Aaron in the house. A gentleman said that was his name. He took the chair, and got what was very satis-factory to him. Spirit-hands, in a bright trybe to 197 divisions. wrote the names of the father and brother of Aaron. My daughter Hattie died about a year All the communications we have had from heror most of them-have been in poetry. She says she is learning to be a poet. We have thirty or forty verses that we have received from her within the past year.

The foregoing is a plain and simple statement of what I saw and heard at the Eddy Family's

Fraternally yours, MRS. A. N. Tuppen. Potsdam, N. Y.

I hereby certify that I am well acquainted

bore west-northwest fifty-four miles, the wind she grew smaller each time. She was dressed in strictly reliable; and I find, also, that her expelight from the northward. We were now head- pure white, and herdress shone like silver. Then rience at the Eddy scances corresponds with ing off-shore. When I was leaving the brig, Capt. \(\frac{1}{2} \) an old lady came and talked beautifully a long \(\frac{1}{2} \) mine at the same place, on the 6th and 7th of S. C. Cham.

Polidam, N. Y.

(From the Spiritualist, (London, Eng.,) March 20th.) MISS COOK'S MEDIUMBHIP.

In order to ascertain whether the entranced Miss Cook is inside the cabinet while "Katie" is outside, Mr. C. F. Varley, F. R.S., conceived the idea of passing a weak electrical current through been in the West India trade twenty-two years, and had never lost a journey to the moon. A lady asked her if the studding-sail boom." He seemed to be so earn-independent on the studding-sail boom." He seemed to be so earn-independent on the studding-sail boom. The seemed to be so earn-independent on the studding-sail boom. The seemed to be so earn-independent on the studding-sail boom may mind to follow his advice. It is a heautiful country and a part of it is rocky.

J. C. Laxmoore kindly gave facilities for the trial of these experiments; indeed, they were commenced at the house of the latter gentleman about three weeks ago.

On the first evening of the experiments, when Mr. William Crookes, F. R. S., was also present, a piece of blotting paper, wetted with a solution of nitrate of ammonia was placed on each of the arms of Miss Cook. A sovereign was placed fipon each of the pieces of the wet blotting paper, and connected with the battery by means of planand composed with the battery by means of pla-tinum wires, the sovereigns, being held in post-tion by piecess of glastic. Thus the body of the medium was placed in the electrical circuit, as were also a reflecting galvanometer and two sets

f resistance toils.

All through the scance the current flowed through the galvanometer, showing that the cir-cuit was never for an instant broken, as it would have been had the wires been taken off the arms of Miss Cook; moreover, had they been taken off and the ends of the wire been joined together, the increased, flow of electricity due to the removal of the electrical resistance caused by the body of the medium, would instantly have increased the deflection very greatly; instead of this, there was a gradual and irregular decrease of de-Rection, caused chiefly by the gradual drying of

the blotting paper.
While Katle was actively engaged outside the cabinet, the motions of her arms were such that had the wires been then attached to her, Mr. Varley said that oscillations of from ten to thirty divisions, must have been produced on the galvariometer, which, however, give but slight oselllations when she was most active.

On the second orgasion Mr. Crookes carried on the experiments, Mr. Varley being absent. He obtained similar results, but allowed only enough slack wire to permit the medium, had she moved, to appear at the opening of the curtains of the dark room used as a cabinet. But Katle Leanne six or eight feet out of the curtains, into the room; no wires were attached to her, and all this time the electrical tests were perfect. Moreover, Mr. Crookes asked Katle to dip her bands in a dish of a solution of fiodide of potassium, which she did, and it caused no motion of the galvanthe snawt sne was as tan as 1 am; when she re-turned she was about the size of a little girl eight. Katte, the liquid would have given a short cir-or ten years old. Hattle came again and gave cuit to the current, and caused an increased de-

flection.

We have been favored with an article on this subject by Mr. Varley, which is appended; ELECTRICAL EXPERIMENTS WITH MISS COOK WHEN ENTHANCED.

The experiments in question were made at the farmers—their names are Webster, Horatio and bor of the Eddys; materialized a thin shawl house of Mr.J. C. Luxmoore, J. P., 16 Glouces-William, and Adelia and Alice. They have a three times, then danced again till the clothing ter-square, Hyde park, W. The back drawing-room was separated from the front by a thick curtain, to exclude the light of the front room ted for circles, with a cabinet, but this was used limbs. Soon they, too, were go his floated from the back room, which was used as a dark only on the first evening, all the other sittings toward the shawl, but sank to the floor and discretized from the dark room were locked, and the room searched before the scancy began front room was illuminated by parathine lamp turned low. The galvinometer used in the experiment was placed on the maintelpiece ten or eleven feet from the empains. The hiere ten of cayen real from the curious. Fro-following observers were present: Mr. Laxmoore, Mr. William Urlockes, E. R. S., Mrs. Crookes, Mrs. Cokk, Mr. G. B. Tapp, Mr. Harrison, and myself. Mr. Crookes sat close to the curtain on ne side, and Mr. Luxmoore on the other. Miss Cook was placed in an arm chair, in the

room which was subsequently to selve as a dark-ened cabinet. Two sovereigns, to which platinum wires had been soldered, were attached one to each of her arms a little above her wrists, by means of elastic rings. Between the sover-eigns and the skin three layers of thick white blotting paper, moistened with solution of nitrate of ammonia, were placed. The platinum wires were attached to her arms, and led up to her shoulders, so as to allow of the free movement of her limbs. To each platinum wire was attached her limbs a thin cotton covered copper wire which led into the light room, where the sitters were to be located. Thick curtains separated the two rooms, so as to leave Miss Cook in the dark when the curtains were down,

The conducting wires were connected with the

gather around her, and they have nice times. The confidence were connected with the gather around her, and they have nice times. Two cells of a Daniells battery, and are gular. Hattie their came and gave some poetry. I could cable testing apparatus. When all was ready thicback room was darkened, the current pas ing through the body of the medium the whole

evening.
The batteries had been newly charged, and by tests made before and after the seance, they were found not to have varied more than one per cent. The current through the medium diminished gradually, excepting at certain times stated further on, in consequence of the drying of the blotting paper, which increased the resistance between the sovereigns and the skin.

Mr. W. H. Harrison, who was present, recorded the readings and my remarks, and timed them with a chronometer, as I, from time to time, dic Tated. The current from the two cells flowed ing galvanometer at seven o'clock, and when the two sovereigns were, united, it gave a deflection of 300 divisions. The blotting paper dried grad-

Prior to the medium being entranced, she was requested to move her hands about, which, by ago. She was nine years and six months old, varying the amount of metallic surface in actual contact with the paper and skin, produced deflections of from 15 to 30 divisions, and sometimes more; consequently, if, during the seance, she moved her hands at all, the fact was instantly rendered visible by the galvanometer. In fact, Miss Cook took the place of a telegraph cable, under electrical test.

In the course of the evening, the following readings were obtained and remarks recorded. The current was not interrupted an instant dur-ing the whole scance. Had the circuit been broken for only one-tenth of a second, the galvanometer would have moved over 200 divisions.

I was placed at the end of the table, ten or eleven feet from the curtain, and only once was

part of the time, closely watching the bright reflected image from the galy anometer; but when a blooked at Katie the lamp was for a few seconds furned up, to let me have a better view. Katie was much like the medium, Miss Cook, and I said to her. "You look exactly like your median," She said, "Yeth, yeth?" I was therefore very anxions to see at, when she moved her hands and arms, any variation took place in the strength of the electric current. Sometimes there was a variation at others, viz., when she moved her first and also when she fact, she was tested by one of the greatest of electricians, whose skill in testing broken cables, and

darkened, and Katie allowed me to approach her. She then let me grasp her hand; it was a long one, very cold and clammy. A minute or two afterwards, Katie told me togo into the dark chamber to detrance Miss Cook. I found her in a deep trance, buddled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hind was small, warm and dry, and not long, cold and claiming like

birt I always is n very much exhausted by them. Notwithstanding so much vital power is taken from me, my presence very eften weakens or al-together stops the production of the phenomena. The following table gives the readings and the phenomena as they were noted down;

Rattery power two cells Dantells; resistance about four

Total resistance before the medium was put in effective. 19,000 ...

TABLÉ.

Battery through 1900 Ohms produced on the Galvanometer 20 divisions on the scale; when Miss Cook in circuit

	141111 11111	alse, 221	1
Tune	Detection.	Remarks	- 1
P. M.	T		1
7,10	234	3 Miles Cook in circuit, 23200 Ohins	
	30 to 250.	I when up ters am the showed.	
7.12	231	Scance beginning,	: 1
7.13 7.19 7.15	0.05(2100) eV	The medium has shifted her position.	
7,15	20) 20)	Ditto Ditto	١.
	197 197	[마양 레이트 등 경기의 이번 수입니다]	1
	186		1
	196 196		i
7.15	194		1
	191		1
	195 193		!
7.19	196 195		
	193		ì
7.00	194 190		r
7.21	189 191		1
''-'	191		Ç
		Cognized by Mr. and Mrs. Crookes, Mr. Laximodec Mrs. Cook, Mr. Har-	J
7.≃	192	Mr. Luxmoire, Mrs. Cook, Mr. Hars Trison and Mr. Tapp.	4
	194	1000	ċ
	193		٠
7.21	191 to 195	Fluctuating. Medium apparently tuneasy, and moving about.	ţ
	193		!
7.21	192 193		١
	151		į
7.25	191		Ì
	176	A fall of 36 divisions in one minute. Miss Cook has evidently chitted her, position, and has probably moved the covereigns a little in so doing. No	ľ
		is position, and has probably moved the	1
	17.1	4 (Sovereigns'a little in so doing. No break of circuit, however, Sec note A.	ŀ
	171.5		l.
7.26	(iš) (š) (š)		ľ
	181		١
7.77	115	f Katle looked out from under the	Ŀ
	153	moore, who was on her left; this move-	-
		 I ment on her part required amotion of 	1
	151	ther hands: Galvanometer moved five thirtships.	1
7,3	151		
		7 Kathe showed herself, again as before	ľ
7.20	185	for a few seconds, lifting curtain as before, dialyonometer did not move	
	154	t more than three divisions.	ŀ
	155	Ditto Ditto	ľ
7.20%	154 154	1 Ditto	1
7.30	157	Kathe showed har hands I did not	١.
	1:3	Kathe showed her hands, I did not see them, all the others did: I was too	Ŀ
7:31	185	Useraway and watching Galvanounder, Showed herself again for a moment.	k
7. E	180 172		l
7,34 7,35	151		
7.35	152	Kathe showed her hand and arm. Gal-	
7.33	135	vanometer fell seventeen divisions!!! Sote B.	
man language	1	* C Katte showed both arms, which she	
7.314	150	freely moved about. Galvanometer crose 15, then 8, In all 21 divisions 12	ľ
7.37	150		

Katle appeared on the other side of the curtain close to Mr. Crookes, Showed both of her arms, I saw this.

[Katte put her hand on Mr. Crookes's head, who sald it feit cold. I saw this. No movement of Galvanometer, Ex-cellent fist, Note C.

7.39

7.42

7, 47

7.49

156 136

155 to 157

ស៊េរី

155,

Katle put her arms out full length; and asked for pewell and paper. Katle now began writing in sight of observers. I watched Gatvanometer closely the whole time she was writing, and it did not vary one division. EXCELLENT TEST. After the manifestation, Katle threw the pater at Mrs. Cook (the medium's mother). Katle themedium's mother). Katle themedium's mother). Katle then fat my request moved her wrists, opened and closed hereingers, but the Univariant was watching the Ga vaniqueter while, asking the questiofs, and Crookes and Harrison, and others, told me that she moved her hands again and again in the manner requested by me. While Katle was moving her wrists about and opening and closing her flugers, we all distinctly, heart Miss Cook meaning like a person in a troubled dream. The opening and closing of her flugers did not cause any variation exceeding onedlysision on the scale; had it been Miss Cook shand, the Gatvanome ter would have varied at least 10 divisions.

f. I here tested the sensitiveness of Galvanometer, and found that with 49.00 Ohms resistance, the deflection was 25% as against 30 degs, at the commencement of the experiment. 146

At 7.48 Katie let me grasp her hand, and asked me to wake up the medium.

Note A.—(7.25 to 7.26 P. M.)—Galvanometer

rapidly fell from 191, to 155; in another minute Katle appeared; the galvanometer never rose higher than 157 or 558 after this sudden drop. (This is worthy of careful note.)

Note B.—(7.35 to 7.361, p. M.)—Galvanometer

fell from 152 to 135, and rose again to 150; and at 7,37 to 156. The medium seems to have moved Here Katie showed both her arms, and moved them freely about. This looked very sus-

picious; but
Note C.—At 7:39 p. M., Katie moved her arms about freely, and touched Mr. Crookes on the head, the galvanometer being quite steady it did not vary more than one division; this new tralizes the doubt just expressed.

At 7.42, she was actively writing, but the gal-vanometer did not vary one division. This, I maintain, clearly proves that Miss Cook was not only in the dark chamber while Katie was in sight, but also perfectly quiescent.

was writing, there was no variation.

Toward the close of the settie the room was for discovering what is going on at the place of discovering what is going sands of pounds in expenses, by being enabled to send the cable-repairing steamer nearly to the exact place of the fault, to fish up the cable where it requires mending, and not to further in jure it by hauling it up where it is in good con-

and dry, and not long, cold and claiming the Katle's.

In the course of two or three minutes she came out of the tranee, when Messrs Luxmoore and Crookes came in with a light.

The sovereigns, blotting paper, and wires were exactly as I had belt them, viz., attached to her arms by pieces of clastic.

I was so much exhausted after this scance that I was so much exhausted after this scance that I was so much exhausted after this scance that I was obliged to discontinue the experiments. If have been to his house and tested the apparatus before Mr. Crookes, using his son (who is not a medium) in place of Miss Cook who was not present.

Mr. Crookes is unaffected by physical scances; while Katle is outside the cabingt." This outside while Katle is resulted to the cabingt. This outside while Katle is resulted to present processing the came of the experiments are particle, describing the experiments, was put in type, and Mr. Crookes has repeated similar, tests with Miss Cook in his own house, introducing certain modifications; the results have been as satisfactory as those already stated. He writes to us. "It will be impossible for you speaking of Miss Cook's perfect honesty, truth-fully as the cook is unaffected by physical scances; while Katle is outside the cabingt." This outside while Katle is outside the cabingt. "This outside while Katle is outside the cabing in the experiments are particle, describing the experiments, was put in type, and Mr. Crookes has repeated by Mr. Crookes and Mr. Crookes has repeated by Mr. Crooke while Katte is busine the canner. I mis one spoken testimony is gir atly to the honor-of Mr. Crookes, who holds such responsible positions in the scientific world. When Mr. Home was attacked in the London daily papers about the St. Petersburg science, it will be remembered that Mr. Crookes, although not a Spiritualist, was the cally man in this canner, who then multicly took

then facilities for carrying on any experiments they desire. We should be glad to see them recorded in the Quarterly Journal of Science.

Last, but not least, Mr. J. C. Luxmoore has for a long time taken charge of the scances in London, for Mr. Blackburn, giving much time and every care and attention to the work; moreover, pinning his reputation, as an independent gentleman of high standing and character, to the truth of the very unbelievable manifestations, their character being so astounding. Everybody in any way connected with the circle is under a very heavy debt of gratitude to him for what he basedone.

The immortal Katie, whoever she may be, and her medium, ought not to be forgotten in this category, for had not Katle all along given good category, for had not Kathe all along given good manifestations, the mortals concerned would have been left in poor plight. She indignantly denies that she is "psychic force," "unconscious cerebration," or a "projection from the mind of the medium." If anybody at the seances holds these opinions, she usually thimps him on the head, and leaves him to make this palpable fact it in with his theories.

This tournal is not in the habit of making year.

This journal is not in the habit of making per This journal is not in the habit of making personal or complinentary remarks; but has, from the first, allowed good workers in the cause of Spiritualism to speak by their own acts. This when it is remembered what a vast quantity of mud was recently thrown, in many journals, at Miss Cook's scances and everybody connected with them, it is but right; for once, to call attention for what several good workers have done.

with them; it is but right; for once, to call attention to what several good workers have done, under difficulties, to establish in the popular mind that which they know to be true.

Perhaps of all those who merit sympathy for their testimony, the Earl of Caithness should not be forgotten, he being a total disbeliever in Spiritualism and all its phenomena. He told us, a few days, ago, that he gave his testimony merely from his disgust at the nature of the outrage he witnessed at a scance which he attended for the purpose of observing alleged manifestations. Lady Caithness had never been at one of Miss Cook's scances before.

From the New Orleans Times of March 31st. 1 SPIRITUAL MANIFESTATIONS-THE LATEST DEVELOPMENT.

Concerning a recent case of spiritual manifest ations which has largely awakened the earnest interest of not only believers in Spiritualism, but many other members of this community, the appended communication will offer a subject for oountiful speculation :

bountiful speculation:

Tothe Miltor of the New Orleans Times:

Reading an article in the Christian Advocate, published by Robert J. Harp in this city, entitled "Singular Phenomena," (date March 12th, 1874.) wherein is stated "a large plow was seen to rise up and settle on the top of the house, and stands there yet," I send you a plece of seaweed which was brought into my partor in the evening, or rather about twelve of clock at hight, by the "invisible" power, who informed us that—copinus B. Cook was lately drowned in the Pacific Ocean, near Acapulto. I do not know, nor did my family ever know, any person of that name. We were told that the weed was brought as a test, and also to show what it was possible for the spirit to perform. As I have taken pains to preserve the weed, I would like some person, a member of the Academy of Sciences, to examine it for the purpose of discovering whether this sea-weed is peculiar to the Pacific Coast only, as there are a number of shells apparently growing or rather sprouting from the vine, ____ bespectfully. ______ GEO, W. KENDALL.

ANTAGONISM IN NATURE.

BY DR. C. R. DWIGHT.

The idea is universal in the world that everything has an opposite, and cannot exist without it; that all things are created in couples, one to antagonize the other; and that everything of which the mind can conceive has a diametrical opposite. And so universally prevalent is this idea that we can scarcely contemplate a subject, however mighty and sublime in its magnitude and power, or one so weak and frail that it can hardly find a place in thought, but the mind almost unconsciously looks to see its antagonist arise to begin the conflict. The great law from which we receive our earliest lessons of right and wrong is based upon this theory. And does not theology cling to it as her stronghold and support, to which she flies for refuge in times of peril, knowing that so long as the theory stands unrefuted she is safe. For all mankind look to and reverence a Creator, and cannot for one moment doubt the existence of a kind and loving overruling Providence; hence the existence of his opposite—a Demon-monster, a-Devil....But let us, for a moment, glance at this theology which to-day, even in this the nineteenth centu ry, is making shipwrecks of many of the noblest and best minds of all God's creation. She stands at both the threshold and the close of life. With shackles at the threshold she welcomes you, but, should you refuse to kiss the tyrant hand that would bind you with the demon cry of "Lost! lost!" at the close she drives you out. For, marshaled with the idea that opposites are a necessity by Divine Law, she points, with one hand, to a God of love and merey, standing at the head of all, while with the other she points to an evil At 7.42, she was actively writing, but the galinometer did not vary one division. This, I aintain, clearly proves that Miss Cook was not aly in the dark chamber while Katie was in ght, but also perfectly, quiescent.

At 7.45 P. M., she repeated this experiment the the galinometer of the provided that one could not have become range rangely and while Katie was more and completely and so evenly must they have been pursued, that one could not have become range rangely and while Katie was more and completely and before the other had become rangely and while Katie was more and completely and before the other had become a read completely and so we have become a constant while Katie was in the one; and so we have become a constant while Katie was in the one; and so we have become a constant while Katie was in the one; and so we have become a constant while Katie was in the one; and so we have become a constant while Katie was in the one; and so we have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was in the original and the Devil must have become a constant while Katie was a constant while Katie was a constant when the original and the devil was a constant when the original and the devil was a constant when the original and the devil was a constant when the original and the original and the devil was a constant when the original and th with the same result; and while Katie was mov- | gun and completed good before the other had be-

I allowed to go nearer, viz., a minute or two before the seance was over.

Our room being dimy illuminated, my eyes were rendered less sensitive than those of the other observers, because I was, for the greater part of the time, closely watching the bright reflected image from the galyanometer; but when I looked at Katie the lamp was for a few seconds turned up, to let me have a better view. Kate was much like the medium, Miss Cook, and I ley and Crookes will be found above, detailing law been created an angel, and then have fallen have been created an angel, and then have fallen from such a high position to that of the dreaded Demon of all God's universe. And, while all this was being done, God had no opposite, and hence, according to the theory, could not have existed.

What a theological muddle, for this age of

intelligent investigation! But Theology must needs make an effort to save herself, and in so needs make sin effort to save nerself, and in so doing, rushes to her strongest forfress, and from every porthole with fire and smoke thunders forth her heaviest shot and shell, "that nothing is impossible with God, and miracles saved the church." For it since God cannot contradict himself, and thus from ounce his works a failure; nor by performing miracles acknowledge his laws imperfect, by doing outside and contrary to them what he cannot do in accordance with them, thus proving his fallibility in making laws inadequate to the demands upon them—we conclude there never was nor never can be such an occurrence as a miracle; and aithough this may, at one age of the world's story, have silenced the minds of men, it is to day too weak to engage the serious attention of any one who has ever wandered upon the summit of Reason, and for one moment enjoyed that liberty of thought which is now beginning to shed its lustre upon our mental horizon. If, then, we have failed to find the evil one for whom we sought, and, while groping about in this misty night of theological inconsistencies, we let leason have her sway, and deny that God is antagonized by works of his own hand, who shall bid her be silenced, and demand that the soul shall entomb itself, and blaspheme its Creator, by forcing upon him the charge of creating ill, to-war against his desired good? Many times has suicide been written over our Petersburg séancé, it will be remembered that Mr. Crookes, although not a Spiritualist, was the only man in this country who then publicly took Mr. Home's part. Did the papers then suppress other letters, or did Spiritualists send none?

