

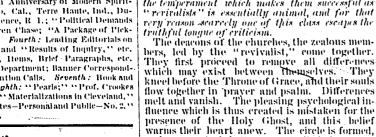
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The Rostrum. **REVIVALS---THEIR CAUSE AND CURE.**

A Lecture by Hudson Tuttle,

Reported for the Banner of Light.

Protestantism is the only religion manifesting the peculiar phenomena called revivals. They are possible with all, but the proper ma-chinery is not set in motion. Catholicism or Chinery is not set in motion. Catholicism or Moslemism has no need of revivals, for to be born under their rule is to inherit their faiths. At a specified age, the child is subjected to certain cer-emonies, and matures into an unquestioning be-lief of the religion of his fathers. It is a matter of education. There is no choice, and if religion is a material to be achieved and the Bostiton perof education. There is no choice, and if religion is a necessity there *should* not be. Position, pre-ferment, honor, caste, respectability, all that the human heart holds dear, tespectation, and the sion to the popular faith, and should there be any disposition to think outside or beyond it, it is suppressed by the opposition it meets on every hand hand

The Jewish child is educated according to the The Jewish child is educated according to the law of Moses. His fathers strictly adhere to its provisions, and he can only take position with his people by doing what they believe essential. There is never a moment from the cradle to the grave when the Mahometan, the Jew, the Catho-lic, is not a Mahometan, a Jow, a Catholic. It is not with them a question of reason, but of belief and education. There is no place for a revival, because that belief never droops or decays. The same is true, in a measure, of Enjsconalian-

The same is true, in a measure, of Episcopalian-ism, which is but another name for Catholicism. It does not recruit its ranks in seasons of religlous flood, but from the aristocracy, who desire to belong to some church, and accept that which makes the fewest demands, and affords the

largest return in social caste. Revivals are confined to the strictly Protestant sects that amuse themselves with the pleas-ing-fiction of "free-will." The assumption is that man has freedom to receive or reject the doctrines of Christianity, and on his choice de-pends his cternal welfare. This is the *fiction*, but the ability to choose, of children and imbe-ciles who are brought to the anxious seut, is cer-The children of church-members are educated

into the faith of their parents. The schools are presided over by the same influence, and the Sunday schools are hot-beds of superstition. The mind of the child is surrounded by a shell, hard-

concentrated, determine on one object—the con-version of souls. In other words, they form a circle, the magnetic force of which is in direct ra-tio to its unity, harmony and fervor. One element more is wanting—a directing mind, and preachers there are who acquire the reputation of "revivalists"—men of strong will, fixed purpose, energy, and the inseparable ac-commaniment to these—magnetic power. Their companiment to these—magnetic power. Their moral status is not an element of the process, for the temperament which makes them successful as " revivalists" is essentially animal, and for that very reason scarcely one of this class escapes the

They which may exist between the high evens, 54 hey kneel before the Throne of Grace, and their souls flow together in prayer and psalm. Differences melt and vanish. The pleasing psychological in-fluence which is thus created is mistaken for the presence of the Holy Ghost, and this belief warms their heart anew. The circle is formed, and, as a central battery, exerts its influence on surrounding minds. The preacher strikes the key-note, and laymen attune themselves to its pitch, and the perfection of the harmony is a true measure of the results obtained. As in a choir one discordant voice spoils the melody, one an-tagonistic mind will destroy the harmony of this mental battery. The "revivalist" encourages, in his chosen band, those acts which experience has taught him contribute to unison—as self-abasement, confession of sins; and yielding in humility the individuality. Nothing should "be kept back," but the most secret thoughts and actions confessed on the house-top. The spirit must go down in the dust, and, by studifying reason, and obstinate individuality, by servility key-note, and laymen attune themselves to its reason and obstinate individuality, by servility and abasement, secure the sweet peace of sins pardoned and freely forgiven. Then is the mag-netic power organized, and those who are un-conscious of its, existence feel its, influence. We conscious of its existence feel its influence. We know how persons of strong will can affect those who are sensitive, imposing their thoughts and purposes on them.

As the power of the voltaic battery is in-creased by each additional plate of zine and copper, so is the force of this mental battery in-creased by each individual added thereto. It requires a week, or perhaps even a month, to unit-ize the conflicting individualities and create the harmony@which is essential for exercise of the full force of the elements thus organized. Daily and nightly they meet, pray, sing, relate "experi-ences," confess their shortconings, and beseech the gathering audience to come forward to the "Throne of Grace. The first convert is the evidence of the barmony of their forces. The most sensitive of the harmony of their forces. The most sensitive of course first feel the mysterious power. Back-'sliders and renegades, by their periodical "con-versions," acquire no enviable reputation, though they are really honest and sincere. The very temperament which renders them susceptible to the mental force, at the season of revival, renders then equally sensitive to the influence of the world when that season has passed. They are negative, and obey the strongest influence and, while under religions excitement, they are borne on the crest of the wave, and in fervor and zcal excel all others. Having no character of their own, as soon as the wave subsides they go down with it, either drifting into the world again, or lying on the coast, like flood-wood, awaiting another freshet.

These sensitive subjects, with perhaps chil-dren of Orthodox training, first feel the subtle force. As soon as they "come forward" and join the central power, its strength is increased ing presence of the Holy Ghost, and by the ad-dition of numbers, itself an important element, if the new individuals are in harmony, which when as one man, filled with one purpose, they hey must be, or they would not be influenced. The magnetic force increases, and now masters the less sensitive. Now the early dogmatic training becomes a valuable ally. The mind is prepared. It has received the lessons of plety and of faith; it has said, Perhaps they may be true. If it has scoffed, beneath the scoff has been felt the rebuke of educational bias, mistaken for conscience. At some future time they have intended to look after their spiritual welfare—perhaps that time has come. The magnetic power fills the church, seeking out the weak, and beating in innumerable waves against them until they yield. They who have against them until they yield. They who have felt the magnetic influence, understand the sen-sations of the convert. Reason, intellect, the will, are swept away, and a blind, irresistible, incomprehensible force usurps their place. The most in a second emotions are intensified, as they are in the mag-netic state; a flood of ineffable desires and as pirations burst on the startled novitiate, who ewildered, amazed and confounded by 11 trange sensations, eagerly asks their meaning Instead of explaining, of the principles of psy-chology, the "revivalist" and the "deacons"— blind leaders of the blind—shout "Glory to God 1 another sinner saved 1 Not always is the magnetic state at once in-duced. Often it is only partial, and then is experienced the conflict between the individuality of the convert on the one side, and the magnetic power on the other, which, from repeate lescriptions of those who have experienced it s unspeakably awful. The mind is filled with fearful emotions and dreadful presentiments. The dark dogmas of evil, hell and Satan are intensified because realities in the heated fancy -more torturing than the monsters of delirium No hope, no relief ! Existence given treinens. for inevitable death, which is not annihilation, for ineviation death, which is not annihiligion, but eternal fine! Frantic, the subject cries,""T an lost! what shall I do to be saved?" "Con-fess!" answers the "revivalist." "Confess! pray God to forgive your sins, and gain peace at the deat of the access" at the foot of the cross !" Now two things may occur. If the subject goes away from the meeting, gradually its influ-ence is lost, and he gains peace by his individ-uality regaining its sway; on the other hand, if he remain—and he will if it be possible for the members to retain him, for well they know their control will be lost as soon as he remains away—then after a time this individuality yields to the waves of magnetism, and harmony thus produced, he feels the sweet happiness of the God. He contrasts its blissful quiet with the wherein he is told that he wrestled with the evil, and met with the experience of the Savfour before him, when taken to the summit of the temple by the same arch-enemy of man-kind. Certainly he has met with a great change: it is one from misery to happiness, and must be indicative of having fought the good fight, overcome the flesh, and received pardon for all sins The convert is completely magnetized by the church force, and believes whatever it wills him to believe. His faith is sufficient to attack mountains, though it may not remove them. He

is as ready to believe one doctrine as another, for he has been converted, not through his intellect, but by its stulification; and only when it is dead, and blind faith usurps its place, is the convert truly at peace. So long as it has a voice he has doubts, and is tempted, by the devil to renounce-his faith and returns to the sinful enjoyments of the world. Otten the force called forth becomes unman-

Then is presented the disgusting side of the revi-val, to which the poy-wow of the red Indian is refinement itself. There, is contagion in the sweep of the force, even drawing in new material and strengthening itself thereby. New religious sects have originated from the fanalical spirit thus awakened, their test of membership being the spasmodic contortions, the insane freaks, or the gymnastic evolutions of their devotees. Thes symmastic evolutions of their devoluers. These gymnastic performances are accompaniments of all revivals of marked success, usually attaining their more perfect expression among the most uneducated and rude. A Methodist camp meet-ing is their field day, and among the Southerm negroes they found the larger share of religion. A revival will continue as long as its nov-ors remain hermonicus and cast as its nov-

a revival win continue as long as its now ers remain harmonious, and cast-asile per-sonal opinions; but the time comes when the various seets engaged must divide among them-selves, the converts they have rescued from the hands of Satan. Then doctrines begin to be taught, personal opinions to appear, antagonism takes the place of union, and the maric spell is broken. Not another convert is gained, but many of the latest are lost.

Is it not patent to the student of psychology, and to every one who has witnessed its most common manifestations, that revivals are depend-ent on the same laws? Ask the young convert why he attends the moëting night after night what possible interest he can have in the thread bare tale of experiences and formulated prayers. He will only answer that he is strongly attracted. and feels happy while there. It is the same in-fluence the snake exercises over the bird it is charming, or the magnetizer employs on his pas-sive subject, and often proceeds to unconscious trance.

Does the "revival preacher" storm the heights. of Infidelity with reason or argument? Nay, these disappear. He deals in prayers and hymns and experiences which reveal black ignorance and superstition. The preaches of the love of God, the sacrifice of the blessed Jesus, the terrors of hell and the wrath of God, and the wily voice of the devil. The machinery is his command is terrible. The convert, trembing with the new sensations of his semi-trance, passive as a ball of clay, and sensitive to the thoughts of the mental focus, is the toy of the preacher, who elevates his imagination to heaven or plunges him into hell. No element is wanting to give the priest-hood surer hold. The awful depravity of human nature, the blessed love of Christ on the Cross, the fearful wrath of God, and the tortures of hell with its dragon—oh, we cannot blame the convert if he go wild with terror—nay, if he go raving mad, we can only pity !----

Not the Holy Ghost that broods over the orgies of the camp meeting, or the immodest, often in-decent, seenes of the revival: the means are human and the results the same. Not alone, in religion but in very opposite affairs is the same law observed. The Indians, before starting on a war-path, hold this war-dance. The bravest and most determined coming, when others, as ' become persuaded to σ oin, until the braves when as one man, med with one purpose, they sally forth on their projected enterprise. With the Dancing Dervishes of the East, the almost maniacal ecstacy of physical effort is a constant act of worship, in which the miserable devotees thrust knives or needles through their flesh, suspend themselves by hooks, or flagellate them selves in a most cruel manner. And the mob, controlled by a few leaders, exhibits the same phenomena of psychological con-trol. It moves to its object with unflinching ourage and unreasoning thoughtlessness, and as long as harmony pervades its ranks, no army is stronger. It will do the work in which it is en-gaged with the unflinching cruelty of fate, but the moment antagonism exists among its leaders it dissolves like a mist. I have no disposition to scoff at revivals or their fruits. Whatever good may result from them should be carefully treasured. Under our government, at least for the present, all forms of religion are tolerated. Not with scofling I would ask what are the fruits of these weeks and months of enthusjasm? Shall we measure it by the score of members added to this church, the score to that? If it is God's plan to save the world by revivals, he is needing with a sad fail-ure. He presents salvation and begs sinners to come, and they do not think it worth their while to go and receive it! Who are the converts? Have the men and women of thought and cul ture been converted 3 Have the leaders in the arts and sciences admitted the miraculous power of the Holy Ghost? Not one has been gained. The larger class are susceptible children, not of sufficient age to reason on the metaphysical subtleties of religion; who have been captured as a serpent would capture a bird, and are utter as a serpent would capture a bird, and are utter-ly incapable of giving an intelligent answer for the belief they have esponsed—children, to in-fluence whom in this manner should be made a high misdemeanor and a crime. These are the usual complaints of back-sliders and the much boasted "hard cases" who have at length yield-ed. I hope and trust the latter have really met with the change of heart they so much expected. There is certainly need enough for it. Must one be a prophet to predict how many of these converts will abide for a year? "Revi-vals" affiliate with cold weather. The mercury must indicate zero, to have them vigorous. Cold is promotive of the magnetic condition. The first warm days of spring witness the last of the revival; the summer, the back-sliders with their religion dried up; and the autumn the returning reason of the children; the "hard cases"—I reason of the children; the "hard cases"—I hope they may hold fast. Perhaps this is the re-ligion they require. Brimstone may be an es-sential element in their character, and the devil exceedingly serviceable to their morality. Must we not pronounce the results entirely inadequate to the means employed? If the revival is God's harvest season, how few bundles of souls he senarvest season, now new bundles of source to encode cures, and how singularly inferior their quality. He shakes the tree of life, and only obtains the windfalls ! The Orthodox plan is a failure—it is worse—from its conception it is a blunder. The

"Say this is an infidel sneer?" Perhaps it were well to inquire who are the infidels—they who put beneath their feet these dark dogmas, or they who uphold them in such a manner as to data for another the state of the basis drive far away all who pause to think? If you present me with this Asiatic despot, to whom I must go down in the dust and ask epardon for the index go, nown in the trust and ask oparion for i being as he has with infinite power and wis-dom created me to be-this plan of salvation of a cruel, revengeful God, by which one is saved and a million perish-1 boldly declare the seorn ageable by the operators. They are children playing with fire. They know not the laws of this force, which they mistake for God, and the whirlwind escaping their control gives counte-nance to their bellef in its miraculous origin. down to endless punishment for not being differ-ent from what he has made me, with all the great and noble minds of the present and the past.

As long as the present religious beliefs are entertained of God and his requirements—the nature and destiny of man-so long will the spasmodic efforts at conversion, known as "re-vivals," blot the face of our civilization.? The mass already have advanced beyond the possibility of being reached by these religious freshets, yet a host remain on the marshlands that at any time the flood may overflow. Here the church will recruit its failing ranks for a long

time to conie. The cure of "revivals" is knowledge. Ele vate the mind above the instinctive and emotional plane by a true and thorough education and knowledge of the laws of the world, and "revivals" become impossible. A dozen Metho-dist exhorters and a conclave of priests could not bring down the Holy Ghost on an assembly for men like Humboldt, Huxley, Tyndall, Emer-son, Richte, or Strauss. In value would prayers and hymns be offered, for them to feel the magnétic force.

The profundity of thought of either one of The protundity of thought of either one of these gives him strength exceeding a thousand enfluciants. They stand like rocks, around which the waves of Theology dash in vain: The attempt is not made. Its hopelessness is admitted. They have escaped the fear of God by and through the knowledge of his works. From the tiny flower and spray of moss, to the planet, rolling on its orbit; from the ani-matched to the mind of, man, fashloned to grasp. These stuffling relations, there is to flaw miss inacture 10 the mind of man, fashioned to grasp, these sublime relations, there is no flaw, mis-take, or blunder. Omniscience, infinite power, wisdom and love are expressed in the minutest and the grandest works. There is no suspen-sion of purpose, no error in judgment—the best and most fitting is always employed, and miracle is unknown. is unknown.

How will these students of Nature receive this plan for the redemption of man, which repre-sents the system of the world is the exact op-posite of what they have everywhere else found it to be? They will say at once this is a cons-caction of ignorant men, and has no likeness in the constitution of things, and pass it by, as the vagaries of children. The mission of faith is to believe what is not

proven. Whatever is proven is removed from its sphere, and were knowledge sufficiently exlended, there would be no place for its feet to

Hell and its master disappear in the light understanding. An angry God evanishes with fear and servility. The Order of Levites, to in-terpret his wishes, became a useless imperti-nence. We find we can never be lost_or es-tranged from God. His arm of infinite law overshadows, surrounds and sustains us. From it there is not a moment's escape. We learn the uselessness and folly of prayers. The Infinite purpose is executed, regardless of supplications. The sun stands not still, nor the moon stays her course, nor the stars fall from their places, Free Thought,

In Advance.

WETHERBEE'S "NIGHT THOUGHTS," 1X.

NO. 4

He was an old friend who had died some years ago ; but I dreamed he was alive ; I dare say he was, and that I saw him, though it was but a dream.

" He spoke of death as one would emigration.

To spoke of death as one would congration. Told the of people fiving "soler there ?" Advised me to quit this rough logation, But adding, "I was safe poost anywhere, "" And it pleases me to believe it. I think I am, and I am under no concern f mind. The word 'safe." in this abnormal interview, may need a definition; but I am aware what Cox meantthat was the spirit's name. If the late panie had squeiched me financially; if on the next journey a collision had squetched me physically; if 4 had been slandered and my reputation squelehed in the bosom of 'a friend, or any other violation of what usually comes under the word safety, 1 should not have gone back on Cox, or his ghost, for his head was level. Cox merely meant that I was an individual-a voice and not an echo; I am not egotistical; he had reason for meaning just that; the story is too long to embody in this "Night Thought," but please take it for granted, for the sake of argument, that I am an individual. Now, leaving the personality of the subject, we will speak of Individuality

The world is full of greatness-great men, we were going to say, but we will take it block, for earth and heaven too are full of littleness; what we mean is, that there are a great many great men in the world; there are a bost of good men also srich men innumerable, they have the front. seats to day ; virtue is represented also, to a moderate extent-there would be less apparently, if there were more clairvoyance; but there is no class so much needed, and of which there are so few, relatively, as individuals-a man under his. own control. Thoreau paints such a one in these lines :

Say not that Casar was victorious. With toll and strife who stormed the house of Fame

In other sense this youth was glorious, Hijnself a kingdom wheresoe'er he came,

- Every unique man, original man, quaint man, insance man, or Spiritualist, is not an individual thereby. A man, to be an individual, must be a Spiritualist. One having a realizing sense of being a resident of both worlds,-mundane and supermundane-is what is here meant by Spiritualist. We said, a few lines back, that heaven as well as earth was fulls of dittleness; individuals, are very scarce "over there"-Rsing Cox's language-or that part of "over there" most in contiguity to this. There is nothing that the spiritworld wants or needs so much in the death exports from this, as individuals.

Junius, the unknown, had a way, of being pointed, by using personal illustrations. "Let us use Beecher, then, and thus follow his example. He is not an individual in the sense of which we are speaking, he is somebody else; he dare not be himself, it costs too much. We have no doubt there are spirits on the other side trying to make Beecher an individual as well as the power he is ; but able heads and numbers of the other sort "over there", have the inside track, and he will die probably, and go to his own "over there." We see the perturbations in his orbit, the influences at work, but we feel that nothing but a revolution in the kingdom of heaven would make the desired change, and there are no revolutions "over there." But if he, or the world, or heaven could be so fortunate as to have him live, move and breathe from his own convictions, and not from outside influences, it would be a day of jubilee for the tired forces of human progress on the other side, as well as those on this side--those like Theodore Parker, more or less-whose mission was to make individuals when here, and who waked up in the other world still clothed in armor, for heaven is peopled from this earth, and like it, is still earthly, sensual and devilish; and the change there is, to a great extent, to be brought about here by improved exportation. Just as the twig is bent here, the tree is inclined there; this will be better explained as we proceed in the argument. Would we cast a shadow on the beautiful home of the spirit? By no means. There, as liere, a man makes more or less his own heaven and society, mixing up with what he likes and is attracted to: The Catholic Church is a great institution on the other side; so also the Protestant; so is the Young Men's Christian Association. Let no one suppose, because the poet says so, that "over there" "the wicked cease from troubling and the weary are at rest." for such is not the case. When we die, or pass on, we are born into activity, not rest. We are speaking of the spirit-world contiguous to -this-those whose feet fall on the boundaries of this. I will not call them "border ruffians," for our nearest and dearest are there; but those. words express more of truth than fiction in this connection. The interest "over there" is centred, to a great extent, on the affairs of this world. We here are working out their problems in polities and religion and other matters. Have you read Davis's Diakka? Well, if you have, and well, if you have not. Its letter is a fiction ; its spirit suggests a truth. He was Diakkaed, and they had a laugh over him ; still, in that book he hinted at a great truth ; (so does the church, when it says spiritual manifestations are of the devil; so do the Swedenborgians, who say "Hands off !!' for there is no doubt that the spirit-world, or forces most in contiguity with this or us, is worse than this; but nevertheless the royal spirit, here, controls he lower here and there; so it does there: the

ening and thickening with age, which conceals or distorts the light, and dwarfs the reason. Whether the child early joins the church or not, this process has cultured it for so doing. Never did husbandman prepare the soil with greater care, or more successfully, than this training prepares the mind for "conversion." The child may appear to go wide of the prescribed path, and in his Instinctive rebellion against arbitrary rule reach manhood despicable and depraved, but the crust of early education indurates, and is not broken; and ever the thoughts early instilled come up and reiterate themselves, mistaken for the voice of a rebuking conscience. He never outgrows the belief that confession of religion and observ

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ance of its forms are necessary for salvation. The Catholics understand the importance of this early training. "Give us the child until eight years of age, and you may have the man." Truly and wisely do they say, and the Protestant sects express their conviction on this subject by the prominence they give the Sunday school, the ostensible purpose and aim of which is the man ufacture of church-members. Whether the chill at the time apparently comprehends or believes the dogmas taught, is of little consequence. They sink into its mind, and like pernicious seeds, lie dormant until a favorable opportunity for their germination. Its mind is impressed with false ideas of itself, of God, of its relations, and its exceedingly susceptible organism is overshadowed by the high authority; the sacred character, and the fearful denunciations. The soil is prepared, the seed is sown, to await the proper time, when suddenly, as by miracle, it springs up, and with rank and blighting growth, overshadows reason and the intellect and the intellect.

