

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

Our room being dimly 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 galvanometer, but when I looked at Katie the lamp was for a few seconds turned 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 medium." She said, "Yeth, yeth." I was therefore very anxious to see it, 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 opened and closed her fist, and also when she was writing, there was no variation.

Toward the close of the séance the room was 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 to go into the dark chamber to let me see Miss Cook. I found her in a trance, doubled together in her easy chair, her head lying upon her left shoulder, her right hand hanging down. Her hand was small, warm and dry, and not long, cold and clammy like Katie's.

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

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

I was so much exhausted after this séance that I was obliged to discontinue the experiments. I have lent my apparatus to Mr. Crookes, and 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 sciences, but I always am very much exhausted by them. Notwithstanding so much vital power is taken from me, my presence very often weakens or altogether stops the production of the phenomena. The following table gives the readings and the phenomena as they were noted down:

Battery power two cells Daniell's; resistance about four ohms per cell.
Resistance of Galvanometer 2000 OHMS.
Total resistance before the medium was put in circuit 8000

Battery through circuit produced on the Galvanometer 20 divisions on the scale, when Miss Cook in circuit after 22

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ing her fingers and wrists I watched her, Mr. Harrison watching the galvanometer. Mr. Crookes drew our attention to the fact that Miss Cook was moaning like a person suffering from an uneasy dream, and Katie was at the same time standing before us, and moving her hands as desired.

Some interesting experiments by Messrs. Varley and Crookes will be found above, detailing how Mr. Varley passed a weak electrical current through the body of Miss Cook, the medium, all through a "full form" séance, so that had the medium been freed in any way from the wires while entranced, it would have been instantly made known by the instruments outside. In fact, she was tested by one of the greatest of electricians, whose skill in testing broken cables, and of discovering what is going on at the place of greatest resistance to the current (which in this case was a medium and not a cable fault) has been employed for years by the largest telegraph companies, whereby they have been saved thousands 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 injure it by hauling it up where it is in good condition.

Our article, describing the experiments, was read by Mr. Crookes and Mr. Varley before it 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 to put stronger language in my mouth when speaking of Miss Cook's perfect honesty, truthfulness, and perfect willingness to submit to the severest tests that I could approve of; and you can also state that, as far as the experiments go, they prove exactly what Miss Cook has said, while Katie is outside the cabinet." This outspoken testimony is greatly 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 séance, 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, Didsbury, near Manchester, saved Miss Cook, from the first, from professional mediums; 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 and aided a medium from not a few attacks by dishonestly paid 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 Mr. Varley, and he and Miss Cook will give them 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 séances 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 has done.

The immortal Katie, whoever she may be, and her medium, ought not to be forgotten in this category, for had not Katie, after 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 séances holds these opinions, she usually thumps him on the head, and leaves him to make this palpable fact fit in with his theories.

This journal is not in the habit of making personal or complimentary remarks; but has, from the first, allowed good workers in the cause of Spiritualism to speak by their own acts. But when it is remembered what a vast quantity of work was recently thrown in, in many journals, at Miss Cook's séances, and everybody connected 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 Cathness 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 séance which he attended for the purpose of observing alleged manifestations. Lady Cathness had never been at one of Miss Cook's séances before.

(From the New Orleans Times of March 31st.)

SPIRITUAL MANIFESTATIONS—THE LATEST DEVELOPMENT.

Concerning a recent case of spiritual manifestations 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 thoughtful speculation.

The Editor of the New Orleans Times, published by Robert J. Hart in this city, entitled "Singular Phenomena," (date March 12th, 1874), wherein is stated: "A large flow was seen to rise up and settle on the top of the house, and stands there yet." I send you a piece of seaweed which was brought into my parlor in the evening, or rather about twelve o'clock at night, by the "invaluable" power, who informed us that "Josephus B. Cook was lately drowned in the Pacific Ocean near Acapulco. I do not know, nor do my family ever know, any person of this name. We were told that the weed was brought to a test, and also to show what it was possible for the spirit to perform. As I have taken an interest in the Academy of Sciences, to examine it for the purpose of discovering whether this seaweed is peculiar to the Pacific Coast only, as there are a number of shells apparently growing on it rather than from the vine." Respectfully, GEO. W. KENDALL.