Mr. Charles Blackburn, of Parkfield, Didshury, near Manchester, saved Miss Cook, from the first, from professional mediumship; he has been throughout at the root of the matter, and is the sole and entire guide of her séances. It is greatly to his credit that he has protected so splending them as beacon lights, given us by eaven for our protection against the theological darts which are ever strung in the quiver of sanctimonious assimptions. Then let us emancipate Reason, and east away the fetters which have held so tightly, for ages, the minds greatly to his credit that he has protected so splending medium from not a few attacks by dastardly of seeming opnosites, and learn that the purdid a medium from not a few attacks by dastardly of seeming opposites, and learn that the purpeople, particulars of some of which have not yet come before the public. He has taken a deep interest in the experiments of Mr. Crookes and universe, there is not one law that can antago Mr. Varley, and he and Miss Cook will give nize another, and that all seeming opposites there is not one law that can antago opposites the mediant of the company of the crookes and the control of the company of the control of the contr nize another, and that all seeming opposites are but lever powers, which Nature clasps to complete the whole. Danville, Ill.

Written for the Banner of Light. EARTH'S ANGELS.

BY MRS. C. A. K. POORE.

Oh ye, who say that God's good angels Do walk no more in mortal guise, Bearing to earth the glad Evangels, Whose notes first woke in Paradise;

Ye've read of old the wondrous story, How on bright Bethlehem's star-lit plains They sang of peace on earth, and glory To Him whose love eternal reigns.

And when the mild and loving preacher Wandered on Patmos' lonely shore, There came to him angelic teachers Of weird and strange prophetic lore.

Through the long line of bygone ages Angels have succored human needs; And though upon kistoric pages. Ye trace the records of their deeds,

Ye cannot see the open portals Where angels throng the pearly gate, Nor yet discern the bright immortals, Who daily round your pathway wait.

Ye deem that from the fields Elysian Their footsteps never more may stray; Still angels cheer our human vision. Though clad in robes of earthly clay,

For noble lives give certain presage Of holy lineage and birth, And all who bear God's blessed message, Are Ilis true ministers to earth.

To pallid lips do kindly press, And by their gentle ministration The couch of pain and sickness bless;

And they who help an erring mortal In firmer paths to upward move, Need not to cross the shining portal Their mission worthily to prove;

For all who tread the path of duty. And patient strive for others! good, Record in lines of living beauty, Their claim divine to angel-hood.

Sometimes will come within our dwellings These sacred visitants so fair. E'en though no prescient voice is telling We're shelt'ring "angels unaware."

For all too oft our eyes are holden, And cannot pierce their dim disguise Till they have climbed the stairway golden, And passed the gates of Paradisc. And then our hearts with anguish broken,

Recall the buried past in vain; The hasty word so careless spoken, Would we could blot it out again! 'T were better far for us to cherish The earthly angels at our side

Before their mortal forms shall perish, And they have crossed the swelling tide. Though all unseen, an angel tarries With all who walk the broad green earth,

The germ of an immortal birth, Whose mystic chord is firmer linking The human heart to the divine, When all its earthly props are sinking,

And all Life's radiant stars decline.

And every soul within it carries

And then the soul from out the sorrow And darkness of earth's stormy night, Exultant hails the brighter morrow That dawns upon its clearer sight. Worcester, 1874.

AN ADDITIONAL WARNING AGAINST HASTY Burial.—In Chapmanville, Penn., a short time ago, Martha Coggswell, wife of Anthony Coggswell, a drover, died, as was supposed, and was buried. Her husband was absent at the time. When he returned home, almost wild with grief, he insisted on her body being exhumed, so that he could see the remains. This was done, and, to the horror of all, the body had changed its position in the coffin, showing that Mrs. Coggswell had been buried while she was in a trance. The fearful struggle made by the unfortunate woman when she recovered consciousness in the coffin, were visible. Coggswell fell senseless across the coffin, and has been a maniac ever since.

Twenty-Sirth Annibersary.

Meeting in Battle Creek, Mich.

Reported for the Banner of Light

The First Society of Spiritualists celebrated the The First Society of Spiritualists celebrated the Anniversary, in the city of Battle Creek, Mich., with appropriate services, over which Dr. J. V. Spencer presided. Music, throughout the occasion, was furnished by Mr. A. M. Jordan, Miss Pierce and A. Whitney. The morning session was occupied by E. V. Wilson, who delivered a fine lecture upon the subject: "Spiritualism and its Needs."

Parker Pillsbury, being present, addressed the meeting. Whenever Spiritualists were oppressed meeting. Whenever spiritualists were oppressed, he desired to be counted as their friend; for whenever a people were so oppressed, it showed him that they were going contrary to public opinion, which opinion was generally wrong. I think the successful agitation of the woman's suffrage movement is related to the successful agitation of the woman's suffrage movement. successing gration of the woman's suffrage movement is only a question of time, and that its triumph is not far distant. I have been identified with the free religious movement, but now I have ent myself off from all associations; am interested in Spiritualism; shall in the future work, for humanity. I have learned from Spiritualism that reform never ceases never patriles or fosthat reform never ceases, never petrifies or fossilizes, but cannot say as much of religion. What to-day are the most radical views, will in the fu-ture be the immortal ones. The suffering of woman is not simply because she has not the ballot. Man has the ballot, but look at the suffering of mankind to-day. I demand something that will drag forth the vices and the crimes of so-

ciety—even if it reaches the marriage hed.

Spiritualism, according to Mr. Pillsbury, was already taking its new departure; in obgdience to the mandate of development it was constantly reaching out for the new and the better way, and before the expiration of many years he expected that it would become the recognized religion of the world.
E. V. Wilson made some forcible remarks

concerning the female suffrage movement, with which he said he had not identified himself as vet, considering that woman had a deeper les--yet, considering that woman had a deeper less son to learn concerning her social necessities ere that question was introduced. Spiritualism knew no half-way ground, and its adherents should work for all humanity—the lowest as well as the highest.

Parker Pillsbury opened the evening session. Referring to the reformatory work to be done, he denounced the course taken by the Young Men's Christian Association; declared that, when God went into the Constitution, man would go out; that there never had been a time yet when there was not a saying element, and a Saviour, and that redemptory power he considered to be intelligence! The work before us was of the most stupendous character, We should render our lives real and earnest in its prosecution, that the chapter of history we were now, making might be one of which our children need not be ashamed.

E. V. Wilson said: Spiritualism teaches the

proper development of man...
hood through knowledge. We have run
gauntlet of persecution and ridicule and unjust
slander, and to day we have come together not
to pass long resolutions and never act upon
them, but for practical work. We are aggressors—and for what? Liberty! Let us have less
of the spirit, "I am holier than thou," and
more of the spirit of forbearance. It is our
duty never to ask God to do for us what we
can do for ourselves!

The world has not known (at least history
does not record) a seed-time so profuse or so rich
in variety as the present. There did not exist
the need of old. There was saving power in authority—in a "Thus saith the Lord," which
has spent its force in our time. The voice of inspiration became so adulterated with the babble
of the schools that men have forsaken the dog-

Anniversary Address, Delivered by Dr. R. T. Hallock at the Robinson Hall Meeting in New York.

Reported for the Banner of Light.

In a certain well-known book is to be found In a certain well-known book is to be found the following familiar story: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places where they had not much carth; and forth-with they sprung up, because they had not much deepness of earth; and when the sun was up, they were scorched; and because they had no seet they not had a now root they withered away; and some fell among thorns; and the thorns sprung up and choked them; but others fell into good ground and brought forth fruit; some an hundred-fold, some

There had been other sowers long prior to his entry upon the field. Back to where history emerges from tradition, and begins to assume reliable form, there appeared a sower, and from the seed he scattered, there sprang up a great nation with an illustrious line of spiritual seeds. men. But it came to pass that when they had departed, and the crop had been gathered into the national granary, it was neglected in great measure as daily food; and hence, at the time of this latter sowing, the nation was in the throes of social, moral and political dissolution, by reason of its paging thereof.

by reason of its neglect thereof.
That national catastrophe has a moral beyond all price for whomsoever has the patience to extract it, and the wisdom to lay it to heart. Then came this other seed time, and the Nazarene went forth to sow. The story above feeted gives a clear outline of the various soils, with their natural effects upon the seed. Readers in the rural districts will have noticed that the sower of that Judean epoch, like the lamented Mr. Greeley, knew something about farming. They will un-derstand that he was not wholly the diseased, derstand that he was not wholly the diseased, dreamy enthusiast, that Renan has painted. There needs no better proof of a sound mind-in a healthy body, than the ability to verify the power of principles by the common facts of universal recognition. This is the work of a philosopher, not of a lunatic.

It appears, as all good farmers will readily understand why that much of the courd control of the courd seattern.

derstand why, that much of the seed scattered broadcast then and there, never came to fruitage : never entered into the life of man. A portion of it never sprouted. The birds flew away with it before germination began. Others of the seeds did show signs of life for a time, did send up a precocious, sickly, sentimental stalk that could not live in the light of day, and so died and left no sign.

And again, some fell among bank-vaults, and And again, some ten among came-rants, and stone temples, and worthless paper, and bribes and babble of legislation, and boards of money-changers, and—but I misquote; some fell among thorns, and so, for charity's sake, let us believe, if too can, that it was the Lawton blackberries of the time which so affectually rooted out the of the time which so effectually rooted out the seed of the great sower and took the field to themselves. At any rate, something, we are given to understand, spring up and flourished that was not the bread of life. But as every agriculturist knows, given good seed a yield is certain in the ratio of the favorableness of surrounding conditions, we learn that in some portions of the ground gone over there was a yield of thirty, sixty, and an hundred-fold secured at the har-

We have behind us now two of the most re-markable spiritual seed epochs, utilized by two of the most remarkable seedsmen that history reveals. And history rejeats herself, we are told; and certainly, thus far, in what has fol-lowed these respective sowings, the saying is substantially verified; that is to say, the spirit-ual seed out of which sprang the Hebrew nationality—the bread from Heaven that made the na tion and sustained it for centuries, became finally, bread only to be talked about—talked about, at best, only on the Sabbath day; but never body was lying on its face, and evidences of a eaten—never incorporated with the life of any fearful struggle made by the unfortunate woman day. Well, history records the result; and he who will look may see in it a physical manifestation on a national scale of the play of spiritual

The curtain has fallen upon that old-time He of each was fully satisfied.

brew tragedy; but history repeats herself, we are to keep in mind. And so, with the latter and more glorious yield from that Judean planting; does it appear that modern civilization eats of that spiritual bread to-day? Where, at best, is there more than a profession (on Sundays) of a belief that possibly it might be nourishing, under certain supposed impossible conditions of mancertain supposed impossible conditions of man-kind, upon the earth, not so much as dreaming that this bread is here for the very purpose of se-curing to us these conditions, while to put it into-the work-day life of this generation, it is most devoutly held, would send it to the poorhouse! At present, we cat the seedsman rather than the seed he planted, and build huge edifices wherein we make weekly profession of that peculiar can-nibalism, and at stated periods we pantomime it. Precisely as with the previous harvesting, it has all gone to the ecclesiastical mills, whither it was early sent, and they are grinding on it now. Fishermen gathered it as best they could in their poor way; but those who came after them were induced to think that none but scholars could grind and bake it for the multitude. You may hear the clatter of this ecclesiastical machinery on any Sunday throughout the year; and you may look into your morning paper on any day may look into your morning paper on any day of the week and learn, with subdued satisfaction, the present condition of moral health and strength possessed by our so-called Christian civilization possessed by our so-called Christian clyilization as the natural consequence of its long course of scholastic feeding. History repeats herself, certainly; and with a fidelity that makes her pages read like a tragedy. Each epoch ends in a death; and for primary cause, the impartial verdict must be—died of spiritual starration.

And now we come to a third seed-time in spiritual husbandry. Moses wrought as best he could in his seed-field, and went his way. Jesus but in all the seed that the ground would hear in

APRIL 18, 1874.

could in his seed-field, and went his way. Jesus put in all the seed that the ground would bear in his time, and so departed. Mediums both—men and not gods—with a wide gulf of centuries between them; the one, under spiritual guidance, laboring to build a nation; the other, under the pressure of a broader and higher inspiration, giving his life and his death for the uses of a world. They stand unrivaled in human history.

We are here to day in commemoration of this

third spiritual seed-time. In a quarter of the globe unknown to Jesus, undreamed of by Moses, in a nation whose blood is drawn from the veins of every nationality under heaven, among a peoof every nationality under never, among a pear ple morally sick and spiritually blind, on the day we celebrate, only twenty-six years ago, the great spiritual husbandmen, knowing well the need of this world—from having lived and suffered in it—opened wide the infinite storehouse of spiritual truth and filled every available laborer with what he could carry, and bid him go forth and sow.

and sow.

And observe, again history is repeated. Again, as before, the sowing is without stint; and again, as of old, its reception is correctly set forth in the parable. The unsolved problem is, whether again, as before, the sowing shall cease and the crop be turned into dust and ashes; whether again, as up to the present time, histo-ry shall only in the main repeat her follies, her vices, her crimes, her sorrows and her catas-trophies; or whether, from the date of this present sowing, she shall turn over a new leaf and write thereon, or at least begin to write the re-

science. Hence the necessity for the broad physical side manifest in the Spiritualism of the physical side matriest in the Spiritualism of the present day. Science has educated the age up to the demand that fact shall precede faith; and hence, our Modern Spiritualism; as it is called, began with and abounds in facts—facts to be seen, felt, heard; weighed, measured, like any other with which science claims to deal. Thus, as to halloweastly to the further progress of as is indispensable to the further progress of mankind, has authority been superseded by demonstration. This enables us to verify spiritual laws in the light of the phenomenathey produce. And the need of such verification is pressing. Scholastic theology, on the one hand, has so weakened the force of the moral precepts of Ancient Spiritualism, by its "scheme of redemption," and, on the other, physical science is so bent on convincing us that man is simply a more cunning species of ape—and, has so hearly succeeded with the multitude—that it is being more them; but others fell into good ground and brought forth fruit; some an hundred-fold, some sixty-fold, some thirty-fold."

This story was told by a medium, in illustration of his work. The seed which it represents is spiritual truth. The seed-field is mankind ern fashionable tourist sits, and stares, and

> theme of human history, have left to us their broken sculpture and fallen columns in proof of the failure of an inverted life.
>
> Friends, of a like faith with myself, it is not friends, of a like faith with myself, it is not for me to say how you shall best utilize the dispensation of spiritual truth revealed to us. That it has saved us from our doubts and disbeliefs regarding the future life of man, we all cheerfully acknowledge. That it has revealed a rational hereafter—a life subordinate to law—we all admit. In what it can do for the life that now all admit. In what it can do for the life that now all agreed. For providing the most of the life that now are not so well agreed. For providing the most of the life that now are not so well agreed. is, we are not so well agreed. For myself, I am well assured that we may look to the spiritual world for light and aid; but not for it to do the work that justly belongs to ourselves. We have bodies adapted to the things of earth and time, and can best work therein if we will but do it in the light of eternity—in the light of divine wis-dom instead of the impulse of animal cunning as

> thinks of nothing worth the thinking — those mighty peoples whose rise and fall constitute the

stares

ern fashionable tourist sits,

the custom is The great principles which are the embodiment of spiritual philosophy, depend upon man in the body if they are to be of use in the world. It is meedful and rational that the eternal entity that makes the body should govern it by the laws of its own nature, and we learn from spiritual intercourse alone what these laws really are. But to move the world forward they must be applied. The various metals in their mountain fastnesses are inert and useless until the genius and industry of man smelts them into blessings. The coal buried in the earth drives no machinery, warms no household until man puts his skill and labor upon it. Even so, neither will this exhaustless mine of spiritual truth, first opened to us on the 31st of March, 1848, avail us anything unless we mold it into our lires; but with this accomplished by humanity, prophecy will have reached its ful-filment; history will no more repeat her blunders, and the world will be fitted for the abode of

"The Tyler Boys."

DEAR BANNER—I have read "The Tyler Boys," by F. M. Lebelle, and thank you for publishing it. I know the children will be glad of this addition to their liberal. this addition to their library.

The great need is better books for children.

The great need is better books for clinical the nuthor and the publisher feel this lack, and are at work to meet the demand.

Those who read the "Fairfields" will at once see, in these young Tylers, the children of Hattle Fairfield Tyler, and the readers will not be surplied that a cool extens goal developed woman.

prised that a good, strong soul-developed woman has been blessed in her boys. "The Tyler Boys" were poor; but what of that? They did not allow grim Poverty to put them under foot; they fought, and conquered. The world had, for them, work. They found it; it had honors which they honestly won. The Tylers are fine specimens of Young America.

A merica The hope is, that the book will find its way

into our Lyceums and home libraries
San Francisco, Cal. A. D. C A. D. CLARKSON.

An inquiring man hereabouts thrust his fingers nto a horse's mouth to see how many teeth the horse had. The horse closed his mouth to see how many fingers the man had. The curiosity

WE'LL GATHER ON THE SUMMER SHORE.

BY MARSHALL'S, PIKE.

Where are they? where are they? Tell me, tell me where? Those I left in joy and gladness;

Those I left in four and gladness;
Those I left in tears and sladness;
Those I love and those who love me—
Speak, ye shining stars above me,
Are they there % are they there?
No, no? No, no, no, no! Not there!
Not there! no, not there.
Though their house are they have been and ween.

Though their homes are lone by glen and moun-And they dwell in more by fen or fountain; Still, their shadowy forms through the dim mists

On the sightless shore, o'er death's dark river.

They are there: they are there.
Are they there?
They are there.

Are they there?
They are there.
Yes, yes, yes—all there.
Now, I hear their far-off voices, Where the angel-band rejoices,
And their whisperings on the air
Tell of climes so bright and fair.
They are there; they are there.

Will they come? will they come? Will they come no more? Withered are the blooming roses; Whitened are the woodland mosses;

And the birds which caroled gay, With the loved have passed away. Away, away; passed away. Oh, while the glad stars glisten, listen! Listen, wait and listen!
Though they sleep in dust where death reposes: And the happy day above them closes; Still, they lovingly wait near the unseen portal, Where the weary soul finds bliss immortal.

They are there; they are there.

They are there?
Are they there?
They are there, Are they there?
They are there. Yes, yes, yes-all there.

Oh, in Heaven again we'll meet them, There in spirit form we'll greet them; And, when toiling earth-life's o'er, We'll gather on the summer shore. They are there; they are there. Boston, Nov. 23d, 1874.

Bunner Correspondence.

Letter from Hon. Thomas R. Hazard.

DEAR BANNER-Since I have been here, I have attended several interesting spiritual meetings and scances, though I do not know of anything occurring deserving of special note, further than that some phenomena I have witnessed, with attending circumstances, have greatly tended to strengthen my previous convictions that some decided measures should be adopted by Spiritualists to protect their spirit-friends and mediums from the violence they are often subjected to at the hands, or rather minds, of uncultured, ignorant investigators. When the professor of any acknowledged material science essays to illustrate its phenomena, all investigators stand respectfully back and permit him to arrange his materials and establish such conditions as he may deem necessary for a fair exhibition of have attended several interesting spiritual meetrange his materials and establish such conditions as he may deem necessary for a fair exhibition of his experiments, contenting themselves with merely observing with their eyes and understandings the results that follow. We all know what indignation would be excited on such an occasion; should some rude fellow strut up and demand that the apparatus should be arranged to suit his own crude notion, and in case of the operator's refusal proceed to us physical force. operator's refusal, proceed to use physical force to establish his required *conditions*, even though It should necessitate his seizing the unlucky ex-perimenter by the throat and hurling him on top of his fragile implements. And yet this is pre-cisely similar in character to what is constantly occurring at spirit-scances. The limbs and phys-ical powers of the human body are never brought into action without being accompanied by a pre-cisely similar action of the mind, the difference being only in this: that whilst/the force of the one is directed to material things, that of the other exerts the like disastrous effects on spirit-ual things. All experienced Spiritualists know that the most successful experiments in spirit phenomena may as surely be brought to a stand-still by the mental action of a captious, spiteful, malignant observer in the circle, as the same might destroy an equally successful material sci-entific exhibition through the use of his brawny limbs applied to the person or materials of the

A few evenings since, I attended a seance given by Mr. and Mrs. Holmes for the exhibition of physical phenomena and the materializing of forms or faces, in which one or two captious persons present sufficed to greatly mar the manifes-

Last evening I attended another scance before the same mediums, wherein the especially invited parties were harmonious and in accord, and it was astonishing to see what different results followed. Although the most rigid examination of all the arrangements was not only freely per-mitted, but insisted upon, the party, numbering some twelve or more, expressed uniform and en-thusiastic satisfaction at all they had witnessed.

As in the days of Jesus and his disciples, so there is now a class of minds that seem incapable of receiving spiritual truth. Whilst we may commiscrate these for their unfortunate mental organizations, it seems to me that justice does not require that Spiritualists should forever submit to annoyance from their ill-bred requirements, especially as while these prevent many honest seekers from witnessing soul-satisfying manifestations, it is doubtful wheth-er, from the first advent of Modern Spiritualism, a single convert has been obtained from this jambreau class of marphots. They should be permitted to go their own way outside of spirit circles, until time, or elernity, works, how-ever-slowly, a change in their hard, unspiritual natures, and they become lowly enough in mind to seek for truth in the spirit of little children, which is doubtless the only plane on which it can be obtained. I shall watch with great interest the progress of a circle for physical and materializing manifestations that I attended last Wednesday evening at No. 909 Lombard street, that seems to have been got up and most successfully maintained and conducted, since last October, under the supervision of Dr. W. II. Daniels, under similar conditions as those I have indicated. It meets regularly once a week. The medium is a young woman by the name of Julia Chesling, and most of her guides and spirit assistants are Indians of a Sioux tribe. I think I never attended a more satisfactory scance. Whilst every possible facility is given to all present to examine the cabinet and every department and incident attending the manifestations, Mr. Daniels has always been careful to admit no person into the circle who is not willing to accept the conditions accorded by the guides of the medium. The consequences seem to be that the mind of the medium being kept perfectly quiet and undisturbed, the manifestations uniformly occur in harmony therewith. And I think there was not a single person out of the twenty present on the continuous lattend. of the twenty present on the evening lattended who was not entirely satisfied with the genuineness of each and all of the remarkable manifestations that took place. Should Mr. Daniels continue to conduct the circle as he begun, I should not be surprised if an unparalleled success eventually attended his labors in the materialization department of spiritual

Yours truly, THOMAS R. HAZARD. Philadelphia, Pa., April 6th, 1874.