Religious revivals furnish the proper condi-tions for the germination of the seeds thus insidiously sown. Then the dogmatic teachings of superstition, the prayers heard, and perhaps made jest of, the utterances of the teachers, the scraps of religion interpolated into the text-books of the *secular* schools, and which brim over in Sunday school book, bear their legitimate fruits. The summer shower softens the soil, and mushrooms of enormous size push forth their white bowls in an hour. Beneath the surface, however, the mouldy-like fibres have traversed and fed on the decay their presence occasioned, gathering strength from the blight and death of the grasses and flowers to yield its fruit when the rain should finish the needed condition of its maturity. maturity.

Revivals depend on many conditions for their success, the principal of which is that, as the results are psychological and magnetic, the require experiments in animal magnetism ments of must be fulfilled. The churches may be, and probably are, ignorant of magnetism, or may scoff at the idea that one person can influence another; but when they set themselves to inau-gurate a "revival" they observe the conditions imposed in all successful magnetic experiments. As in circles gathered for spirit-manifestations, they know harmony is vitally essential. The churches unite, and, for a time, lay aside those portions of their-creed on which they cannot agree. The Baptist, though he considers plung-ing essential, mentions it not, but is as tenacioussilent as he is tenacious of his belief. The Presbyterian speaks not of predistination, nor the Methodist of grace. They range themselves on the narrow strip of neutral ground, and, thus

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If a host of archangels plead. If the stutification of reason by the magnetic force of the revival brings peace and trust, a far nobler and purer joy is yielded by knowledge. When it is experienced in its fullest measure, conversion to religious forms is impossible.

Written for the Banner of Light. SONNETS TO JUDGE J. W. EDMONDS, BY WILLIAM BRUNTON,

1.

Unce more we mortals speak of one as dead, As gone from this our sad and mortal sphere, No more we see that face and gray-crowned head That we so long have seen with reverence dear. The mortal fades and fast to earth returns, But he, the man, the spirit dear and true. There he, the same good soul, will ever be The same brave soul that sought and found the truth. There he shall still with prophet vision see And feel the glow here felt of angel youth. And he, our friend, is still our friend the same The change of death is but a change in name

11. 4 He shall not pass without our feeling told; He shall not go without kind words at last; or he was true and hold as truth is hold; So victor flowers upon his grave be cast. We see how much of good his life did bear; How he prepared his way to yonder sky-For us and ours he did the same prepare, And we with joy shall meet him by and bye But ere that the shall come-as come it will And now that he ascends to higher sphere, Let us his hope and trust in faith fulfill, And recognize the fact that he is here Is here, for death cannot the soul destroy Or take from him one love or truth or joy.

· 111. Oh, faitht beyond all speech to tell to men The earnest faith he held that spirits live! He taught the truth of this with speech and pen, And to declare it more his life did give. He held it fast that life is life alway-. A stream that flows forever on and on, sun that burns and has eternal day, Eternity itself that neter is gone. And so we know he now is blest indeed; We know he loves the truth that is our creed, And lives for us and it in youder sky. Still shall be live and breathe his blo ssing down, And us with golden courage sweetly crown.

1 V. So, spirit-friend, we weep thee not as dead; • We have no tears for thee-thy course was run; The sliver threads of age sweet graced thy head. And death as thy reward in blessing w Death steals no good from this our inner life It opens out a sphere of higher bliss leases us alone from toil and strife; And thou didst take with smiles its welcome kiss.

So live in peace, yet still return again, And aid us yet in all we do and say; Be what thou hast to touch the hearts of men. And bring to them the light of perfect day: For thus two worlds may thee in spirit claim, And men and angels love thy honored name. Troy, N. Y.

A little girl of five summers being asked what dust was epHed that it was mud with the juice squeezed out.

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elevated spirit is safe in his elevations, but not chance, and as the world is conditioned, the most fer similar are adopted by churches or not. It is when he nods. There is a crack in everything influence. Draw the inference, then, that God has made, and the nether influences find access and control through such cracks. $\langle W \rangle$ iour here, and, as a consequence, the salvation you are safe, for, as far as you will, you are an mot only say, " Man, know thyself," but say : individual.

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A spirit, through a medium, said to us that Eben Francis was a street sweeper "over there" (this may have been true, or otherwise ; one thing is certain: it is not an impossibility nor an improbability. As strange changes have happened to persons when they have passed "over there," as that" Eben Francis should be now sweeping streets. It may have been the only opening into the earth-life for him. I am using the report only as a glattering generality, not as a personality ; any man whose treasures are all of this world would answer the illustration as well, and I have only taken him because the intelligence claiming to be a spirit did. 4 do not endorse the identity, only the principle. Lean call to mind people now living who are so all in all of this word, that they will be lucky if their lot "over there" shall be no worse than sweeping streets.

How is this spirit street-sweeping business done " Something like this : Some poor streetsweeper here, with a sordid soul--who would have been an equally poor millionaire if such had been his lot-and some poor rich man ?? over, there" make a connection and are now living an earth-life together, temporary it may be, possibly permanently. We will call this poor street's weeper Jones; he may not know that he is thus a "double-header." Is this re-incarnation? In a sense it may be. Jones may think he is himself alone; the disrobed millionaire may make him dual. Does any one say that. Jones could not be unconscious of such a partnership? We will yen, ture to say that half the living world are running their mee, in greater or, less degree, in that bipsychical way. This may be placing the number high, but we have no question but the number is large; that many astute operators in polities, relight and finance have such silent (?) partners. In old times such connections were said, to be, in "league with the devil" for a consideration. Well it was and is God's truth; only, as the devil has departed, as an entity, from men's minds, the comfortable (?) reflection now is that. more abundantly are we, or our fellows, in league with some power behind the Throne.

Referring again to Jones, the street-sweeper, and the re-incarnation, does any one say that the man of luxury and refinement would loathe the association and stay out of him, or connect himself with higher conditions ? That depends upon a man's grain or spiritual fibre. Can you not conceive of a man, who has given his whole mind to money, getting to be that and nothing, else, and, dving, have no other thought but wealth ? and is attracted to that and must make a connection with this world-for where one's treasure is there is his, heart, also-and the only chance open is that street-sweeper? This would be an extreme case, but not an impossible one, that he would make the connection, and he might have to, for aught we know. Does any one say there are thirteen hundred millions of people in this world, and he could choose better, or take because of its being an organization?. Few inhis nick 2. Ab, there's the rub '. How many are there in the other world ". This world, on the average, dies once in twenty-five or thirty years ; tive or six billions, then, have passed "over there" in the last century. Now multiply that by antecedent centuries, and there are a great many spirits to one man : then, by a law, they must be adapted ; one must find an adaptation to coalesce. Granted, also, that millions have done with earth, still it will be seen that mostly bands must control the spirit in the form necessarily, some one perhaps being the active committee man; still, all this, yet of "double-headers" their name is legion-some living their own life over again in this way, some persons moved upon by unseen ageneies, or responding to religious or political activities on the other side, or, as we have expressed it, "over there." Selfishness obsesses whenever it can ; it likes life in this world, when it can be had; and we have no doubt that millions of spirits are now pursuing practically earthly careers, eating, drinking, and pursuing evil or sensual courses ; and we date say countless numbers have lived through many lives; and many a man, in drinking, quenches more than his own thirst; and so of other evil proclivities Why does not Francis (using the name because the medium did) assert himself out of the mouth of Jones? Perhaps he does, and neither Jones or we knew it; more likely, however, to use a common saying, he does not wish to kill the goose that lays golden eggs. He would put out his own light if he did. Very often such partnerships or re-incarnations do assert themselves, and it is then delirium tremens, or insanity. Did you never meet men whose insanity. was manifest in that particular, by supposing themselves to be other people? I am connected with one now by blood; they are very common. Insanity may be the result of disease, intemperance or misfortune; but we doubt if ever there, thereof, is denominated by us Spiritualism. was a case that was not obsession by spirits as a cause, or as a consequence. An unselfish spirit will never possess another ; it may persuade, but never steal. The light that Modern Spiritualism gives should teach us to be under our own control, our own will-power : dictate to the influences, not be dictated to. Of course we are all more or less influenced, and will be, by what surrounds us, seen and unseen, but we can be the controlling power, and well will it be for us if we are.

saint you see the reason, then, in this arguwho know us know we are sound in the faith eral progress. The institution of the church is by -believe that the other world is peopled from as strong "over there" as here, strange as it this world, who, when there, has more or less may seen, and people are born into it, and its intelligently communicate with this. The only ideas from here. We are not criticising pure and progress of this great Revolution, I wish to ask demonstration of a life after this is in Modern ' undefiled religion; that is but a small part in the Spiritualism, and which is to be this world's Sav- dynamics of the church (the larger part of it is jeopardize the best interest of our cause by conpower and influence. Reformation is needed in of the other, "over there", forthat needs salva- this would to aid the other, and perhaps we cantion as much as this, or at least that part of not close this lengthy "Thought" better than their apparent if not real indifference inviting it most intimately connected with the activities by saying again, blessed are they whose resuror body politic of this. " Let him that thinkethes robion into light and life occurs this side of the he standeth take heed dest he fall." De just grave, and thrice blessed if it includes self-conand true, and fear not. As a man wills, so is trol, will power rightly and humanely directed, he, be such that it is yourself who wills; and, the accention the individual; so the poet shall "Man, by thyself, all wisdom centres there,

ORGANIZATION AMONG SPIRIT-UALISTS.

BY J. W. SEAVER.

" The propriety, importance, and even necessity, of organization among Spiritualists, appears as yet to have attracted, among them, but very limited attention. That such is the case, I appreheid arises from a lack of realization of the vast grown the efforts of workers of both spheres. importance and real import of this great heaven endowed and angel-inspired movement, from a want of unwavering faith in its durability and universality, and from a practical application of means to ends. It seems to me that it must be apparent to nearly all reflecting minds-those who contemplate the future as well as the pres ent-that in order to effectually overcome the almost insurmountable obstacles now confronting the spread of these important unfoldings; in order to successfully meet the combinations already formed, and from present indications soon to be formed, it seems indispensably necessary for the disciples of this New Spiritual Dispensa tion to shassociate their efforts and energies a to insure the important anticipated results.

Of late, there appears to have been a greater realization of its necessity, and a favorable, and, in many instances, even urgent expression has been given by many of our prominent co-workers) and well they may begin to awake to its importance, when we realize that although claiming from five to eleven million adherents in the Inited States, we are not considered by compilers of feligious statistics worthy of being even men tioned as having an existence; and while such continues to be the case, and we remain as the world-matter was, "without form and void," may we not expect to be rated ditto-to weigh nothing in the avoirdupois of the political, sociel or reli gious world?

I am aware that some of our adherents are op posed to organization among Spiritualists, but I know of no reason why a great world encircling movement of this kind should be an exception, in this respect, to almost every other. We know that in union there is strength. We are all-well aware that, in carrying forward the important interests of smanufactures, commerce, finance education and other enterprises, as well as the so-called religious organizations of the day, asso ciation of effort, combination of means, and every species of skill and device are, resorted to to increase their efficiency, and the more surely attain the desired results. Associations and organizations exist among railroads, telegraphs, banks, colleges, agricultural and temperance societtes, and even rural debating clubs. Rules for membership and their government are establish ed, and officers appropriate to render them efficient are selected. Who opjects to uniting with a temperance society (if pot secret) or any-simic har institution, if in sympathy with its purposes, because of its being an organization? Few in seventy-five thousand doctors and fifteen thou-deed, 1 think, will stand aside from such consid-erations. But, on the other hand, when propo-misfortunes of their fellow-men. They create sitions are made to organize, and systematize means, effort and influence for the more efficient advancement of our Heaven-appointed and angel-endowed religion and philosophy, we are met by objection, on the part of some, that there is danger of becoming sectarian, of establishing creed, of becoming crystallized, as have the churches, into mere externalists, mere expounders of the rifes and ceremonies of their peculiar

simply preposterous to assume that we will The good go mourning all their days, says the ignore all the agencies made use of by the churches, unless there are other weighty objeca man is selfish and who is there who is not, in ment. Every man who stands up for the right tions. Do Professor Denton and his associates a degree, or at times ' that, then, is the door aids his affinities or like-minded on the other discard a Spiritual and Reform Tract Associa? that is after to deptavity, whose steps lead cellar-side. Theodore Parker is still doing his work, tion, because the churches have a Tract Society? ward : We are afraid, to claborate this point and we see, in this day, not in vain; but "over Nay. They are too well aware of the benefits for fear of being lengthy, and therefore run the "there," as here, are those who see it differently, derivable from the birculation of those little risk of being imperfectly understood. Those, and many obstructions are put in the way of fib- winged messengers of truth to decide so absurd-

> In view of the importance of this question of organization, and its practical bearing upon the Spiritualists everywhere if they are prepared to tinuing "without form and void," thus not only failing to occupy an aggressive position, but by combinations of opposers and assailants to greater hostility and perseverance. Would it not rather be the part of wisdom, if you have a cause worthy of your respect and support, and in which you have confidence, to unite your forces in such appropriate organizations, as shall command for it the attention and respect to which, by virtue of its merits, it is entitled, and which shall, in some small degree at least, utilize its boasted millions of adherents for the practical work of the New Dispensation?

I carnestly invite a careful consideration of the claims of organization, and urge the friends in all practical localities not only to think, but to act, and to act promptly and efficiently in this matter, that more adequate and enduring success may

TO THE CHRISTIAN TEMPERANCE LA. DIES OF THE UNITED STATES OF NORTH AMERICA.

BY J. W. DENNIS.

"He that is without shilet him first cast a stone," This is a text taken from the book from which your religion is drawn; from which your minis-ters preach; your guide to a good and pure life; the inspirer of noble Christian deeds; the staff on which you lean in affliction; the sheet-anchor of this life, and your only evidence of a life to come. It is the standard by which you claim to measure the morality of the world. It is the *law book* of religion by which you convict the evildoer, and the millstone about the neck of the un-believer which shall carry him down to perdition, and the standing evidence against him on the *last* day, because he did not believe its teachings.

It, therefore, being the stronghold to which you retreat when discussing questions of religion and morality, I deem it just to you that I should quote from the largely if necessary, when attacking the position taken by you on that *branch* of the tem-position taken by you on that *branch* of the tem-parance question known as "The war on sour mash." John says, "And ye shall know the truth and the truth shall make you free."—John

I charge you with "Casting the first stone" when you were not "without," but full of sin; with throwing stones at your own children; with with throwing scores at your ownenhigher; with injustice to your fellow-man, and with shutting your eyes to the "truth"; with ignorance and fanaticism; with fostering intemperance, lewd-ness, bestiality and crime; with being the ald-ers, abettors and users of two of the principal parents of debauehery, vagrancy, fileest, suicide, builder, and insanity with preaching arguing murder and insanity, with preaching against these evils in public while you cultivate in private the hot beds of sensuality, from which their

vate the not beds of sensitiality, from which their hideous visages are reared. Being well acquainted with you I know where-of I speak, when I say that, with rare exceptions, you march in the *ranks* of those who use annualy three billion pounds of tra and one billion ounds of coffee—two hundred million pounds of which are consumed annually in the United States. From the tea and coffee you are daily pouring a large portion of the blasing influence which shall make an unborn nation hunger and thirst for beer, whiskey, opium, tobacco and hashish. 🖅

These amber-colored streams of liquid damna tion are the great monopolists who have long held a successful corner on constipation of the bowels, neuralgia, hysteria, diseased liver, cold feet, illieit love, maried prostitution, home skel-etons, ungovernable children, neighborhood scan-dals, ruined characters, disappointed expecta-

The, tea and confe-pot are the artillery with which that old field, "General Debility, kills, annually, his thousands," From them emanates the demand which calls into active service the

Who is it that invariably drink tea, or are the descendants of tea-drinkers? Those who have bad teeth, bad nerves, dyspepsia, hysteria, hy-pochrondria, constipation, cold feet, bad temper What is it that the stomach of the tea and cof-

fee drinker demands soomer or later? The stimu-lus of table condiments, such as salt, pepper, mustard, sauces, and, finally, beer, ale, wine and

whiskey. What is the greatest evil of the age ? It is the manifestation of man's various passions, such a The passion for strong drink. The passion for murder.

- The passion for "sensations." The passion for theft.
- The passion for sexual lust.
- The passion for tobacco.
- The passion for opium. The massion for excitement.
- The passion for secret vice."
- The bassion for tea.
- The passion for coffee

As vice is the simple perversion of natural and sood functions, faculties and capabilities, what sit in the habits of mankind that tends most to the development of this crop of vices? Primarily the abusive use of tea and coffee, and secondarily, the same use of alcohol, swine's flesh, opium ind tobacco.

You will perceive that I have placed tea and coffee passions at the foot of the list, not be cause they are last or least in importance, but because this is their proper place in the list. The arrangement is symbolical of the fact that they *underlie all other rices.* They are the active, fructifying element in the substratum of man's habits and nature, which not only feeds and fans into flame the fires of hereditary vice, but mis-leads sooner or later the naturally virtuous and pure-minded.

I am not indalging in idle cant; my charges are not made in a sprit of unkindness, but rather as a loving brother who would see you set right apon a question of so much importance as that of temperance.

In lifting up your voices in song and prayer against the saloons and liquor-venders, you have against the saloons and induor-venders, you have attacked the results of intemperance rather than intemperance itself. As I have clearly slown, table intemperance is as surely the mandate which calls into existence the saloon, as that labor or continued abstinence creates in the system an imperative demand for food. You are thus seeking to condemn those who have sought to supply a demand created in a great measure by yourselves, as controllers of the home dictary you are also seeking to convict the sinners you have helped to make, as if a mother were to sit on a jury which should convict her own offspring of murder, when that child had been nurtured into existence by blood which hour by hour passed through a *heart black with the murderous crime* of desired abortion.

"Coffee," says high authority, "is thickening to the blood, it retards the waste of the system. Hence it either furnishes extra material for sys tematic combustion, or else it retards blood and molecular oxidation and loss of heat. Taking these statements as conclusive, let me ask where-in lies the *heat* which stimulates to justful inclination? Unquestionably in the blood, Blood heat which seeks sensual gratification is therefore blood lore, and blood love is nothing but blood heat. Without this blood heat, not only would sensualism in the sexual sense be impossible, but it would be unknown. Hence, if coffee thickens the blood, it increases the heat-producing power and is therefore the foster parent of sensualistic vice. Says Mr. Davis, "The primary effects of coffee drinking are evil, because this beverage (In children, especially,) excites the sexual pas-sions many years too early for the <u>development</u> of manhood. Parents who give their little ones some numy years too early for the development-of manhood. Parents who give their little ones coffee, thereby sow the seeds of sensualism; crippled, dwarfed, half-made up, with hervous systems unit for manly exertion, such children

grow up a burden to themselves and society." "Where," eloquently asks the same author, "are earth's greatest criminals? Do you behold them in prisons? in dungeons? in lumatic asyums? on the scaffold? Do you behold, them h houses of pollution ? in gambling-houses? in the cells of Newgate ? Not These places and their inhabitants *proceffects*? Where are the causes? Where are they who gave existence to these morally and physically deformed ereatures? Mark the fact, you will find them free in the wide world, infectered, suspected of no crime, rich, titled, inneceively, adapted of holds, in palaces, as judges, priests and kings; persons by whom the law of love, under legal sanction, is degraded to sensu-alistic, purposes! Children of the lower mold, revengeful, cruel, sensual, inharmonious, unhap-py, are the offspring of extremists. Extremists, whether married or unmarried, produce the same evils and communicate the same evils to posteri-ty. Hence they deserve the exposition which we now make, and should listen to the touching appeals of humanity."