ANTAGONISM IN NATURE.

BY DR. C. B. 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 nineteenth century, 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 take the tyrant hand that would bind you with the decree of "Lost," she stands at the close of life with a new mastery by Divine Law, she points, with one hand, to a God of love and mercy, standing at the head of all, while with the other she points to an evil one, "going about like a roaring lion seeking whom he may devour." Now, according to this theory of opposites, God and the Devil must have come into being side by side, and commenced their labors together; and so evenly must they have been pursued, that one could not have begun and completed good before the other had begun and completed evil. But if, as they tell us, God was first in being, the theory falls; and if the Devil is brought upon the stage, he comes too late to serve the purpose for which he was created. So the theory which necessity demands shall uphold theology, and by which she must exist, is completely demolished, for it cannot exist unless borne along by the iron frame of the Devil; and to sustain such an absurdity, he must 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 doing, rushes to her strongest fortress, and from every porch with fire and smoke thunders forth her heaviest shot and shell, "that nothing is impossible with God, and miracles saved the church." But since God cannot contradict himself, and thus pronounce 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 although this may, at one age of the world's history, 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 mortal 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 bet Reason 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 trust and purest heaven-born thoughts, as we earnestly tried to peaceful silence; instead of sending them forth to the world, and defending them as beacon lights, given us by heaven for our protection against the theological darts which are ever strung in the quiver of sanctimonious assumptions. Then let us unguage Reason, and cast away the fetters which have held so tightly, for ages, the minds of men; and we will lightly fathom the mystery of seeming opposites and learn that the purposes of the Creator are tending directly toward their destined end; and that in all this vast universe there is not one law that can antagonize 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. E. POORE.

Oh ye, who say that God's good angels

Do walk no more in mortal guise,

Bearing to earth the glad Evangel,

Whose notes first woke in Paradise;

Ye've read of old the wondrous story,

How on bright Bethlehem's starlit 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 historic pages

Ye trace the records of their deeds,

Ye cannot see the open portals

Where angels through 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 His true ministers to earth.

They who the cup of consolation

To pallid lips do kindly press,

And by their gentle ministrations

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,

Even though no present voice is telling

We're sheltering "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 Paradise.

And then our hearts with anguish broken,

Recall the buried past in gain;

The hasty word so carelessly 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 hies

With all who walk the broad green earth,

And every soul within it carries

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 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 Cogswell, wife of Anthony Cogswell, 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. Cogswell had been buried while she was in a trance. The body was lying on its face, and evidence of a fearful struggle made by the unfortunate woman when she recovered consciousness in the coffin, were visible. Cogswell felt senseless across the coffin, and has been a maniac ever since.

Twenty-Sixth Anniversary.

Meeting in Battle Creek, Mich.

Reported for the Banner of Light.

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, 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 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 cut myself off from all associations; and am interested in Spiritualism; shall in the future work for humanity. I have learned from Spiritualism, 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—*death of spiritual starvation.*

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 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 Moses, undreamed of by Moses, a nation whose blood is drawn from the veins of every nationality under heaven, among a people morally sick and spiritually blind, on the day we celebrate, only twenty-six years ago, the great spiritual husbandman, 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 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, history shall only in the main repeat her follies, her vices, her crimes, her sorrows, and her calamities; 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 redemption and perpetuity

year, without sending theirs in return. It will be forwarded to their address on receipt of the papers containing the advertisement, marked.

Spiritualism Abroad.

REVIEW OF FOREIGN SPIRITUALISTIC LITERATURE.

Prepared expressly for the Banner of Light, BY G. L. LITTON, M. D.

If Puck required forty minutes in which to put a girdle round the earth, I think we can beat him, for the harmony of a pure spiritualistic faith envelopes this globe now with the velocity of a thought, and while I pen this, a little rap from further land 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 Hindus glory in the thought that their conquering arms, with a wide trail of blood and the wind waft of slaughtered millions, have subdued a ball of earth on which the sun never sets, we may thank the good angels—the "celestials," whether of the Orient or Occident—that we have also a belt equally extensive, on which the bright spiritual sun of "demology," as continuously sheds its gladsome, its hallowed rays.