Tennessee.

MEMPHIS.—S. G. Dodge writes: Enclosed is a plan of organization, which we trust will be more permanent than previous ones. The interest felt here in the spiritual phenomena is in-tense and general. The leaven works silently, but efficiently. The Banner of Light, Woodhull many of them.

& Claffin's Weekly, and the Religio-Philosophical Journal are on all our news-stands, and are very generally read. Our "Progressive Union" means that Spiritualism shall not only grow, but bear fruit.

The following is the form of our new organization:

zation;
An association styling itself the "Memphis Progressive Inlon" was organized on Friday evening last [March 13th], with the following officers:
President, J. E. Mortiman; first Vice President, Mrs. E. A. Merriweiter; second Vice President, Rev. Sannel Watson; Secretary, Mrs. A. E. Dwyer; Treasurer, Mr. James G. Simpson.

The general purposes of this organization are declared to be; "The pursuit of truth and its propagation. The three-stigation of facts, phenomena and principles, especially those of Spiritualism, and the progressive and atmost development of individuals and society into higher and no deconditions, physical, mental and moral."

"Any person may become a member of this Union by giving his or her name to the Secretary; and the rights and privileges of the sexes in the Union shall be equal."

Membership does not depend on opinion or bellef on any subject.

membership does not depend on opinion or benef on any subject.

Notice of the next regular meeting will be given through theelty papers.

S. G. Dobuk, Tem. See y.

have a goodly number of Spiritualists in our community, but few of these are of the outspoken class. I have not the least doubt that were a good lecturer, or better still, a good trance speakgood recturer, or better still, a good trance speak-er and test medium, to come to this city, our ranks-would be multiplied ten-fold, and both sides be benefited thereby—the people spiritually and the medium pecuniarily. We have several private circles formed, where spiritual manifesta-tions of the more frequent kinds are had, such as rapping, tipping of tables and slate-writing, but home of our mediums are sufficiently developed. none of our mediums are sufficiently developed to give tests that will convince a hardened skep-

the live tests that will convince a hardened skep-tle. We are what is termed a "plous communi-ty," with plenty of churches and plenty of preachers, the latter all being bitterly opposed to Spiritualism and its doctrines. Our city has five railroads diverging from here to the four points of the compass, and it is hardly possible for a lec-turer to come South without first passing through Chatteroom. Let some one give us a call Chattanooga. Let some one give us a call.

AUBURN.—Dr. G. Amos Pierce writes: The progress of Spiritualism, in Lewiston, seems to be onward, with considerable interest. Minds are getting light through the conflict and fermentation of many causes. It is evident the angelworld well know how to command the forces.

The first of last winter, my spirit hand prompted me to venture for some day meetings in Lewwithout stating particulars, I will say having hired a suitable half, I commenced operations, holding forenoon and afternoon meetings, the responsibility being wholly my own, having only the prospective resources of a five-cent admission

fee. I succeeded in the movement rather beyond my expectations, and was able to continue the meetings, from Sabbath to Sabbath, for nine weeks, and all who attended sacmed to enjoy them very much. Probably the movement may continue and result in greater good than I could have done, as excitement has been created by division of objects, and two day-meetings have resulted therefrom. From appearances, more than twice as many people attend the two meetings now than attended the one before separation, showing an increase of hearers. Some one, you know, has to be sacrificed for truth and right in this world,

to be sacrificed for truth and right in this world, quite frequently. I see, however, not far away in the distance, a union again of purposes, objects and efforts, by the friends and workers in this city, with far more congenial and successful results. May this vision prove true!

I have written these lines, in part, hoping that other towns and cities not having Spiritualist meetings may take the hint and act accordingly. It is never too late to do good. Mrs. Rundlet, of Vt., is lecturing to the First (legally organized). Society of Spiritualists in Lewiston, with much Society of Spiritualists in Lewiston, with much acceptance. She is a concise, logical and eloquent speaker. All who can, should hear her.

Illinois.

NEW HAVEN.—Joseph L., Purvis writes thus: A few copies of the Banner of Light have been read and examined by me within the last twelve months, and as much as I am pleased and edified by the philosophy and common-sense view of man's destiny, yet in consequence of the want of further information and test manifestations with the contributed before mercanical. skeptic in the science of Spiritualism, and doubt all the wonderful, strange and mysterious phe-nomena that the Banner of Light and Religio-

nomena that the Banner of Light and Religio-Philosophical Journal publish.

For near twenty-five years, since reading Da-vis's Revelations, I have been partially warped into the belief that there was a state in which the mind or soul of man was wonderfully opened and developed, and since I read of the raps at Rochester, &c., I have wished for and longed to see and hear something of these strange and mysterious "doings," and have often wondered why some good test medium never gave us a call; was it bucquee we were too tenerant?- We are a village of two or three hundred inhabitants, with a thickly and an intelligent settlement around us of liberal thought, and anxious to see and hear some of the wonderful manifestations of Spiritualism, but hitherto we have seen and heard nothing, save what we read of in the Banner and Journal.

I see in the Banner of Light a long list of names of mediums, heaters, lecturers and speaknames of mentius, neaters, recturers and speakers. Now I would say to you "wise men of the East," gifted sons and daughters of Boston, give us a call. Though we live in Egypt, we are not. Arabs. Give us a call, and stay with us a week or ten days, during the spring months. I know that our people would receive you gladly, and amply satisfy you for the favor. We want to see and hear for ourselves. We wish to helieve see and hear for ourselves. We wish to believe in Spiritualism, if true. We wish to believe in immortality; yea, we wish to believe that

" Beauty immortal awakes from the tomb." CAIRO.—The free-thinkers of Cairo have formed a "Liberal Religious Association," which embraces all the "isms" of free thought generally, as our desire and aim is truth, wher-ever to be found. Knowing, Mr. Editor, your large opport nities for doing good, and the larger make of them, I thought I would announce the fact of our organized existence to you, that you might occasionally suggest a speaker to us, or in any other way give us the benefit of your experience.
(We loan the Banner, to much advantage, to

those who are too timid to buy it.)
MRS. JACOB MARTIN, Cor. Sec. y L. R. A.

Spiritualism in Minnesota.

Onward with the flight of the are we nearing our spirit-home. Angels are waiting to lead the earth-worn traveler to fairer fie'ds and more gental climes than these below. Life at best is but a severe struggle, making desperate efforts to gain eminence among men. One complains of abuse, another of disease, another of false-heartedness, another of oldscase, another of false-heartedness, another of botrayed confidence. Still they all claim to be either reformers, or good loving Christians. I have learned by observation that much of our reform talk is for our neighbors' children, and not for ours. Such reform, to me, is not reform at all, but mere talk, and very poor at that. But we must all have our say, or else we will not be satisfied with our lot—run for the Presidency, edit a newspaper, turn preacher, doctor or lecturer, making a grand failure in all we attempt. Some get discouraged, sick of living, and at last die complaining at their lot, and live in the spirit-world years before they fully realize that there can be but one sun to' each solar assisten at a time all the rest must be lesser stars or worlds. Thus I am satisfied without running for the Presidency, or editling a paper, but willing to be a small star, about like our little Mercury, that is almost importentible to us here of earth, for I remember one of Æsop's Fables of the frog, that tried to be as large as an ox. Something exploded, Sokaya the fable.

During March I visited the following places: Lake City, Wabasha, Read's Landing, Minnelska, Minnesota City, Whoma, Eyota, Eigin, Yan Smith's and St, Charles, delivering twenty-nine lectures, adding seven new members to the Association, receiving in codections and yearly dues \$50 expenses \$5.50. Am breaking new ground at St, Charles, We did not celebrate the Twenty-Sixth Anilversa typical supplied and push ahead.

The above is respectfully submitted to the Spiritualists of Minnessa.

Minnesota. Address Northfield, Minn.

The best thing in the world is to take things as they come-take them easy-and take a good

Western Correspondence. BY WARREN CHASE.

FREE RELIGION IN LAWRENCE, KAN. - About one year ago a movement to combine the fragments of religious society in Lawrence was started by a few men and women who could not longer endure the sectarian restraint of the old societies, nor the churchless isolation of the famlly circle or Sunday reading. They arranged a plan of organization, on a free religious congregational basis, and soon collected from Unitarians, (taking nearly all of them,) and Universalists, (taking over half of them,) and Spiritualists, (taking most of them,) and Infidels, (taking most of them also,) a sufficient number to raise a salary of \$2,500 a year for a speaker, and \$1000 for a hall, and an additional sum for a choir, and se-CHATTANOOGAy-P. R. Albert writes: We have a population of bout twelve thousand, and, to the best of my knowledge, there has never been a spiritual lecture held in this place. We preacher of free religion—a Mr. Sanborn, who vices of an able, eloquent and popular young preacher of free religion-a Mr. Sanborn, who had been speaking at Bloomington, Ill., the past year-they began their "perilous career" of war against the old churches, the old superstitions and prejudices, and the old Bible. The first trouble arose with the fraction of Universalists, who found that not only their elegant church had been rented to Infidels, but that their "salvation by grace," or the atonement, was, gone up, and the holy things and doctrines were being terribly descerated, and they began to call for foreign aid, from Eastern and richer societies, to help them get the church back, and save the remnant of the society and their faith in Christ. They succeeded, by a liberal bonus, in getting the church back before the year was out, as the new society were rather anxious than otherwise to give it up, since the increasing popularity of Mr. Sanborn and the new society was such that it was entirely insufficient to hold the congregations that would assemble to hear him, in good weather, and they then retired to the largest hall in the city, rented and fitted it up, and are prospering largely in their new quarters, greatly to the annoyance of all the churches, whose elegant mansions are nearly empty on Sunday when this hall contains, usually, as many as any two or three of

> In theological matters, Mr. Sanborn is as 'radical as any of us, but he is not quite clear on spiritual subjects; but not being prejudiced, he is only waiting for the evidence to come in his way, which will satisfy him as it thregity has us, and many of his congregation. In his line of action in attacking the follies, fables and superstitions of the age and of the Christian churches, he is doing much good in clearing away the rubbish that obstructs the truth, in the prejudices of the people, and retards the reception of our new and glorious gospel.

The people of Topeka, Leavenworth and many other Western cities, are ready for similar efforts, and we could easily get up such a movement, and locate in any one of at least a dozen places we know of in the West; but to locale is not in our line of labor, and hence we continue to move from place to place, taking notes and awakening interest and preparing the field for those who can carry on the work by locating. Confident that we did something toward getting up the successful movement in Lawrence, both before and after Mr. Sanborn came, and highly pleased with the success of the movement, fully confident that it is in the right direction, we should be pleased. to have some competent speaker take hold of the work at Leavenworth and Topeka. We have spoken in Topeka five Sundays, closing with the first in March; and the friends have fitted up a large and convenient hall expressly for these lectures, the sociables and Lyceum, and now the field is ready. We had excellent and increasing audiences and interest to the last.

Touching Borron.—The Congressional Committee having under consideration the subject and petitions on the constitutional Christianity of the nation and its government, having made diligent and faithful search, find that this is not a Christian government and never was, and that it was not designed to be such by its founders, as signed by its founders to be a sectarian country, but rather the asylum for the oppressed of all nations and religions, and has been eminently successful as such, therefore they recommend WISELY that it be left to remain as it is, notwithstanding the World's Evangelical Alliance and the prayers of the Bishop in the President's house before the Cabinet assembled to receive the distinguished guests.

If any one supposes this decision universally. complied with by Congress (if it be so,) would satisfy and quiet the agitation, or suppress the effort to make this a Christian country, and thus, unite Church and State, he or she is mistaken. It will only arouse them to more earnest prayers and more zealous efforts to centralize and unite all the Christian elements in the country to turn this godless and Christless government from its prosperous course to one that has proved disastrous and destructive in all the national experiments before us. We are glad that this examination and report of the House of Representatives at Washington has gone to the bottom of the subject, and searching the records of debates finds that the subject and objects were fully understood by the founders, and that they designedly and not inadvertently left Christianity out of the fundamental law. Now the question is fairly and squarely before the people. Shall we overthrow the work and designs of the fathers of our country and government, or maintain the great principle of religious freedom and keep the sacred instrument as it is, the charter of religious liberty? For several years past the petitions on this subject that went to the Senate, and by it to the Judiciary Committee, were merely ceremoniously returned and reported without action, and apparently without examining the subject, as no action was deemed necessary, except to courteously receive the prayers of the Christian ministers as they did those of the chaplain. Having awakened at last a sufficient interest to get an examination, they find it against them; but as Christianity has always had to contend against reason and science, nature and common sense, to propagate and promulgate its theories, therefore no one need expect that it will yield the contest in this controversy from any one or even ten reports against it. Arguments founded in reason or the interest of the country or the people have little weight with fanatics who claim to be attending to God's business, and fighting for the glory of their Master and for the rewards he

Signs OF PROGRESS.—Congress appoints a Committee to look after the cause, extent and condition of intemperance, and suggest such remedies as they may deem of practical utility in removing it. This is a step toward the meas-

gives them.

ures we have so long advocated, almost alone, for many years, but of late by the National Temperance Society and a few others, who begin to see, as we do, the insufficiency of all State laws, and all license regulations and pro-hibitions. When the National Government en-acts and enforces the suppression of all distillation and importation of alcohol, except in la-boratories for chemical and mechanical purposes, and lets beer, eider, and the domestic wines alone, except to tax them for revenue, we shall begin to see a temperate people grow up, and poverty and crime largely and rapidly decrease. Social vice, prostitution, and they debauchery attendant on it, will be lessened, and soon almost entirely; disappear, as they cannot be maintained without alcoholic stimulants, for which beer and elder are not sufficient. Neither is native with the control of the control of

PENNSYLVANIA.

Official Report

Of the Eighth Annual Meeting of the Penusylvanta State Society of Spiritualists, held at Lincoln Hall, corner Broad Street and Pair-mount Avenue, Philadelphia, Pa., March 30th,

Reported for the Banner of Light.

Moreover, which control country and entirested the loss of Moreover, which country desires and the control country of the country of the Moreover of the country of the cou

As they become organized together they act in concert, and are more potent than they could be operating simply as individuals.

Still, as they are on the natural plane associated with those they are acquainted with in the body, why should they not nofify them, from time to time, of matters that interest them. Many a time we have been notified by our invisible friends when there was danger of fire; in one case there was a fire in a closet, and a particular sister was improssed very intensely, about something else, to go to that closet, and she found the fire burning.

Many times have we been impressed in matters pertaining to the well-being and interest of the family, and the more so as we pay attention to it. We have always found that when we keep simple in our feelings, keep up the communion with our friends that age out of the body, and pay due respect to their impressions, we have these experiences. Sometimes four or five different individuals would speak to us for some danger, and we never failed in such cases to avoid it. We don't notice every file dream, but when there is a particular impression we attend to it.

In answer to the question how we should distinguish kerween real and fails impressions? the Elder repiled: "The spiritual best needs a spiritual head. I come deserved to the Spiritualists of New York, You need a locating you will subject younselves to the law of the land, you will fujur these persons you have seeing mediums, you should also have been medium results with flow from it. There is no department of human knowledge that needs the exercise of the gift of whomle need when the first as a particular may be impressed to see and communicate with spirits, or to deliver

a beautiful oration, or whatever the manifestation may be, because there are diversoperations, but by the same splitt, and these, if in order, will be subject to the same leading spiritual affit that will overlook the whole ground. Therefore it is thus in the Shaker family; when properly organized, the various gifts of the members will be encouraged; but someone is head, and, if they are rightly exercised, they will be impressed this way or that way. Sometimes they are impressed to release jetsous from certain exercises, and to turn the initiot of the medium, to something that is more practical and useful. That is so methods much in the gift of wisdom, and very dien has been ever creat in our order. Sometimes spirits are stronger than others, but we have never found any that the body could not overcome. We feel no more satisfied to have spirits come amongst us, and grayhere they please, and do what they like, than we would if they were in the body. Widon't respect men and women for come and go in at any door they may thoses.

I recollect one morning I was at the door-yard, and I saw some women who had come over from the spiritgs. Said I, have you had any permission? An elderly lady unfaction to suggest the case. I asked her if it was usual for her to left studyings stome and go over her home without any fiberaty from her. She said No. Well then, this is our momentum as much as fight to yours, so if we find any of our members under spiritual exercise, we make inquiry of the spirits and are listing cannest fives we don't head on members and are listing earnest fives we don't need to spend our time to triffing with the spirits in the body or out of it; we have no time to spend our filme to triffing with the spirits in the body or out of it; we have no time to spend our films in triffing with the spirits in the body or out of it would are higher earnest fives we don't head to spend our films in triffing with the spirits in the body or out of it; we have no time to spend our films in triffing with the spirits, and t

Foreign Correspondence.

Echoes from England—No. 1.

To continue the theme of my last letter, and thus completing its consecutiveness, I will now direct the scader's attention to a few more items concerning the progress of English, provincial surjectivation and thus in a measure contribute. Spiritualism, and thus in a measure contribute something to the knowledge and pleasure of

those who must feel an interest in knowing our cause is growing on this side of the Atlantic.

In a rising little town, Barrow in Furness, situated on the west coast, Spiritualism is linking rapid headway. Fifteen months ago there were but a few, very few Spiritualists in this town. Now we can count them by hundreds, and circles are being held all over the place. I have a kind regard for this town, as I held the first public meetings concerning our gospel therein. The grain of seed then sown has produced a good

fop.
Darlington is a Quaker town, mild, stabl and rather conservative, but still the centre of a vast, amount of good. Here commenced the unfolding of one of the greatest boons man's inventive genius ever conferred upon his fellows, for it was genus ever conferred upon his fellows, for it was here that Stephenson plauned, built, and saw in operation, the world's first inilway! Josus was born in a manger; railroads in a quiet English town. Little matters precede great ends, * His-tory ever parallels itself. Mr. J. R. Hinde and bis brother, residents in this town, are exerting themselves right nobly.

Under their efforts matters have attained a sound gooting, and despite a deal of opposition—layand etgrical—Spiritualism is fact accomple in Darling-ton. Long may it live, wider may it spread, and stronger may it grow with increase of years.

The neighboring town of Bishop-Auckland

The neighboring town of Bishop-Anckland next claims notice. First from the fact that it is the seat of the Bishop of the County, Durham, and secondly, and more important, that our evangel has been sounded, clation-like, by sev-cial devoted and humanitating souts. The dead in this-theological valley of dry bones have been ground from their former and clathed many is the roused from their torpor, and clothed anew in the garments of life and sphilumlity. A society has recently been formed here, which will do a use-ful work in the district and aid in consolidating and marshaling our forces for more effective works; guided by liberality, and sustained by carnesiness, their success will be certain.

carnestness, their success will be certain.

Newcastle on Tyne, is a large and dourishing commercial and manufacturing centre. A Spiritualist Society has existed there for some time, but during the past twelve months it has sprung into new lite, bristling with energy and usefulness. A large, building is rented, in which the ordinary mid-referentiance meathmest the above. ordinary and extraordinary meetings-take place, its fine large ball enabling the Society to hold lectures as well as séances. The public—inach more respectful now — dock to the meetings,

more respectful now -- flock to the meetings, and lister engerly to what is advanced. A foundation of future success is being laid in this town that will more than repay the ploneers for all their labor and expense.

Now we will return from the far north, to the south west; distance about four hundred miles; locality, Wales; that section of the U.K. that gives our eldest Prince his fifte.

Lianelly, Swause i, Cardiff, Merthyr-Tydfil, Hirwain and Abeidare have all received the glad tidings from the spirit world. The amount of success, varies, Wales being greatly under the domination of dissent. Baptists and Wesleyans flourish; credulity and superstition also Jeyans flourish: credulity and superstition also Thus it is that the Spiritua Philosophy has many difficulties to encounter in the Principalities; still, it does grow. Before the harvest is the sowing.

This completes a brief and cursory glarge at

the progress made in England up to the present time. If we grieve that matters do not go on as well as we could desire, we can hearfily rejoice that things, are so well, and that our success is sure.

As far as current news is concerned, there is but little to impart. Mrs. Tappan still conthrues her ministrations acceptably and successfully, reports in extense of her addresses being published every week in "The Medium and Daybreak.'

The British National Organization of Spiritualists still continues its efforts to get into working order. It has taken some eight months to evolve a code of rules and a prospectus, but I hope they will succeed. In the meanbut I hope they will succeed. In the mean-time I refer them to William Howitt's excellent letter on organization, that appeared in "The Medium and Daybreak" of Feb. 13th, 1874, and "The London Spiritual Magazine" of Dec. 1873, and the pith of which has also appeared in the columns of the Banner of Light.

We have a class of Spiritualists in this country who style, themselves "Christian.". They, issue Beyond that they are not characterized by much Spiritualist, it may seem all proper to uphold the divinity of Jesus, the Trinity, and belief in the Bible as the "Word of God?" but to me it seems a "leetle" inconsistent. If Spiritualism means celectleism in science, philosophy and religion, why narrow it with the prefix Christian?