I know there are apologists for the use of tea and coffee; so there are for the use of intoxicatlias all othe says, "Take a little wine for the stomach's sake," but, right in the face of this scriptural authority, you condemn its use, except perhaps "at home," when you may occasionally indulge "at home," when you may occasionally induge the "fiend moderately." Many of you will no doubt say that you do n't "many of you will no doubt say that you do n't believe my statements are true in regard to the effects of , ten and coffee. My reply is: Had you not willfully closed your eyes to the truth, while listening to the wiles of their seductive influence, the angel-world would long ago have led you to the fountain of knowledge, where these traths are made known. The seers have long since given this knowledge to the world, and it is "not the fault of the law" that you are not aware of its existence, but yours, rather, because you have not "sought to know the law." Again, you may say that you cannot give upyour tea and coffee ; just so says the oplum, to-bacco, and whiskey drunkard ; so you are inconsistent and out of place when you are parad-ing the streets "drunk" on tea or coffee, attracting undue attention, stirring up sedition, and trampling on the rights, of those whom-the law has licensed to; deal out damnation to the vicious. Says Mrs. Mattie M. Jones, in the preface to her admirable hygienic cook book, "It is but speaking the simple truth to say that fully one-half the evil and misery which exist in the world but to evil and misery which exist in the world has its origin in the improper dietetic habits. The starting point of intemperance, in ninety-nine cases out of every hundred, is in the stimulating or gross food and drink received at a fond mother's table in infancy and boyhood, producing, in time, a craving for stronger stimulants, found at-last in the intercating cup." And to that table, too, may be traced the origin of a majority of the countless diseases which people our ceme-teries and make this bright world of ours really a '' vale of tears.'' Think of this, ye "temperance mothers," and when you next attend the funeral of some ling of the family," whose premature death has almost torn out your heart-strings, accept it as an evidence of either your own folly, neglect, or an evidence of either your own forly, negret, of ignorance, rather than the "Mysterious Provi-dence." to which you blasphemously charge the evils of your own begetting. And then if a son loses his vigor and elasticity—if from a promis-lose his vigor and elasticity—if from a promising, sprightly, brilliant youth he becomes a driveling idiot or a hopeless maniac, see in the one the ashes of your own passional fires, or in the other the fierce burning of a flame enkindled by poison prepared by your own hand. And if a daughter stray from the path of virtue, revile her not, but take her lovingly to thy bosom and cherish her as the innocent victim of unhallowed assions burning in the blood that nurtured her into being. Nor forget that from her infancy you have fed, nourished, and fanned into a fierce and uncontrollable flame" the passions which found an origin in the grossness of your own nature. Then let your charity and reformation begin at home. Cease trying to oppose what you are not suppressing, home intemperance. Study the hot suppressing, nome intemperance. Study the laws of true health. Substitute the reality for the show of baptism. Cease putting the incen-tives to impurity. lust and discord into your blood. ..Read the Banner of Light and harmoni-ous books, and you will then cease to be "in-fidels" to health, happiness and temperance.

BLASPHEMY-THE QUESTION.

BY HORATIO N. SPOONER.

Blaspheny. - An indignity offered to God by words or writing; repreachful, irreverent or contemptions words uttered indiously against Jehovali, 2, That which dero-gates from the prerogatives of God, - North Webster

DEAR BANNER - Aware of the constantly crowded state of your columns, I shall, as my usual custom is, limit myself to a small space in again replying to Mr. Hazard. He has summoned to his aid a vast amount of lore, no less varied than valuable. May the seeds of his wisdom fall into good soil, and produce a remunerative harvest!

I have no peculiar system of theology to ad-vocate or to defend. The tenets of my faith are neither new nor startling. I believe that perfect holiness is universally attributed to the Divine Spirit, and can discover no satisfactory reason for withholding my assent to that opin-ter the tenet of the tenet. ion. My experience in Spiritualism, so far, has not revealed anything antagonistic to the views which I have ever held to be sound. I believe in an omnipresent, omniscient, omnipotent, creative and sustaining Spirit, pervading immensi-ty. All that we can gather from the developments of Nature must fail to adequately repre-sent the true idea of a Living God. Beyond Beyond and above all that we can see and understand, there must be a Supreme Intelligence, "past

inding out'; a Divine Lawgiver, the Creator of countless worlds, who established the immutable laws which forever hold all worlds in their proper orbits. Entertaining this belief, I can have no occa-

sion to indulge in conjecture as to what consti-tutes the Holy Ghost, or Holy Spirit; and, with the definition of "blasphemy" before me, the "Sin against the Holy Ghost" is easy of solu-tion-clear as the sunlight—Blasphemy against the Dirine Spirit. How any one could sup-pose that Jesus, when discoursing of "Blas-phemy against the Holy Ghost," could have even the slightest reference to returning spirits, cannot comprehend.

On failing, in the outset, to find in his dic-tionary the term "Holy Ghost," and failing back on the definition of "ghost" as the only apparent alternative, if Mr. Hazard had but recognized the necessity imperatively demanding a corresponding change in his caption, and had substituted "Sinning Against Returning Spirits," for "Sinning Against the Holy Ghost," he might have maintained a seeming shadow of plausibility. As it was, his original essay proved to be a confusion of ideas doubly confounded, in which his main object seemed to be the obliteration of all distinction between the Divine and the human. Therein is seen the rock whereon his essay was wrecked.

THE WORLD IS FULL OF BEAUTY.

BY GERALD MASSEY.

There lives a volce within me, a guest-angel of my heart, And its sweet lispings win me, till the tears a-trombling start; Up evermore it springeth. like some magic melody, And evermore it singeth this sweet song of songs to mo-This world is full of beauty, as other worlds above, And if we did our duty it might be full of love.

Night's starry tendernesses flower with glory evermore, Morn's budding, bright, melodlous hour comes sweetly as

of yore; But there be million hearts accurst, where no sweet sun-But there be million hearts athirst for "Love's Immortal wine, This world is full of beauty, as other worlds above, And if we did our duty it might be full of love.

11 faith and hope and kindness passed as coin 'twixt heart

and heart. How, through the eye's tear-blindness, should the sudden soul upstart ! The dreary, dim and desolate should wear a sunny bloom, And Love should spring from buried Hate, like flowers from Winter's tomb. This world is full of beauty, as other worlds above, And if we did our duty it might be full of love.

Were truth our uttered language, angels might talk with

And, God-Huminated, earth should see the Golden Age again; The burdened heart should soar in Mirth like Morn's young

prophet-lark, Auf Misery's last tear wept on earth, quenched Hell's last cuming spark. For this world is full of beauty, as other worlds above, And if we did our duty it might be full of love.

Lo ! plenty ripens round us, yet wakes the cry for bread, The millions still are toiling, crushed, and clad in rags, un-fed with stills and valleys richly binsh with fruit and But the paupers in the palace rob their toiling fellow-men. This world is full of beauty, as other worlds above, And if we did our duty it might be full of love.

Dear God ! what hosts are trampled 'mid this killing crush.

for gold ! What holde hearts are sapped of love ! what spirits lose iffers hold ! Yet a merry world it might be, opulent for all and aye, With its lands that ask for labor, and its wealth that wastes away.

away. This world is full of beauty, as other worlds above, And if we did our duty it might be full of love? The leaf-tongues of the forest, and the flower-lips of the

The happy birds that hymn their raptures in the ear of God, The summer wind that bringeth music over land and sea, Have each a voice that singeth this sweet song of, songs to

APRIL 25, 1874.

Which have the best chance of influencing us, good spirits or bad? The spirit-world is the product of this; what, then, is the average quality of this? "Does it not lean to the side of selfishness, manifesting in money, place, profligacy or power? Then, surely as you are a living reader

Had we nothing but the decaying systems and peculiar notions of the dead past to attempt to galvanize into life and energy, we might have some grounds for such apprehensions; but ours is the living gospel of to-day, of this age and generation, possessed of present significance and adaptation calculated to meet an imperative need and demand of the thinking, acting men and women of to-day,

We recognize the force of those general principles in favor of organization : but there are additional and special reasons applicable to this particular case. First among these is the undisputed fact that in this, if not in all so-called Christian countries, there are numerous and powerful theological associations, zealously engaged in extending and perpetuating their-respective organizations, in a measure, antagonistic to each other so far as propagandism is concerned, but who will cordially unite their antagonistic forces, and bring to bear against us all the power and authority of their combinations, in order to prevent the investigation and spread of the holy truths, principles and demonstrations upon which rests the beautiful temple of spirituality of this age. The angel-world (having witnessed the deplorable creed-bound condition of humanity, led by blind and selfish guides) have instituted a a system of demonstration, which, in connection with the scientific and philosophic interpretation

They of the higher life have organized, they assure 4s, yast missionary associations for the purpose of systematically carrying forward this great work. They counsel us also to organize, that with greater efficiency we may coöperate with them in the inauguration of this New Dispensation, thus freeing mankind from the bondage of creeds.

To successfully meet organization we must organize. It is very defective reasoning to conclude that because some associations are objectionable, none are allowable; to say that because in religious or humanitarian institutions there has been abuse of power, resulting in evil consequences, no organized effort should be allowed, to ensure success for worthy objects.

of the Banner, the selfish-spirits have the best whereby to accomplish the object desired, wheth- | en? The coffee-pot.

and foster the demand which has thrown on to he market those-modern atrocities known as Patent bitters, pills, elixirs, blood purifiers and

Partly through their influence, a large proper tion of the population of the United States die prematurely, either before they have become useful, or in the prime of their usefulness, after it has cost hundreds, yea, thousands of dollars, to rear and educate them for a useful-life, hence entailing a serious and grievous loss on friends, society and state:

As alvigilance committee, you are hanging the wrong man, during which, and before you have discovered your mistake, the true criminal will have escaped. You are straining at a gnat and swallowing a camel. You are inconsistent, unwise and out of place. The breath you are wast-ing in praying and singing would be better used in carning a dollar for the benefit of some starv-ing mother or indigent invalid, whose calamities found their origin in the tea and coffe pot. The tears shed by you over the sins of the rumseller, and the sorrows of his victims, direct and remote should rather be an offering of repentance and purification for the evil decoctions you have brewed for yourself and others to drink. To prove the correctness of my views and the justice of my charges, I offer for your considera-

tion the following facts, opinions and propositions drawn from personal observations and va-rious high authorities. Who is it that is the invariable and habitual

nser of strong coffee? The prostitute and the class that sustain her, `Who, craves such bloodinflaming and lust-engendering food and drinks as shrimps, oysters, wine and coffee? The prosti-tute and her patrons. Who is it that craves, after a night's debauch, "only a cup of coffee "? The man night's debauch, "only a cup of coffee "? The man or woman who has "been on a drunk." Who al-ways drinks coffee ? The tobacco drunkard, the rum drumkard, and the opinm drumkard. Who are invariably the parents of those children who are given to that horrible and soul-sickening vice— self-pollution? Coffee drinkers. Who are the parents of prostitutes and whore-mongers? Coffee drinkers. Who cannot control their lustful desires? The coffee drinkers. Who die of congestion of the brain and liver, paralysis and apoplexy? Coffee drinkers. Who is it that invariably wants his two good cups of coffee on Sunday morning? The minister. Who dozes through the norning sermon, and, when asked to give in his "reli-gious experience," says, "Well, brethren, I have been trying for nigh unto forty years to serve God and getrich, but it's mighty hard sleddin "" The coffee drinker. Who have catarrh, throat af fections, yellow skin, soreness in the left side, dizziness and variable appetite? Coffee drink-ers. Who get sick with congestions or severe nerve pains, call in the doctor, take optim or morphine from him for relief, and thus become victims of the "opium habit?" Coffee drinkers. Who will divide his-last cent between the whiskey-jug and the coffee pot? The poor man. Who will clothe himself and family in rags, filth and ignorance, with the poor-house always ir sight, rather than give up his "coffee"?? The poor man. Who fills the coffers of the rich monopolist, to the detriment of self and family, when he buys coffee? The poor man. What is Let us avail ourselves of all efficient agencies it that is never wanting in the poor man's kitchThis world is full of beauty, as other worlds above And if we did our duty it might be full of love.

Decease of Frederick Coombs.

Frederick Coombs, the eccentric gonius who has been seen in the streets of New York during the winter, wearing the buckskin clothing of the old Western Pioneers, and who bore a great re-semblance to the bust of Franklin, died last week of "heart disease," according to the coroner, but in reality for want of sustemance. No man has followed the precepts of Christ more faithfully than he. He took no heed of the to morrow, but gave his money to help others as fast as he made it. Several times he has given one thousand dol-

Three times as a photographer, he has been burned out, in San Francisco, losing all he pos-sessed ; but the last loss he never recovered from. He was a conscientious tectotaler all through his life. I knew him in New Orleans forty-three years ago, before the temperance agitation was thought of, and nothing would induce him to touch alcohol in any shape.

and told me that he had only taken fifteen cents the previous week—that money was very hard to get. He had applied to all the charitable institu-tions in New York, but could get no help from them. The Young Men's Christian Associ in answer to his application, wanted to know if he loved Jesus, but could not purchase his pamphlet for ten cents, in which it was shown how he loved and aided his fellow man. "It was not in their line.

He said he wanted some meat; that he had lived all winter on charity—bean soup, but that had not sufficient sustemance; and, he added, "it busine to discover with "busiles". begins to disagree with me." He partook of a good supper, and I gave him what little aid I was able to offer. When I parted with him, receivbegins to disagree with me.' ing his sincere "God bless you," I did not even then realize his utter destitution. A few years ago he lived in Boston for five months on bread and milk; but he told me that the milk in New York was too poor to live on, even if he could have purchased it.

With all the boasted charity of New York, a benevolent and truly good old man, who had passed a most industrious life, and had, I believe, never done an injury to any human being, but on the contrary had accomplished all the good he could, was allowed to die of want !

For many years he has been a sincere believer in the spiritual doctrine. It has been his faith and support in all his vicissitudes. He has now gone to reap the reward in spirit-life of his large-hearted generosity for which he suffered here. Brooklyn, N. Y., April, 1874. J. F. Brooklyn, N. Y., April, 1874.

199" In the year 1827, Dillon, commanding the East India Company's surveying ship "Re-search," visited the island of Vanikoro (lat. 11.40 search," visited the island of Vanikoro (lat. 11.40 south, long. 166.40 east) in the Santa Cruz group, for the purpose of inquiring into the fate of the French Expedition under La Perouse. At this island, where Dillon remained twenty-three days, he tells us there were large houses set apart for the use of discubodied spirits. Markham, in the cruise of the "Rosario" in the South Seas in 1871, refers to the fact as related by Dillon, but he himself in his yoage passed by Vanikoro withimself in his voyage passed by Vanikoro without landing.

BANNER LIGHT. OF

Twenty-Sirth Annibersary.

Celebrations in San Francisco, Cal., Terre Haute, Ind., Dubuque, Iowa, and Providence, R. I.

Reported for the Banner of Light.

San Francisco, Cal.

The Spiritualists of this city saluted the Anniversary by appropriate services at Mercantile Library Hall, Bush street, on the afternoon and evening of the 31st of March. The place of meeting was 'elaborately decorated with flowers and pictures-among the latter being "The Dawning-Light;" busts of Theodore Parker and H. W. Longfellow, mounted upon floral pedestals, and a large number of Mr. and Mrs. Anderson's spirit pictures (contributed for use on the occasion by Mr. Winchester) lent added charms. On the rostrum was a grand piano, behind which sat the choir, consisting of Mrs. Matthews, Miss Morse, Mr. Irwin and Prof. Morse.

After the choir had sung "The Coming Day," Mr. Kendrick, the President of the Spiritualistic Society of San Francisco, said :

Ladies and Gentlemen-We would render grateful thanks for being permitted to enjoy this the Twenty-Sixth Anniversary of Modern Spiritualism in America, illominating as it has the souls of mankind; bringing abundant blessings by its cheering influence; scattering ignorance and superstition ; giving us, in place of a religion founded upon the mythologies of the past, a system that elevates humanity and inspires it with conceptions of intinitely greater sublimity and power of its Creator; giving us a knowledge of a life beyond the grave, and the certainty of a contin ued existence.

To abler minds than mine, however, I will leave the further consideration of this subject, and first would invite your attention to a lady who will speak to a San Francisco audience for the first time to day; who, though a stranger, personally, to us, is yet well known to us by rep-utation as a most earnest worker in behalf of the cause we love so well. I take pleasure in intro-ducing to your favorable attention, Mrs. Addie L. Ballou, of Indiana.

Mrs, Ballou then proceeded in an impressive manner to deliver an eloquent address, for which space is available but for an abstract: Bishop Simpson, who stood like a patriarchal father among the Methodists, had once told an immense audience, before whom he had been called upon to speak, that, when traveling abroad, afar from home and all its tender endearments, he had seen vessels coming into foreign ports, bearing at their mast-head the banner of the great republic of the West, and he had involuntarily lifted his hat with reverence to the adored emblem of his native land. And so she felt to do on the present occasion: As the events of to day, the sequences of the original raps at Hydesville, came in upon the mind, like a heavily laden ship with its sails, all filled with the breezes of heaven, and bearing at its peak the flag of our future home—the home to which so many had gone to prepare the way -she felt to salute the spirit-flag; she felt this was one of the occasions when words had less meaning than silence. If, on the present occaslon, one sound came more than another from the realms of the angels, it was a Godspeed and glorious greeting, whispering across the wide expanse between this and the other ocean shore. I would that all could hear the rejolcings and glad welconings of the mighty spiritual hosts congregated within their respective places of meeting to give their expressions of congratulation to those now celebrating this glorious anni

versary. After referring to the beauty and verdure which made the hall bloom with a foretaste of Paradise, she said, she desired to bear witness to randisc, she said, she desired to bear withes to the benefits which Spiritualism had since its, ad-vent conferred, upon the world. She traced the gradual expansion of the public-mind from the physical persecution and the narrow and illogical opinions which subsisted in the past; the gradu-al deepening of human knowledge-concerning the grand laws by and through which the spiritu al phenomena were given to men, and spoke also of the added knowledge which the denizens of the spirit-world were obtaining experimentally, by which they were enabled to attain a broad-er scope in their demonstrations, to humanity. A quarter of a century ago, we only heard the tiny raps prophesying that which was to come—to-day we have hundreds of mediums in all stages of development; a quarter of a cen-tury ago we had only the primary evidence— now, to-day, it is well defined and substantiated. We stand almost erect with all the glory of ma-ture grawth mon our beads. She referred to the varied trials, disappointments and vicissitudes whose recurrence had taught the soul that in Spiritualism, as concerning all other matters, the power of reason must be employed ; and said the necessity for the use of that God-given faculty. was just as binding upon us for the future, if we would escape the mistakes of the past. It has taken the world a long time to arrive at its present growth of intellect, so we must not expect to arrive in twenty-five years at a full realiza tion of the Harmonial Philosophy ; but Spiritual ism says to us, through the media of the angel world, that if we would have this philosophy this religion come to us to stay, come to us t become permanent and substantial, we have ye to work with a spirit of zeal that no other religionists ever worked with, and coupled with that zeal we have got to have more charity than any sect ever had before. We had transcended, as far as we ourselves were concerned, the idea that God had sent certain specialties into the world to do away with other specialties, and it was our duty to exhibit the superiority of our system over the old by acts sacred to the religion of Nature, performed for the good of the great hungering world of human hearts, for whose benefit the spirits disembodied had come down to labor. Those whose altars were dedicated to the "un-known God," rather than to humanity, were troubled by the spread of reasonable views concerning man's presents tate and future condition-the "infidelity" which the Spiritual Philoso-phy was sowing broadcast over the world to day. But the lover of his kind need not fear; the shackles of the church dogmas had fallen from the mind of the masses to such an extent that the birthdays of Thomas Paine and Thomas Jefferson, and other fearless champions of free thought, were now treasured and celebrated by the people without hindrance from the disciples of that bigotry which had denounced them in such unsparing terms while in physical life, because they had more reason than religion. Spiritualism had accomplished grand results during the past twenty six years, and the work would go on, unfailingly, to the production of effects of which we of the present could form but feeble conception. "The Carrier," a poem, was then recited in an effective manner by Mis. Matthews, after which Mis. Price, offered some remarks. She had resolved that, let come what would, would stand firm to the truth. Spiritualism, toher, meant not a sentiment of plarisaic pride which led its believers to feel better than their fellows, but an infilling of the spirit of charity toward all men—a spirit which received gratefully from the hands of the angels above, in order that it might freely bestow to those who, by reason of unfortuitous circumstances, were below it. I know, she said, that I have taken upon myself a great and a mighty work, and to the cause of humanity, of God and the angels, 1 mean to be true. She then proceeded to make a strong appeal to the moneyed men of San Francisco and elsewhere, to assist a movement looking toward the Mrs. Matthews and Miss Morse sang a duet entitled "Whispering Hope." Mrs. Eliza Fuller McKinley next addressed the audience. After referring to the grandeur of the epoch of whose initiation the present date was the anniversary, and to the rapid extension sand inhabits of the scope of spirit-power, the multiplicity of years of age.

phenomena, and the increased number of medi-ums, which same came in answer to the ever hungering ery of humanity for more light, she said that what to the Orthodox skeptic work of demons, to us, in the broad daylight of work or according to us, in the broad daylight of this New Dispensation, was the voice of our loved, beatified ones. "With mingled emotions of joy and sadness I came here to day, for just one year ago I remember as the brightest in my life, for it was the first time I ever brought my dear little Stella into a public audience. Dash Dash away Hall was beautifully decorated with flowers and works of art. Faces young and beauti-ful gleamed out from the canvas, but the precious, upturned face looking into mine was to me the highest type of living beauty. To-day that beautiful star shines in the firmament of a spir-itual beautiful star shines in the firmament of a spir-

beautiful star sinnes in the firmament of a spir-itual heaven, and my faith grows stronger, my hope brighter, as with joy I anticipate that happy hom when I shall meet her with all the loved ones gone before." Her remarks closed with a prophecy of a future when every chunch and every temple would be freed from theologic bands and conservated to the use of the invisible hosts. During her conservates in various parts of the During her remarks raps in various parts of the hall demonstrated that her views met the acreptance of the unseen attendants Mrs. Wiggin said the rap of Modern Spiritual

ism, which had come to our cars in these times was the signal that a friend asked communion with our hearts, and it was also a signal that an uncompromising for to unreasoning religious logmas and superstitions had come, seeking to oring to mankind universal salvation from error

She urged Spiritualists to live up, practically, to the standard of their beautiful philosophy. Mrs. Kenny ended the speaking for the after-noon with a few words, which had for their close the following benediction-like sentence:

"May the sublime principles of Spiritualism so affect our lives that the world may be willing to receive us as messengers from God and co-workers with angels—and what can we wish for After a quartette-"Oh, that I had wings !"-

the meeting adjourned to 71% o'clock Econing Session. - The exercises being pre-

faced by the singing by the choir of "Even-ing Echoes," Mr. Kendrick followed in apology for the absence—by reason of sickness—of C. Fannie Allyn, who had been announced to ad-dress the people on the present occasion.