How I long now to delve in Oriental literature. 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 Pehli, the Arabic—the former which I began in India, and the latter in Africa), I will put forth all my energies to know of our faith among that people. Mr. Peck tells me that Chunder Sen 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.

El Criterio Espiritual de Madrid for February last, hand. Señor Solano continues his able article 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 anything else, I will give a brief account of scenes that recently aroused the inhabitants of the village of Roda (Spain), and which more particularly disturbed the dwellers in No. 25 of Higuera street—phenomena that began as long ago as January, 1870.

One evening, at the aforesaid year and month, a Mr. Millan, with his wife and some friends playing cards in his parlor, while his daughters were engaged in the kitchen, when suddenly a terrible 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 all fright huddled in the saloon; the men sought the roof, but nothing of the cause of the disturbance 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 vicinity, 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 hit no one and did no harm to earthly jars or other articles in the yard; some finally passed through the court into the house, but without disturbing a house-suckle that festooned the door. At last a fair daughter of Mr. Millan—Mlle. 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 *curt* 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. Till these strange phenomena have terminated, till within the last three months, the family suffering terribly from fear and long, restless nights; the police even saying 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 de Liège (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. Vez, 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 beard, consider the weaker sex, as they call it, only an instrument of pleasure, a household luxury, or better still, a domestic animal.

These and theories that regard only to a debased school, define not the high position woman should assume in society, but regard only her feebleness. Because she is born fair 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 ennobling herself in the dignity which pertains to her. Were it not for fear of wounding certain men and flattery the self-admiration of some women, I would say that her rank is the first in the role 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 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 ecstasy, 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 brightest dreams! God has given to her the celestial hand that can multiply the miracles of his love, re-pledged upon her pedestal, and she may not descend to come to you, but make you mount up to her, and her light will illumine the darkest clouds 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, grandeur and glory, the soul that comprehends it is near to God! and woman, by her tender affections, takes her lead. Love, *serenely* *our*, 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 veil that hides this glory that should be your incessant aspiration.

And you, woman, lift yourself up from the lethargy in which you are now plunged, and be no longer the subject of scandal and of the laughing-stock of the world. From you comes the inspiration, the apex of man's devotion, from you the first infantile words of God, of truth, of family, to teach not only how to live but how to die. Woman, you are the living incarnation of God's love: fill your robe without pride, and be 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 compensate your bodily weakness, and you will fall when you depart from this."

The *Berie Spirit* for March gives a more detailed account of manifestations near Fayl-Bilal (Haute Marne), which I recently mentioned. It seems that, at a séance 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 inhabitants were present at the séance). They said 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 haunted place.* (Signed) Hippolyte Viard. 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 (Hérault) 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 Montastruc, Fonouille, 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, Tlemcen and St. Denis du Sig—places which I had the pleasure of visiting in 1877. At the Hague and in Holland our cause is making wonderful progress. Writing from the former, M. Brion Doreval 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 re-adjusted. 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 séance 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. Brocard, 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 'double' 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 high-priest orator feel anything *drop* on his calabash?—*Oakland (Cal.) Transcript*.

Prussia is laying a good foundation for future greatness by educating her women at public expense.

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

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 Mercantile Library Hall. Miss Glendon, 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 geology.

President White of Cornell says that, as a rule, the young women of the University average about ten per cent. better on the examination papers than the young men; and 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 one hundred.

Subscriptions to the Centennial are being received in large amounts at Philadelphia, and plans are completed to thoroughly canvass the city. Centennial clubs are forming among the workwomen of the families and manufacturing establishments. As an earnest of the pledges at the mass meeting, Wednesday night, March 25th, subscriptions amounting to \$48,730 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 the 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, stifle 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 innate sense of justice and truth. Rev. Charles Beecher says: "Thus are the ministry of evangelical 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 liberty," 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 judges and witnesses thereof. "The things which are seen are temporal, but the things which are unseen are eternal." Everywhere the ethereal and spiritual lusts and rules. The invisible forces of Nature work on this great ball will fall in ruins; the pipes of this wondrous organ will rust and yield no more music; yet this solid city will become inorganic dust; yet these same subtle forces will still flourish in unwaried youth, and destroy but to build all the fairer. The great truths of the soul—the moral forces of the universe—justice, fraternity, immortality, 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 the music will be 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

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 cabinet 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 Athens," 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 gem."