Trogressive Spiritualism finds the greatest fa-

vor with the masses over here, unsectarian and rational teaching being received with avidity and sought after with eagerness

The following paragraph, clipped from the London Medium, is worthy consideration. Per-haps the spirit of Charles Dickens can afford an explanation:

explanation:

"" Be a Speno Speno" calls attention to a Christmas tale which has recently appeared in the Banner of Light, entitled the "Brown Little Man's Story," said to be inspired by Charles Dickens. Our correspondent temagks: "I say without hesitation that there is not one man who has really studied the works of Charles Dickens (unless ho be one of those persons who accept every spititual announcement without question or test) who would not be irritated, not to say digusted, at having such stuff put gravely before him as the genuine work of that delightful author. And again, does any teader of the genuine works of the novellst in question believe that he would have described "the firm of Messes, Crapewell and Laceton, the well-known-then-drapers of Upper Thamesstreet"?" We observed a geographical incontuity, viz., that Grantham was reached on the road to Devonshire team formoun. The tale inculcates the duty of refleving distress when our feelings tell as the need is genuine; rather a different thing from indiscriminate almsgiving, and the effect on the moral nature of the reader cannot be otherwise than good. We do not venture on a literary criticism of the performance."

Bishop Colenso has been freing distress the contributions.

Bishop Colenso has been trying his hand on Modern Spiritualism, of course condemning it, calling it trivial, trivolous, &c. Pentateuch Colenso, Bishop of Natal, may be clever, but spirits and Spiritualists are not fools, his holiness to the contrary not with standing.

Enough for the present. May aspirations for

goodness and inspirations of gladness be the lot of all, is the sincere wish of a worker for the J. J. Mense. world.

Warwick Cottage, Old Ford Road, Bow, London, K., England.

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Banner of Light.

BOSTON, SATURDAY, APRIL 18, 1874.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Province street Lawer Ploor .

AGENTS FOR THE BANNER IN NEW YORK,

COLBY & RICH, realization AND PROPRIETORS.

LUTHER COLEY EDITOR. BUSINESS MANAGER.

THE PROPERTY AND ASSESSMENT OF LOTTERS AND ASSESSMENT OF LOTTERS TO SERVE AND ASSESSMENT OF LOTTERS TO SERVE AND ASSESSMENT ASSESSMENT OF LOTTERS TO SERVE AND ASSESSMENT ASSESSMENT ASSESSMENT OF LOTTERS ASSESSMENT OF LOT

Judge Edmonds.

The name that for more than a quarter of a century in this country, has challenged the respect and reverence of Spiritualists, has at length by the interposition of that mortal change which we call Death become to us all a Memory. It. would be the furthest possible from truth to say, as the creedists aver in such cases, that he is no more, for he is now advanced to a stage of being In which he is more than he ever was before either in white an image of her in the corpse, the to himself or to those he has left behind him. He procession was reformed, and the coffin was here. On the way out a has not gone to his rest, according to the stereotyped phrase of egglesiastical believers, but has entered upon a work whose extent he but dimly conceived while in the mortal state. And none can rejoice with a joy exceeding his own at the promotion which so greatly increases his influence and enlarges his power. By wlong life of usefulness and devotion he had fully qualified himself to answer the call out of the heavens to come up higher.". His rare faculties had become disciplined and ripened for the service to which they have now been summoned. The very last letter we received from the Judge, dated Feb. 14th, 1874-the letter of Jane 31st, which made reference to the action of Mr. Crookes in England was inadvertently named as the last, instead of the last but one - presented the question "What is Death?" by furnishing the recent communication of Judge Peckham, of Albany, who with his wife was lost on the steamer Ville du lavre.
Reverting to that communication and its ac-Hayre.

companying manifestation from the invisible spheres, it seems to us now as it its author were himself speaking from across the space that separates but does not divorce the worlds. It thus becomes clothed with a new meaning and bears a fresh influence. It is, in truth, a message almost from the lips of the departed Judge in the act of taking his own departure. But the previous letter, in referring to the Crookes investigations, contained a paragraph that bears too much impressiveness not to be worthy of repetition here. He says, thus drawing near to the gates which were already ajar for his ennobled spirit: "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-AND MORE CAUSE TO, BE THANKEUL FOR THE PART, WE HAVE TAKEN IN THE MOVEMENT," These are words of unusual meaning in the presof the enfranchised one who uttered them; in the fullness of his sincerity. Let them be taken home to all hearts, and help to strengthen and stimulate the purpose of believers in our beautiful faith and its abiding consolations. The last letter received by us from the Judge, containing the message to himself from Judge Peckham. was a truly remarkable production, and was recognized as such by numerous leading journals of the country, which transferred it entire from the columns of the Banner into their own. The spirit of the seer, rapt in his own visions, shone through it from beginning to end.

But a short time previous to his departure, Judge Edmonds was made the recipient of a testimonial of respect and affection by the Spiritualists of England, an act so timely in view of the event that calls forth these comments as no doubt to prove as profound a satisfaction now to the contributors as it could have been at the moment to the recipient. The article containing the detailed account of this testimonial was taken from "The Spiritualist," an English publication, by the Judge himself, and sent to us with the correction of several misprints in his letter of feply to the donors. It appeared in the columns of the Banner, March 21st last, and will be dwelt upon by all our readers with a fresh satisfaction for this reference. More especially has a new significance been imparted to his words by the event of his departure, written on the intrinsic character of the cause of Spiritualism, "Its grand principle-love to God and man-commends it to every heart ; and the principle is enforced by a revelation easily comprehended by every minda revelation of what is the future life, made so certainly and distinctly that every one may know for himself how to use the present life as a due preparation for the next." And his syllables of gratitude to the English scientists for persistently. dinvestigating the spiritual phenomena will not soon be forgotten on either side of the Atlantic. "I, for one, say, 'God bless you for it!' for you have made solid the foundation of that which we have attempted to establish, namely, that this whole thing of spirit communion and its consequences is addressed to the reason as well as to the heart, and ought not to be received unless the indoment and conscience alike welcome it."

The ceremonies attending the sepulture Judge Edmonds were exceedingly simple and impressive, and were participated in by a large concourse of people. They were had at St. George's Episcopal Church, in New York City, on the afternoon of the 7th Inst., the Robinson Hall congregation of Spiritualists, together with a large number prominent in Spiritualism, be- there again and again, and my spirit was famil-

ing present. The body was received at the foot of the central aisle by Rev. Dr. Tyng, Sr., and corner of Province street, Boston, we have a time; Rev. Dr. Peet, both of his own age and impress-Bookstore on the ground floor of the Building, ing all with the striking coincidence. It lay in a massive, velvet covered, silver-trimmed coffin, according to the minute report published in the Sun, there being on its broad top an anchor, a wreath and a cross, claborately formed of flowers. On the plate were the words, "John Worth Edmonds, died April 5th, 1874, aged 75 years." The than you have served me, although you have nall bearers, who had been selected by the Judge pall-bearers, who had been selected by the Judge himself some time before his death, were Samuel J. Tilden, Judge Sutherland, Judge Monell, William Caldwell, Thomas Allison, Dr. John R. Gray, Judge Parker, J. L. Gosling, W. H. Fields, C. P. Shaw, C. H. Kitchell, S. G. Jelljife and Channey Childs. Behind the pall-bearirs the coffin was borne, and after it walked the mourn. Catholic religion, and go on to cleanse the race ers. The last included daughters and grand, of superstition, of spiritual ignorance and priest. The last included daughters and grandchildren of Judge Edmonds, and a brother's family. After the reading of the Episcopal burial do something for Spiritualism; and the two great service by Dr. Tyng, the choir of hoys singing powers, joined in one, will be a power-on earth and Dr. Peet responding for the congregation, that shall be felt even unto the highest heaven. and Dr. Peet responding for the congregation, Dr. Tyng proceeded to deliver a feeling and warm eulogy on the character and life of the eminent them. Spiritualism has come in answer to the departed. He said: "I should not like to part needs of human souls, and out of Spiritualism with his body without giving utterance over it to shall grow something diviner, grander, higher, purer, that all can realize, that the lowest and the my personal feeling. Before the death of my venerable and beloved friend I received from him left outside to say, "Wherefore am Heft to mourn a roomest to officiate on this mournful occasion." I know I shall outrage the feelings of THE AMERICAN NEWS COMPANY, 119 NASSAUST, Although, for several years I have met him only occasionally, I never saw him but I felt that I was with a genial, tender, sympathizing friend. There are aspects of character which can be understood only after infimate personal contact, * * * The kindness and persevering nobility of his nature gained my unqualified confidence, and I recognized his high moral and intellectual power. When we come to a standard of character like this it is far above all our little divisions, and it is with gratification and delight that I speak of himas a man."

The Son's report continues as follows, closing with the touching request made so brief a time before, on his seventy-fifth birth-day anniversary:

"After the services the cottin was opened, and the assemblage passed by it-to-look upon the almost unchanged face. The body was robed-Judge Edmonds/fainted, and was half carried down the steps. From the church the hearse and carriages were driven to the foot of Leroy street, where the body was put on board teamboat Edwards, to be taken to Hudson for interment according to the Judge's own directions, written on the seventy-fifth anniversary of his birth, the 31st ult., as follows:

Born in Hudson, 13th March, 172), Died in 187 On the other hand I want simply these words:

Death joins the fles Which death destroys." Nothing could be more profoundly character istic of this pure soul, now risen from its earthlife to enter upon the enlarged life provided in other spheres for its eternal expansion and enrichment. The career of Judge Edmonds ex. cut off from the world and without means of emplifies several plain but important truths which, if they were more widely accepted, both by Spiritualists and by those who are not, would be a source of incalculable benefit. One, and not the least of these is, that a person is not expected, when adopting the spiritualistic faith, to yield his whole life to an emotional experience, instead of governing and guiding it all the more carefully by an illuminated reason and conscience. The constant companionship of spirits ought not, however consciously felt, to put-away the call to immediate duty in which the spirits who are near are ready to be helpers alone. Judge Edmonds continued his practical service to his fellow-men to the last, his usefulness being in no sense impaired by the vivid realiza- property, but that the workings of a false systion of his faith, but, on the contrary, being tem of social custom and civil enactment had vastly increased thereby. He did not go through | rendered them virtually subject to outlawry in life, after becoming once firmly possessed of this order that they might subserve the interests of living faith, as a mere dreamer, but put his hand to the work he had to do in the world with a greater vigor and resolution than before. He ever subordinated the deep emotions of his nature in view of the close relations of the two worlds—the natural and spiritual—to the control of the reason, which is given to us all for that disciplinary purpose; and the experience made, him the stronger as a man, and gave him still stronger anchorage for his belief. He never let go his reason, but kept it open to those convictions which are only indestructible when finally admitted through its vigorous exercise. For social displeasure he cared not, so long as he held steadily on in-the pathway of an enlightened conscience. The shafts of envious criticism rebounded and fell away from a character whose purity and elevation no man-living could gainsay.

We do not exclaim Farewell to his ascended spirit, but hail its nearer presence and closer cooperation now that it is freed from the fetters which are the conditions of life in this fleshly tabernacle. Henceforward the name of Junga EDMONDS will be spoken only to bring downhis influence with a freshness and power which it could never possess if it became merely a

We append the following spirit message from the Judge, which was spoken through the lips of Mrs. Conant at our Free Public Circle Meeting at the Banner Rooms on Thursday the 9th instant :

I suppose it would be impossible for me to make derstand, should I make the attempt, the mingled feelings of pleasure and pain that possess my spirit on coming here to-day; pleasure, because I am demonstrating the fact to my own soul that I can come, and that the faith of all my later years was something more than a myth-was a divine reality, founded upon the eternal rock of the ages, old as God himself; pain, because I am aware of the many obstacles that present themselves between the giver and the re-ceiver of these truths to dam up the river of life, to shut out the flood of light and render insipid what is all alive with infinite truth. I am also pained because of the many, many souls that are wander-ing in darkness concerning this great truth, many who would be glad to know whether it is true or false, who are standing upon the brink, scarcely daring to believe it, in fear that they may be mis-taken, and, in losing their hold upon the old, may have nothing whatever to lean upon. I am pained for them, pained to know that they cannot move because of the weakness that possesses them, be-cause of the humanity that enfolds them with its finite conditions. To me, the return of departed spirits and their power to communicate with mortals was something more than a faith, even be-fore death; it was absolute knowledge; and, on entering upon my new home in the spirit-world, I found nothing strange, nothing abso-lutely new, nothing but what I had seen before and had been made familiar with. I had been

iar with the home that was prepared for me; so, for me there was no homesickness. I left an earthly home and a body through which I had suffered most intensely, and, although it had served me well, even through suffering, I could not say I was sorry to part with it. I could only look at it and say, "Good by, old friend. I am going on now to find new friends; and you? you will go back to the elements of Nature and be worked over into a better and finer form, and will serve some one else, no doubt, far better

So, with a farewell I passed on with the happy group of friends that had come to welcome and now, agreeably to promises, many of them made before death, I am here to announce that there is another life, that my faith was a reality. ounded upon a truth old as God himself, and that the Spiritual Philosophy is destined to over-whelm all else, and finally to join hands with the ly bigotry. Spiritualism will rid the Catholic church of its bigotry: the Catholic church will This will come as a necessity of the race. Whenever souls have need of great reforms. God gives some of my friends by this declaration, but it is the truth; which I am here to speak, and not to waive, John W. Edmonds.

Regal Protection for the Insanc.

Every movement which has for its object the betterment of human conditions, eventually strikes out from the flinty heart of society some spark scintillant with carnest individuality to be its special illuminator and advocate; and such individual is, as a companion fact, almost invariably an unselfish, unambitious, quiet character, who has been subjected to untold suffering and misery in the particular direction sought to be ameliorated-is thus a graduate, bearing a stern diploma of personal knowledge from the hard school of experience, and is therefore eminently fitted for the work to which he or she may be specially called.

And in no more marked degree has this fact ver been demonstrated than in the case of Mrs. E. P. W. Packard, of whose labors for the benefit of the unfortunate-either insane or those imputed to be in all parts of the country we have taken occasion in a previous issue to speak The preparatory fitting she received for her ministry of love, was of the severest practical character. Differences in religious belief between I wish to be harried in Hudson, in the same grave with my wife not by high side, but in the same grave that our ashes may intugle and be one on earth, as our sould will be one in the spirit world. In the monument to her memory, erected there by the bar of New York, there are two twenty and spaces left purposely for me. In one of them I want this inscription: shut her up in an asylum at Jacksonville. He acknowledged to her that he did not believe her to be insure, but was forced to assume that she was, from the feelings of his Society against her. She paid the penalty with her personal liberty for during to entertain other views of theology from those favored by her husband and his people, and, when once incarceratedcommunicating a knowledge of her condition to her friends-her eyes became open to the fact, in a degree never before appreciated in hours of freedom, that the inmates of insane asylums were not practically under the protection of the laws, but under that solely of the Superintendent, who was more independent of law than the President of the United States-his will alone being the only pivot, upon which hinged the destiny of his patients, and upon his dictation en tirely the period of their imprisonment depending; further, that the insane (and those not so, but condemned in full sanity to endure the tor ments of confinement) were not so well protect ed as the dumb animals which man holds as certain corporate bodies, charitable (?), so called who gave shelter to them at a good weekly stipend, and therefore naturally preferred a "full boarding house to an empty one."

And these facts having become apparent, she a once set about the task, when her release was effeeted, of advocating, before the Legislative assemblies of the several States, a measure looking to the prevention of the imprisonment of same persons in insane hospitals, for opinion's sake, or any other cause which might be conjured up by interested parties. The main points of the bill which she recommends to the various law-making bodies provide the appointment of a Board of Inspect ors, partly composed of women, whose duty if shall be to yisit insane asylums, with power to send for persons and papers, and examine witnesses, under oath, to the end that the inmates shall be secured in the protection of the law when needed; also for the furnishing of writing facilities for the inmates, at least once a week, their letters to be submitted to said board for inspec tion.

A law kindred to this in most of its provisions passed the Iowa Legislature, two years since and Gov. Carpenter, in his Annual Mossage to that body for January, 1874, thus bears witness to its efficacy:

"That the evils which were anticipated as an effect of this law have not followed, as far as the riment has been tried, is proven by the fact that the percentage of cures and of cases improved in the Mt. Pleasant Hospital has been as large during the past two years as ever before in the history of this or other hospitals."

It would seem that the officers of the institutions themselves, in whatsoever State located, would naturally concur in the above step, in that if there is nothing to conceal then there is nothing to fear from their thus throwing open their doors to the investigation of accredited authorities, and giving a tongue to those who, under the present system, are unable to speak for themselves. But that the movement has met, wherever presented, with the uncompromising hostility of the hospital officials, and to them, in his own State of to take steps in the premises, and its determina-Iowa, at least, Gov. C. pays his compliments in | tion is set forth by an enactment bearing the folthe same Message, in the following hearty fash-

ion: "The superintendents are evidently jealous of their powers, or they would not attack with such coarse epithets a law and a Legislature that constituted a tribunal with the powers and duties of this committee, and for our superintendent to introduce such epithets and self-glorifying speeches into a grave report to a Legislature, is another evidence of the wil effects of many years of unre strained power, even upon a cultivated mind. This committee will have proved itself of great utility if it accomplishes no other good than to rid the State for the future of such arrogance."

Is proof wanting of the necessity of this step? proof of the existence of a dark cloud of ht ma 1

insane asylums of our land? proof that the restrictive and coercive measures adopted in these Institutions tend to awaken in the patient a hopeless frame of mind which is radically inimical to the production of all curative effects? proof that the sane man or woman-is-often forced by designing parties, for pecuniary or social reasons into these modern"" Bastiles "-the committing physicians in this instance issuing the dreaded lettre de cachet? Space fails us to even indicate the outling of the immense mass of corroborative and testimentary evidence bearing on these points which the columns of the secular press give daily to the world. Those who perused the reports of the recent hearing on the subject before the Massachusetts Legislative Committee on Public Charitable Institutions, must have marked the eloquent pleadings of William Lloyd Garrison, and mony of William R. Alger, which was based upon his own personal experience. We have the word of this polished/scholar that during his sickness, which was so widely deplored, he was an inmate of three asylums, and in all of them he was held as a prisoner, with no opportunity for free intercourse with his friends. He remarked before said committee that he believed, many persons were detained arbitrarily who thousands outside, and declared that be himself | are these: was released against the wishes and the frightful threats of one of the hospital directors.

We have also on record for the sober judgment of thinking men the cultivated sneer with which one of the physicians at the continuation of that hearing sought to throw Mr. Alger's testimony "out of Court" by stating that "nearly all the complaints of hospital treatment came from those not fully recovered when they leave the treatment."

This in Massachusetts! But the State of Pennsylvania at present looms up with unenviable prominence in this regard. Perhaps the insane retreats of that State are no worse conducted, and are the generators of no more flagrant abuses than those of other States; but we find in a recent communication, directed to the New York Tribune, some statements which are calculated to make the blood run cold. It seems that a bill has just been introduced into the Legislature of that State, forbidding the reception of any more "paying patients" into the State Insane Asylums, until all applications on behalf of the indigent insane shall first have been considered. The writer says that, at "first sight, this appears to be a matter of merely local interest. but a closer examination shows that it hints at a system of almost incredible cruelty and injustice, to which slavery itself was merciful," The writer calls attention to it in a leading New York journal, for the purpose of inquiring whether that State is any less guilty than Pennsylvania. The State has taxed its people for years to support a costly system of Insane Hospitals, in which keepers with fat salaries found it much more pleasant to receive respectable patients, whose friends were willing to pay for their board and attention, than the miserable paupers for whom these asylums were professedly built, And hence, says the writer referred to, these institutions are to-day full of rich or well-to-do paying patients, while the poor are put away in obscure alushouses and jails. If application is made for them at the institutions which the people were taxed to build, and are still taxed to support expressly for them, they are unhesitatingly turned away. These places are devoted to the care of the respectable and the rich.

The State Board of Charities has at length been making an investigation into the matter. They report thus: That so called insane criminals, instead of being sent by the courts to the State Hospitals, are taken to the penitentiaries, and there kept confined in cells without any effort at cure, and for years subjected to a treatment which the wardens themselves declare unjust and inhuman. Numbers of these wretched and forsaken beings have lingered in suffering and cruelty until death mercifully came to relieve them. But Insane paupers in the county almshouses undergo a worse experience than this. . The writer declares that the details of the Board's report are too revolting for reproduction. They are "kept in filthy cells; less attention given to them than would be to the lowest animals; naked, chained to the floor, sometimes with both hands to the ceiling; kept, after all necessity for confinement had passed, for years without ever once being led out into the fresh air." Andhe instances the following pitiful cases-enough to curdle one's blood with horror." There was one old man in chains for forty years, chains which one of the Board himself filed away before leaving the cell: a respectable young woman driven to insanity by her seducer, and left penniless and friendless, confined for twenty-one years in a damp cell into which the daylight has no admission, without a seat or other furniture beyond a foul straw bed. Her legs have become so contracted by the dampness and forced position that the only movement possible to her is that of a frog. In other poorhouses there are cells reeking with every description of filth, and filled with women whom the inspectors found absolutely 'without a single garment, in a-bitter winter's night, covered with vermin and blue with cold, brought down far below the level of the brutes." This is to be found in a State whose people are roundly taxed to provide proper asylums for the reception and care of these unfortunate ones; where the "church-going bell" knolls the people regularly to religious worship; where people insist on styling themselves civilized; and in a State that invites the world to help it celebrate the coming Centennary of Freedom on its soil! Is it not high time to cleanse something beside the outside of the platter, before we make any more boasts of our progress or pass the boxes for money to help along the heathen?