Mrs. Baker stated that she had received a tele-gram from friends on the Atlantic coast to those of the Pacific, bearing the assurance that on this day of days they were with us and all others in sympathy with the movement; also that she had been the recipient of messages from friends in the invisible world, who were in attendance at this meeting. Hosts of spirits are with you when you gather together on these anniversaries, and will some day manifest themselves face to face with you. But Nature's laws are slow in opera-tion, and the time is not yet come, but it is com-

ing fast. Prof. Shraft then performed an overture of his own composition, entitled "Remembrance." Mrs. Ballou referred to the promising aspect of the cause, as shown in the changed tone of the public press foward the claims of Spiritualism, and the disposition now exhibited so much more generally than in the past by said press to do justice to the matter. She closed her remarks by

reciting John Hay's poen, "Little Breeches." Mrs. Ada-Foye said: This is the day of all others I should celebrate, for many reasons. To me it is fraught with sadness and with joy—with sadness on account of the many rough pathways I have been called upon to tread, owing to my peculiar powers as a medium, and with joy for the many comforts and blessings 1 know I have been instrumental in bestowing upon my fellow-creatures by that same gift.

tures by that same gift. Twenty-six years ago to day, the raps first made their appearance at Hydesville, New York, through the mediumship of the Fox girls, Leah, Margaret and Kate. Although the raps had ap-peared years before that time in the Wesley fam-ter of the theory at they had not hear raly and at other places, yet they had not been re-cognized as coming from our departed spirit-friends until the "Rochester Rappings," so termed, occurred.

The speaker then gave a detailed account of the manner in which, at a private sitting, in presence of her father and mother and a lady visitor (who was a medium), it was discovered that she was possessed of mediumistic powers, Said sitting was held at her home in East Bos-ton Mass come four or four out a half wars ton, Mass., some four or four and a half years after the advent of the phenomena at Hydes ville. The announcement, by the raps, at that scance, that she was a medium, caused her to be much frightened, but the subsequent recurrence of varied phenomena in her presence, when alone, gradually caused her to become caim, and experience had at last led her to look upon this provide a becuifful gift from (Eed although nower as a beautiful gift from God, although like music and other gifts, it was capable of ex pansion by cultivation. She passed in review the trials which awaited the path of the medium in the early days of Spiritualism, and of which

Terre Haute, Ind.

The 26th Anniversary was duly celebrated at this place speeches being made at Pence's Hall— | speculators have to send from fifty to seventywhich was beautifully decorated for the occasion five millions annually to Europe to pay interest -on Sunday morning and evening, 29th, by Mrs. J. H. Severance, of Milwaukee, and C. W. Stewart : the services were continued by a meeting held at the same place on the evening of Monday, 50th; and a dance on Tuesday night, in which a large company participated, despite the gloomy weather, closed the enjoyable season. The correspondent who forwards the report further says :

"The Spiritualists of, this place have had a great deal of opposition to contend with, from press and pulpit, but nothwithstanding this, they have moved right along toward success, and there are at present not less than twenty good mediums in the city and others are being constantly dein the city, and others are being constantly develoued.

Through the mediumship of five of these, the invisibles materialize and show faces from the cabinet in the light. Miss Laura Morgan, a child of thirteen summers, who was developed twelve months ago, is attracting great attention. Through her mediumship, independent state writing is readily given, and wonderful and indisputable tests of spirit presence are obtained. Faces and hands, in a materialized form, are also shown through her mediumiship, while she is placed under the most rigid test conditions."

He also bears witness to the remarkable me diumistic gifts of Mrs. Anna Stewart, as an instrument for materialization and independent slate-writing, and concludes by saying :

"The secret of this success for the cause I found in the indomitable energy of the Spirit ualists here—prominent among whom are Dr. Allen Pence and lady, Mr. and Mrs. Jas. Hook, Arner Fence and adv, Mr. and Mrs. Jas. Hook, and many others—together with the labors of such speakers as Addie L. Ballon, Mattie H. Parry, Robert D. Owen, E. V. Wilson and oth-ers of the angel-inspired army of reform, some of whom have now gone to the 'Evergreen Moun-tains of Life.'"

Dubuque, Ia.

The anniversary was duly honored in this city by services, social, gastronomic and saltatory, at the residence of M. M. Chandler, on the evening of the 31st. The dwelling was brilliantly illuminated and righly decorated for the occasion. Various evergreen and other mottoes were displayed, among them being the words: "Welcome ," "God is Love," "There, is no Death," "God/Bless our Home"; an engraving of Katie Fox-was also twined with evergreen, and placed in a conspicuous position.

The evening hours were passed by a large company in pleasant conversation, to which music and dancing and a bountiful supply of refresh-ments added harmonions elements. So passed the first anniversary in commemoration of the Raps," in Dubuque, resulting in a thoroughly good time." The Dubuque Times, after speaking pleasant-

ly of the occasion, says : ¹⁹ The cause of Spiritualism is undoubtedly on the ingrease in all the civilized world, and in this city, alone its adherents are numbered by thousands.

Providence, R. I.

The Twenty-Sixth Anniversary of Modern Spiritualism was celebrated on Tuesday evening, 31st, by the Spiritualists of this city and vicinity, who, together with their friends, were present in goodly numbers. The exercises took place at Union Hall; on Broad street, and were opened by music by a select choir. An Invocation was then pronounced by Miss Jennie Leys, after which the choir rendered, "Shall we find again the dear ones?!' William Foster, Jr., Chairman of the meeting, in a few interesting and appro-priate remarks spoke of the birth of Modern Spiritualism, its progress and destiny, closing by introducing to the audience the inspirational speaker, Miss Leys, who delivered a lecture which was listened to with great interest. A first the ad-dress, the choir furnished some fine music. The hall was then cleared, and the pleasures of the dance were in order, the party whiling away the hours in a very happy manner. The music was furnished by Herrick's Quadrille Band.

Western Correspondence. BY WARREN CHASE.

POLITICAL DEMANDS OF THE WEST .- A pulsation of joy ran through the heart of the great West, where the grain and stock grow, and the Grangers live, when the financial bill recently passed Congress, and they were assured that the President would not veto it. It was not what was needed, but was all we expected to get with the mighty power of money and monopoly against us, in and out of Congress. What the people and especially the producing classes of the whole country required of Congress, and needed, was the issue of one hundred millions of additional GREENBACK currency, and the retirement of that amount of interest bearing bonds: then the neonle would save the interest on the bonds, and two per cent. of the small bills, that never return for redemption, and would have their own money, which never would fail, or become worthless, so long as the people constitute the Government. Instead of this reasonable demand of the producers, their friends in Congress had to compromise with the speculators, brokers and bankers, and to get even the forty-four millions of the people's money that had been retired reissued, and had to allow the National Bank speculators to issue forty-six millions of the notes for which the Government holds the security in its own indebtedness, and pays them interest on it, and allows them to issue and loan the currency, thus taxing the people with double interest to get the currency which is so much needed to do the business and develop the resources of the West. The fearful and warlike cry of alarm from the New York Herald and other leading papers in our commercial centres-which papers are owned by millionaires whose interest is more with the bankers of Europe than with our producing classes-are not heeded by us. We know where the shoe pinches. Their interest is in keeping the currency down in quantity, so they can regulate the rates of usury at the highest figures, keep money scarce, and interest high. for the benefit of those who have money and property to let, and any alarm that will effect it s proper and legitimate ; hence the Herald says we shall have war if the currency is increased ; but the war will be in its own office, and not in the country. The people are already too intelligent to be fooled by its sophistry or misled by its selfish interests. Its cry of irredeemable paper falls harmless on a people who know that a currency cannot be irredeemable which has the whole country for security, and the people for indorsers, and which will pay all debts and taxes, and buy any property that is for sale at its fair value, even though the millionaire who wants to travel in Europe does have to pay a premium to get currency he can spend there. and those who have contracted to pay interest there, or in foreign currency, have to pay extra

our business with, and could not have it if we necessarily false. Consciousness, intuition and on money borrowed there to do business here, which takes nearly all that is quarried and coincan perceive that our country could make all and as secure a currency as any government in getting adapt their motions to music:" Europe, since it is *only* the stamp and sanction nearly all the annual moducts of the country in sending missionaries to this country? interest due them on bonds and contracts, and

joined with the laboring classes of the East, Whose interest is identical with ours, have already some true men elected to Congress, and we will soon have more, and a majority of that body, and a President also, and then the Government can be run in the interest of the producers, as it has not been for the last fifty years. Nearly every measure proposed, and especially those that get enacted into laws, have been for speculators in some way, and against the producers, as in the currency bill referred to, which gave the lion's share to the National Bank speculators, and the fraction to the people. There is not one sound argument that we have ever seen for longer continuing the circulation of National Bank currency instead of greenbacks, except to pay interest to speculators on the bonds held as security, and allow the banks to get that and the wastage, igstead of allowing both to be saved by the peopla and to themselves. These incorporations are as portfiless as a fifth wheel to a coach in the is-support acurrency, and ought to be substituted by national depositories for the surplus and savings of the people. Some writers think national de positories, whether connected with post-offices or not, would require too many officials and public servants. It would not require more persons to do the business than it does now, and we would rather trust our money for safe keeping with a public officer, with the Government for security, than with self constituted officers with no secur-Ity behind them but a soulless corporation, whose bottom will fall out any time, and the officers run away when the temptation is too great for them to bear. We would rather have a voice in electing an agent and have the Government take ample security and then be responsible, as in case of post-masters, and put our money there, than put if in a chartered bank where we have clinich edifice, from his own means, for a preach-no volce in selecting the officers, and no security or that "God would send." When this preachbut the chartered monopoly whose interest is in-er, Murray, approached the Jersey shore, Potter its speculations, and which will be honest while its interest prompts it to be so, and fail when its interest lies in that transaction.

Our monopolizing capitalists, who own and control the principal newspapers, the leading pulpits, and most of the popular politicians, may dieal. Universalism 1. But inow Universalists as well learn now that they cannot much longer control the legislation of this country, for the masses of the people are already too well educated, and can understand their-interest when the subject is fairly presented. They may hird and send out their speakers and writers, and spread their sophistry over their mammoth sheets, but the people are awakening and meeting in school-houses and halls, in Granges, unions, clubs and houses, and all these subjects are being discussed as never before, and it will result in a fundamental change in our legislation, and we say, let it come soon and save us from revolution and destruction.

A PACKAGE OF PICKINGS. NO. 111.

did; at least so long as our corporations and reason, enthroned as judges, must ever prononnee fatalism a fallacy. Mair is a moral actor, and morally responsible so far as he knows.

"The Pythagorean Hierocles said " there is nothing more worth seeing than the Brahmins of Ined in our country. The reason of a schoolboy dia, a people addicted to philosophy, who cat no manner of thesh, who live almost entirely in the the money needed at home, and loan it so as to open air, who have all things in common, who save the interest in the country; for we cere maintain continence, who cultivate the truth, tainly can make as good, as safe, as reliable, who wear clothes made of linen, and who when

Of the seven million five hundred thousand of the government that makes any currency good. voters in the United States, more than one mil-Speculators have run the machinery of our lion cannot read the ballot they east. What a Government until they have secured for foreign , comment upon this "enlightened. Christian naand domestic corporations and money lenders, tion". Is it strange that the Brahmins think of

" Broken down " How often we hear this thus the producers are constantly robbed; but from magnetically exhausted media and overthe people are awakening to the subject, and the worked lecturers engaged in the dissemination of Grange and other organizations already begin to the principles underlying the Spiritual Philososhow signs of demanding a reform, which must phy. E.S. Wheeler, ever ready, as well "s able come, or a revolution, such as the Herald prodicts, "and critical, has "lost his voice," The Philadelwill overwhelm it and all other such tyrannical [phia physician of that eloquent and logical teachand monopolizing institutions." We of the West, jer, Thomas Gales Forster, positively torbids his speaking to public audiences. This is to Mr. Forster a sore trial, for his very heart and soul are in the interests of Spiritualism. Rest assured, readers, that as soon as his shattered forces are regathered and health restored, he will recommence his public labous - and probably in New York,"

A latenumber of that stirring Calentta weekly, "The Friend of India," says that a remarkable movement "headed by a native has set in among the people of Eastern Bengal." They read the Scriptures, live up to the examples of the aposthes, have visions, discard medicines, and heat the sick by "laying on of hands," They, are rigid vegetarians, and have great faith in the enicacy of prayer. Though nominally Christian Hindoos, this "mative" and his followers are Spiritualists.

"The gift of healing" was highly esteemed in the apostolic age-why not now? Are mineral and vegetable, medicines, ever necessary? is a question yet to be settled. Dr. E. D. Babbitt, 437 Fourth avenue, N. Y., Just brought out a volume entitled the "Health Guide," which must prove exceedingly valuable to both the physically and mentally autheted. Dr. Babbitt not only tells the people, in this volume, how to get, but how to keep well !

"Resist not evil." When "praying bands" of women went earnestly to work to sing, preach: and pray down the crime consequent upon the rum traffic, the whiskey sellers of the West became speedy converts to the seliptural teaching, " resist not eril."

John Murray, the father of Universalism in America, was a highly inspired man. Mr. Potter, the "John the Baptist" of John Murray, something like a hundred years ago, built a elairvoyantly "knew him "

And Bas I firmly believe, "said Potter, "that all mankind are equally dear to Almighty God, they shall all be equally welcome to preach in slander Spiritualists—slaju their church-doors in the face of the angels, and want "God put in the Constitution," or at least the Rev. Dr. Miner does!

None of the Lyceums extant have as rich, tasty and costly flags and targets as that in Cleveland. It seemed as natural to see the Wilseys, Thompsons, and other weary-not-in-well-doing workers in the Children's Progressive Lyceum, as to see D. A. Eddy, Capt. Turner, James Lawrence, Gen. McLeod and other substantial Spiritualists in the audience.

I found Hudson and Emma Tuttle's oak-farm nome flooded with books, paintings and music. Hudson's speaking each Sunday, and writing for journals both in this country and England. Hudson and Mr. Lees, of Cleveland, dld the fair thing in arranging for my course lectures in Ber In Heights. The event of the last evening, however, was Emma's readings. Dr. William Rose, of Cleveland, was a Spiritaalist while yet in the Methodist Church, having visions and the "gift of healing." His success in critical cases is through his mediumship ; and he is true enough, brave 'enough to give medical' spirits the credit. Judge Edmonds, a good and great man, not dead, but gone up one step higher to be with us, as a spiritual presence, more than ever—how we all honored and loved him ! . The New York and the American press generally did itself credit by speaking so favorably of him and his faith in Spiritualism. Seeing him frequently while lecturing in New York awhile since, he had agreed to write the preface to a forthcoming volume, by Bro. J.O. Barret and myself, upon obsession= the Gadarene-"Spirits in Prison"-Diakkaand the influences they exert upon humanity.

After a while scientific men undertook to investigate the phenomena-they declaring before vestigate the phenomena- they dectaring before-hand that they knew the raps were produced by electricity—and they set to work to prove the truth of their theory. Among the committee was a Mr. Davis, an electrician, of Boston; he (with others) being very anxious to see if he could not stop the raps. They came to our house. —a party of six—arranging strong batteries across the table, placing the legs of the table in glass turblers, putting me on a glass pedestal glass tumblers, putting me on a glass pedestal-In fact perfectly insulating me and my surround-ings—and remarking, at the same time, if the rappings could then and there be produced, the fact would upset their theory. The more they tried to stop the rappings the louder the sounds continued, until they gave it up, and the result was that they found the tumblers broken by the force of the raps, and the wires in great confusion. So the electricians were forced toacknowledge that those raps, were not within their power to control.

The next class of people who undertook to explain the phenomena were the clergymen and theologians (and they should be the very persons to lead us in the right if...we~are wrong). Well, some clergymen-noble souls - undertook the in-vestigation, and the result of their inquiries proved to their own minds that I was possessed of the devil, or obsessed.

The speaker said she believed that greater me diumistic gifts were yet in store for the world there was no limit to mediumistic power—each in his or her own way was doing the work for which said individual was fitted. "Let us do our part well, let each and all of us make our record fair, so that when we shall be called to the other side, the angel band may say to us, 'Well done,' thou good and faithful servant.' If we cannot make as rapid progress as we would wish, let us do as much work as we can. I might as well refuse to attempt to sing at all, because I cannot sing as well as Jenny Lind. I have no doubt there are many rapping mediums in California. The way to discover if you have the power is to sit by yourself and ask the spirits to come to Perhaps the first time you may receive a vou. faint rap; at the mixt time you may receive a faint rap; at the next sitting you may receive prompt responses to your questions. Now if you possess the power in the slightest degree, culti-vate it; do not say, 'Because I am not as good a medium as some one else, I will not use the power id powerse.' power I do possess

Spiritualism is making rapid progress, and, with Sister Baker, I think it will not be long before here in California we shall be able to talk to them face to face. We are progressing, but nave much to learn.

During her remarks Mrs. Foye was frequently applauded by spirit raps made at various points upon the platform, and distinctly audible to those

Mr. Irving, being introduced, recited a poem osed by himself for the occasion, entitled My Dream.

The meeting then dissolved, and dancing was the "order of the day," which was kept up until about midnight, when the people dispersed, declaring hemselves well pleased with the manner in which the Twenty-Sixth Anniversary of Modern Spiritualism had been celebrated in San Francisco—a city of one hundred and fifty thou-sand inhabitants, which is scarcely twenty-six BY J. M. PEEBLES:

That "all life is sacred," is among the first principles of Buddhism. Accordingly Buddhists are the only great body of religionists upon earth that have never engaged in aggressive war -never persecuted.

I am never so lonesome as when in a crowd Thoreau sensibly said, "Solitude is not measured by the miles of space that intervene between a man and his fellows."

Martin Luther, ever praised by Protestants, hated the free exercise of reason, and wrote as savagely against it as any devotee of Popish-infallibility. As quoted by the racy Rev. I.T. Hecker, Luther says :

"The man of faith throttles reason and says to it: Reason, you are a silly, blind fool. You understand not a farthing's worth. Do not cut up so many pranks with your belowing opposi-tion, but shut up your mouth and hold your tongue. Do not pretend to be judge of God's word, but quiet yourself, and hear what it tells word, but quiet yoursen, and near what it tens you and believe it. You must come to this point, or it is all over with you; you must strip your-selves of reason altogether, and through faith throw it away; it is this word faith which gives eternal, life. Marcover, he that would hear the word of Christ, let him leave the jackass reason at home and with behaviold on a judia count. at home, and neither be guided, nor judge accord ing to reason ; if he does so, heirritates Christ." Mons, F. Lenormant, in a paper addressed to the French Academy of Science upon Zoological questions, treats of the antiquity of swine. He shows conclusively that during the highest Egyptian civilization, pigs were not even domes tic animals. Wild boars were hunted in the marshy lands of the Nile- and their flesh considered impure. Spiritualists who eat swine's flesh. drink liquors and use tobacco, have yet to become Spiritualists.

The terms protoplasm and bioplasm should never be confounded. Bioplasm is living matter, or elementary life-stuff, the three principal constituents of which are carbonic acid, water and ammonia. These elements would ever remain lifeless and inorganic, however, unless acted upon by that causative agency, the Divine Energy.

Optimism and fatalism are not convertible terms. That all things work together for and are ultimately overruled to the end of the greatest good, is optimism, and, by the way, a rational philosophy; while fatalism, teaching that all actions are compelled by an irresistible power. transforms conscious, thinking, reasoning man into a thing -a football pushed into the world, kicked through the world and forced out of the world.

Is fatalism true? No. It is a diakka delusion, utterly illogical. Fatalists begin with motivesmore properly causes beyond their comprehension, and then proceed to draw their conclusions. for gold. We do not want gold and silver to do Their preinises being false, their conclusions are lek, Secretary.

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BOSTON, SATURDAY, APRIL 25, 1874.

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What is in the Mir?

Those who fill themselves full every few days with the cast winds of reports and rumors about the wickedness, corruption, fraud and general insincerity which is so prevalent, would be apt to take a very melancholy view of things, and to lose the most of their faith in the progress of the race, if they allowed themselves to suppose that these are the central and governing forces of the life of which we all form a necessary part. This is but the serim and froth that is thrownto the surface by the unceasing action of the potent elements and principles at the centre; and it is because they succeed so well in expelling these things from the heart of our public and private life, where they may be seen of all, that we are encouraged to feel a deeper confidence in the growing and governing power of those principles. The sweet and pure is thus kept closely within, while the impure, the evil, and the obstructive are whirled to the surface and thence away into deserved oblivion. The conserving feature of this silent and steady operation consists in Reeping none but healthy forces at work, and in getting rid of the bad ones. We should not therefore despond in consequence of all the evil we see around us, because if we make the right application of the lestaught, instead of being contaminated even hindered by this surrounding body of evil and wrong, if will only preach a constant warning against trusting to the ageney of powers which cannot hold their own in collision with the better ones on which the preservation of human society and the assurance of human progress depend. There is a thought in this view of the matter which will at once set all right again, who have apprehensions of the result from what they now see around them.