It is not a Buchanan sees it, Yeoman feels it, even Tyndal gets glimpses of it; but a spiritual or harmonical 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 other. This, which the church despises, can aid inspiration, 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 Sumner, leaning over him, with both hands over Mr. Garrison's shoulders, and in one hand a broken fetter, which James over the breast of the antislavery pioneer. Appropriate indeed! This was taken nine days after Sumner passed to a higher life, at the house of Mr. Munier, where Mr. Garrison had never been before, and was not expected. Science cannot explain and therefore ignores! Theology bubbles of the devil! We can wait, for these facts are but natural signs of a spiritual reality—a life 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 within us.

This old conception of God as an arbitrary being, out of men and gods, is passing away; but the Infinite Intelligence and Design and Love and Wisdom—the Spirit indwelling and informing all—will be recognized. Without the Infinite Spirit how are finite spirits possible? How can we live, here or hereafter? How can Spiritualism be?

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 spiritual 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 Pillsbury speaks in Battle Creek, Mich., during April.

W. F. Jamieson, of Chicago, the radical spiritual lecturer, will speak on Sunday next, April 19th, at Harmony Hall, 185 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 of Frank Tyler.

Mrs. M. C. Rowland lectures before the First Spiritualist Society in Lewiston, Me., during April.

Dr. G. Ames Polce has again entered the lecture-field, after a brief season of rest, and will answer calls to lecture Sabbath 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. Barber, magnetic healer, will visit patients at their residences, and is desired will take the care of them as nurse. Her address is 136 Harrison avenue, this city.

Charles W. Stewart, of Jaynesville, Wjs., 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 excellent 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 with chapter of Isaiah, sixth verse." The dusty old Bible was taken down in an instant, and the above chapter and verse were hunted up and found to explain all. The verse reads: "For unto us a child is born, unto us a son is given."

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 a leader, it has no authority to which to appeal. It holds to the truth wherever found, and discards 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? 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 paltry notions. Yet these are not to be spoken of lightly. They are the tests of spirit-identity, recurring in every age—witness of the mighty gusts of Spiritualism sweeping past the promontories 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 Liberalists, says:

"Hudson Tuttle, during January and February, lectured to the Society and Lyceum of Spiritualists and Liberalists of Toledo. The interest and attendance both increased to the last. As a Spiritualist lecturer he is without bigotry, superstition, or sensualism, and certainly deserves the wide-spread reputation he has achieved. Liberal societies should allow him to banish himself from his farm, as he desires, but should insist that he keep actively at work in the lecture-field."

Woman Suffrage in the South.

Dr. Roberts, the well-known healer, lectured at Fernald's Hall, Denison, Texas, on Monday evening, March 10th, on "Woman's Right to the Ballot," taking the ground that *varian* 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 action. At the conclusion of his logical address, the following received the unanimous endorsement of the audience:

"Resolved, 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 distinction of *sex*; it is meet and proper that some expression should be given to the views which we entertain 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 be secured until the rights of the elective franchise to our mothers and daughters.

Resolved, That the thanks of this meeting are heartily rendered to Dr. Roberts for his able and impartial lecture upon the rights of woman.

MRS. M. E. GASKINS, Secretary.

Spiritualist Lectures and Lyceums.

MEETINGS IN BOSTON.—*Music Hall*.—Free admission. Seventh Series of Lectures on the Spiritual Philosophy in the Sermonesque and Spacious Hall. Meeting every Sunday afternoon, at 2½ precisely. Speakers of known ability and eloquence have been engaged. Singing by a first-class quartette. Tickets securing reserved seats for the season can be procured on application to Mr. Lewis B. Wilson, Chairman and Treasurer, at the Banner of Light, No. 9 Montgomery Place. Speakers selected: Mrs. N. L. Palmer and Gerald Massey.