In view of the increase of public interest as to this important matter, in the arousing of which it is a fact pregnant with the deepest meaning the labors of Mrs. Packard have accomplished so much, the State of Maine has recently by and through its Fifty-third Legislature, been induced lowing head: "Chap. 256: An Act to amend chapter one hundred and forty-three of revised statues, relating to the Insane Hospital, for the better management of the said hospital, the protection of its inmates, and the regulation of commitments thereto." From the fourteen sections of this act we have space for but, three-the 9th, 10th and 11th. The others vest the authority of the Maine Insane Hospital in a Committee of six Trustees appointed by the Governor, which said Board of Trustees shall appoint a Superintendent, Steward and Treasurer for said Institution; provide for the quarterly auditing by the Trustees of the accounts of said officials; direct | terious to me in my own clairvoyance."

suffering which settles blankly down over the that "a Committee of the council consisting of two, with whom shall be associated one woman. shall be appointed by the Governor annually. who shall visit the hospital at their discretion, to ascertain if the inmates thereof are humanely treated;" set forth legal punishment for such employés, etc., as shall be found guilty of ill using the patients; provide for the investigation by coroner's inquest of all cases of sudden death whereunto any "reasonable suspicion as to the innocent cause thereof" exists; make the commitment of a person imputed to be insane, legal only upon "the evidence and certificate of at least two respectable physicians, based upon due inquiry and personal examination" of said individual; provide habeas corpus for cases of wrongful commitment; call on this Committee of visitors to report to the Governor and Council annually at least, and oftener "if the welfare of the have been sensibly swayed by the direct testi- patients and the public good" require it; fix compensation, provide for removal from office, etc., etc. The three sections to which we desire to call special attention-which are also the salient points of the bills advocated by Mrs. Packard before the New York, Rhode Island and Massachusetts Legislatures - which meet in a most excellent degree the demands of the case, and so meeting, deserve the widest copying into the statutory provisions of every civilized nation ought no more to be inmates of such places than on the globe, to say nothing of free America-

on the globe, to say nothing of free America—are these:

SECT. 9. The names of the committee of visitors and their post-office address shall be kept posted in every ward of the hospital, and every lumate shall be allowed to write when and whatever he may please to them, or either of them, unless otherwise ordered by a majority of the committee, in writing, which order shall continue in force until countermanded by said committee, in writing, And for this purpose every patient, if not otherwise ordered as aloresald, shall be furnished by the Superintendent, on request, with suitable materials for writing, enclosing and scaling letters. And the Superintendent shall provide, at the expense of the State, securely-bocked letter-boxes, easily accessible to all the inmasts, to be placed in the hospital, into which such letters can be dropped by the writers thereof. No officer, attendant, or employ 6 of the bospital shall be allowed to have the means of reaching the contents of these boxes, but the letters in them shall be collected weekly by some member of the committee, or by such person as the committee may authorize for the purpose, who shall prepay such only as shall be addressed to some one of the committee may authorize for the post-office without delay.

Sect. 10. It is hereby made the duty of the superintendent, or party having charge of any person confined on account of insanity, to deliver to said person any letter or writing to him or her directed, without opening or reading the same, provided this letter has been forwarded by the committee, or is directed to such individuals as the committee, or is directed to such undividuals as the committee, or is directed to such undividuals as the committee, or provided this letter has been forwarded by the committee, or is directed to such undividuals as the committee, or is directed to such undividuals as the committee, or is directed to such undividuals as the committee, or is directed to such undividuals as the committee, or is directed to such undividuals as the

We have faith to believe that this movement so untiringly championed by Mrs. Packard-claiming, as it does, natural kinship with those most sacred attributes of the human soul, the sense of justice and love of brother man - will, in all parts of our country, accomplish much; under the inspiration of the angel-world, in reclaiming for normal cultivation a field which we are pursuaded has been allowed to become overgrown with the weeds of neglect more through carelessness than intentional abandonment, on the part of the public.

Can any one reasonably object to the throwing of every additional safeguard which thought can arrange or legal enactment embody around the unfortunate victims of mental aberration? And how much more should the same be protected from the malignant action of willful fraud! · How truly has Mrs. Packard put the case in her argument before the New York State Senate Committee on Charitles. Spiritualists and Free Thinkers will do well to mark the moral:

"Even now the imputation of insanity has become one of the greatest barriers to human progress which the reformer has to contend with, in the promulgation of any newly-discovered truth or invention, knowing, as he does, that the discovery, if given to the world, may imperil his personal liberty for life. * * * Thus the great car of human progress is evidently retarded by the present insane asylum system.

Gerald Massey's Next Visit to Boston.

This distinguished lecturer will return from the Pacific Coast the last of this month, and speak in Music Hall, Boston, the first two Sunday afternoons in May (the 3d and 10th). These will be Mr. M.'s last lectures in this vicinity, as he returns to England immediately after closing this engagement. He will deliver two of his best discourses, namely: "The Scrpent Symbol; its Spiritual and Physical Significance," and "The Coming Religion." Those who would listen to the brilliant sentences of this eloquent and electrifying speaker should not let the last opportunity pass without improving it.

An admission fee of 25 cents, and 25 extra for reserved seat, will be charged to defray the expenses of the meetings. Tickets for reserved seats are now ready, and can be obtained at Music Hall office.

Josiah Warren, the veteran reformer, and author of several valuable works on social science, has closed his material experiences to enter upon those of the more distinctively spiritual, his decease taking place at the residence of his friend, Edward D. Linton, in Charlestown District, on the afternoon of Tuesday, April 14th. Mr. Warren is known as the discoverer and expounder of the new social doctrine recognized under the titles "Cost, the limit of price," and the "Sovereignty of the Individual." He took an active part in Owen's experiments in New Harmony during the two years of 1825 and 1826. John Stuart Mill, in his autobiography, speaks in terms of high commendation of Mr. Warren's ideas. Stephen Pearl Andrews, in a preface to "True Civilization," says that that work "is one of the most remarkable ever printed." Mr. Warren was at the time of his demise 75 years of age. He was of a kindly disposition, and leaves a large circle of friends to lament his physical departure.

Read Allen Putnam's interesting essay on 'Agassiz and Spiritualism,'' which has now been issued in pamphlet form by Colby & Rich, No. 9 Montgomery Place, Boston. The action of the Harvard College Professors concerning the investigation of the Spiritual Phenomena, in 1857, is trenchantly treated, and entertainingly narrated, and much additional matter of interest is embodied. The book, as a matter of reference, is destined to take an important place in the historic literature of Spiritualism.

The Religio-Philosophical Journal is justly indignant at the contents of a letter sent to it, demanding that it puff the impostor, H. Melville Fay. We have cautioned our friends against this unprincipled man time and again.

A correspondent writes: "I read 'Clairvoyant Travels in Hades' with much interest, as it helped explain a great deal that was mys-

Psychometry.

In our last issue we promised to our readers an interesting and thoroughly scientific consideration of the above subject, as delivered by Dr. J. R. Buchanan at the close of his late course at Parker Memorial Hall, Boston. Owing to circumstances not foreseen at the time of announcement, we shall be obliged to defer its production, but will give it publication at an early day.

Dr. Buchanan, on leaving Boston, went to Hartford, Ct., where he lectured Monday, Tuesday and Wednesday evenings, April 13th, 14th and 15th, after which he proceeded to his home in Louisville, Ky. The work accomplished by him during his campaign in Boston toward the liberalizing of public sentiment-a great part of which work was also accomplished in circles of society which are impervious to the majority of reform lecturers-has been simply wonderful. The daily papers of the city have given conious and fair reports of his addresses, and the new soul-science, to whose advocacy his dearest energies are devoted, has received favorable mention at their hands.

The New England Woman's Club gave a reception to the Doctor on the evening of Friday, April 10th, at its rooms on Tremont Place, Boston. The Globe, of the 12th, says:

"There was a large assembly present to welcome Dr. Buchanan, including many whose names are prominent as writers and advocates of measures of reform. Dr. Buchanan delivered an address, in which he said that woman was naturally a being of intuition; she passes into the realm of the ideal. Woman possesses a subtle faculty which deals not with material forms, but recognizes the presence of the beautiful and feels a love for all that is good, and a repulsion to-ward all that is bad. Whence comes this subtle power, and on what does it depend? Many, wherever they go, feel the influence of the place or room where they are, and can tell the character of the persons who inhabit it. This power is part physical, part spiritual. Some people will get under the influence of medicine by simply taking it in their hands. Those persons who have culture and intellect and a sensibility of the beautiful, feels this psychometric influence more readily than others. All the power in the world comes from imponderable sources, and a person's constitution gives forth emanations all the time. By simply touching the brain, a person's thoughts are sometimes told, and anything on which the stamp of his mind has been placed, retains the stamp of his personality. This may give to one person the power of obtaining the knowledge of another and describing his character.

The Doctor then proceeded to give exhibitions of this power. The lights were turned down, and the skull of a murderer who had paid the penalty of his crimes by lynch law, in Arkansas, was shown, and a lighted candle introduced inside, when a cloud was perceived to cover the moral regions, thus revealing the deprayity of the nature of the original possessor of the article

in question.

A psychometric circle was then formed from some of the ladies present, and slips of paper, containing the hand-writing of a certain individual to them unknown, were given to each, and they were requested to press them against their foreheads and hold them there until they experi-enced some sensation, and then to announce it. After some time, some of the ladies declared that they felt an excitement and agitation, and one lady said that she felt a sensation of grasping something, as if the person was ambitious, but there was no very decided influence felt, which the doctor attributed to the number under the operation; and four persons were then selected and letters given them, and the autographs of the writers were pressed against their forcheads. This was more successful, the ladies all experiencing definite sensations, and one lady declared that the writer was a person of great firmness of character; another, that he had a high ideal; and character; another, that he was a great reformer and still another, that he was a great reformer and benefactor of mankind; being questioned in re-gard to his religious views, Mrs. Moulton, who seemed to experience this influence more strong-ly than the rest, said that she thought he would stand-about-where Theodore Parker did. Dr. Buchanan afterwards announced that the writer was Theodore Parker, and the intuitions of the party subjected to the experiment were thus proved in a great measure correct."

Concert at Music Hall.

On Sunday afternoon, April 19th, the time usu--ally assigned to a lecture will be devoted to a concert-doors open at a quarter of two, services o commence at three—under the auspices of the Managing Committee of the Boston Spiritualist Free Course. The pecuniary results of said concert are to be applied to the support of the Music Hall Free Meetings, and the worthiness of the object should secure a large attendance.

In addition to the well-known talent of the regular choir, viz., Misses Annie E. Vose, Etta B. Thomas, Messrs. Andrew Metzger, Jr., and J. C. Turner, a male quartette, composed of Messrs. A. Metzger, Jr., E. S. Daniels, tenors; C. E. Pickett and J. C. Turner, bassos, will render assistance, and Mr. John Gorman, clarionet, and Miss Claribel Crossman, accompanist, will add instrumental melody. Readings by Mr. II. D. Simons will also diversify the exercises. The following programme demonstrates the high character of the occasion:

PART FIRST. PART FIRST.

1. Quartette—Misses Vose and Thomas, Messrs. Metzger and Turner.

2. Reading—"The Meadow Cottage," Mr. H. D. Simons, Quartette—"Over the Crystal River," Male Quartette.

4. Song—"Sweet Spirit, Hear my Prayer," Miss Vese.

5. Song—"The Heart Bowed Down," Mr. J. C. Turner.

6. Duct—"Heart Howed Down," Mr. J. C. Turner.

7. Trio—"Praise ye," the Choir.

PART SECOND.

1. Solo—Clarlonet, Mr. John Gorman.

PART SECONDA.

Solo—Clarionet, Mr. John Gorman.
Song—(selected), Male Quartette.
Song—"Cleansing Fires, "Miss Etta B. Thomas.
Song—"I Think of Thee," Mr. Andrew Metzger, Jr.
Reading—"The Witch's Daughter," (by request,) Mr.

eading... The Witch's Daugnes, 1. D. Simons. ... Metzger and ... "No Hope Beyond?" Messrs. Metzger and Duet — "No Hope Beyond?" Messrs. I Turner.
 Song—"Lead, Kindly Light," the Choir.

Tickets of admission at 25 cents, or a package of five tickets for \$1, will be found for sale at-Music Hall, and at the Bookstore of Colby & Rich, 9 Montgomery Place.

Read the Messages on the sixth page. In addition to much matter of interest concerning "spirit power," ('individuality," "the end of the world," the "cultivation of intuition," "the culmination of civilization," etc., etc., which will he found in the Questions and Answers Department, Mike Connolly and John Bunker preach sermons which it would be well for many Christian communities to live out in daily practice; Jean MacGregor, of Glasgow, Scotland, secress while in physical life, speaks to her people; Eliza Elkins, of Augusta, Me., assures her aged mother that she is "saved" without the aid of "religion"; George W. Keene bears witness to the truth of Spiritualism; Antone Sevres gives warning to his son; Annie Princeton, of Syracuse, N. Y., brings comfort to her parents; "John King" refers to the Eddy Mediums, and Georgie Thayer, of Cambridgeport, sends message to

Will our speakers in California have the kindness to keep us posted as to the particular localities they visit, and also give us an account of their lectures? We desire to keep our readers posted fully in all matters appertaining to the cause we advocate.

William Thayer.

More Illiberal Legislation.

A bill has been introduced into the New York Legislature, now in session, by Hon. Mr. Carpenter, a member of the Senate, "to regulate the practice of medicine, surgery and midwifery in the State of New York." It forbids all persons from practicing "medicine, surgery and midwifery" in the State who cannot show "a certificate from the censors of some one of the medical societies of the State," or "from some chartered school or medical society which shall be approved by the aforesaid censors," under a penalty of not less than fifty, nor more than two hundred dollars for the first offence, and for any subsequent offence not less than one hundred, nor more than five hundred dollars, or by fine and imprisonment both. This Hon. Mr. Carpenter, who introduces this bill, is himself a practicing physician in Oneida; hence this indecent manifestation of interest in legislation for his own personal prospects. The village of Oneida, in which he resides, contains a population of some four thousand, and during the year it is regularly visited by well-known clairvoyant physicians, who are eagerly employed by those who are not avowed Spiritualists, as well as by those who are; and Dr. Carpenter's business languishes in consequence. It is extremely modest in this country doctor's going to the State Legislature and demanding that those practitioners who get his trade away from him be-cause people prefer them to himself, shall be fined and even imprisoned for their presumption, and the people be forbidden to consult whom they will, but forced to call him in instead. There are many Spiritualists and Liberals in and around Oncida, and when Dr. Carpenter asks for a second election to the Legislature-this being his first season-they will be very likely to give him an unanimous permission to stay at home and give his time entirely to the calling which he asks the Legislature to help him get a living by.

Our English Exchanges

Are filled with information which demonstrates the continued activity of the Spiritualistic cause in Great Britain and Continental Europe, The eloquent lectures of Cora L. V. Tappan, at Cleveland Hall, London, Milton Hall, Camden town, and elsewhere; the scientific and practical utterances of Dr. Sexton, J. J. Morse, Dr. Monck, Thomas Everett and others; and the tireless labors of Lottie Fowler, Mrs. Hollis, Messrs. Herne, Williams, and a large array of public and private media, are sowing the seed-germs of a harvest of whose future ultimate the most aspiring imagination can but fall far short in its estimate.

Music Hall Spiritualist Free Meetings. To-morrow afternoon a concert is to take the

place of a lecture. Sunday, April 26th, Mrs. N. L. Palmer, so favorably known for her eloquent inspirational utterances, will be the speaker. This will be the last one of the free lectures, as Gerald Massey occupies the platform the two following Sundays, when an admission fee will be charged.

According to Scripture, Jesus not only allowed wine to be used, but even turned water into wine for the use of his friends. Now that the ecclesiastics of to-day are so tenacious in their efforts to make Jesus the legal Gon of Christendom, they must of course-to be consistent-teach the people that if it was no sin to partake of wine in the olden time, with their God's ganction, it cannot be now. And if it is not, how is it that the praying bands, which are making great efforts to abolish its use can consistently assert that "God's hand is in the movement"? We are anxious that some of our enthusiastic divines untangle this snarled skein of palpable contradictions.

When last we saw Judge Edmonds sometime since, he smilingly remarked that he knew to a day how long he should remain in his earthly body, and that he regulated all his business matters accordingly. And now we find in a New York fournal a corroboration of the statement. It says: "His death was not unexpected even by himself, and he left behind written directions as to his funeral," etc., etc.

Les Codman Hall .- This place of meeting-176 Tremont street, Boston-was well filled on the evening of Sunday, April 12th, the occasion being a temperance lecture by J. Edward Watson. His remarks-which were of a liberal and practical character-were founded on." the two dispensations, showing the difference between God's curse relating to 'Eve and the Apple,' and man's curse, through 'Noah and the Wine.'"

Official reports of the Twenty-Sixth Anniversary exercises which took place in San Francisco, Cal., and Terre Haute, Ind., reached us too late for insertion this week; they will appear in our next.

Judge Edmonds's will, admitted for probate in New York, 13th, bequeathes all his property to his daughter Laura. The estate is supposed to be valued at half a million dollars.

An article, by J. W. Seaver, Esq., entitled "Organization among Spiritualists," will appear in the forthcoming issue of the Banner.

Another-No. 20-of Mr. J. M. Peebles's highly interesting "LETTERS OF TRAVEL" will be printed in the Banner soon.

An article headed "Antagonism in Nature," by Dr. C. R. Dwight, will be found in another column.

Little Crow.

(Given at the Banner Free Circle, Tuesday, April 14th.) Me want to send a message to Big Eagle; me be Little Crow. Me see there be two bad white men talking about going to Big Eagle to buy something of him. He want to sell, but me come to warn him to have nothing to do with them white men; they will lie to him; they will cheat him; they will fire his heart to war against them, and if he has anything to do with them, they will make him break his treaty with the Great Father at Washington, and he is lost. So, Big Eagle, when they come to your camp, say you want to sell, but not to them; they will go and trouble you no more.

"Fund in Aid of "God's Poor." We have received since our last report the following

ı	sums:
1	sums: Mary A. Underwood, Saxonville, Mass
1	Cash, N.J 50
1	"W." 1,100
ı	"Springflower". 5,00 "A Subscriber to Banner of Light," Philadelphia 5,00 A lady_friend in Circle Room. 5,00
.	thate feland in Circle Room
1	Mrs. M. I. Edmiston, Renamont, Texas
1	Mrs. M. J. Ediniston, Benamont, Texas
١	Dr. F., Boston 1,00
1	Dr. F., Roston
ı	"Friend G." Waltham, Mass
1	Total\$20,00
4	1 Utali,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,

BRIEF PARAGRAPHS.

The name of our lately translated brother, Geo. W. Keene, is misprinted "Kean," on the sixth page, over the brief message he gives,

A STRANGE AFFAIR. - There is a strange condition o things in connection with the loss of the steamer Europe. The captain states positively, and brings a witness to prove It, that he was prevented from returning to his ship by the officers of the ship which record her passengers, while the captain of that ship positively denies the statement, and says it is utterly absurd. There is some downlight lying in the matter. Perhaps an investigation will show who is:

| Price Set tests | Published in monthly by P. H. Bateson, Toledo, O., and designed for the children of the Progress-Says It is utterly absurd. There is some downlight lying in the matter. Perhaps an investigation will show who is:

THE ANCIENT ORDER OF HIBERNIANS, At Providence, on Sunday, Hishop Henderson publicly announced that Catholics cannot, without violating the rules of the Church, belong to the Ancient Order of Hibernians, on account of its secref character. The announcement caused great excitement, as the order is very numerous in Rhode

Thanks to T. P. James, Dickens's medium, of Brattle-bore', Vt., for his photograph.

The Report of the Massachusetts Bureau of Labor shows that, out of the 282, 185 children in this State between five and twelve years of age, at least 25,000 do not receive the slightest education either-in public or private schools! Enlighten the heathen at home, instead of

A wise man once said to me, "Never explain." The best thing one can do at any given crisis is to hold one's tongue; and that will be the advice of innery out of every hundred men of ability and experience.

The Dominion of Canada is likely to have a law to preenteruelty to animals while in transit, a bill for that object having been introduced into the House of Commons The movement, once started, will probably develop into a similarity to the laws now existing in this and other States of the Union. The law, of course, will apply to all the provinces, making unnecessary any provincial legislation the subject, except as may be needed to perfect the law, in its local bearings.

A bill for the free exchange of newspapers between publishers, and the free transmission by mail of newspaper within the County of publication, has passed the U.S. House of Representatives by a vote of 475 to the

Informal information has reached official quarters in Washington that agents of a European monarchy are now among the insurgents of Cuba, with a view of giving them such aid that they may overcome the authorities and establish in that Island a different government, but with monarchical features.

The Florence Sewing-Machine, it seems, takes the pain which involved the large sum of \$20,000. It is a nice machine. The ladies all like it -that 's enough. We don't say this for the purpose of inducing the propietors to present as with a specimen. Oh, not that one set up in our Reception Room would "look so nice !" That 's all,

Whoever wishes to satisfy himself of the truth of a rela-tion can easily do so. Always the bolief or abolis for those who do not care to investigate, is a watter of no import-ance. - Burgulo Commercial Advertiser. A fig orehard at Mormon Island, Sacramento County,

Cal., contains 1000-bearing trees of the white Smyrna variety.' A full grown tree produces three crops during the eason, the second bearing the largest.

Austria is the first country to adopt measures for the in-troduction of cremation as a mode of disposing of the bod-les of the dead. Vienna has adopted a proposal to establish In the cemetery the necessary apparatus for burning the bodies, the use of which will be optional and open to all: The paid choirs in the various Boston churches cos

"How much better it would have been to have shaken

hands and allowed It was all a mistake," said a Detroit Judge. "Then the flon and the lamb would have lain down together, and white-robed peace would have fanned you with her wings, and elevated you with her smiles of appro bation. But not you went to clawing and biting and rolling in the mud, and here you are. It's \$5 aplece."

An exchange says : "We must take better care of our Indians, or the supply will soon be oxhausted, and then what will become of our army agents?" Allow us to suggest this: They can get rich on the appropriations annually made for imaginary tribes.

A SANE MAN RECOVERS DAMAGES PHON PHYSICIANS WHO SAID HE WAS INSANE,—Conrad Jacobs, who was sent to the insane asylom at the instance of his wife and children, has recovered \$500 damages from two physicians, who alleged that he was insane,—Booton Hirald. One bayou in Texas, it is estimated, could furnish to,000,000

bushels of salt annually, at a cost of ten cents per bushel It is not more than eighteen inches deen. The water is rapidly evaporated, and the salt settles in great quantities at the bottom. The Consul Federal of Switzerland, in a proclamation

to the people of that country comprehensively briefs the education question by stating that there must be given to the youth in all the cantons 'ander the exclusive direction of civil authority sufficient instruction, obligato

See Curran & Co.'s advertisement of splendid pictures.