It deserves to be specially dwelt on, that those who believed that, by merely joining hands, under a good profession, they were going to make the world all over anew, are worse deceived and disappointed than any of the rest. Neither political nor ecclesiastical organizations can do better than the spirit can which rules them ; if that be selfish, grasping, bigoted and of a moral lowness, all the high sounding phrases, shouts of the multitude, and beating of drums in the world, cannot bring them out beyond where they started. And their chagrin is attested by the wrecks of professions which, as in these very times, are everywhere coming to the surface. The truth is, these external and material forces are, without knowing it, cooperating with the occult spiritual forces in proving that all is in vain unless we begin at the heart and centre and work outwards. That is just the meaning of what we see, and hear in the air at this moment -voices of warning, sounds of apprehension, and countless rumors of evil. - They signify that wrong principles cannot stand, and that is all there is to it. They demonstrate that this endless experimenting to put the bottom at the top, to make reputation stand for character, to make the inside of the platter clean by washing the outside-is of no sort of use, and will continue to miscarry to the end of time. We happen to live in a period when this truth is inculcated in a particularly impressive manner to let us stand fast by it as immovable, and those who come after us will enjoy the blessings of our constancy. in the supremacy of the good, and the subordination of all that is evil in life and society.

Results of Inquiry.

William Crookes, F. R. S., in the last issue of the British Quarterly Journal of Science, from which we recently made copious extracts, sums up in a clear and candid manner the results of his four years' inquiry into the phenomena of Spiritualism. The mere statement of so long and patient a study by an admitted professor of science is enough to put to shame the shallow pretentiousness of the so-called Harvard Investigation of seventeen years ago. The sittings had by Prof. Crookes were at his own house, and prin. Versy. By opposing the equal education of the cipally with Home and Kate Fox. He says that he wished "to place on record a series of actual occurrences," made " in the presence of trustworthy witnesses," and under as strict, test condiffions as he could devise. And every fact recorded by him is corroborated by the records of . independent observers af other times and places. He admits that the facts " are of the most astounding character, and seem utterly irreconcilable with all known theories of modern science." And in a most manly way he adds-"Having satisfied myself of their truth, it would be moral cowardice to withhold my testimony because my previous publications were ridiculed by critics and others who knew nothing whatever of the subject, and who were too prejudiced to see and judge for themselves whether or not there was

truth in the phenomena." In the present article, Prof. Crookes goes through a review of the whole range of the physical phenomena which were witnessed by himself and others-under the strictest_test_conditions. He sets out with saying that darkness is not essential to the phenomena; also that it is not necossary to witness them at stated times, or in particular places. He held his sittings in his ownhouse, and generally the occurrences were in the daylight. He classifies the numerous phenomena which came under his personal observation under thirteen different heads. Mr. Crookes says there are "at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons. To reject the recorded evidence on this subject, is to reject all human testimony whatever, for no fact in saered or profane history is supported by a stronger array of proofs." In reference to luminous av neurances, which is an ordinary phenomenon, Mr. Crookes says that "many of these lights are such as I have tried to initate artificially, but can-

He says he has witnessed a solid, self-luminous body; of the size and almost the shape of a turkey's egg, float noiselessly about the room, at first above the reach of those present, and then, gently descend to the floor. It was visible for more than ten minutes, and struck the table three times with a sound like that of a hard. solid body. He has seen "huminous points of light, darting about and settling on the heads of different persons.". He has had "questions anwered by, the flashing of a bright light a desired number of times in front of his face." Ho has seen "sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound." The has seen a luminous cloud floating upward to a picture. He has liad, under the strictest test conditions; more than once, a solid, self-luminous, crystalline body placed in his hand "by a hand which did not belong to any person in the room? - In the light, he has seen " a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady "; and on some occasions he has seen "a similar luminous cloud visibly condense to the form of a hand and carry small objects about."

But what crowns these scientific observations the spiritual phenomena, he demonstrates not only that they are the result of intelligence, but of an intelligence that is wholly exterior to the medium and the person' seeking for knowledge For example, several phenomena would be occurring at the same time, some being unknown to the medium. In his presence Miss Fox would be automatically writing a message to one person present, while a message to another one on another subject, was being given alphabetically by means of raps; and she would be conversing. with a third person all the while on a subject totally different from either. And he cites other cases which are far more striking than this one. He then discusses all the theories-eight in number-that have been advanced to account for the phenomena. The present paper in the Journal Science is but a sketch of the subject, and all Spiritualists and friends of the advancement of knowledge will rejoice to know that Mr. rookes contemplates the early issue of a volume on the subject. We may be sure that it will e such an arsenal of facts, and such a treasury of analytic reasoning, as will give the most remarkable impetus to the cause of Spiritualism which it has had in many years.

The Woman Question.

Perhaps the Sex in Education topic is prelim inary to Woman Suffrage and all the other issues which pertain to the emancipation and perfect equality of the female sex. At any rate, it is conceded to be the last refuge in argument which the opponents of woman's equality possess. Dr. Clarke's recent book, so widely and thoroughly criticised, is the best proof of this most significant fact. He takes his position as if it were indeed the last one left to be taken in this controsexes, on the ground of the constitutional incapacity of the female to go along with the male in study, he evidently supposed that he would undermine the position of the advocates of woman's equality, political as well as social, and sifence them without another word. If he could demonstrate, as a skilled physician, that it is uscless to attempt to equalize the sexes/because of insurmountable obstacles which Nature had placed in the way, he would have gained an advantage which, however vigorously it might ever after be contested, it was expected could not be entirely overcome. He therefore attacked the citadel of this great question, by assuming, and afterwards drawing[®] all his desired inferences, that it is not possible for girls to keep up with boys in their studies, and hence that coeducation is out of the question practically. But it is in his labor of fortifying this position that he unconsciously reveals its weakness. All his evidence is overthrown by the plain and unequivocal testimony of women themselves in making

answer to him. The trouble with Dr. Clarke is that his animus is stronger than his arguments. He says that girls must not study during the very years when boys are studying, because Nature demands that their physical powers shall be jealously conserved for other uses. But actual facts show that they have studied, and studied laboriously, through that entire period of their lives, and come out as hearty and strong as the boys whom they are warned not to match their powers against. The women who have confronted Dr. Clarke in this debate deny in toto the soundness of his facts. They aver that it is not from lack of physical stamina that girls are distanced, if at all, by boys in study ; they insist that the experiment of coëducation has never yet been fairly tried, and where it has been tried at all, that it has been forced to overcome social prejudices worse than any merely physical obstacles that have been named or suggested. In place of education's diminishing the vitality of the girl, their testimony all goes to show that it is increased and expandlision of the young male and female minds in longer, as well as happier, by having her intelher feminine character need not suffer in the least thereby.

can be choked off by interposing any such argument as is contained in Dr. Clarke's book. Its position is wholly destroyed by those who have so promptly assailed it with fact and logic. The idea is, to terminate the debate by bringing forward a well-known physician to testify on the threshold of the subject that woman is intellectually the inferior of man because she is physically inferior. If the issue can be ended by establishing an assumption of this sort, then, say the opponents of the woman's cause, there is not another word to be uttered on behalf of woman suffrage. It is all aimed, finally, at that. This protest against coeducation means simply opposition to woman suffrage. The object is, to head off the whole movement by demonstrating, if, it can be done, that girls and boys cannot be eduented alike or together. But it is better worth while to read the contents of the two little books in reply to Dr. Clarke than even the book itself; for they not only state his own position with clearness and fairness, but oppose and overthrow it with arguments which are irrefutable. They have placed the cause of woman suffrage on an impregnable foundation. After this, there will be little more adduced on the side taken by Dr. Clarke. He has utterly failed to show that the female mind, pursuing its own constitutional methods, is not just as capable of acquiring culfure and discipline as that of the male ; and whatever the historic record may have to show relative to the inventive power or patient philosophie power of woman hs compared with the other sex. It cannot be demonstrated that she is not at least capable of being educated up to the use of the ballot, that her influence in the common affairs of society is not as valuable as that of man, and that she is fully as competent to manage her own interests as those who would still keep her in a state of social and political subjection.

"Startling Facts in Modern Spiritualism."

A volume of five hundred and forty-two pages, degantly printed, bound and illustrated, from the pen of Dr. N. B. Wolfe, of Cincinnati, has recently appeared, and is richly deserving the attention of inquirers as well as of confirmed Spiritualists. Facing the title page is an excellent likeness of the author, engraved on steel; it is full of character, promising a strongly-marked individuality, well developed both in the emotional and the reflective faculties. It prepares us for the animated, never-flagging and downright style in which the book is written. Dr. Wolfe does not mince or sugar his words. If he thinks a post is a post-he calls it one; and he never, by way of courtesy, calls a goose a swan. No one can read this volume without feeling that the author is a veritable truth-seeker, brave, carnest, and grudging no amount of trouble in hunting down a shafm or establishing a truth. One cannot help realizing that these traits, joined to good sense, mental alertness, and a proper amount of caution, give great value to his testimony, and produce on the reader's mind a corresponding impression of perfect sincerity, as well as of ability to cope with the truly startling facts he records.

These facts are not so startling to the experienced Spiritualist but that many of them can be corroborated by the testimony of investigators both in this country and in England. The scientific investigations of Professor Crookes, made within the last month in London, support, if they do not parallel and confirm nearly all of them. Mrs. Hollis, now in Europe, was the principal medium through whom Dr. Wolfe tested most of the phenomena he records. In this work he received the cooperation of Col. Don Piatt, Hon. William M. Corry and Mr. F. B. Plimpton, of the "Cincinnati Commercial," all gentlemen of much literary skill, good observers and competent witnesses. He gives their reports, and, added to his own; they form a mass of testimony that ought to stagger the incredulity of the toughest skeptic. The volume has the fascination of one of Wilkie Collins's romances, in the cumulative interest of the facts, rising as they do, like the incidents of a well-constructed plot, and yet carrying one's convictions along as in a clearly stated argument.

Dr. Wolfe pays a well-merited tribute to the mediumship of Mr. Mansfield, the genuineness and remarkable character of whose powers he had good opportunities of testing. Toward some mediums of note he manifests an opposition which is no doubt sincere, but which may be the result ed by proper intellectual excitement ; that it is a of misconception. To say that the indications of natural and healthy stimulus which Nature has | entrancement, in certain speaking mediums, are herself provided, this which arises from the col-1 simulated, is not to prove it satisfactorily to those acquainted with the peculiar phenomena of som; study, and that a woman will inevitably live l'nambulism; double consciousness, trance and me diumship. That there may be some affectation in lectual faculties wakened and brightened, while | individual cases, even where the mediumship is undoubted, is possible ; but it is hardly fair to charge this upon mediums without some positive proof, But it is useless to think that this discussion such as Dr. Wolfe thinks he found in the case of Mr. Pardee. As for Mr. Thomas Gales Forster, we have had abundant evidence of the genuineness of his trance condition, and we must have something besides assertion to induce us to doubt it. Dr. Wolfe, like Othello, is occasionally a little "rude in speech," but we feel, all through his hard words, that he is perfectly honest in his utterances, and that he is not one of those men who persist in a harsh judgment because they have once formed and uttered it. He will, we do not doubt, be quick to make amends where he finds injustice has been done.

> An excellent likeness of Mrs. Hollis forms one of the many highly finished steel engravings of the volume-which-seems-to-have-been-got up regardless of expense, while the type and paper are a feast to the eye and a delight to those readers whose sight has begun to fail. "Startling Facts in Spiritualism" is now for sale at the Banner office, and we commend it to public attention. •

The New York Liberal Club,

So we are informed by Dr. E. D. Babbitt, who

Rahmohun Roy,

APRIL 25, 1874.

A learned Hindoo, who sometimes is the controlling influence at our Public Circles, was born in 1774, in Bengal, his paternal ancestors being Brahmins of a high order. He studied several years at the celebrated seminary of Benares, and traveled in Persia and other Oriental countries. He was acquainted more or less with ten languages-Sanscrit, Arabic, Persian, Hindostanee, Bengalee, English, Hebrew, Greek, Latin and French. The two first he knew critically, as a scholar; the third, fourth, fifth and sixth he spoke and wrote fluently; in the seventh and eighth perhaps his studies did not extend much beyond the originals of the Christian Scriptures ; and in the latter two, his knowledge was apparently limited. He published works in Sanserit, Arabic, Persian, Bengalee and English. He held important posts under the East India Company; and secured various administrative reforms. In 1830 he came to England as the agent of the Mogul Emperor, and attracted much attention. In politics he was a zealous republican; he expressed warmly his hearty approbation of all liberal institutions, associated chiefly with the liberal portion of the community, and took a very deep interest in the progress of the measure of English Parliamentary reform. He died suddenly at Bristol, Sept. 27th, 1833.

That he was a man of mark and learned in the languages of the East, there is evidence to-day, as for years spirits of Oriental origin have written in their native language through the instrumenality of a noted medium of this city, Mrs. Frank Campbell, residing at 616 Washington street. The hieroglyphics often written by her while under spirit control have puzzled her for years, as she could gain no information whatever from any source in regard to them. We were shown several of these manuscripts, which excited our curiosity sufficiently to ascertain, if it were possible, whether these hieroglyphics were really ancient Egyptian or not. Accordingly, while Rahmohun Roy was in control of Mrs. Conant, at a private séance not long since, we took occasion to question the spirit upon the subject, presenting several sheets for his inspection. He at once pronounced them legitimate phonetic specimens of the ancient Chaldean language. We then asked if he could translate them into English. His reply was in the affirmative, and he appointed a future evening to accomplish the task. Punctual to the time, we were present with the manuscripts. The medium became entranced, and the spirit of the learned Hindoo informed us that he was ready to fulfill his promise. Accordingly we gave the MSS. into the hands of the medium. The spirit carefully scrutinized the hieroglyphics for some ten or fifteen minutes in silence. He then read them in the original, and subsequently translated several into English. One of these manuscripts, it would seem, purported to be a private letter to us. We have in our possession the original and the translation, which may be seen at this office.

Unsuccessful Reformation.

Under this heading we find in the Boston Daily Journal of the 21st, the following, from its Washington correspondent, "Perley." It is high time that such "pious" deceivers were brought up with a round turn. Is it not really astonishing that "Christian Associations" countenance and lend their moral influence to these "wolves in sheep's clothing "?

A year or two since a glib talker from Connec-ticut came here, and exhibited in committee rooms of the Capitol, to Congressmen and corre-spondents, a collection of pornographic produc-tions which testified to a trade calculated to do great moral harm. The exhibitor professed great disinterestedness, and a desire to abolish this traffic calculated to pollute the mind of the young, and to increase the depravity of the old. Much virtuous indignation was excited, and the crusader against pictorial and typographical vice was by special legislation clothed with extraordinary powers to be used in his warfare. These powers he has not only used but abused. He has secured the conviction of persons accused by him, but the law officers of the Government, on reviewing the cases, have felt it their duty to recommend the pardon of these persons, who were evidently victims, rather than offenders against the law. Postal authorities have had to check his inquisi-

Gerald Massey in Boston.

All should bear in mind that this talented apostle of the New Dispensation will close his labors in America-for the present at least-by his lectures at Music Hall, Boston, on Sundays, May 3d and 10th, at the conclusion of which course he will embark for England. Those who have read his inspired utterances-whether in prose or poem-should not be satisfied to allow him to return to his native country till they have listened to his voice in a further enunciation' of his yiews; and we are assured that those who attended his previous lectures will require nothing more than to know the date of his reappearance to insure their continued patronage: To Gerald Massey, in the broadest sense, has it been given to unite the widest scope of reason with the choicest order of diction, and the benison of the spirit-world must ever rest upon might be repeated-which perhaps-may be done one who, like him, scorns the high places of power in the land, and the pecuniary rewards with which bigotry would fain secure his aid, to labor for the truth as he perceives it, no matter how humble it may be.

147 The London Spiritual Magazine for March came to hand a month late, the same time the April number arrived. How is it? Are your mails, Bro. Burns, managed as loosely as ours? If so, it is quite time radical reform in the P. O. D. on both sides of the Atlantic was inaugurated at once. The March number contains an interesting article from the pen-of-Willian Howitt on " The True Theory of the Roman Catholic Apparitions," which we hope at some future day to much matter of interest to the spiritualistic pubfind room for in the Banner.

Afternoon Concert in Music Hall.

A large audience assembled at this place to listen to the announced sacred concert for the pecuniary benefit of the Boston Spiritualist Free Course of Lectures, on the afternoon of Sunday, April 19th. The programme-which was published in full in our last issue-was carried out with the greatest success, and in a manner which called forth the unhesitating approbation of the people. Mr. John Gorman, the clarionet soloist. and Mr. J. C. Turner, received in a marked degree the applause of the assembly. "Over the Crystal River," by the male quartette, Messrs. A. Metzger, Jr., E. S. Daniels, C. E. Pickett and J. C. Turner, was one of those solemn renditions of melody which, once heard, linger forever in the memory ! The readings of Mr. H. D. Simons were of a high order of elocution, and the sweet voices of Misses Annie E. Vose and Etta B. Thomas (both in the choir, and in solo), and the piano accompaniments by Miss Claribel Crossman, gave finish and excellence to the occasion. The affair was a musical and pecuniary success in one, and many people, in passing from the hall at its close, expressed a wish that it , at some future day.

137 "If A. J. Davis," asks a correspondent, 'is an independent clairvoyant, why did he not, ere this late day, discover that Diakka country where revel unruly 'spirits in prison?' How easy to criticise-to find fault-misrepresent !" Mr. Davis had a vision of the Diakka country twenty-four years ago, and published a hint of ton and vicinity, at Nassau Hall, as a brother in the same in the second volume of the "Great Harmonia,'' page 162.

147 The April number of HUMAN NATURE, a spiritual monthly magazine published in London by J. Burns, has just come to hand. It contains líc.

FOREVER.

Those we love truly never die, Though year by year the sad memorial wreath, A ring and flowers, types of life and death, Are laid upon their graves.

For death the pure life saves d life all pure is love; and love can reach m Heaven to earth, and nobler lessons teach Than those by mortals read.

Well blest is he who has a dear one dead : friend he has whose face will never change— dear communion that will not grow strange ; The anchor of a love is death.

The blessed sweetness of a loving breath Will reach our cheek all fresh through weary years. For her who died long since, ah ! waste not tears She 's thine unto the end.

Thank God for one dead friend. With face still radiant with the light of truth, ho loves the graybeard as he loved the youth Through twenty years of death.

-[John Bayle O' Reilley.

Music Hall Spiritualist Free Meetings.

The last free lecture for this season will be delivered to morrow afternoon, April 26th, by the highly gifted and eloquent inspirational speaker, Mrs. N. L. Palmer. The excellent singing by the choir, adds to the interest of these meetings. Gerald Massey's engagement commences the first Sunday in May, when an admission fee will be charged.

· IF Some time since J. H. Hartley, of England, was introduced to the Spiritualists of Bosthe faith, and upon the authority of several cred ible persons, we endorsed him as such. But w are informed by Gerald Massey that the said Mr. Hartley is not known as a Spiritualist in England at all, and we are sorry to say that confirmatory reports reach us from various sections of the country which point to the necessity of the friends being on their guard concerning him."

writes us from 437 4th avenue under a recent date, meets each Friday, at Plimpton Hall, that city, and includes some very acute minds and fine speakers. The regular order of its sessions consists of a lecture, on a particular topic, by some one chosen for the purpose, and a thorough and critical analysis of the same in conference at the close. Dr. Babbitt was present recently, when Prof. Marvin, of the Woman's Free Medical College, sought to destroy mediumship -or media-mania, as he called it-at a blow, by endeavoring to prove that it was a resultant of an unbalanced nervous organization, women being more subject to the mediumistic hallucinations, because of certain organic derangements to which their sex made them peculiarly liable, by which a kind of "retroversion of common sense was induced. After diagnosing the case to suit himself, the Professor proceeded to prescribe certain old-school remedies to cure said difficulty.⁴: But Dr. Babbitt asserts, and his words will find endorsement by all conversant with mediumistic conditions, that sickness does not induce mediumship, although over-work in a mediumistic capacity-as in every other department of mortal occupation-may induce sickness.

Dr. R. T. Hallock, the veteran Spiritualist, replied, on the occasion referred to, to Prof. Marvin, in a manner which thoroughly overthrew his fine-spun "catamenial" and "prolapsus" theories, as did also Dr. White, of the Woman's Medical College. The connection between medlumistic qualities and the sexual system was also denied by F. W. Evans, the well-known Shaker, who stated that that body of believers had been Spiritualists and mediums for a hundred years back, although the peculiar rules of their order were directly in opposition to the position assumed by Prof. M. He, in company with Drs. Hallock and White, pronounced the 'drug system," advocated by Prof. M., to be behind the age. It was arranged that, at a subsequent session, a lecture on Spiritualism should be delivered before the Club by Dr. R. T. Hal-

Fine Specimens of Spirit Drawings.