New Centrality Hall, Parker Memorial Building.—The Boston Spiritualists' Union hold meetings, for addresses, social and musical entertainment, at 7½ o'clock, in this hall, corner of Appleton and Berkeley streets. All Spiritualists and friends of Liberalism are cordially invited to attend. Admission free. H. F. Gardner, President.

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

John A. Andrew Hall.—Free Meetings.—Lecture by John A. Andrew, on Sunday, April 13th, at 7½ o'clock. The audience part of the lecture will be on spiritualism. Excellent quartette singing. Public invited. The Children's Progressive Lyceum, No. 1, which formerly met in Eliot Hall, will hold its sessions at this place, corner Church and Essex streets, every Sunday, at 10½ o'clock. G. W. S. French, Secretary.

Test Circle are held at Nassau Hall, corner Washington and Third streets, from No. 8 o'clock to 10 o'clock, every Sunday at 10½ A. M. and 2½ P. M. Mrs. W. Litch and others, mediums. Seats free.

Columbia Hall, 75 Tremont street.—Sunday morning, circle, at 10 o'clock. On Tuesday, April 15th, at 7½ o'clock. All mediums invited. Evening, free conference. Thos. E. Moon, President. A Lyceum also meets in this hall.

Temple Hall, 250 Washington street.—Meetings of a social and musical nature, on Thursday evening of each week. The public and mediums generally are invited to attend.

Harmony Hall.—Primary Council No. 1 of Boston of the United and Associated Spiritualists, holds meetings every Sunday at this hall, No. 185 Boylston street, 10 o'clock in the afternoon and evening. Admission free, 10 cents.

Boston.—John A. Andrew Hall.—In addition to the usual exercises at the session of Children's Progressive Lyceum No. 1, on the morning of Sunday, April 12th, singing was participated in by Florence Hall; recitations were offered by Lizzie Thompson, Hester B. Johnson, Cynthia H. Adams, John E. Fisher, Jesse Jackson, and Mabel Edson; the question for discussion was answered by Temple Group; an address was made by Mr. Sully, a Spiritualist from the West, and wing movements were carried out under direction of F. L. Union.

Nassau Hall.—The meetings at this place were well attended on Sunday, 12th inst. Mrs. Taber addressed the audience 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 Scaver (of the Boston Investigator), followed with exceedingly entertaining remarks.

Dramatic Entertainment.—On the 24th of April the Lyceum Dramatic Club will give their first grand entertainment in John A. Andrew Hall, when they will present the plays of "Once on a Time" and "Down by the Sea." Tickets at 25 cents, to be obtained of any member of the Club. WM. S. FRENCH, President.

New Publication.

THE GALAXY for April is received. Sheldon & Co., 67 Broadway, New York City, its proprietors, give continued evidence of enterprising taste and firm determination to the public. The current departments of the present number are replete with interest, and the names of Carl Hergen, Bayard Taylor, Justin McCarthy, James Henry Brown, Richard Grant White, Hjalmar Hoyer Rosen 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 Spiritualists Will hold their second Quarterly Meeting for the year 1874, on Wednesday, April 23rd, at 7½ o'clock, at the 25th and 26th of April, commencing on Saturday, at 2 P. M. Mrs. Sarah A. Byrnes, of Westchester Heights, Mass., Warren, N. Y., North Star, N. Y., and J. W. Scaver of Byron, N. Y., are engaged as speakers for that occasion. A general attendance is desired. Visitors who cannot be accommodated in private families, will find good accommodations at the Madison-street House at the usual reduced rates.

CARRIE SMITH, Wm. H. Hicks, Pres., Della, M. Y. West Smith, Herkimer Co., N. Y.

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

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

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 yet done, but was rather about to begin, have long wished that he might be introduced to a new public by a biography. The "Life," by John Weiss, written as soon as possible after Mr. Parker's death, and published in 1867, has been a valuable contribution to the knowledge of his life and his work. It has been a valuable contribution to the knowledge of his life and his work. It has been a valuable contribution to the knowledge of his life and his work.

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