J. W. EDMONDS. "Let us weep in our sadness, but weep not for him; ot for him, who, departing, leaves thousands in t ot for him who has died full of honor and years; ot for him who ascended fame's ladder so high,

From the round at the top he has stepped to the sky. Another hand is beckoning us, Another call is given: And glows once more with angel steps The path which reaches heaven.

According to Blackwood's Magazine, the Tories have 350 members of the new British House of Commons, and all branches of the opposition have 301. This gives a Tory ma-

A Western critic speaks of "Bunion, the author of Pligrim's Progress," He ought to go to the "foot,"

Henri Rochefort, Paschall Grousset, and four others of the nolitical convicts (Communists) sent by France to New Caledonia, recently effected their escape from that penal sottlement, and reached New South Wales.

An Indiana school teacher whipped thirty-three boys in a day, and wants to be made a Sovereign of Industry.

A trade-marks convention between the United States and Russia has been signed at St. Petersburg.

Michigan seems to be the model State. The treasury o the State has a large unexpended balance, and there is a strong probability that there will be no need of a tax levy for State purposes.

It is rather humiliating for the frightened residents of the Baid Mountain region to attribute all their terrors to a coon. If the fire—intended to snoke him out—has been burning three years without effecting the desired object, it might be worth while to extinguish both the flames and the coon with a stream of water. General Puttama's wolf was nothing to this coon, whose convulsive efforts to shake himself out of his confinement are a not unwor-thy imitation of old Enceladus in his imprisement under Mount Etna. But this coon has done more for religious revivals than any number of exhorters, and, if the idea is not sacrilegious, he should be canonized as a saint.—Bos-ton Globe.

A Maine debating society is now wrestling with the question: "Is a Sabbath-school superintendent justified in wearing a red neck-tle!"

The graduates of Western high schools call marbles spherical bodies of protoplastic clay.

"Dried tongue?" was the answer which a minister, just going out to "exchange," gave some one who asked him what he had in his carpet bag, which contained seven ser-

A man who puts himself on the ground of moral principle, if the whole world be against him, is mightler than

It is just one hundred years ago since the first settlemen of Kentucky.

There is a Danbury legend to the effect that a party destring to transact some private business with another, was invited by the other to step into a neighboring store. "But we will be disturbed there, "said the first party. "Oh, no," said the second party. "they don't advertise."

Five vessels and nineteen lives have been lost from the port of Gloucester, Mass., in the fishing business, thus far this season, against six vessels and twenty-three lives last year, during the same period.

Brandy is now made from sawdust, and so the innocent oine, the harmless oak and the gentle elm, must henceforth share in the vituperations launched upon the noxious vine.

Mrs. H. L. LaPierre, the psychometric and soul-reader, has been a spirit medium for the past twelve years, being a spirit clairvoyant and psychometrist for all kinds of psyspirit clarroyant and psychometrist for an kinds of psy-chometrical reading, often going in rooms and reading per-sons character-from the magnetic influence after they had left the house, and by any article that had been used by parties that wished to test her powers. For further particsons character from the magnetic indicate after they had left the house, and by any article that had been used by partles that wished to test her powers. For further partle, ulars, see her advertisement on the fifth page of this paper.

In-Nov. 1.

Li-Nov. 1.

Spiritual and Miscellaneous Periodicals for Sale at this Office:

BRITTAN'S JOURNAL of Spiritual Science, Literature, Art and Inspiration, Published in New York, Price 80 cents.
THE LONDON SPIRITUAL MAGAZINE. Price 30 cents.
HUMAN NATURE: A Monthly Journal of Zoistle Science
and Intelligence. Published in London. Price Scients.
THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to
Spiritualism. Published in Chicago, III. Price a cents.
THE LITTLE BOUQUET. Published in Chicago, «III.
Price 20 cents.

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Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent inertion. SPECIAL NOTICES. Forty cents per line, Minion, each insertion, Minion, each insertion, HUNINESS CARDS. Thirty cents per line, Agate, each insertion, Payments in attenses in advance.

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

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

SPECIAL NOTICES. "

Mrs. Nellie M. Flint has returned from Europe, and will heat and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4.

Dr. Slade, now located at 413 Fourth avenue,

New York, will give special attention to the treatment of disease. Also keeps Specific Remdies for Asthma and Dyspepsia.

Dr. Willias will be in Chelsea the first Tuesday in every month, at Deacon Sargent's, No. 80 Central avenue, and at 25 Milford street, Boston, the first Wednesday and Thursday. Office hours from 10 till 3. SEALED LETTERS ASSWERED by R. W. Flint.
39 West 24th street, New York. Terms \$2 and
three stamps. Money refunded if not answered.
Ap.11.—4w*

Economy, comfort, looks, all combine to make HIVER TIPPED Shoes indispensable for children. Try them. Never wear through at the

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

destroyed.

Mrs. Morrison is an unconscious TRANCE ME-DIUM, CLAIRVOYANT AND CLAIRAUDIENT. From the very beginning, hers is marked as:

the most remarkable career of success that has seldom if *ever* fallen to the lot of any per on; No disease seems too insidious to remove nor. patient too far gone to be restored

MRS. MORRISON, after being entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent. When Medicines are ordered, the case is sub-mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they

magnetize,) combined with a scientific application of the magnetic healing power.
Diagnosing disease by lock of hair, \$1,00. Give

Oswego, Oswego Co., N. Y. P. O. Box 1322, J.24.13W*

A COMPETENT PHYSICIAN. - Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57-TREMONT STREET, (ROOM (4.) 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 batery 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 com-

Public Reception Room for Spiritu-Public Reception Room for Spiritualists,—The Publishers of the Banner of Light
have fitted up a suitable Room in their Establishment expressive for the Accommodation of
Spiritualists, where they can meet friends,

April 18: iw

Neception Room for Spiritual
accommodation of Light
accommodation of
Spiritualists, where they can meet friends,

April 18: iw ment expressly for the accommodation of Spiritralasts, 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.

BUSINESS CARDS.

40° FENNO'S CLOTHING HOUSE, -It may not be 45° FENNO'S CLOTHING HOUSE. It may not be generally known that at Fenno's, corner of Washington and Beach streets, you can furnish boys and young men complete with everything, from the hat on the head to the shoes for the feet. They make a speciality of New York clothing, which is considered better made and better fitting than any other. They have much of the best trade in the city, and customers who deal with them feel sure that all goods are precisely as represented, and the best that can be had. The goods are marked in plain figures, and no deviation is made from the fixed prices, which are temarkedly low.—Saturday Evening Gaistle.

R. H. CURIAN & CO.

28 School street, Boston, Publishers of The Orphans'
Rescue, price \$3,00; Life's Morning and Evening.
\$3,00; The Dawning Light, \$2,00.
These beautiful Steel Plate Engravings, from Joseph
slom's celebrated paintings, are matted postage free to any
part of the United States, warranted safely through, and
satisfaction guaranteed. Address as above, sending post
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[W-Ap.18]

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ANN FRANCISCO, CAL., ROOK DEPOT.
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A CARD.

T DESTRE to say to my patients that my work leads me to the Soith, and that for the present all communications must be addressed to me at MONTWORK SCI, SO, CAROLINA. I do not Intend this as a permanent change, and hope to be lost sight of by none of my friends through this movement.

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Message Department.

2 Each Message in this Department of the Banner of Light we claim was spoken by the Spirits whose name it is ats MRS. J. H. CONANT.

stoj evit. But those who leave the earth-sphere in a leveloped state, eventually progress into a higher con-

We ask the reader to receive no destrine put forth by Sprika in these columns that does not comport with his Or her reason. All express as much of truth as they perceive no more.

The Banner of Light Free Circle Meetings

Enumer of Light Free Circle Meetings in at Norm Monty mery Photo, each old start, configurery Photo, each old start, configurery street, every Mostevy. To serve and start and start Aptific source. The Hall wind beopen at two convices commone at queue sear three, at which has doors will be closed, neither allowing entrance is unforthereon instead of the unistances the party of the Charman, when permissen will be the retire after the expiration of five unistances the party of in the world by dependent of the unistage. Our for this particularly search above is referred to the party of the trace of the control of the search of the search of the order of the search of the chairman, are sent of the search of the chairman, are sent of the search of the chairman, are sent of the search of the sear

in the controlling intendence by the Chailman, are sent in by correspondents.

27 Donatons of flewers for our Circles R om solicited, Miss (Controlled Receives to Mistlets at he tresidence on Mondays, Encodays of Floridays, until after sty o'clock P. M. She gives to private slittings.

SKALIND LETTERS, VISITED AND THE privilege of placing scaled letters on the table for fulef answer to spirits. First write onics of two proper, questions, addressing the spirit questioned by his of her full name; then put them in an envelope, smallt, and write-your own, address on the outside. At the close of the scance the Chairman will return the letter to the writer. Questionets should not place letters for answer upon the clirche table expecting lengthy replies, otherwise they will be disappointed.

LEWIS B. WILSON, Controllan.

Invocation.

Oh, thou who art walking in the garden of months there. I lived in Glasgow. I have a Eden of every human life, we, thy children, bow mither, a father, two brothers and one sister a steward of the Infinite Jehovah, here upon ourselves before thee, not with fear and trem | there. They walt to hear from Jean to know earth, to give out of those blessings that that bling, but with thanksgiving and Joy, because how she finds the beautiful spirit-land. True! thou art calling us nearer to this elf-calling us, true? all rig! but so beautiful Jean carmot tell through every voice in Native through every you much Mout it. I knew about these things. pulsation of our lives, through every vibration in the great universe of mind and matter-thou art Good day, laddle, calling us steadily nearer and still nearer to thyself, and, oh our God, we respond earnestly to the call. We stretch out our hands to come higher and to grasp firmer those things which shall give as wisdom and crown as with Joy. We ask thee, oh Eternal Spirit, for greater power, this hour, with which to do thy will, and walk in thy way. Thou hast called upon us as ministering spirits to work on earth for good, ministering unto those who are in need, raising up the downtrodden, giving sight to the blind, giving wisdom to the ignorant, speaking, peace to the desolatehearted, and saying to all i Fear not, for thou art a child of God, and thy Father is ever near thee. So, oh Lord, we need more of thy strength; give it, and we will press onward, forever onward, doing thy will and walking in thy way. Amen. Jan. 29.

Questions and Answers.

CONTROLLING SPIRIT. -If you have any questions, Mr. Chairman, for our hearing, we are ready to receive them.

Ques - [From J. Eastman.] How does substance go through substance? I have reference: to a circle held in England, where a medium was , carried out of a room.

Ass.-Spirits are keepers of the law. They do not break the law, they always keep it; and all the manifestations given you, through Modern Spiritualism, are given under the law. Now, it would be against natural law to have performed any such manifestation. This passing one body of matter through another body of matter is a misunderstood subject. It should be understood first, then, that all bodies of matter, from the infinitesimal particle to the world, are capable of being divided and sub-divided, ad infinitum. In a word, there is nothing absolutely solid in matter. Now, then, in passing one body of matter through another body of matter, it does not necessarily go through the body of matter by infringing upon the laws of any of the atoms composing the other body. No; but it is passed between those atoms - projected through the they make for themselves. It's according to avenues that exist between the atoms. Now, if what they do here, what they have there. Faith? you were a disembodied spirit, you would see it is like this world, only on a little higher cut, great crevices in this wall large enough to admit and you'll find, all of you, that if you haven't a. crowd of spirits. You would see, as we do, gone pretty straight here, your way will be pretothing solid in matter, it only seems so because of the position you occupy as related to matter. You, as spirits, while in the body, are obliged to look through, hear through; reason through the organs of matter. You cannot transeend them; you live under that law pro-tem, and therefore it is that you cannot be true judges of matter. You are in it. They only can judge of it who are above it. In the manifestation of the fron ring; it is not to be supposed, that the laws of matter are infringed upon, that one body of matter is passed absolutely through another body. There is a turning aside to the right and to the left, and due respect paid-to the particles composing each body-no infringement there-whatever. The power that the spirit or the soul has over matter is not limited. It is infinite, because the soul is of God, and the powers inherent in matter are infinite in themselves: therefore it is not wise to say how far the law extends with relation: to matter-what can be done-with it. It is not wise to say that a spirit could not dissolve any one of your bodies, instantly, and as instantly reconstruct it again. I tell you it could be done, and yet no miracle be wrought, because done in conjunction and harmony with natural

Q.-[From B. F. C.] If kerosene is the cause of diphtheria, what is the best general treatment?

A .- The first thing to be done is to abstain from the use of kerosene, else all other methods of treatment are futile. Do that, and Nature will take care of diphtheria. - Nature will be the restorer; but while your air is vitiated with this poison it is hardly possible for any remedy to have a legitimate and proper effect upon the dis-

Q.-Christ, when on earth, cautioned his disciples against those who should come after him. Beware of false prophets," and stated plainly he should not come again until he came at the end of the world, etc. Four hundred years ago the so called Protestant Reformation took place, and from that day to the present, that church, in its various forms, has passed over the gospels, and substituted the dogmas of Paul - built churches and endowed institutions in which Paul, and not Jesus, is upheld. In fact, are notthe present the "dark ages," rather than the previous ones which are usually called so?

A .- No, I do not take that view of things. That the church lives more in the spirit and example of Paul-and I may go still further, and say the example of Saul before he was Paul-is a known fact. That Jesus lives there only in theory, is also a known fact. Speaking of the end of the world, Jesus doubtless had reference to the end of the dispensation of that particular

religious faith. That was the usual custom of speaking of things. There were divisions made, according to the time of certain dynasties, and in speaking of the end, it is not to be supposed that Christ had reference to the end of things tempo ral or natural, as many suppose, ignorantly. No intelligent mind should harbor this idea for a moment, and none will, if they will take pains to look at the Jewish records concerning the times and doings of the age in which Jesus lived-concerning the way and manner of speech by which the people were educated and under which they

Q -[From P. Pixley, Unionville, O.] In the Banner of Dec. 27th, 1873, the controlling spirit says, "Souls can give no expression aside from matter." Jan. 27th, 1872, it says, "There is a boundless ocean of mind, or individual souls, that never passed through matter." I would ask, As individuality can only exist where there are organs to give and receive ideas, how can there be individual souls, where there are no organs, and nothing to make them of?

A .- Individuality is not dependent upon organic life. Souls, as souls, are never 'organized, never were, and, in all probability, never will be. They may be compared to points, occupying no space, and yet they are the Power, the Infinite Power, expressing itself through matter.

Jean MacGregor. I dinna ken I were here laddie. I am Jean MacGregor; twenty-three years-here, thirteen I was a secress, and would speak to the people.

. Mike Connolly.

Good afternoon, sir. I'm not much used at all to this way of speaking. I have an old woman and a brother, and a great many friends and relations, I'd like to say something to about this new life. Now, you see, they we been told that there was a place somewhere—they don't know where at all-where all souls go that don't do very well here, to get themselves washed up. Yes, that 's it. It's purgatory, you know; but, the fact is, the purgatory is here, right here. It's here you get the washing up! Yes, sir; and the cleaner you go from this place to the other life, the better off you will be there. It is n't any priest that can clean you up at all; you ve got to glean yourself.

I have a brother Jim. My own name was Mike-Mike Connolly. My brother Jim is always getting into trouble, and going to the priest to get him out. Now I want to say to him just this: Jim, there Il come a time when no priest can get you out, and the very best thing for you to do for yourself is to be learning to get out of trouble yourself, and when you get out to keep out, and to make your way in this world better than you have, because it's not very long before you are coming to the other life, and I'll not want to be ashamed of you when you do come. Faith! I would, were you to come now-that's it. He is in the House of Correction now. Faith he is, then! He went there by his own carelessness-getting into trouble. In the first place, you know, he got drunk; in the next place, when he was drunk he did what he would not have done was he sober, and he's taking the pay for it now. Now I want him to learn better. When he gets out I want the priest to say to him : Now, Jim, absolution won't come from me any more. If you get into trouble again, you must get out yourself. Faith! he would n't be after getting into it so quick.

As for this world where you go after deathit's a world where everybody gets just what ty crooked there, and you won't have things to your liking. Figh! I have n't got them to my liking, at all, but I've got to growl it out, and get over it the best way I can. One of the ways I thought about, was to come back and tell the folks I had left here, what they had better do to keep themselves-all right. Keep a steady head, in the first place; then you won't have so much weakness about you, that 'Il lead you into temptation; and, in the next place, when you have any good thoughts come into your-head, just let 'em out in good deeds, not stiffe 'em and crowd 'em down; as if they 'd no business there. Faith! they are the saviours of you! If you do n't hear 'em you'll be worse off than the first pair, who didn't hear the Lord calling 'em, or, if they did, went and run away. Good day, mister, and may you have as good a welcome as you will ask for, when you get done with things here:

Jan. 29.

Eliza Elkins. My name, sir, was Eliza Elkins. I was born n Augusta, Me. I died in Lawrence, Mass., of consumption. Some of my friends and family are feeling sad because I died outside of the church. I want them to know that the soul is not dependent upon any church for its salvation. and I am just as sure of being saved as I am sure of eternal life. My dear old mother need n't worry; I shall be saved—I am saved. If her religion satisfies her, and is all she needs, I am very glad. If she's happier with it than she would be without it, I am very glad. I didn't need it. Brobably God knew it, so he did n't give it to me, well as you know how to do. I died without it; I live to-day without it. I shall probably live to all eternity without it, and be saved without it. Good day. Jan. 29.

George W. Kean.

[The spirit shook hands with Mr. Wilson.] A raw recruit from the summer-land, but a friend to the cause, nevertheless. I am through all right, and am here to say, Glory to God that I am through, that I now know what I only believed when here—that Spiritualism is a glorious truth. It is the voice of God speaking to his people, and they who hear it are blessed; and they who don't hear it-why, they don't receive the blessing, that 's all. I have more to say by-andby, when I've a little better use of the powers that I find myself endowed with. George W. Kean. [Come again soon.] Oh, yes, I shall come again soon. You'll hear from me in a way that will be unmistakable, I assure you.

Jan. 29. Seance conducted by Theodore Parker.

Invocation.

BANNER

May the kingdom of the one God, whom we all worship and adore, come so near us, this hour, that we shall be strengthened by its power, that we shall be baptized anew by its greatness, and sent out refreshed by its love. Thou Spirit Eternal, who hast us all in thy keeping, we commend our utterances and their motives to thee, and in time, in an after life, we shall expect that, if they are of good, they will bring forth good truit that shall be an honor unto thee, the living God, Feb. 2. the Infinite Jehovah. Amen.

Questions and Answers.

Ques.-[From J. H. T.] What is intuition? And how may it be cultivated?

Ass.-Ituition is the power to receive thought. the power to gather from the external presences, powers and thoughts, to be carried into the internal, and again outwrought into higher presences, higher powers, and higher thoughts... Intuition has been called the language of the soul. should rather determine it to be the vehicle through which language is expressed, the expressive power, the power to get and to give, that belongs especially to the soul. I am not aware that it is capable of cultivation. It is possible it may be, but I do not so understand it.

Q.-What is the duty of Spiritualists in the matter of contributing to the support of what are known as Orthodox churches, admitting that these churches teach sound morality?

A .- It is the business of every soul to determine for itself where it shall bestow its goods, to whom it shall give. Every living soul becomes soul, as an individual soul, may gather to itself, either materially or spiritually. All good should be supported, whether it be found in the church or out of the church. Under whatever name it is bailed it is worthy of support, because it is of

Q .- Your inquirer believes that the physical and chemical character of the earth's surface exercises an influence upon man's nature. If this be true, will you say what part of this country is most conducive to man's highest development in the physical, intellectual and spiritual?

A.—The earth is the parent of the body phys ical, the parent of all it produces, and it holds its products in joint relationship forever to itself never lets any one of them absolutely loose, and demands tithes of every one, each according to its ability to give, and gives in return according to the necessities of the object given to. Some physical bodies thrive best in a temperate zone: others in a frigid zone; others in a torrid zone. Since all are constituted differently, and an infinite variety makes up the whole it is impossi ble to say where the best place, generally speaking, would be. It would be easy to say concerning one individual, but concerning the whole it would be absolutely impossible.

Q. - Where will civilization culminate? - in this country, a century hence?

A .- First, then, I do not believe that it will culminate in one century, two, or a dozen. Coming events cast their shadows before, and it is to be expected that the West will in the future hold the flag of civilization the highest, because the tide of mind, as of matter, is turning that way.

Q.-Is there any infallible rule of conduct upon the social question, any more than in the other relations of life?

A .- Yes, and yet no. The only infallible rule known in physical life, is to render obedience to the known laws of life, and see to it that you in fringe upon the rights of no other individual. rendering to each their just due, and receiving from each what is your just due. When this good time comes, we shall consider civilization to have attained a high standard, but not unti

Q .- Is it possible to have a humane government, a just government, where wealth is not more equally possessed than at present?

A.-Yes; it is. There are those to whom wealth would be an absolute curse. Some who have it are cursed absolutely by it; some who have it not are blessed absolutely by its absence. It is difficult to determine why these things ar thus meted out and measured, except we refer it back to the Infinite Power that is guiding in small things as in great, who will do all things

Q.—Is reform sought to be attained by changing man's nature, or by confining him within such limits that he cannot infringe upon the rights of his neighbor?

A .- Reform means simply growth. All growin accordance with the conditions under which they live, whether physically or spiritually. The soul flowers out through matter, in just accordance with the conditions of the matter-through which it passes, because it must be obedient to the laws of matter; but every living soul is held under the law of growth. If they are evil to day, at some period in the future they must be good, because they will grow. They will reform, which is another word for growth. Feb. 2.

John Bunker.