We are in receipt of a collection of carto and cabinet photographs of the wonderful ancient spirit pictures produced through the mediumship of Mr. and Mrs. Anderson, and now under proprietorship of Mr. Winchester. We shall speak more fully in a future number concerning these singular relics of the past

EF Read the call on our sixth page for the annual meeting of the Michigan State Woman's Suffrage. Association, to convene at Lansing, May 6th.

torial operations, and there is a general desire-in the Departments and at the Capitol-to suppress as a nuisance this suppressor of nuisances.

BABBITT'S HEALTH GUIDE. Price \$1. New York : Published by E. D. Babbitt, D. M., 437

Fourth Avenue. A philosophy of cure, founded on the idea that healing elements are potent in proportion as they are subtle and refined, and weak in proportion as they are gross; that sunlight, elec-ricity, and especially the still finer life-forces, ing subtle next to spirit itself, are the most potent to heal, while mineral substances, being from the coarsest department of Nature, are th weakest and least penetrating. This constitutes the law of power. The law of harmony is stat-ed to be a nicely-balanced contrast of elements. Magnetism, or the warm positive principle, and electricity, the cold negative principle, are stated to be the propelling principles of the universe, and these are combined conclust to being about and these are combined equally to bring about armony and health. Too much of the cold principle in the human system brings about chills, paralysis and chronic diseases-too much of the warm principle, fevers and inflammatory dis-cases. While sunlight, baths, food, clothing, the social relations, &c., are explained and commend-ed, a strong magnetic hand is considered the most potent of all instruments for charging a feeblo ystem with a new life-power, and for equalizing

ill-balanced conditions. Directions are given for the practice of manipulation, and the treatment for one hundred different diseases, without drugs. So says the Scientific American of April 25th -a journal of high authority in matters of which its name is suggestive. The book is now offered for sale by Colby & Rich, No. 9 Montgomery Place, Boston.

The Boston Herald says that "the Spiritualist brethren don't quite understand why the late Judge Edmonds should have requested a Christian burial, and left fall his property to a Catholic daughter." It does not seem at all strange to us why the Judge requested Dr. Tyng to perform the last rites over his earthly body, when we know that these gentlemen were for years intimate, cordial, steadfast friends. And what is there out of character in giving his . property to a Catholic daughter? Some people call themselves Spiritualists who are simply Iconoclasts-nothing more. Judge Edmonds was a peculiar man in many things ; and therefore in many things spiritual we differed from him. But still our friendship never flagged. Although he and Rev. Dr. Tyng did not agree in religious matters, it did not in the least militate against their friendship,

We have on file for publication a wellwritten article from the pen of our old correspondent, Leon Hyneman, which we think will, when published, attract more than common attention. Ut is entitled "MAN AND WOMAN COUNTER-PARTS-A DUAL UNIT."

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1. 89

BANNER OF LIGHT.

W. F. Jamieson at Harmony Hall.

This well-known Chicagoan, and "radical Spiritualist," as the Boston Globe truthfully denominates him, has been lecturing at the hall 1814 Boylston street, of late, to good acceptance. On Sunday, April 19th, he delivered two discourses -his subject in the afternoon being "The Folly of Prayer." He said that he was not a believer in the efficacy of prayer. He thought that people could employ their time better in acquiring sejentific knowledge than in telling an All-Wise Deing things he knew before. He discussed the character of prayer, reading various examples of prayer from the Bible, which to his mind showed a revengeful and bigoted spirit and revealed the idea of God prevalent among the Hebrews. . Mr. Jamieson had timed the prayers made in Congress, and found them to be just one minute thirty-five seconds long. They did not prevent the Christian statesmen from stretching out their hands to the money bags. Nowadays, people had got outside the realm of personal leadership into the realm of ideas; they no longer needed a personal Saviour. It took the manhood out of a man to depend upon any one for help, and prayer was only a form of cowardice. In the evening, Mr. Jamieson read a poem on Thomas Paine, and spoke of "The Clergy, a Source of Danger to the American Republic." This danger was to arise from the endeavors of the clergy to introduce some recognition of God into the Constitution, which he thought would bring on a religious war. The Christian Union said that the Constitution was a heathen and Infidel Constitution. He was glad that it was so, and that the republic was constituted for complete freedom in religion. -----

Women on the School Committee.

In the Massachusetts Supreme Court, in Chambers, on Monday, April 20th, a hearing was had before Judge Wells in the matter of the petition of Miss Peabody and several voters of Ward 14, praying that the writ of mandamus might issue against the School Committee for them to show cause why the ladies duly elected as members of the Boston School Committee were not permitted to hold their seats and exercise the duties of the position to which they were elected. The following facts were agreed to, and the case will go before the full bench for argument in June :

" It is agreed that the petitioner was elected to the School Committee of the city of Boston, from Ward 14 of said city, for three y ars, from the second Monday of January, 1874, in accordance with all the forms of law; presented to said Com-mittee her certificate, which was in due form signed by the proper officers, and that she was in all respects qualified and entitled to be a member of said School Committee, unless the fact that she is a person of the Punale sex is a disqualifica-tion. The said School Committee thereupon ex-cluded the petitioner from the Board and refused to permit her to sit and act, for the sole reason that she is a woman. It is agreed that the same effort held by eight to be arrive on the petieffect shall be given to the hearing on this peti-tion as if it was upon the return to a writ issued in the alternative, and that if the Court shall be of the opinion that under the laws of the Commonwealth a woman can be a member of said School Committee, a peremptory writ of manda-mus shall issue to said Committee as prayed in the petition, otherwise that this petition shall be dis-missed. THOS. WM. CLARKE, for petitioner. J. P. HEALY for respondent."

A Call for Immediate Aid.

A terrible disaster having overtaken our brethren in Louisiana, an account of which we give in another part of this paper, the Mayor of New Orleans has been obliged to call for aid from the generous public at large. Boston has been appealed to, for immediate pecuniary assistance, as thousands of people are in great distress, all their property having been swept away by the destroying flood. It is estimated that more than two millions_of_acres_have_been_inundated, and twenty-five thousand people partially or totally ruined. Let old Boston respond with a will. She will / Any moneys for this object sent to our care, will be faithfully recorded in these columns, and promptly handed over to the properly authorized committee on donations in this city. ...

Personalities.

It is a fact deeply to be deplored that so many Spiritualists are prone to quarrel on minor topics, while new facts demonstrating the glorious truths of their scientific religion are rapidly opening up in all parts of the world. We are constantly in receipt of, and are urgently importuned to publish in these columns, communications from such people, filled with crimination and recrimination concerning each other, but with all due respect to the writers we must decline to comply. It is quite time, as we said but a few weeks ago-and now take occasion to repeat-that the Spiritualists of America take a higher stand than ever before, if they would behold the important work in which they are engaged bearing fruit to bless humanity.

BRIEF PARAGRAPHS. SHORT SERMON .- The butcher relenteth not at the bleat

ing of the lamb; neither is the heart of the critel softened with distress. But the tears of the compassionate are sweeter than dewdrops falling from roses on the bosom of the earth.

From eight to ten cotton, and ten to fourteen sugar-rais ing parishes in Louisiana, comprising the whole country from Munroe to the mouth of the Red River, and much be low are inundated by a rise of the Mississippi. Cattle and poultry, the growing crops, house, fonces, everything destroyable, have yielded to the surging torrents which sweep through the broken levees. The United States Con-gress has passed a bill authorizing the issue, by the Presdent, through Gen. 'Emory, of army clothing and ration to the sufferers; but as many of the latter class are women and children, outside help in the way of bedding, clothing and other supplies is keenly needed. The call for ald, issued by Gov. Kellogg, is, we are happ to say, meeting with warm response from the great cities of the nation. Boston responded, April 21st, with an initiatory remittance of \$10,000.

Yokohama, Japan, has just had a \$150,000 fire.

A semi-panle was caused on the New York 'Change A pril bits, on account of the failure of Capron & Merrian, heavy specialists in Columbus, Chicago and Indiana Central Rallroad Shares,

Mrs. Betsey'Mower will hereafter preside over the New London (Conn.) post office. Nothing could be Mower ap propriate.

Serrano, Topete and Concha are about to make things ampleasant for the Spanish Carlists.

A Western editor apologizes for the deficiency of the first edition of his paper, by saying he was detained at home by a second edition in his family.

A MISTARE. The London Spiritualist copies the article on '' Life and Death, '' (from the pen of Judge Edmonds.) and credits it to the New York Herald. The original of the said article was sent us by the Judge; printed in the Banner, and copied (at the Judge's request) into the New York papers.

A DRINKING PREACHER IN TROUBLE. -- Rev. T. T. Kendrick was unable to preach in his church in Williams burg. N. Y., last Sunday, the doors being closed. In the evening a large crowd gathered, 'and an injunction was served on him. He mounted a dry goods box and made a few remarks, and the audience dispersed, after singing the doxology.

A little Troy boy, who was worrying over a piece of shad at dinner lately, demoralized his mother by asking, "Mamma, where did God find all the bones to make the first shad of ?'

Foster's "phiz" came safely to hand, Thanks, friend, forry to hear of your sickness.

Four thousand English laborers are thrown out of employ by the "lock-out" instituted by the farmers in that country.

John Welsh, President of the Philadelphia Centennial Board of Fhiance, appeals for aid for the enterprise. Shares of stock at \$10 (with engraved diploma), are offered for sale, for the purpose of giving an opportunity for the friends of the celebration to subscribe,

The ninety-ninth anniversary of the battle of Lexington was observed in a quiet but appropriate manner in all the churches of that town, on Sunday, April 19th, special services being arranged.

Richmond, Va., was on the evening of April 21st the scene of a destructive fire, whereby the Columbia Mills were destroyed. Loss \$700,000.

The Spanish army in the North has been heavily reinforced. It now numbers 40,000 men, and has seventy pieces of artillery.

The British National Association of Spiritualists announce a *Sofrée* at Cannon street Hotel on the 15th. Digby hopes it will make a good report.

A young lady who had recently given an order to a mil-liner for a bonnet, said, "You are to make it plain, but at the same time smart, as I sit in a conspicuous place in church. "

A. T. Stewart has reduced the price of board at his Grand Union Hotel to \$3 a day for the coming season.

> The early flowers are springing. From out the sunny soil; The birds are sweetly singing,

To soothe the hearts of toll:

While Davis's Diakas are roaming "up and down the earth seeking whom they may devour." Selah. If ye do n't believe it, read his new book on the subject.

do n't believe it, read his new book on the subject. WHAT IS A FILEE PAPER?—There seems to be a queer idea among a queer-set of people as to what constitutes a free paper. This class imagines that it can send in manu-script enough every week to fill two papers, and if it is not all published, then the paper loses its character of freedom. It also pretends to think it can write articles filed with personal abuse, having no relation whatever to principle, but merely a vent of personal spicen, and if they are not in-scried, then the freedom of the paper falls. We publish such an article this week, in order to illustrate what we mean; we refer to the communication on page six relative to spiritual matters in Springfield, Mass. In the article is which this pretends to be a reply, there was n't a line to warrant the personal language of this. We outfield decide to give formal notice to all whom it may concern, that from this time hence we shall refuse to permit such articles to appear in the Weekly. This constitutes no part of the me ning of a free paper as understood by us.—Woodhalt & Claftin's Weekly.

The above is the most sensible paragraph we have perused a long time, and should I

Movements of Lecturers and Mediums.

Warren Chase will lecture in Chester, Ill., Sunday, May 34; in Cairo, Ill., Sunday, May 10th; in Centralia, 11., Sunday, May 17th; in Cambridge, 111., Sunday, May 17th; in Des Molnes, Iowa, the Sundays of June. Address till May 15th, Cobden, III.; for June, Colfay, Jasper County, Iowa. He will receive subscriptions for the Banner and for any of our publications.

C. W. Stewart has been speaking during the month of April at Terre Haute, Ind.

H. H. Webster, writing from Lawrence, Mass., speake in high pialse of the labors of J. William Fletcher, at that city. Mr. F. has been lecturing in Lawrence for the last six Sabbaths, the andiences increasing at each occasion, and the press of the city, especially the Daily Engle, maxing favorable comments concerning him. The friends hould keep Mr. Fletcher busy.

Dr. W. L. Jack, medium of *Philodelphia Circle of Light*, hopes to be in that city by next November, of which lue notice will be given in the Batthet of Light and Religlo-Philosophical Journal. He will resume sittings the third week of May, in Haverhill, Mass.

The Logan, Ia., Western Star speaks in terms of high commendation concerning two lectures on Spiritualism de-Numerical in that town, on the evening of the 4th and after-noon of the 5th of April, by Capt. H. H. Brown, state Mis-

shonary, saying, among other good things: "Those who failed to attend, missed an exceptional treat. The subject was not only handled in a masterix manner, but in a split of fairness and candor seldon heard in sectarian argument."

Mrs. F. A. Logan is laboring with success, we hear, on the Partite coast. Those who desire her services as lectured should address her at San Francisco, Cal.

W. F. Jamieson, of Chicago, will beture Sunday next before the Spiritualists at Harmony Hall, 197, Boylston street, Subjects: afternoon "The Bible Sanetions Po-hygamy, Slavery and Intemperance": evening "The Spiritualists' Views of Marriage and Divorce, "

Mrs. Abby N. Burnham is engaged to lecture in Meriden, Ct., April 26th, and during the month of May. -

Benevolept Fund for Sending this Paper Free to the Poor.

It is with sincere thanks we-acknowledge the receipt of the following sums, in response to our call for pecuniary aid to enable us, as in years past, to continue the Banner free to persons too poor to subscribe for it :

The Colchester-Day Restitution Fund,

ACKNOWLEDOMENTS, . T. Collins, Brunswick, Me Willardt Alden, Caradava, N. Y. * No Cards, "Boston, Mass. * The Wildow's Mite, "Boston, Mass. * The Wildow's Mite, "Boston, Mass. * Blank, "Cleveland, O.... Richard Morrison, Spirit-World, Charles W. Walker, East Andover, N. II. Joseph Beals, Gircenfield, Mass. Total.....

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for he first, and fifteen cents for every subsequent in-section. SPECIAL NOTICES. - Forty cents per line, Minion, each insertion. BUNINESS CARDS. - Thirty cents per line, Agate, each insertion.

Payments in all cases in advance.

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

A Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Monday.

SPECIAL NOTICES.

J. V. MANSFIELD, TEST MEDIUM, Answers sealed letters, at 361 Sixthav., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap4.

DR. SLADE, now located at 413 Fourth avenue, New York; will give special attention to the treatment of discase. Also keeps Specific Renedies for Asthma and Dyspepsia. Ap4...

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SEALED LETTERS ANSWERED 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 SILVER TIPPED Shoes indispensable for chil-dren. Try them. Never wear through at the 4w. Ap. 18. toe.

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

R. H. CUHRAN & CO. 28 School street, Boston, Publishers of The Orphans' Rescue, ploce Marci Life's Morning and Evening. 1007 The Dawning Life's Morning and Evening. These beautiful Steel Plate Engravings, from Josefag free to any part of the United States, warranted safely through, and satisfaction guaranteet. Address as above, sending pest office order or registered letter. 11 Ap.15. 12 IR HUI MIPHIS

NAN FRANCISCO, CAL., BOOK DEPOT;

AL No. 49. Keature O, CALL, HOOK DEPOT. AL No. 49. Keaturey street (upstatis) may be found in sale the BANNER of LIGHT, and a general variety of Npir-fumiliat and Beform Books, at Eastern piles. Also Adams A Co.'s Golden Pene. Pinnehettes, Npence'a Positive and Negative Powders, Orton's Anti-Tobacco Preprintions, Dr. Morer's Antifile Compound, etc. Catalogues and Circulars malled free, or Heinitances in U. S. cuttency and postage stamps re-ceived at par. Address, HERMAN SNOW, P. 0, box 117, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., edst Race street, Philadel-phia, Pa., has been appointed agent for the **Banner of Light**, and will take indeps for all of Colby A Rich's Pub-fications. Spiritual and Liberal Books on side as above; also by DR. J. H. RHODES, 90 Spring Garden street, who will sell the books and papers at his office and at Lincoln Hall, comer Broad and Coates streets, at all the Spiritual meetings.

NEW YORK BOOK DEPOT.

A. J. DAVIS A CO., Booksetters and Fublishers of stand-ard Books and Periodicals on Harmonici Philosophy, Spin-Rualism, Free R. digton, and General Reform, No. 21Fast 'Fourth street, New York, H= Nov. 1. ----

LONDON, ENG., BOOK DEPOT, J. BURNS, Progressive Library, No. 15 Southampton

J. BURNS, Progressive Library, No. 1/ Southampton Row, Roomsbury Square, Roborn, W. C., London, Eng., keeps for sale the BANNER of Librard other Npiritual Publications.

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ERIE, PA., ROOM DEPOT, OI,IVER SPAFFORD, the veteran tookseller and pub-lisher, keeps on sale at hits store, 6st French street, Erle, Pa., nearly all of the most popular Spirituniistic Books of the times. Also, agent for Huit & Chambertain's Mag-netic and Electric Powders,

CLEVELAND. O., BOOK DEPOT, LEES'S BAZAAR, 16 Woodband avenue, Cleveland, 0, All the Spiritual and Liberal Books and Papers kept for sale.

AUSTRALIAN ROOK DEPOT, And Agency to the BANNER OF LIGHT, W. H. TERRY; N. 10 Russell street. Methourne, Australia, has for sale all the works on **Appretunitism**. LIRKKAL AND REFORM WORKS, published by Colley & Rich, Boston, U. S., may at all times be found there.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Rookseller, No, 1926 Seventh street, above New York aterine, Washington, D. C., keeps constantly for sale the BASNER OF LIGHT, and a full supply of the Nplritunal and Reform Works published by Colby & Rich.

ROCHENTER, N. Y., BOOK DEPOT. D. M. DEWEY, Bookseller, Arcade Hall, Rochester, N. Y., keeps for sade the **Spiritum and Reform Works** published by Colby & Rich. Give him a call.

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KEEP A COMPLETE ASSORTMENT OF Spiritual, Progressive, Reform,

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49 Orders for Books, to be sent by Mall, must invaria bly boaccompanied by cash to the amount of each order. Any Book published in England or America, not out of print, will be sent by mall or express

40 Catalogues of Books, giving prices, &c. sent free,

GERALD MASSEY.

Two More Lectures.

AND THE BEST, by this DISTINGUISHED AUTHOR before he leaves for England, in BOSTON MUSIC HALL,

SUNDAY AFTERNOONS

MAY 3d AND 10th.

137 Secure a Reserved Seat at once, for the demand is brisk already.

Admission 25 cents, and 25 extra for Reserved Sent. Tickets are now ready at Music Hall: with Rhenmatism, I will make mention, also, of the VEGR-TINE's wonderful power of ching me of this acute com-40° Mr. Massey will accept engagements to locture week: evenings during his Boston engagement. Price \$100, Ad-

plaint, of which I have suffered so intensely. C. H. TUCKER, Pas. Agt. Mich. C. R. R. ess at once L. B. Wilson, care Banner of Light.

5

Wheeler & Wilson

Sewing Machine Co.,

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OVER EIGHTY-ONE COMPETITORS,

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7. The Officint Report, put (shed by the Gazeril Dispersion of the Vienna Experiitor, signalizes the superior of the Wheeler A Willion Company for quantity and quality of manufacture, and position in the Sewing Machine business, as follows:

OFFICIAL REPORT, VIENNA EXPOSITION, SEWING MACHINES, &C.

(6600) P 13, SEC. 2, 18, 1

Other File States Sewing Machine Manifactory In the world 's that of Whitefer & Wilson, New York, which alone has brought already over 50,000 of their Sewing Machines into practical use. The complete production of the parts by machinery is so regulated that each complete machine may be used as a sample for exhibiting. This firm produces 600 well adjusted machines daily. "The latest production of this firm, and which is the wonder of the Vienna Expection, is then new No. 6 sew-ing Machine." This universal machine sews the heaving leather harness and the finest gauges with a truly pear stillely.

Strip, "Wheeler A WDson have received, the highest prizes at all World's: Expections, and at the Vienna Expectition were extraordinarily distinguished."

FURTHER DISTINGUISHED HONORS.

The Grand Medal of Honor

or me.

Amorican Institute, New York,

Was unanimously recommended by the judger of Sewing-Machines tor

WHEELER & WILSON'S

New No. 6 Sewing Machine,

as heling 'the decided improvement-over all other machines in the market, 't and which 'thurst revolution/recentain branches of industry, especially in Sine and Harness Man-ufacturing.'

9 BALTIMORY, Md., October M., 1873, 9 The MARYLAND INSTITUTE bas awarded WHYALKR WILSON THE GOLD MEDIAL for their See No. 6 See Wing Machine. Other Sewing Machines received nothing, 9

"SAVAS NAIL, November 1, 163, "SAVAS NAIL, November 1, 163, "At the Grougia State Fain, a Staven Menal, the highest and only premium, for Leather Stitching, was awarded to WIEFLER'& WIESON for Samples done on their New No. 6 Sewing Machines."

Principal Office, No. 625 Broadway,

Now York.

Valuable Information.

GENTLEMEN, My only object in giving you this testi-

mential is to spread valuable information. Having been badly afflicted with Salf Rheunf, and the whole surface of

my skin being covered with pimples and eruptions, many

of which caused me great pain and annoyance, and know-ing it is is a shoot disease. I took many of the advertised blood preparations, among which was any quantity of Salaspirilla, without oblahuly any benefit, until 1 com-menced taking the Vig. (1)), and before I had completed

the first bottle. I saw that I had got the right modeling. Consequently I followed on with it until I had taken seven

bottles, when I was pronounced a well man; and my skin

is smooth and entirely free from plinples and emptions. I have never enjoyed so good health, before, and I attribute

It all to the use of A ROLLINE. To benefit those afflicted

Agoncies in all the Principal Citics of the World.

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NEW YORK, Sept. 15, 1573.

stitch.

17 W. B. Porter, M. D., writing from Alstead, N. H., under date of April 13th, to renew his subscription, thus bears testimony to the progress of the cause and the worth of our journal : "Spiritualism in this community moves on silently, but surely, like the deep current of the majestic river, and is untiringly bringing to the hearts of the people its God-inspiring truths. There is no greater power in the effecting of this noble work in our midst, than the Banner of Light. All read, and all admire its teachings, and we must have it."

At an election of the Children's Progressive Lyceum of New York, held at their hall, on Sunday, March 29th, 1874, the following-named persons were elected a Board of Officers for the ensuing year: J. A. Cozeno, Conductor; H. Dickenson, Assistant Conductor; Mrs. H. J. Cozeno, Guardian; Mrs. A. E. Cooley, Assistant Guardian; L. A. Nones, Recording Secretary; N. Winter, Corresponding Secretary; W. H. Allen, Treasurer; Mrs. E. J. Adams, Musical Director. The Lyceum is reported to be in a very flourishing condition.

J. M. G. Wood, of Milton, Santa Rosa Co., Florida, informs us that he has opened a News Dépôt there, and shall keep for sale the Banner of Light and other spiritual papers. Therefore the friends of the cause, and all the liberal-minded in that section, will know where to secure copies of this paper. Our other publications are kept for sale by Mr. W. He informs us that a Society of Spiritualists is being organized in Milton, that much interest is manifested in the circles held there, and that believers are rapidly in creasing.

If the gentleman seventy odd years of age, who ha been a subscriber to the Banner for a long time, but who is extremely sorry to say that he is too poor to take it longer, although he desires it very much, will give us his ddress, we will send it to him free. He resides somewhere in Pennsylvania; we believe.

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in the United States. The publication of a weekly journal, to be called "Cox-

MON SENSE," will be commenced in San Francisco about the first of May next, provided funds enough are received In advance to start it with. W. N. Slocum, 236 Montgom erv street, is to be the publisher, .

SOMETHING NEW, -A lady prohibitionist declares she "won't have any molasses in her house, because that is what they make rum of !" Is not this the sort of fanaticism that hung Quakers in ye olden tyme? •

If thine enemy wrong thee, buy each of his children a

A dispatch from P. T. Barnum, Esq., Informs us that he will soon be on the road with his Traveling World's Fair. which far exceeds any collection ever exhibited to the American people. If will reach Boston during the season, ine notice of which will be given.

"This is a 'blarsted' country, " said an Englishman who got wounded at the Hoosae. Tunnel by a premature explosion of nitro-glycerine.

Governor Washburn was elected, April 17th, to fill the vacancy of United States Senator for Massachusetts caused by the demise of Charles Summer.

John Adams, 25 Bromfie'd street, who keeps for sale an immense variety of children's toys, has received from Japan fine samples of rock crystal, which measure from two to two and-a-quarter inches in circumference. Clairvoyants are requested to call and see these specimens.

MARRIED.-In White Plains, April 5th, at the residence of the bilde's mother, by Rev. G. W. Clowe, Mr. John Suter, of New York, and Miss Cornella H. Maynard, of White Plains.

Yes, the scarlet flowers you sent from California retain their fragrance remarkably well. We thank you for them. We hope you will prosper in your arduous duties, and sue ceed in circulating the Banner among the people.

When the new idea is adopted, the obsequies of aristocratic individuals will be creme-de-la-creme ation ceremo iles, won't they?

The last two weeks have been had for steamships, the Europe, the Amerique, and Tacna (nineteen lives with the latter) having within that period been lost. It would seem that ocean navigation is becoming a serious problem as regards safety._

BRILLIANT SUCCESS .- It is permitted to few men of companies to achieve acknowledged superiority in any important position or business. The present generation has witnessed stupendous rivalry in several branches of induswithessed subjections is the sewing Machine business. A mid a multitude of competitors, steadily and surely the Wheeler & Wilson Company held their way from the beginning, upon fixed and honorable principles. Long since their leading position in America was established. Abroad, at Lon ion, in 1862, they won the highest premiums; at Paris, in awarded the highest premium, the only Gold Medal for ewing Machines exhibited; and lastly, amid unparalleled competition, followed the splendid triumphs at Vienna noted in our advertising columns.

DISCLAIMER .- Dear Banner : As the best means of correcting a mistake appearing in a work read by Spiritual-ists, I solicit space in your columns to say that the sketch connected with my name in the book entitled "The Spiritual Pilgrim, " is not my production, and the term " billet doux," applied to what I did produce, in relation to the given date and the pilgrim, twould be false, For Truth and Justice,

M. E. TILLOTSON.

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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. Ap.25.4w*

Public Reception Room for Spiritualists.—The Publishers of the Banner of Light have fitted up a suitable Room in their Establishment EXPRESSLY FOR THE ACCOMMODATION OF SPIRITUALISTS, where they can meet friends, write letters, etc., etc. Strangers visiting the city are invited to make this their Headquarters. Room open from 7 A. M. till 6 P. M.

THE WONDERFUL HEALER!-MR8 M. MORRISON.—This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her name before the public is by the request of her Controlling Band. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

lestroyed. 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

the most remarkable career of success that has seldom if *erer* fallen, to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored MRS. MORRISON, after being entranced, the lock of hair is submitted to her control. The di-agnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent. When Medicines are ordered, the case is sub-mitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Med-

give a prescription suited to the case. Her Med-ical Band use vegetable remedies, (which they magnetize,) combined with a scientific applica-

tion of the magnetic healing power. Diagnosing disease by lock of hair, \$1,00. Give age and sex.

Овиедо, Овиедо Со., N. Y. Р. О. Вох 1322. Ap.25.13w*

BUSINESS CARDS.

NEW YORK STYLES FOR BOYS. - If you wish a well made and good fitting Suit of Clothes for your Boy, take him to FENNO'S, where they make New York clothing a special-ity. Each garment is warranted to fit as well as if made to measure, and costs much less. In addition to Boys' and to measure, and costs mean cost, in addition to noise and Youths' Clothing of all sizes (from 3 to 20 years of age), and *latest New York styles*, they have Furnishing Goods, Boots and Shoes and Hats and Caps, so that at the corner of Washington and Beach streads a boy can procure a "complete outpit." Iw-Ap.25.

VERMONT BOOK DEPOT. J. G. DARLING & CO., Lunenburgh, Vt., keep for sale Npiritual, Reform and Miscellancous Books, pub-lished by Colby & Rich. **PROCTOR'S FAREWELL**

I. Earth's Past and Future. II. Life in Other Worlds. III. Other Suns than Ours. IV. The Infinities Around Us.

BROWN-SEQUARD'S Lectures on the Nerves.

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AP Chu rates at 4,50 cach per annum for five or more copies. Send stamps for specimen copies.

contex. Send stampe for spectner contex. LESNIE GOODELL STELNTETZ and JOHN BROWN SMITH, Editors and Propietors, added by an able corps of Contributors. All communications and busi-ness correspondence should be addressed.

- CHAMPION OF HUMANITY,

April 25. Post Office Box 3008, New York City.

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vecetine. CHARLESTOWS, Oct., 1870. This certifies that my daughter has always been troubled with a humor which has canced frequent swelling on her face and about hereiss. Priviletans called it the friy sipe-last out after having taken two boths of the VEGETINE has not been troubled with it since. SIMON ALLORICH, Charlestown, Mass.

NO TROUBLE SINCE USING

DR. TU-SUE, Says: "ALL Is unnecessary for an 5 to enu-merate the diverses for which the VEGE FINE. Anoth by need, "I know of profisers which will not oblight of the use with goal results. Alliest manufactule complications are, caused to poisonious serietions in the blood, which is an bo enthely, where it from the system by the use of the VEGE-TINE. When this blood is perfective to an set, the disease tapledity is delays at her best where we have the vector enthely, caused the perfect is contrast, but the the and bo enthely, where the blood is perfective to an set. The disease tapledity is delays at her best most be used to the disease rank able energy effected by VEGETINE have in-duced many physicians and apotheraties whom we know to presente and use it to thele own families. In fact, VEGETINEs the best remedy yet discovered, and is the only reliable **BLOOD-FURTIFIER** yet placed before the public. Solid by all DINERS is and dealers every where.

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M.R. W.M. BRITTEN, AND MRS. EMMA HAR-DINGE BRITTEN, graduate of the Viennese and Paristan Schools of Electricity, late associate of Dr. Eliza-beth J. French, and chief operator of the Pithaleiphia Electrical Clinkes - are prepared to examine and treat patients for every form of disease, chronic and acute, on the mighty successful new Prench System of Electricity, the most reliable method of Therapeutics ever discovered. To

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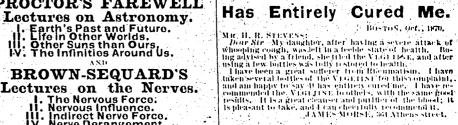
TO LET-In a fine location at the South End,

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 Address for particulars in a sum of the original find for our and side room a

ROOMS TO LET.

1 BO-TOS, Oct., 1970.

Bostos, Dec. 12, 1991.



BANNER

Message Department.

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Facti Message in this Department of the Banner of Light we claim was speken by the Spirit whose name it lears (brough the instrument day of

2685. J. H. CONANT, while in an abase matter is a first weak of the transe. These Messages induce that spirits carry with them the charac-teristics of them car hills do that belond. Whether for good or with - But those who have the carlb spherize from undeveloped state, eventually progress into a higher con-stitue.

different. We ask the newler to reactive point string part for the by appring in these strings that dies net string out with his of her reason. All express as to cheft truth as they per-class to matter.

-----The Banner of Light Free Circle Meetings

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Mondars, Theodays of Thursdays, and in after Stybolock, P. M., Siegurssen, private structures, SKALE of Little private structures, SKALE of Little to the table of the defeatement by sputts. First wither one of two proper spossions, addressing the spitt questioned by his or har full name: then point the min an envelope, sealth, and write variant with better alloc. At the We of the spite the Chairman with better the fittle to the write, spike the Chairman with better the fittle to the write, spike the Chairman with better place for answer upon the cite Lake expecting lengthy re-plies, other wise they, with the displacement.

Invocation.

Thou Eternal Foundain of Good, in which every human life finally washes itself and is clean ; thor Supreme Intelligence, drawing all minor intelligences steadily to thyself; thou Father and Mother of usall, to thee we come in the sanctity of prayer and praise. Leaving all our darkness in the past, and standing in the divine sunlight of thy holy present, we essay to wor-ship thee in spirit and in-truth. There are human hearts here, oh Father and Mother Spirit, who are struggling between doubt and fear and hope. Sfrengthen them, oh Lord, in that knowls edge which comes of thee, through thine-own divine light and life. Lead them gently, but firmly, out of all darkness, into thine own purer light, and strengthen thou their-weakness, so that they fall not in the way of life, but go forward steadily, reloiging in thee, knowing that thousart strong though they are weak. We commend ourselves, and our utterances, thy sinners' and thy saints, to thy keeping, oh Lord, knowing that thou will care well for each and all. Amen

Questions and Answers. CONTROLLING SPIRIT -- Mr. Chairman, 1 am ready to hear whatever questions you may have

to propound. QUES. - Is it possible to make photographic pictures in the colors of Nature ? If, so, how soon may we reasonably look to see this discov ?erv made?

Ans.-They who are interested in that particular branch of science say that it is possible, and that such a revelation is in the immediate future. There is nothing wanting, they say, in the law, but in the understanding of the laws and the application of it; and there are minds in bodies human who are developed almost up to that standard whereby they shall be able to prepare plates sensitive enough not only to reproduce the forms of objects, but the colors, also,

Q -Does Horace Greeley continue to advocate or believe in a protective tariff, as when here upon earth? Your inquirer realizes that Mr. G.'s views, as expressed in the Cincinnati nomination and platform, were correct, but upon the question above he asks further light,

 $A_{1} = I$ believe that Mr. Greeley entertains about the same opinions, with very little change, concerning these matters, that he entertained concerning them here.

Q-Was not the aggregate of good in the world, prior to the New Dispensation, quite equal to what it has been since?, In fact, has the religion of Christ done for the world what is claimed for through the thousand times ten thousand opinit?. If, to day, the churches were converted into

Zachary Taylor. A friend and satellite of the man Jefferson

Pavis, who is a believer in Modern Spiritualism, has requested that I comesto this place and give some account of my dealings with Mr. Davis, in Mexico. The service is not an agree able one, because I have nothing of good to say of the man. The most 1 can say of him, anyway, is, that he was a coward, and unfit for a soldier. I presume his friend expected something different from me, yet I don't know why he should. The Southern Confederacy, in allowing him to be their leader, and in leaning upon him, leaned upon a staff that would fail them when they most needed one; but he can

Feb. 5.

Betsey Page.

was, Zachary Taylor. , 🥚

Dear me "you've got so many people here from all over the world, that an old woman God, we recognize thy presence in all thy crealike me can hardly get a hearing. I am from Hådley's Falls; my name, Betsey Page. 1 was seventy-five years old, and a Christian, but I can't say much about that now. I died of can- ing feebly, "Lord, Lord, save us, or we perish." cerous tumors in the stomach and bowels. I have been gone thirteen years. I have got one son; I think he's here, in this city; and I 've got two in California. I have got a daughter in Wisconsin, and I want to reach 'em all, if I ean, with one shot. I want 'em to know that the spirit-world is n't anything like what they 'vebeen told it was, nothing at all. What I and their father used to teach them was all good for nothing. There aint a word of truth in it, not a word. I aint seen any white throne, nor any streets paved with gold; I aint seen anything like what I thought I would, and there aint anything like it. It's all a lie, every bit of it, and I want my children to know it-don't want 'em to be disappointed, as I was, looking round with a great feeling of hope in my heart, all the time, that I'd meet something I wanted to at. the next step. It was all so much like this world, yet more beautiful than this was, yet nothing like what I expected. I was glad of it, but I did n't know, whether I was here or there,

or where I was. Now I want my children to know-I want Joseph (he's inclined to be religious) to know that religion confists in doing good, and in nothing else—and I think the way they freated little Mary was dreaful-dreadful. They will have to answer for it, just as sure as they live, if they are my children; they will have to answer for it. There's no use trying to repair it now—can't do it; it'S too late. They'll have to answer, for all the wrong they've done; they'll have to sup-sorrow for it. That 's the only way people have to learn. I am sorry they did it : I am glad they 'll get lashed for it, because it's tight. They need n't be thinking they've got that off their hands-washed their hands clean. They are as dirty as they can be, just as dirty as they can be, and they may expeet retribution will follow, for it surely will.

How soon do you publish my message " [In about two months.] Two months! two months! Why! they may all be dead by that time. [Then they won't need it.] I don't know about that ; they may need it all the more. Well, I-can't help it; I must take my chances, I suppose. Feb. 51

Chief-Justice Chase.

How true it is that we see through a glass darkly concerning spiritual things here, but there, it is face to face! Here, you struggle ions that have been set down as established methods of rule, and yet scarcely know which to choose, because they all seem to have something of good in them, and they all challenge us to accept them. 'For my own part, I do not won der that there is so much anarchy in religious matters on earth, but I do wonder that Spiritnalism, with its flaming light, has not, ere this, burned up all the chaff, and gathered to itself all that is worth gathering of the-true grain; for, in looking at this wondrous_philosophy from my present standard, in life, it stretches away portions that I wonder it has not swallowed everything up in its own mighty self ; but that must be the ultimate: it cannot be anything else. I was struck speechless, absolutely dumb, with the revelations that met my gaze and appealed to my senses on every hand, in this spirit world. There were magnificent dwellings, grand old forests, mighty old oceans, everything in Nature to challenge your worship // everything in art to cause you to feel that intellect was indeed in supreme rule somewhere. Instead of finding ourselves fixed in a seven-by-hine heaven, we found that wondrous and beautiful variety that the soul has need of, challenging our ad miration, and calling out all the strong and beau tiful faculties of our souls to work and worship, in the new life. Oh! it was truly grand ! but I felt myself to be such a pigmy, such an ignoramus in the midst of sages, that I fain would have shrunk away into utter nothingness-gone into annihilation, if I could, but I am beginning to feel better now. I am learning the way and worth of life: I am beginning to grasp at ideas that hitherto have been so, far in advance of me that I could not grasp them : I am beginning : to take steps toward heaven, in a direction that I never thought I should take; I am beginning to learn, through little things, how the great"is allied to the little, and I am beginning to feel, too, the necessity that exists in earth-life for this great flood-tide of Modern Spiritualism that you are being blessed with, and the necessity, also, that exists in the spiritual world is nearly ready to come to the new life, and she for the coming; to give out these ideas with which the spirit-world-is over ripe. There is the Tree of Life. Its fruit is mellow; it is dropping down here, and you to day are receiving these fruits. God grant that you may well To my family and friends, I have only to say, the pearl of great price is on the earth. Seek for it if you would find it, and having found it. make proper use of it, and let it be to you the need have no fears. A happy home is prepared stepping down, for the time, from their high es- kingdom of heaven, even here on earth; but if for you, which is the result of your kindly deeds Feb. 5. | you do not seek, when you come to the land of here in this earth-life, every one of which has |

souls do n't blame your friends who preceded you that they did not warn you. I feel the insignificance of the title, and yet must give it in order to beknown—Chief-Justice Feb. 5. Chase.

 \mathbf{OF}

Bennie Elliot.

Hullo, sir. [How do you do?] Oh, I am first rate. My name was Bennie Elllot. I am from New York, sir, and my father 's a "rough"; but he 'll be awful glad to hear from me. I am dead, and he don't know as he shall ever hear from me. He says if he could, and he thought anything he could do would please me, he 'd be sure and do .it. Father, do n't drink any more, and Feb.55. old

Scance conducted by Prof. Olmstead.

Invocation.

Oh, thou whose creative love, smiles upon us through these beautiful blossoms, [referring to us, from the heart of every one of them, "I am here - here to gladden you with beauty; here to turn your thoughts from darkness to light; here to point you to that world of peace that you shall finally reach, having obtained the victory over sin," our Eather and our Mother tions. We understand that thou art with us everywhere, and doth forsake us never, and yet, in our weakness, we stretch out our hands, cry Give us more strength, endow us with power sufficient unto the great needs that meet us on every hand. Let us be indeed ministering angels of love and truth and power unto all who have need of us. And to thee, on Spirit of Love and Wisdom, be all our praises, to-day and forevermore. Amen. Feb. 9.

Questions and Answers.

QUES -Your questioner desires to know whethr or no a spirit who was formerly a Frenchman, and who was subsequently re-incarnated an American, and had been taught only the English language, could learn the French easier than one who had spoken the English language only in a former physical form?

Ass.-All spoken languages are incidents appertaining to organic life. These languages receive their particular turn and bias from the organism they happen to be flowing through. They are as indigenous to that special organic life, as are plants to certain localities, as are fruits, trees, animals, etc., etc. It matters not whether a spirit be incarnated in flesh a thousand times, or no, the particular language spoken in each incarnation will be adapted to the organic life that is to speak the language.

Q.-Years ago, when Methodism was first preached in this country, it had a wonderful effect in changing drunken, bad men, into good citizens and neighbors, and they remained so all the days of their lives. But, now-a days, when the same sect hold protracted meetings in the winter, and five or six hundred are converted, they generally backslide before harvest and are worse than they were before. Will the controlling spirit please explain the cause?

A .- All religious sects are founded upon certain psychological laws. When these laws are in extreme action, then the sect floarishes, and those who are 'gathered' to_it, from year to year, are more likely to be stable-minded and fixed in purpose; but when these grow inactive, then it is quite different with the sect. They are lukewarin, and they do not know the cause. It is sometimes laid at the preacher's door, sometimes to the members composing the church ; but the masses never once suppose that law governs in this matter, as in all others, and therefore do not look for the results they would look for if it were understood that law was the underlying, overlapping power. In the early days of Methodism, this psychological law was in extreme action, kept so by the fervor of the fathers of the church. It was never allowed to get lukewarm-the fires never burned dim. They were kept fanned to a flame all the while; but, in these days, when the dollar is of more worth than the soul, it is far different. Q.—The question was asked at the last circle, Did the sun stand still at the command of Joshua ?" The answer was, "It was the sun on their flags-the standard-bearer halted at the command of Joshua." Now, the late Theodore Parker-the best Hebrew scholar of his timesaid the trouble was in the translation; in fact, the Oriental style of rendering expression was flowery and poetic. What the author meant to say, and in Hebrew did say, was, "So mighty was the work done by Joshua, that it would seem as if the sun must have stopped in his course, to have given him time to accomplish it." Since Mr. Parker has been in spirit-life, he has been asked that question and has answered it exactly. the same as he did in earth life, and as is here stated. Why do spirits differ so much, and how shall those in earthly life judge? A .- Well, I see no very great difference, at least nothing that detracts from truth, on either side. The statement made by Theodore Parker in earth-life he makes to-day, and is able to prove it, if necessary. The statement made by the controlling-intelligence who spoke of these banners as representing the sun and moon is equally true. At the command of Joshua these banner-bearers stood still, that certain orders might be the better carried out. The correct rendering is, that it would seem that the sur stood still at the command of Joshua, that his army might be victorious; but lower down you have it that Joshua had but to speak the word, and the sun stood still, which every philosopher Feb. 9. knows must be a mistake.

been put to good account, in the other world for you. Now, then, cheer up, and when the messenger of change comes, say, "I am ready," and Feb. 9. go without fear. Good-day, sir.