I know so little about this matter of return, that, were I not exceedingly anxious, I would not risk myself on so frail an understanding. My name, sir, was John-Bunker. I was, in the years that are gone, a wood and coal merchant in Boston. I thought I lived as good a moral life as was necessary. I was a member of one of the churches in this city, and thought I had as good a passport to heaven as any one need to have to get into heaven, but I am dissatisfied yet. I find that the key to heaven is not found in creeds, nor within the lids of a Bible, but it is found in good deeds, in living a life true to yourself-doing just as

I knew it was wrong to do some things that I did, but I hoped for forgiveness, and I consoled myself with the notion that I couldn't very well do any different. Well, I didn't try hard enough. Now I have children here in this city who are traveling on just the same road I traveled, and they don't know any more about the after-life than they know about what took place before they were born, nor half as much, because they have been told a good many things about the past, and can refer to history for the past; but about this other life-this un seen existence-they know nothing, and they are going on blindly, with the key of the church in their hands, expecting to go to heaven, as I did, and they'll get mistaken. They'd better drop that key and take up a barrel of flour or a barrel of potatoes or a ton of coal, and go to some poor person who needs help. That will furnish them something of a key to get into heaven. Just as sure as you live, it is so; and if you neglect to pay attention to the warnings coming from the other life about these eternal progression."

things, you will regret it just as sure as you enter that life, and you will be sure to do it, because von cannot escape it.

Now I would recommend that my children turn their attention to doing good for the sake of doing good. The church never will take you to heaven, my children. It has not taken me there is it won't take you. 'The church is good enough, provided you back it up with good deeds; if you rely upon that, without the good deeds, it's good for nothing. Now heed your old father's warning, and you will be glad of it when you get where he is. Good day, sir. Feb. 2.

Antone Sevres. I was got not much instruction about these

things, but I does my best. I have one son and one daughter, in this your life, I wants to come to. My name, when I was here, Antone Sevres. have this to say to my son: I's not pleased with the way you goes on; it will bring you disgrace some day, and bring disgrace to those connected with you. I's not pleased with the way you goes on. Now you should turn round and strike out anew, and do what is right. You knows what it is. I need not say to you what is right; you knows. Now do that thing, and you get rid of the disgrace; do it not, and the disgrace comes, and you go down very low. I not care anything about the moneys; I know your sister do very well without it-not thatnot that-but do right in other things-do right in other things-not go on as you do. You say I should see, and should come speak to you if you are wrong. Well, I have seen; I come speak now. See to it you do right, because, if you not do right. I then sees you close up where you no get out; I sees trouble for all connected with you. Do right-do right-and you come out right; do wrong, and you make trouble for yourself and others. Good day, sir.

Annie Princeton.

My name, sir, was Annie Princeton. I am from Syracuse, N. Y. I was thirteen years old. My mother would be glad to hear from me. I want her to know that I like the new life very much, only I miss her. If she were with me I should be perfectly happy. I want to advise her not to worry because my father can't believe things as she does. He is n't constituted so he can. He never will believe, in this life. She must n't expect it, but she must enjoy all she can, herself, and not let his unbelief be a shadow

Yes, mother, give little Nell my clothes.- I know what you've been thinking about; give her my clothes. Don't feel bad about it, because you know it will do her so much good, and by-and by, when I get more used to things here. I'll come back and send you a longer message, and tell you about things here in the spirit-world, but I can't to-day. Good day, sir. Feb. 2.

John King.

How do you do? Well, here I am. John King; any objections? [Glad to see you.] A gentleman from Washington that's got pretty well smoothed in that disgraceful company, has requested me to come here and state whether or no the Eddy Boys are mediums, and if there ever were genuine manifestations given through them. Now it's rather out of the way, it seems to me, to call upon me, for they are not my mediums; but he says, "King, if you will answer the question, I'll believe what you tell me." Oh, bah! Jimmle, that's all nonsense; you think you will, but you'll take two or three bouts in Pennsylvania avenue, and change your mind, no doubt; but, however, I'll tell you all I know about these mediums, and that is n't much. This I know: that they are genuine mediums for spiritual manifestations. I know that just as genuine manifestations have been given through them as were ever given through any medium. I cannot say but what they have manufactured one-half of the manifestations that have beenwitnessed as spiritual manifestations, but I don't

Now, Jimmic, you said you'd believe, and more than that, you said you'd put your hand in your pocket for a certain poor chap that's badly needing attention, if I would come here. I have answered your question; now see to it you do it. If you don't, I'll come back here and lash you sweetly. Good day. Feb. 2.

Georgie Thayer.

My name was Georgie Thayer. I lived in Cambridgeport. My father's name was William Thayer. I want to send a message to him. I want to tell him not to enter into that specu lation that he thinks of entering into, because it will be disastrous to him if he does. That man is a rascal, father; he's a knave. Now you look at him sharp, and see if you don't find what I tell you is true. He's a knave Don't you trust him out of your sight.

I was eight years old, sir. Mother sends her love, father, and says I am right, and if you don't hear my warning you'll regret it very much; I know you will. Good day, mister. Feb. 2.

Scance conducted by Rabbi Reichenberger.

MESSAGES TO BE PUBLISHED. Thursday, Feb. 5.—Zachary Taylor; Betsey Page, of tadley's Falls; Chief-Justice Chase; Bennie Elilot, to his

Hadley's Falls; Chief-Justice Chase; Bennie Effiot, to his father.

Monday, Fib. 9.—George Corbett, of Lowell, Mass., to his wife; Solomon Cuyler, of Liverpool, Eng., to his son in Massachusetts; Debby Norcross, of Tewksbury, Mass.

Tussday, Fib. 10.—Samuel Jarvis, of Michigan, to his children; Elizabeth Gage, of Nashua, N. II., to her husband; Jack Spencer; Ellen Crossgrove.

Thursday, Fib. 26.—Perry Lyons, of New Orleans; Emma Mason, to her mother; Bridget Finnegan, of Boston, to her mother; Bridget Finnegan, of Boston, Monday, April 6.—John H. Taylor, of Bath, Me., to

ma Muson, to ner mother; Bridget Finnegan, of Boston, to her son.

Monday, April 6.—John H. Taylor, of Bath, Me., to his mother; Lieut. Howard M. Burnham, of Long Meadow, Mass., Battery H.-Fifth Artillery; Bufus Meade, American Cousul at Ean-Juan del Sur; Jean Cleggius; Mattie Stillman, of New York City, to her mother; Margaret Gray, of Stillman street. Boston, to her children.

Tuesday, April 7.—George W. Palfrey, once an engineer on the Eastern Hallroad; Mary Stevens, of Rozbury, Mass., telletty Fendersen; Luke West; Patrick Minnahen, of San Francisco, Cal.

Thursday, April 8.—Judge John W. Edmonds; Alice Watkins, of Augusta, Me.; John P. Allen, of Sudbury, Mass., to his family; Tommio Cline, of Boston.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed strictly upon trust. that they shall appropriate and expend the same in such way and manner as they shall deem ex pedient and proper for the promulgation of the doctrine of the immortality of the soul and its

Passed to Spirit-Life:

The old-time dreaded messenger of Death, but to us the welcome angel of release, has again visited our midst, and on Sunday, March 1st, "Little Houghtie," only son of William and Nancy Kolth, aged 6 years, left his poor little worn-out easket of clay to join the loved ones in higher

ife.
Six long weeks of indescribable suffering served to pros-Six long weeks of indescribable suffering served to prostrate the physical forcess of thoroughly that no power seemed adequate to restore them. Yet while the emacated form and thin attenuated hands showed the fatal traces of disease, his sees beamed always bright with the light of intelligence and the positive consciousness of the presence of spirit friends and their constant ministration to his noeds. His mother, a most excellent clairvovant, and controlled by a band of spirit doctors, furnished his entire medical attendance, and the "raps" were daily sud hourly heard around his bed and on his pillow, responding always to his queries if he might be allowed this or that indulgence; and his willing acquiescence to whatever the decision might be furnished a lesson of faith and confidence in the superior wisdom of spirit guardians which many of us older ones would to well to profit by. Excrebing the most promarkable patience, never murmaning even while enduring tho most intense agony of pain and distress; yet seemingly impressed from the first that he never would recover, he talked much of the approaching change, and gave minute directions regarding his dress and arrangements for burlai with the care and precision of a person of mature years. He saw and described spirit friends, many times sending all his attendants from the room that he might receive their manipulations.

And while the empty crib, the vacant chair, and the un-

all his attendants from the room that he hight receive their manipulations.

And while the empty crib, the vacant chair, and the unaccustomed quiet which reigns everywhere in and about the house, will for a long time be painfully suggestive of the trreparable loss we have sustained, yet the angel world seems so much nearer than before, and heaven far better worth the wholing since he waits our coming there.

I. P. Greenlex, of Boston, officiated at the funeral, and presented the consoling truths of our beautiful philosophy in a manner most acceptable and satisfactory even to the skeptics and out elevers present.

Putnam, Conn., April 6, 1874.

From Canaan, Vt., March 22d, Mrs. Ida H., the beloved companion of Henry Allen, and eldest daughter of G. and E. Harriman, in the 18th year of her age.

E. Harriman, in the 18th year of her age.

Her sufferings were severe, but the ties of maternal affection seemed hold her to earth long after her recovery seemed hopeless; but at last her weary 804th peacefully took its flight. She left a sweet babe only a few weeks old to the care of her bereaved husband and friends.

Mrs. Allen was a true progressive Spiritualist, and deeply sympathized with her husband in his mediumistic labors, ther amilable disposition, contreous manners and modest deportment, won the love and esteem of all who know her. But while husband and friends mourn her absent form, they have the condocting assurance that she still lives to tove and watch over them as a guardian angel and ministering spirit.

H. R. B.

From East Lyme, Conn., April 1st, Henry, son of Waren Comstock, aged 25 years.

ren Comstock, aged 25 years.

We needed only to see the crowds of people who came to pay their tribute of respect and remembrance, as well as to hear the words we were to speak, to tell us the exteem in which this young man was held. His physical sufferings, extending over a period of years, instead of 'months, were borne without a nummur, and only a few moments before he expired he whitspered, "Impatiently waiting! lay me down: I can rest!" and soon his spirit, freed from the body in which it had been so long fettered here, passed to join the mother and kindred waiting "on the other side,"

E. Anne Hinhan.

On the morning of April 8th, at her home in Buffalo, N. Y., Annie S., the beloved wife of Oliver S. Garretson, and only daughter of Charles and Mary Graham, of Cincinnati,

She was an idolized wife, a mother proud of her mother-hood, rejoicing in the prospect of increased maternal duties, of which an untoward movement deprived her, and hought with it such a train of diseases that the mortal had to suc-

with it such a train cumb.

Though young in years she was matured in her belief of our beautiful philosophy. She was of a quiet, unobtrusive disposition. Few 'saw her but to love her, none named her but to praise.'

Bufalo, April 9th.

From the residence of her daughter, in Marion, Ohio, March 23d, Mrs. Judith, wife of Reuben Smith. Mrs. Smith was born in Maine, Sept. 5th, 1792. In 1817, she, with her husband, removed to Ohio, where they have since resided. For the past eighteen years she was a consistent and firm Spiritualist, and was fully prepared for the change.

Also, Jan. 24th, of consumption, their son, William H. Smith, in his 42d year. He was a Spiritualist and medium.

OLIVE P. SOUTHWICK. From Somerville, Mass., March 19th, Walter H. Cum-

mings, aged it years.

He has gone to the "bright beyond" where a fond mother was waiting to receive him. He wasan exemplary young man, and the record he has left will long be remembered by those with whom he was associated.

E. J. G.

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

BANNER OF LIGHT:

POPULAR FAMILY PAPER,

AN EXPONENT

SPIRITUAL PHILOSOPHY

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able Trance and Normal Speakers.
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6.7

Adbertisements. 🗷

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UTERINE WAFERS.

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

THE Formula for these Wafers was given us by a French Physician. Dr. Changes Dr. Forchangle, (now deceased). They were used only in his practice, never having been advertised or introduced to the public generally. We have tastred them thoroughly, and therefore with confidence present them to the PUBLIC, feeling assured that TIKIR MERITS will win the confidence of all who use them. Price and address as per Powders.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS Are curing Concers, Catarra, Rheumatism, Asth-ms, Erysipelas, Paralysis, Fever and Ague,

ma, Erysipeins, Paralysis, Fever into Agreed Yellow Fever, &c.

Soldiers' Home, Danton, Olito, Sept. 1st. 1873.

This is to certify that there been cured of the following diseases by using Hull & Chamberlain's Magnetic and Electric Powders, viz.: Catarrh. Asthma, Rhoumatism, Serofula, Cancer In-the face, Running issue from one eye, Erysipeias, etc., etc. Am now a well man,

EDWARD FINK.

Catarrh Cured.

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

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

Yellow Fever, Typhoid Fever, &c., &c. Dr. J. S. Wood, of Millon, Fla., reports many cases of Yellow Feer cured; also severe cases of Typhoid Feer, Billous Feer, Flux, Chokra Morhus, Diarrhen, Head-che, Reuralgie Toothache, Sick Headache, Paralysis, &c., &c., and saxs: "Your Powders are Prayeetly Reliable, Never Falling to cure in any case where I have employed them."

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

Mrs. Frances Kingman, New London, Conn., writes:
'I shall be most happy to advise any and all who are suffering with nervous affections to use Hull & Chamberlain's Magnetic and Electric Powders, having derived great benefit from them. I betteve them to be a sovereign remedy for nearly all the lifs fiesh is heir to, as, they act directly on the blood and nerves.

The Magnetic 'Pow-The Electric Powders ders cure all Acute cure all Chronic Dis-Diseases. AGENTS WANTED EVERYWHERE.

Send money at our expense and risk, by Post-office money order, Registered Letter, or Drafts on New York. All letters and remittances must be directed to

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Dr. Main's Health Institute,

Mrs. S. E. Crossman, DIFFICIAN and Test Medium, examines and prescribes for diseases, gives Magnetic Treatment, and answers caled letters on business. 57 Tremont street, (Pavillon, tooms 19 and 20,) Buston. Hours 9.10 12 A. M., 240 5 P. M. April 11.—2w*

MRS. JENNIE POTTER. TRANCE MEDIUM, 11 Oak street, 3 doors from 615 Washington st. 9 A. M. to 9 P. M., Sundays 2 to 9 P. M. April 4. - 4w*

MISS S. F. NICKERSON, TRANCE and Business Medium, 35 Doverst. Hours, 9.A. M. 166 P. M. Public Séances Sunday and Wednesday evo. April 18. – 4w*

MATERIALIZATIONS.

MRS. M. M. HARDY will hood a Dark Scance at No. 4
Concord Square, Boston, for Physical Phenomena, every Wednesday at 4 P. M. Also for "Materialization in the Light" at 86 Cock same evening. Admission to cach Scance \$1.60. Scats secured previously. 4w* Mar. 28.

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D.R. W. A. DUNKLEE2 9 Tremont street, Room 10 (2 doors north Montgomers Place). Office hours 3to 12 and 2 to 4. Arrangements can be made for patients to be visited at their residences.

April 4.

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MAGNETIC PHYSICIAN, 352 Tremont street, Bos ton. 13w - Feb. 21. MRS. F. C. DEXTER, Clairvoyant, Healing, 12 to 13 to 14 Test and Developing Medium. Examines by lock of hair. Examinations 41, 494 Tremont 81., corner of Dover, Mar. 14.-13w*

MRS. C. H. WILDES has resumed business for a short time, at No. 4 Montgomery Place, Boston, Tuesdays, Wednesdays and Thursdays, vrom 9 to 3%, Terms \$2.00. MRS. L. W. LITCH, Clairvoyant Physician and Test Medium, has removed to 169 Court street, Boston. Circles stunday and Tuesday evenings.

April 11.—iw*

A. S. HAYWARD exercises his Powerfut Mag-netic Grift in healing the sick from 9 to 4, at 5 Davis treet, Boston. At other hours will visit patients. Also, ends Magnetical Paper. Price 25 cents or more, optional. April 4, -tf

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

MRS. FRANK CAMPBELL, Clairvoyant Physician and Spirit Medium. Hours from 9 to 12 and 2 to 5. 616 Washington street, Boston. 4w? - April 4.

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April 11.—4w?

MRS. YORK, Business and Healing Medium, 34 Harrison avenue, Boston. 4w*-April 18.

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Sublimest Achievements of the Age." This unique collection of Spirit Pictures, (now on exhibition in San Francisco,) will be taken East the coming summer, that every one may look upon the likenesses of the most eminent men of the ages in which they lived—Warriors, Sages, Kings, Magl, Alchemists, Necronancers, Philosophers, Painters, Poets and Scientists—whose impress has been left upon the world's history. As

Rare Works of Art,

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ISTIC LITERATURE. Prepared expressly for the Banner of Light,

BY G. L. DUTSON, M. D. If Puck required forty minutes in which to put a girdle round the earth, I think we can best him, for the harmony of a pure spiritual-Istle faith encircles this globe now with the velocity of a thought; and while I pen this, a little rap from further Ind may tell me that I am in rapport with some Brahmin, who, like the sages in the time of Apollonius, may be floating at will in the air on the Upper Ganges. And if the Britons glory in the thought that their conquering arms, with a wide trail of blood and the wild wait of Staughtered millions, have subdued a belt of earth on which the sun never sets, we may thank the good angels-the "celestials." Whether of the Orient or Occidentthat we have also a belt equally extensive, on which the bright spiritual surrof "demonology" as continuously sheds its gladsome, its hallowed

How I long now to delve in Oriental litera-There are records there; I have no doubt; of spirit communion of fabulous antiquity; and of startling beauty and unquestionable truthfulness, that would make ours pale before them, Should it ever be my fortune to be again on the Ganges, I will make it my study (I am still working at the Sanscrit, the Persian, the Arabic -the former which I began in India, and the latter in Africa), I will put forth all my energles-to know of our faith among that people. Mr. Peebles tells me that Chunder Send was not disposed to enter into an elucidation of the subject from his standpoint; and it is much to be regretted, for our worthy traveler would then have had another interesting chapter to add to those already published.

Is at band. Senor Solanot continues his able ar: ticle on "Spiritualism in the Light of Reason." This is followed by one on "Duty." The critic has also a translation of a communication from Dr. John Gardner, found in the Banner of Light, and a lengthy "version," by Sr. E. Bruce, of the "Philosophy of Death," taken from one of A. J. Davis's works. As the phenomenal, however, is generally more attractive than any thing else, I will give a brief account of scenes that recently aroused the inhabitants of the village of Rota (Spain), and which more partieularly disturbed the dwellers in No. 25 of Higuerefastreet-phenomena that began as long ago as January, 1870. one evening, in the aforesaid year and month.

n Mr. Milan was with his wife and some friends playing cards in his parlor, while his daughters were engaged in the kitchen, when suddenly a Terrific noise was heard on the flat roof-of-his house, and a large stone fell in the court. Others followed in quick succession. The women in affright huddled in the soloon; the men sought the roof, but nothing of the cause of the disturbnace could be discovered. The stones continued to fall. The following night the same thing occurred, and the police were summoned. These stationed themselves on the roof of Mr. M.'s house, as well as on others in the immediate xicinity, but the source of the trouble was as mysterious as ever; and, though the stones fell in abundance, they were directed with such precision they bit no one and did no harm to earths ern fars or other articles in the yard; some finally passed through the court into the house, but without disturbing a honeysuckle, that festooned the door. At last a fair daughter of Mr. Milan-Mile. Carmen-became the victim of other phenomena. Daily her dress would be torn by an invisible hand, and in the presence of other persons; once when the cure of the village, P. Rubio, was there, he not believing it till he saw it. Then the young lady would hear some one talking to her, saying thousands of absurd things; and the presence of a dark shadow was announced. One night when Mr. M. and his brother, armed with muskets, took their position in the court, they saw a door, which they had securely bolted, slowly open, then close again, and so continue to do. A dog, that was securely chained to watch there, for the culprits, had his chain taken from his neck in some unaccountable way. Thus these strange phenomena have transpired till within the last three months, the family ly suffering terribly from fear and long, restless nights, the police even saving that they had rather encounter twenty highwaymen than run the risk of the harm these invisibles seem so capable of inflicting.

I do not know that, in this country, we have ever had this peculiar kind of spirit-manifestation; but it has been more or less common in France, Italy and Russia; in the former, in Paris, your readers may remember, there was, some years since, near the Pantheon, demonstrations. of this nature that puzzled and confounded the police-heavy stones, such as a man could not readily throw, coming as it were from the air, and hitting with mathematical precision the barricaded doors and windows of an old house selected by the invisibles for their target.

Le Messager of Liege (Feb. 15th and March 1st) has its usual amount of attractive articles. Its leader in the former number, "The Duties of Woman," purporting to come from St. Augustin through the mediumship of M. E. Vezy, is characterized by the noblest sentiments and the loftiest conceptions that language seems capable of expressing. My crude English cannot do it justice, but I will outline its scope and tendency:

"I wish to speak to day of the role of woman. Much is and much more will be required of her if she, in the abject state to which certain Societies have reduced her, consents to a position inferior to that of man. I cannot but smile when I see, in the present glare of civilization, that many who believe only in the dignity of a heard, one-like the reducer of a they call it only in the consider the weaker $x_i x_i$ as they call it, only an instrument of pleasure, a household luxury, or better still, a domestic animal.

These sad theories pertain only to a debased school, define not the high position woman should assume in society, but regard only her feebleness. Because she is born frail and delicate, incapable of great bodily hardships, is it any reason why she should pale in the province of progress? No! Standing on the same spiritual plane as man, her soul has the loftiest impulses of humanity and of celestial aspirations; and it is not in rising above the sphere which her native qualities have assigned her that she will conquer the rights of equality, but in enrobing herself in the dignity which pertains to her. Were it not for fear of -wounding certain men and flattering the selfo admiration of some women, I would say that her rank is the first in the rôle of humanity! Is it not woman who brings forth and nourishes the generations! While man makes laws and marches to battle, woman educates the young citizen, she plants in his soul the germ of those great virtues that are later in life to make of him a hero.

Oh man! Be more just to yourself, and render to woman the pedestal on which God has posed her. If you had not made her a slave, would you not find neath that delicate envelope a heart full not find meath that delicate envelope a heart full of responsive eloquence, lips awaiting but a smile from you, a soul capable of chasing from yours every shadow of sorrow! Oh! what beautiful days might be yours! what hours of ecstacy, of intoxicating bliss you might enjoy from her kisses, did you not impose upon her all the suffering and reserve to yourself all the beatitude!

Yes, make woman the goddess of your bright est dreams! God has given to her the celestial wand that can multiply the miracles of his love, replaced upon her pedestal; and she may not de-

replaced upon her pedestal; and she may not de-seend to come to yeu, but make you mount up to her, and her light will illumine the darkest schouds of your existence. Her gentle hand in yours, you will walk together and find a sweet voice to encourage you in moments of despair; heavenward, you will advance, while she initiates you into the secret charms of divine affection! Love! grandour subtime! the soul that comprehends it is near to God; and woman, by her tender affinities, takes here the lead. Love, secret myderi zz, that gave to you your being, should complete it some day, by making of two souls a perfect unity. Ah! this intellectual fusion is the grand glory that awaits you! Haste you to rend the yeil that hides this glory that should be your incessant aspiration.

And you, woman, lift yourself up from the ethargy in which you are now plunged, and be longer the subject of scandal and of the no longer the subject of scandar and of the fail!? . . . From you comes that thrill; of happiness, the apex of man's devotion; from you the first infantile words of God, of country, of family, to teach not only how to live but how to die. Woman, you tree the living incarnation of God's love; fill your role without pride, and he an angel to love and to bless. God stamped you with beauty, with purity on your brow, and love in your eyes, making your moral force com-pensate your bodily weakness, and you will falter when you depart from this."

The Revue Spirite for March gives a more detailed account of manifestations near Fayl Billots (Haute Marne), which I recently mentioned. It seems that, at a scance at this place, the spirits took possession of a medium's hand and wrote: "Viard House, Greatmill. Spirit perturbators, go, all of you." This house is isolated one kilometre from said F. B. (whose in-El Criterio, Espiritisticof Madrid for February habitants were present at the scance.) They say that the house is haunted by all sorts of evil spirits.

"Arriving at the door of the old mill, we could not open it, and it was necessary to use force to push away the chairs that had been piled against it. In the kitchen we found overturned a large, square table, on which had been placed a bronze figure of Christ; on a mantel piece a clock had its face turned to the wall; the kitchen utensils were thrown about or piled up on the bed'; in yet another room a table had been thrown over and broken. We invoked the spirits, and they responded: Pray for suffering spirits here in this havinted place. (Signed) Hippolyte Vined. We prayed for the unhappy disincarnated; but the owners of the house were not disposed to pass the night there. Objects had disappeared from the premises; we think they will be returned."

At Mèze (Herault) the Spiritualistic Society is largely engaged in efforts to redeem the wretched disincarnated spirits from their low, degraded position.

The Review gives notices also of Societies at Montastrue, Fenouillez, Etourvy, Troyes, Cordes, The Hague, and at Algiers, where quite an interest has been awakened, extending almost if not quite from Tunis to Morocco, embracing Oran, Constantine, Philippeville, Tlemcenand St. Denis du Sig-places which I had the pleasure of visiting in 1857. At the llague and in Holland our cause is making wonderful progress. Writing from the former, M. Brion Dorgeval gives his testimony in favor of the ring test which he there witnessed; and says: "Either my arm must have dissolved to allow the ring to pass on to it, or the ring itself must have been volatilized, and then readjusted. I rather believe the latter, for I experienced in the arm neither pain nor shaking. The ring was well welded together, and showed no signs of having been separated."

At a seasce in which John King appeared while Williams was the medium, the important question arose: Could the two be seen at the same time? That such was the fact, is asserted by W. Glynes, E. B. Broccart, G. Presuto, though their statement rests principally on the declaration, made by Prince Wittgenstein, who says: "I declare that I saw the medium, and at the same time the spirit. John King held the light over Williams, who slept."

Prince W. has, however, had occasion to complain, in one instance, of the liberty taken with his "journal" by the reporter to whom it was entrusted, the latter making use of an expression not to be found in the original, to wit: "As, without making any comparison, the vaporous and seductive Katey, the 'dedouble of her gracious medium"; and he declines endorsing the statement that any offensive word was used toward Miss Katey; the company present being too select to admit of any such rudeness.

No. 3 of the Psychische Studien, published in Leipzig and New York (by Ernest Steiger); has come to hand, and will be further noticed in my next "review."

Woman.

In his recent foolish speech on woman suffrage, Senator Lane said that "Christ sent no woman to preach." To this a San José lady replies; "Did,he send any man to the Legislature?" Did the highfalutin orator feel anything drap on his

calabase?—Oakland (Cal.) Transcript.

Prussia is laying a good foundation for future greatness by educating her women at public ex-

A high-caste Hindoo lady is now visiting England with her husband; and event of note. She is said to mingle freely in London society, and to conform generally to the social customs of the

The St. Louis County [Mo.] Woman Suffrage Association continues to hold well-attended sessions, and gives every indication of maintaining an active organization. Its regular monthly meeting recently took place at Mercanville Library 'Hall. Miss Gliddon, who is a teacher at the St. Mary's Institute, read a very interesting paper, and Bishop Bowman, of the Methodist Episcopal Church, delivered an address.

In Mrs. Somerville's earlier years we are told that she was preached against in York Cathedral, because she expressed her belief in the science of

President White of Cornell says that, as a rule, the xoung women of the University average about ten per cent, better on the examination papers than the young men; that they raised the average of conscience and manliness and decency more than ten per cent.; and that the young women who took a degree at the last Commencement stood easily among the first fifteen in a class of

Subscriptions to the Centennial are being received in large amounts at Philadelphia, and plans are completed to thoroughly canvass the city. Centennial clubs are form ing among the workingmen of the foundries and manufacturing establishments. As an earnest of the pledges at the mass meeting, Wednesday night, March 25th, subscriptions amounting to \$19,730 were received on the 25th, and the amount is added to daily.

Music Hall Rostrum.

Dogmas versus Spiritual Realities.

We give, in brief, some of the leading points of he second discourse by Giles B. Stebbins, of Detroit, which held the audience for an hour with increasing interest and attention, on the afternoon of Sunday, April 12th :

Theological dogmas are of the past, bearing large sway yet, but decreasing in power and terror. They contradict reason, stille intuition, stultify conscience, and belittle life and thought.

We are told, "Great is the mystery of godliness," and therefore we must not question or think-only believe.

Even the growth of the grass or the blooming of the flower we cannot fathom, but we can seek to know more of them, and enjoy the seeking, and these processes of Nature do not violate our reason. Trinity, atonement, hell, the devil, Bible infallibility, the idea of God as a dread ruler outside of this and of all planets, building worlds as a carpenter builds houses, smiting most of our race into endless torment-these violate our inrace into endless forment—these violate our in-nate sense of justice and truth. Rev. Charles Beecher says: "Thus are the ministry of evan-gelical denominations not only formed all the way up, under a tremendous pressure of human fear, but they live and move and breathe in a state of things radically corrupt, and appealing every hour to every baser element in their nature to hush up the truth, and bow the knee to the power

of apostasy."
The best people in the churches may feel and lament this; but if that old scripture be true, "Where the spirit of the Lord is, there is liber-"Where the spirit of the Lord is, there is no el-ty," a later scripture is as true, "Where the spirit of the sect is, there is slavery." The day of doom for dogmatism is the day of light and life for humanity, for then we come to spiritual realities in ourselves and in the universe about us, and our own souls as judge and witness there-lof. "The things which are seen are temporal, Everywhere the ethereal and spiritual lusts and rules. The invisible forces of Nature work on; this great hall will fall in ruins; the pipes of this wondrous organ will rust and yield no more music; this solid city will become inorganic dust; yet these same subtle forces will still flourish in unwearied youth, and destroy but to build all the fairer. The great truths of the soul-the moral forces of the universe—justice, fraternity, im-mortality, and other vital ideas, are all unseen to mortal eyes, yet are strongest and most substantial of all things.

"Men may come and men may go, But these move on forever."

Our lives touch the temporal and the eternal, the seen and the unseen, soul and sense, on either side; but the unseen rules, and so we must keep close to these spiritual realities—these truths of the within, to be wise and cheery and free. But is it true, then, that

This world is all a fleeting show,

No; let us never so belittle this life on earth this noble opening of an immortal career. Well said quaint George Herbert: "This earth is our cupboard of food, or our cabingt of pleasure," fit indeed to minister to sense and soul. Rock and plain, river and stars are our helpers; art and music and mechanism harmonize and inspire us, and serve our ends as signs of the Infinite Beauty and Order, and our days are full of useful work to be done here and now.
It is not "Rome or Atheism" that are before

us; as Huxley says, Our future is not to be thus dwarfed or chilled. It is Rome, or reason, intuition, and spiritual life and growth. Science magnifies external and material things, deals with results not causes, begins at the husk, and so fails to find the germ.

It does royal service in teaching men to seek truth first, and in breaking up dogmatic theology; but its methods of search are superficial and im-perfect. It ignores intuition and clairy oyance, leaves out man's interior power of discovering and revealing truth—an important factor in the

process—and so falls to give the Soul of Things.

A spiritual science is dawning, and must come. Buchanan sees it, Yeomans feels it, even Tyndall gets glimpses of it; but a spiritual or harmonial philosophy alone can perfect it. The "irrepressible conflict" between science and the creeds and holy books goes on. Without a spiritual philosophy we land in materialism. Spiritualism, with its facts, and its realities behind them, can lift us out of dogmatism on the one side, and out of the chill of materialism on the This, which the church despises, can aid other. uspiration, save religion, and make it worthy the name.

But two days ago I saw, at the home of Wm. Lloyd Garrison, a photograph of himself, sitting in his chair, and Charles Sunner leaning over him, with both hands over Mr. Garrison's shoulhangs over the breast of the anti-slavery pioneer. Appropriate indeed! This was taken nine days after Summer passed to a higher life, at the house of Mr. Mumler, where Mr. Garrison had never been before, and was not expected. Science can-not explain and therefore Ignores! Theology babbles of the devil! We can wait, for these facts are but natural signs of a spiritual realityclife beyond.

Verily this stone, which the builders yet reject, shall become the chief corner-stone of the temple, and the light therein shall be the light of God

This old conception of God as an arbitrary be ing, outside of men and worlds, is passing away but the Infinite Intelligence and Design and Love and Wisdom—the Spirit Indwelling and inform-ing all—will be recognized. Without the Infinite Spirit how are finite spirits possible? How can we live, here or hereafter? How can Spiritual

For helping this higher future on earth, we must be wise and clear-sighted, keeping the due balance between the outer and the inner-life. Not mere marvel seekers, on the surface, but looking back of the wonderful sign to the spirit ual reality signified, and making that reality joy

and wisdom for us.

The lecture closed by reading an admirable poem, "The Mystery of Nature."

Movements of Lecturers and Mediums. Parker Phisbury speaks in Battle Creek, Mich., during

W. F. Jamieson, of Chicago, the radical spiritual lectur-er, will speak on Sunday next, April 19th, at Harmony Hall, 48½ Boylston street. Subject in the afternoon: "The Folly of Prayer;" in the evening, "The Clergy a Source of Danger to the American Republic."

Nellie L. Davis speaks in Waverly and Binghamton, N. Y., during April: Leominster, Mass., during May. Permanent address, 25 Washington street, Salem, Mass., care

Mrs. M. C. Rundlett lectures before the First Spiritualis Society in Lewiston, Me., during April.

Dr. G. Amos Peirce has again entered the lecture-field ifter a brief season of rest, and will answer calls to lecture abbaths or week-days-day or evening-on any subjects pertaining to the gospel and philosophy of Spiritualism. Address, with stamps, P. O. Box 87, Auburn, Me.

Mrs. R. H. F. Burber, magnetic healer, will visit patients at their residences, and if desired will take the care of them as nurse. Her address is 346 Harrison avenue, this

Charles W. Stewart, of Jaynesville, Wis., or McHenry, Ill., will respond to calls to lecture. Mr. John M. Auliff, a carriage-manufacturer, residing

on Eighth street, St. Louis, according to the Times, has recently become developed as a healing medium, and performed some wonderful cures. James M. Choate, the young and promising speaker, as

we are informed by a correspondent, is lecturing and conducting the Lyceum at Salem, Mass., "where he gives ex-cellent satisfaction, and is fast growing in popular favor," A modest young husband sent the following message

over the wires to friends in this city the other day: "See ninth chapter of Isaiah, sixth verse." The dusty old Bible was taken down in an Instant, and the above chaner and verse were hunted up and found to explain all. The verse reads, "For unto us a child is born, unto us a

Hudson Tuttle and the Toledo Sunday Journal. <

At the close of a series of lectures by Hudson Tuttle before the Toledo Lyceum, recently, the Sunday Journal, under the hallucination that an editorial castigation of Spiritualism would be agreeable to its readers, proceeded to expose that subject. The Journal has a liberal management, and is the most influential paper in Toledo. It did not close its columns against reply, and Mr. Tuttle improved the occasion, and thoroughly exposed the exposure. This he followed by an article on "Spiritualism—What is It?" by invitation of the editor, briefly stating, in incisive words, its claims. This article closes with the following beautiful passage:

"Spiritualists may for a time succeed in local organizations, for local or business purposes, but their creed is too broad to allow of any great organic movement. It has never acknowledged leader, it has no authority to which to appeal. It holds to the truth wherever found, and disards the error.

It scoffs at no opposing belief, its broad charity covers the most wayward. It ever holds aloft the ideal of perfection for which all should strive.

Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? or acores, a rew raps, the traine of meanings? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as to represent Spiritualism by these phe-nomena. Yet these are not to be spoken of nomena. "Yet these are not to be spoken of lightly. They are the tests of spirit-identily, oc-curring in every age—waves of the mighty gulfstream of Spiritualism sweeping past the prom-ontories of the ages; an accumulating flood of ideas and principles.

In this broad sense, divested of its modern aspect, Spiritualism becomes the science of life, physical and spiritual."

Mr. Tuttle had large and appreciative audiences in Toledo, but he incidentally lectured, through the Journal, to the entire city, in a way that will infallibly yield a rich harvest.

Of him "The Lyceum," the new and beautiful-paper for the children of Spiritualists and

"Hudson Tuttle, during January and February, lectured to the Society and Lyceum of Spirithnlists and Liberalists of Toledo. The interest and attendance both increased to the last. As a Spiritualist lecturer he is without bigotry, su-persition, or sensationalism, and certainly de-serves the world-wide-reputation he has achieved. Liberal societies should not allow him to banish himself to his farm, as he desires, but should in-sist that he keep actively at work in the lecture-

Woman Suffrage in the South.

Dr. Roberts, the well-known healer, lectured at Fernald's Hall, Denison, Texas, on Monday evening, March 9th, on "Woman's Right to the Ballot," taking the ground that recation without representation is tyranny, and infinitely worse than robbery, and that there can be no just accountability-to any human authority unless the individual is left perfectly free to develop the latent powers of the immortal soul and spirit, provided there is no interference with the individual freedom of others. At the conclusion of his-logical address, the following received the unanimous endorsement of the audi-

Whereas, We, the citizens of Denison, have, for the first time within the State of Texas, assembled to consider the rights of mankind without regard to the distincdist time within the State of Texas, assembled to consider the rights of mankind without regard to the distinction of sex.

And tehercas, it is meet and proper that some expression should be given to the views which we entritain upon the rights of woman to the ballot; therefore be it.

Resolved. That, in the advancement of civilization and the development of the Science of Republican Government, we declare that uniformity and true equality cannot exist without extending the rights of the elective franchise to our mothers and daughters.

Resolved. That the thanks of this meeting are heartly tendered to Dr. Roberts for his able and impartial lecture upon the rights of women.

Mas. M. E. Gaskins, Secretary.

Spiritualist Lectures and Lyceums. MEFINGS IN BOSTON.—Maiot Hall.—Free Admits ton. Seventh Series of Lectures on the Spiritual Philosophy in the above-maned elegant and spacious Hall. Meetings every Sunday afternoon, at 2% precisely. Speakers, of known ability and eloquence have been engaged. Singing by a first-class quartetter. Tickets securing reserved seats for the season can be procured on application to Mr. Lewis B. Wilson, Chairman and Freastrer, at the Januer of Light office, No. 2 Montgomery Place. Speakers selected: Mrs. N. L. Palmer and Gerald Massey.

New Federatia Hall. Packer Manufal Building.—The

Mrs, N. L. Palmer and Gerald Massey.

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

at same place. All invited to the evening Sociable.

John A. Andreio Hatl.—Free Meetings.—Lecture by Mrs. S. A. Floyd, at 2% and 7½ r. M. The andience privileged to ask any proper questions on spirituality. Excellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 4, which formerly met in Ellot Hall, will hold its sessions at this place, corner Chauncy and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

Test Circles are held at Nassau Hall, corner Washington and Common streets (entrance from No. 8 Common street), every Sunday at 10½ A. M. and 2½ P. M. Mrs. L. W. Litch, and others, mediums. Seats free.

Codmon Hall. 13. Termon street.—Sunday morning, circulation.

and others, mediums. Seats free,

Codman Hull, 178 Tremont street,—Sunday morning, circle, Mrs. Belle Bowditch, medium, At 1 P. M. a free circle. At mediums theyited. Evening, free conference. Thos. E. Moon, President. A Lycenn also meets in this hall.

Templar's Hall, 280 Washington street,—Meetings of a social and conversational nature are held on Thursday evening of each week. The public and mediums generally are invited to attend.

Harmony Hall.—Primary Council No. 1 of Roston of the Universal Association of Spiritualists, holds meetings every Sunday, at this hall, No. 183; Boyston s reet, Lec-tures in the afternoon and evening. Admittance fee 10 cts.

BOSTON .- John A. Andrew Hall .- In addition to the asual exercises at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, April 12th, singing was participated in by Florence Hull: recitations were of fered by Lizzle Thompson, Hosea B. Johnson, Cynthia Hull, Jennie Fobler, Louisa Mitchell, Jesse Jackson and Mabel Edson: "the question for discussion was answered by Temple Group, an address was made by Mr. Sully, a Spir itualist from the West, and wing movements were carried

out under direction of F. I., Union.

Nassau Hall.—The meetings at this place were well atended on Sunday, 12th Inst. Mrs. Taber addressed the undlence in the morning at some length in a highly instructive manner, after which Mrs, Cutting spoke upon the subject of "The duty we owe to our mediums"—the chosen instruments of the angel-world-in caring for and

protecting them.
In the afternoon Mrs. Dick gave a highly instructive and interesting lecture upon "Progression," which was of more than ordinary interest. Judge Ladd, and Horace Seaver (of the Boston Investigator), followed with exceed-

Dramatic Entertainment, -On the 24th of April the Ly ceum Dramatic Club will give their first grand entertain ment in John A. Andrew Hall, when they will present the plays of "Once on a Time" and "Down by the Se ickets at 25 cents, to be obtained of any member of the Club. WM. S. FRENCH, President.

New Publication. THE GALAXY for April is received. Sheldon & Co.,

677 Broadway, New York City, its proprietors, give continued evidence of enterprising taste and firm determination in the manner in which this magazine is set before the public. The current departments of the present number are replete with interest, and the names of Carl Ben on, Bayard Taylor, Justin McCarthy, Junius Henri Brown, Richard Grant White, Hjalmar Hjorth Boyeser and other popular favorites, in its table of contents, insure an intellectual repast of a high order to any who shall peruse its inviting pages.

The Central New York Association of Spirity unlists

Will hold their second Quarterly Meeting for the year
1871, at Onelda, in Devereaux Opera House, on the 25th
and 26th of April, commencing on Saturday, at 2 P. M.
Mis, Sarah A. Ryrnes of Wollaston Heights, Mass., Warren Woodson of North Bay, N. Y., and J. W. Seaver of
Byton, N. Y., are engaged as speakers for that occasion.
A general attendance is desired.
Visitors who cannot be accommodated in private families,
will find good accommodations at the Madison-street House
at the usual reduced rates,
W.M. H. Hicks, Pres., Delta, N. Y.

Caritie Smith, Sec.
West Winfield, Herkimer Co., N. Y.

JUST ISSUED IN PAMPHLET FORM.

AGASSIZ AND SPIRITUALISM: INVOLVING THE INVESTIGATION IN 1807

By Harvard Professors. BY ALLEN PUTNAM.

In this work, Mr. Putnam, who was present at the so-called investigation of Sphittualism by certain Professors of Harvard University, has given a carefully-written and authentic history of that famous transaction, which exitibits very clearly and forcibly the dictatorial and unscientific sphitt and methods of that tribunal. The motives, characters and immediate alms of the parties then concerned are commented upon kindly and yet with freedom and obvious candor. Though he was himself one of those who had much reason to feel that haughty arrogance attempted to browheat themselves and malign their cause, no indices of personal resentment impair the force of his comments, lie leaves facts to administer their own reproofs, while he generously defends the motives of several of the prominent acturs opposed to his views, and puts forward such facts in their lives as tend to palliate their doings.

The work is a valuable exposition of one of the scenes in the early history of Modern Spritualism, which was rendered important by the standing and character of those who took part in it, and its consequent temporary inducence upon the public mind. The work should be widely circulated and carefully preserved.

Price 25 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at Mo. 9 Montgomery Place, corner of Province street (tower floor), Boston, Mass.

THEODORE PARKER: A BIOGRAPHY.

By Octavius Brooks Frothingham.

Preface.—The friends of Theodore Parker's ideas, as well as the lovers of his person, thinking that his day was not done, but was rather about to break, have long wished that he might be introduced for new public by a new biography. The ''Life,' 'by John Welss, written as soon as possible after Mr. Parker's decease, and published in 1863, for obvious reasons failed to command the attention it deserved, Being issued in two large volumes, it proved to be too heavy for general circulation, besides being too costly for general purchase. Another drawback to popular favor was found in the space given to letters and discussions, which, however interesting in themselves, and however important as contributions to thought, had the effect of blurring the outline of his individuality. But a disadvantage more serious, perhaps, than either of these, was the publication of the work at a time when the destinies of the nation hung on a thread, and the crowding events of the war pushed into obscurity nearly all memories; and allowed the public eye to rest only on such men as the combat made famous.

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