Solomon Cuyler.

LIGHT.

I have a son somewhere in Massachusetts, who has been in this country a little bette, than eightcen years, and I wish to reach him, if 1 can, in this way My name was Solomon Cuyler. I am from Liverpool, Eng. I was a tradesman there for many years. My son, no doubt, will be surprised to hear of me in this way, but as it is open for all, and as I was anxious to have him and others know that 1 could come—not being do n't gamble any more, and be kind and gentle | dead, for I am alive-I thought 1 would make to mother, and that 'Il please me. Bennie, to W. this early call. I have been out of my body a R. Elliot, a New York "rough," I was ten years little better than five days. I know that my two sons in England do not know where their brother is, except that he is in America, in Massachusetts. Now, Massachusetts is divided up into a good many towns, cities and villages, and it is difficult to reach him—that 's another reason why I have taken this way of announcing myself. Henry, report yourself to your family in Livera bouquet on the table,) and seems to say to] pool, at once, that they may know where to di-Feb. 9. rect letters to you.

Debby Norcross.

You would n't think I could come, but I can: My name is Debby Norcross. Old Aunt Debby they called me, and I fived in the poor-house, lived in the poor-house. Some of my folks whose business it was to take care of me, put me in the poor-house, and they didn't want the others to know it, so I've been boarding out, boarding out! I am just as much a fool now as I was when I was here. I wan't much of a fool here. So you 'll please to say to one-half of the folks, 1 was boarding out, and to the other half, I was to the poor-house ! _ But I 've got where I 'can take care of myself, now. I can take care of myself, and live on my own carnings. I get along well. If I wanted any snuff, I suppose I could have it now, but I don't want it.

Well, tell my folks I am much obliged to 'em for what they did for me, and a great deal more obliged to 'em for what they did n't do—that 's it. Tewksbury! Tewksbury ! that's where I wasboarding out ! Good-by. When you 're dead, if you want anybody to help you, I'll do it.

Feb. 9.

Séance conducted by Theodore Parker.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE FUBLISHED. *Theoday: Feb.* 10, -Samuel Jarvis, of Michigan, to his children; Elizabeth Gage, of Nushua, N. H., to her hus-band; Jack Spencer; Ellen Crossgrive, *Thursday, Feb.* 12, -George T. Anderson, of New York; (who died of starvation this morning;) Margarel Dolby, to her son Matthew. *Mondag. April* 13, -Ident: Summer Palne, of the 20th Mass, ; Annetta: Gilbert, to Mrs. Elizabeth Welden; Na-than thalburton, to his brother; Dr. Anson P. Hooker, of Cambridge, Mass. *Thursday, April* 14, --Miles Thompson, to his friend Phillip; Jame Phillips, of Lewiston, Me., to her brother's family: Altee T. Abbot, of St. Louis, to Mrs., Jazze T. Ablod *Thursday, April* 16, --Col. George L: Prescut. of the

humpy: Ante T. Aboo, of St. Louis, to Sirs, Jazae L. Thursday, April 16.—Col, George L. Prescott, of the 2d Mass, Tad Lincoln; Harriet E. Snith, of Baltimore; Minnie, (Ememn-ne-esska,) to friends in Washington. Monday, April 20.—Alexander Fredgrick Henry, of the bouse of Schleswig, to Prof. John Stromberg, of Dresden, Germany; Tom Hogan, to bis wife; Fannie Dillon, of Boston, to her mother; Eleanor, to Hiram Thomas of Youngstown, Nlagara Co., N. Y.; Ann Merrick; Dick Torpin.

Donations in Aid of our Public Free

	ULL CAUDO	
Since our last report	the following sums ha	avo been re-
celved, for which gratel	hiacknowledgments ar	o tendered :
E. M., by H. T. C	\$10.00) Chas. Graham.	······································
G. W. Farrar	. 1.00 S. Ryder	
Joseph Kin-ey	. 1.00 W. R. Tanner: .	
W. S. Hurlbut,		
Wm; Linfield	25 Oren Thaver	· · · · · · · · · 6
Friend	. 1.00 Dan'l Newell	2.0
J. M. Griswold	. 60(Chas. R. McCrea	1 1.0
Wm, C. Ivlus	. 50 A. H. WHIIIIS	
H. A. Pearse	. 50'** No Cards **	1.00
R. J. Jervis	. 1.13 ¹ J. H. Price	
Geo. F. Tutts	. 1.00 L. Fletcher	2.00

Banner Correspondence.

Card from the Iowa Missionary.

I would say through the Banner to the Spirit ualists of Iowa that, at the meeting of the State Association at Council Bluffs on the 28th and 29th of March, I was appointed one of the State missionaries. I am ready to visit any part of the State and lecture, or attend funerals and weddings. If every Spiritualist who wishes lec-tures in his town, the coming summer or fall will send me his or her address. I shall be enabled to arrange a tour over the leading thoroughfares, and to reach those who otherwise could not afford a lecturer. Friends, I would be kept busily at work, so write me at once, and be you but one in a town, and poor in, worldly goods, I will, if possible, stop and speak for you. Yours for the cause, CAPT. H. H. BROWN. Missouri Valley, Ia., April 8th, 1874.

fainting. These visits are becoming quite com-mon. We care but little about such things, though, as we have one one-hundred-thousand dollar church and two one-million.dollar hotels. As a people we are probably about what con-ditions make us. We had the benefit last sum-mer of the instructing presence of Prof. McCosh, or Primedon, who knows, by experience, that of Princeton, who knows, by experience, that Saratoga is no place for his college boys, even

Saratoga is no place for his college boys, even for a little pull on the peaceful and innocent wa-ters of our heautiful lake. Though we can say but little that is cheering for Spiritualism, at Saratoga Springs, it is pleas-ant to know how firmly its impress is being fix-ed upon the world at large. Its principles are silently working where they know it not., Ere long reason and justice will gain, a hearing where now there is too much theological blgotry to admit them. Soon the power of truth will friumph

where now there is too intern theological bigotry to admit them. Scon the power of truth will triumph O'er the folles of the past, And the sun will reach the zenith, Angle sources in the senith, Angle sources how are calling From their bilssful homes above, And in triumpet tones procelaining Happiness is born of love. Though we part on skintly features, Fast and pray from day to day, Though we part on skintly features, Fast and pray from day to day, Though we part on skintly features, Fast and pray from day to day, Though we provide Hebrew teachers, Love alone must guide the way. Though the sepulchre be guarded, Angels toil the stones away: Darkness, dont and gloom departed, Life secures an endless day. NEW YORK CITY, --Dr. T. J. Lewis writes, under recent date : Our Spiritual Philosophy in the eity of New York is slowly but surely gaining ground, and more inquiries than former-ity are made, from church members, for our spir-inal books and for good clairvoyants. Rey, Mr. Hepworth, formerly of Boston, Mass., who Mr. Hepworth, formerly of Boston, Mass., who used to hold spiritual circles at his house, has recently published a statement, pretending not to believe in the "communion of saints"--spiritsor, as he calls them, ghosts. Hypocrisy is too apt to intervene between the spiritual truth and church creeds, when a good living without labor is at stake.

California.

SAN FRANCISCO.-B. Shrafl, writing under SAN FRANCISCO.—B. Shrall, writing under a recent date, speaks in a highly encouraging manner concerning the prospects of the cause in that city and the State. The largely at-tended and rapturously applauded geologic and other lectures of William Denton, replete as they are with arguments from the Bible of Na-ture which are unanequally by Old Theology. ture, which are unanswerable by Old Theology; the renting of Mercantile Library Hall for one year—Charter Oak having proved too small—for the use of the Spiritualist Society; the labors of C. Fannie Allyn; the engagement of Gerald Massey and other talented speakers, and the general fairness of the press reports regarding spiritual matters, are all signs of great promise to his eyes.

Passed to Spirit-Life:

From the residence of her son-in-law, Thomas Hapgood, in Deer River, Lewis County, New York, Jan. 14th, Mrs. Elizabeth Butlin, in the 82d year of her age.

m neer niver, Lewis County, New York, Jah. 140, Mrs. Effzabeth flutlin, in the 85d year of her ago. Aithough brought up in the Church of England, sheearly in life learned to think and act for herself upon religious subjects, and was always ready to endorse whatever looked like truth to her, no matter from what source it came or how unseemly its guise. With such a trait of character, together with being more or less mediumistic, she at once, upon investigation, readily embraced the beautiful truths of Spiritualism, and took strong ground in their defence. She and her hustand began investigating this subject over twenty years ago, took the first spiritual raper ever pub-lished, and have been constant readers of the spiritual in later years was in reading the Banner of Light, as it Came to themdaden with its weekly messages from that boautiful country to which they feit they were fast hastening. Mother light how did often say: ""Oh, if cone-half is true that is claimed for the loveliness of the Spiritual its true that is claimed for the loveliness of the Spiritual its from the fixed in the triumphs of the Spiritual its faith, and promised to come back soon and report herself. M. E. T. Also from the same place, Jan. 21st, Mr, Joseph Butlin,

Also from the same place, Jan. 21st, Mr. Joseph Butlin,

Also from the same place, Jan. 21st, Mr. Joseph Butlin, in the S& year of his age. His prayer was at swered that he might soon follow the "Mother," as he called his wife. But it heaves a saddened household, the removing of two such cheerful spirits so suddenly and near together. Everybody regarded "Father Butlin" as one of the most upright and honorable of men in all of his dealings with manikind, always despibling ev-crything that savored of meanness or trickery. His genial disposition made him a welcome guest everywhere, and hong will be be remembered with satisfares and regret by hose who are loft behind. His interest in spiritual mat-ters was not less carnest than "Mother" Butlin's, al-hough not quite so enthusiastic in temperament as abe. In his tast hours be comforted his remaining children and riends that had gone before, and promised to come back at an early day with tidlings from his new home. We await with patience the message.

with patience the message. The law, Olney Place, of Carthage, N. Y., who has long been a friend of the family, officiated on both occasions, doing great credit to himself as well as making the occa-sion of cheerful interest to all present. The Copenhagen Glee Club assisted with their sweet meloilles; especially was their rendering of the "Bright Forever" very happy and soul stirring. and soul stirring.

From Chelsea, April 4th, Annie E., youngest child of Seth and Ellen A. Burrell, aged 8 years and 6 months.

Seth and Ellen A. Burrell, aged 8 years and 6 momble. At the funeral, Dr. H. B. Storer presented to the assem-bled relatives and friends the cheering and elevating phi-losophy of Spiritualism, which to this family is a source of daily strength and comfort, and which, during the anxiety and gribf attending the sickness and death of a beloved child, has sustained them by its consoling power. Within a few days after the little one's separation from her mortal body, she gave to her parents undoubled proof of her pres-ence with them, and of the love which she charishes for them and her brother and sizer, also proving that so little

industrial schools, would not mankind be advariced, rather than to keep them as at presenttwo-thirds of them representing a theological hell, and the other third fighting between Darwinism and decency one day in every seven? A .- All good, like-its opposite, is eternal, infinite-is from everlasting to everlasting ;-therefore there is no more good, as good; in the world now, than there ever was. Human intelligence has only come to understand it better than in the years agone, that is all. The different religions playing in this eternal ocean of good, have all linto infinitude, and becomes so vast in its probrought to the surface just so much of good as they have been able to receive, to grasp, to understand, but they all have fallen very far short of the standard that each one has set up for itself. And this is well, because it lins left something for somebody else to do, and the ery "Excelsior" is still heard in the land, and the angels are still echoing it from shore to shore, and souls are still catching up the echo-and striving for better and higher things-for that which shall advance their happiness both here and hereafter. Yes, if the charghes were turned into industrial schools, they would gather, doubtless, more of good in its various phases, than under the particular clan of theology.

Q.-1s spiritual photography true 2 A - Yes, it is true ; but, like the biblical parable of "the wheat and the fares," error and truth are growing and manifesting together. By-andby you will have more of truth in that branch of science than you have to day.

Q.-Did the sun stand still at the command of Joshuä?

A.-Yes-but a sun painted upon the Egyptian banner, and representing the sun in the heavens. The banner-bearer stood still, waiting for the command of Joshua to go forward, leading the armies-that was all ; not the centre of our solar system, by any means.

Q.-Did the Red Sea part its waters so that the children of Israel could pass over on dry land?

A.—Doubtless that occurrence took place, but not as a speciality for the children of Israel to pass. This occurrence took place semi-annually at that point.

Q.-For a great number of years spirits have been helping and often greatly benefiting humanity. Is not such labor a sacrifice and inconvenience to spirits, similar to what it would be for a highly educated and refined person to enter appropriate them-that you may grow in grace a filthy, damp, underground brothel, to rescue or | by them, and in good decds ! render aid and comfort to a former companion who had fallen to such a low condition?.

A .- Yes, it is ; and yet the keen consciousness of duty done is an ad-quate reward for their tate to perform these good acts.

George Corbett.

My name, sir, when here, was George Corbett I have been gone from this earth-life twentyseven years. I lived in Lowell, Mass.' I was what is called an overseer in one of the corporations there. Now, I have a wife in that city who says," It is all dark, dark, dark; there's nothing bright in the future" for her. Sarah, the other life is just as much better and more refined than this life, as a highly cultivated flower is more beautiful than one that has never received any cultivation, and has grown on poor soil. Now

you say you've nothing to hope for.' You have" everything to hope for. When this world closes its doors upon you, and the other is opened to you, I shall meet you-other friends will. You

Pennsylvania.

PITTSBURGU.—Charles R. McC. writes: I ave been a constant reader of the Banner for the last six or seven years, and, in particular, of the communications from the spirits present at your circles. I have a great many friends in the spirit-world whom I would like to hear from through the Banner Circle.

Alabama.

HUNTSVILLE.—J. F. McDevitt writes: Spir-itualism is quietly working its way into the pub-lic mind in this country. Why is it that no lec-turers or mediums come this way? There is a mighty harvest away down here, and it is ripe for the reaper. If there are any who would like to wade in with their sleeves rolled up, in earnest, we can show them the starting point and let down the bars, to see them cut the first swath in this big field.

New York.

SARATOGA SPRINGS .- P. Thompson says ecently : When Japhet was an infant he was recently: when super-t was an infant ne was taught to walk, and, when he could walk, to sit still. He was taught to talk, and, when he could talk, to keep silent. Our schools of instruction are about the same. We are taught to believe are about the same. We are taught to believe in immortality, but restrained from its practicali-ty. We sing of the joys of heaven, but nothing is more dreaded, by professing Christians, than death, the opening of its gateway. I have a friend and relative, of lifelong Christian profes-sion, driven to the verge of insanity by the death of a daughter, who was also a Christian. We are always urged to prepare for death, as if life was given us for no other purpose. If there is no fu-ture we have no need to prepare for it, and if ture we have no need to prepare for it; and if life is eternal, it is for this we should fit ourselves. The troubles, pains and difficulties of earth-life more than counterbalance the good in earth-life more than counterbalance the good in a majority of cases. What a failure is life if there is no future, and how worthless and un-just if *all* have not the opportunity of progres-sion. The opportunity and length of time in this life are various. Even the most favored would have just grounds of complaint if this life and its conditions were all, and still more if it fixed their destinies for eternity. Existence without happiness is worthless, and the power conferring it can be neither wise nor good un-less this is attainable to all. We are rather in the widerness here so far as

We are rather in the wilderness here, so far as we are rather in the which has a rest Brigham any spiritual light is concerned. Mrs. Brigham aways us one begine about one year ago. Fashgave us one lecture about one year ago. Fash-ion and folly reign in the summer, and leave their spirit to dwell with us in the winter. lady, however, it is said, has been twice visited by the ghost of a near relative, which so frightenether as to require restoratives to prevent

had the death change affected her spirit that she was still interested in dividing her playthings between them, ever caring for the dol, which to the heart of a child comes so near to human love. The beautiful ideal of a perfect being an asser or so short a time enfolded in mortal clothing, has passe nto the inner world, there to attain its full and perfec

[Notices for insertion in this Department will be twenty ents per line for every line exceeding twenty-twenty lines or less insertied gratuitously. No poetry printed un-der the above heading.]

PUBLIC MEETINGS, ETC.

Notice-Dedication of Eureka Hall.

Notice – Dedication of Enreka Hall. All friends of human progress are cordially invited to meet, May 19th, at 10 o'clock A. M., at Eureka Itali, Union-ville, Plymouth, Vt., to dedicate the new house and hall be dedicated to Reform in fits deep st and truest meaning. The dedication services to be held in the hall Tuesday. May 19th, at 1% o'clock P. M., meeting to be continued Weatnesday and Thursday, 20th and 21st. A general good time is expected. Ample provision will be made for all wishing accommodations. Come one, come all, and let us show our esteemed Brother Wilder that we appreciate the carnest efforts ho and his estimathe with have nucle in the cause of Human Progress. Both have used untiring energy in the cretching the anniversary of our Human's Good speak-ers will be in attendance. All those who are faint, weak or weary, come and catch the inspiration from the lovely val-leys and grand old mountains where once was the home of the earth-form of our sainteet sister Aches Zyane, and where we know her love still lingers. Roard will be fur-nished at the Wilder House at \$1,00 pr day. Free return tickets will be given all who have paid full fare one way over the Buthatin and Vernant (Chen all State Chen advers) stage leaves Woodstock and Ludlow stage road. Stage leaves Woodstock and Ludlow stage road.

Michigan State Woman's Suffrage Association

Michigan State Woman's Suffrage Association. The Annual Meeting of this body will be held in Lansing. at Representative II II. on Wednesday, May Gh. 1874, at two o'clock P. M. At its late extra session, tho Legisla-ture passed a Joint Résolution submitting the question of Female Suffrage to the electors of the State at the time of the general election this fall. This action of the Legisla-ture devices upon us an important duty. At this meeting we ought, if possible, to organize all our forces throughout the State, so that our strength may be made effectual for the state, so that our strength may be made effectual for the state, so that our strength may be ducated, and our friends induced to work for the cause through the campaign and vote for it at the glegion. To secure this result, we invite you to meet us in Gancil at the time and place indi-cated. We will receive you cordially, entertain you freely, and do all in our power to inake your stay amongst us mu-tually pleasant and advantageous to the cause. Mrs E. C. Stanton, Mrs. Hazlett, and other eminent speakers, will address the meeting. Lansing City Woman's Suffrage Association.

The New Hampshire State Association of Spiritualists

Spirleunilists
Will hold their Second Quarterly Convention for the year.
1874 In Washington, N. H., on-the 181, 2d and 3d of May next, commencing Friday at 1 P. M. Good speakors will be present. A general attendance is desired. The friends in Washington will do all they can to entertain visitors. Those who cannot be accommodated in private families
Per order of Committee.
G. S. MORGAN, Brad ford, N. H., Pres.
RACHAEL CAMPRELL, Manchester, N. H., See Y.

Convention at Lockport, N. Y.

Convention at Lockport, N. Y. A Quarterly Convention of mediums, speakers and others will be held at Good Templans' Hail; corner of Blain and Coltage streets, Lockport, N. Y., the first Satuidax and Sunday of May next, commencing at no celcock, and hold-ing forenoon, afternoon and ev, ning sessions each day. A conduct in this great spiritual revolution, particularly to mediums, spoakers and singers.

Ingers. J. W. SEAVER, A..E. TILDEN, GBO. W. TAYLOR, Scommette

BANNER OF LIGHT. APRIL 25, 1874. Adbertisements. New Books. New Nooks. New york Advertisements. Mediums in Boston. SPENCE'S HULL & CHAMBERLAIN'S Chairvoyant Medical Practice! PRICE REDUCED. THE GREAT LITERARY SENSATION ! Magnetic and Electric THE Positive and Negative DR. STORER'S OFFICE DAWN: **MYSTERYOF EDWIN DROOD** UTERINE WAFERS, (Formerly at 137 Harrison avenue,) Is now in the beautiful and commodious Banner of Light Building, Rooms Nos. POWDERS. COMPLETED THE margie control of the POSITIVE AND NEED-ATIVE POWDERS over disease of additional to wonderful beyond all precedent. They do no vio-lence to the system, cousing no purging, no muses being, no voniting, no microthing. The POSITIVES one Neuralgin, floatache, Rhem-matient, Papeo d'Athids, Duarheas, Dysentery, Vun-tor, Dyspepsia, Flandence, Wonney, all Fremhie Wenknessen and detangenents; Files, Otamps, NJ, Vi-tos, Dyspepsia, Flandence, Wonney, all Fremhie Wenknessen and detangenents; Files, Otamps, NJ, Vi-tos, Dance, Spasno; all high gade of Feyer, Small Poz, Meyee, Scatatha, Litsipe asy, all Infimmentiesses active of chemical supervised the Ridneys, Liver, Lange, Newson, Santatha, Litsipe asy, all Infimmentiesses and earl chemical supervised the Ridneys, Liver, Lange, Newson, Santatha, Litsipe asy, all Infimmentiesses as the ericher descenses of the Ridneys, Liver, Lange, Newson, Santatha, Litsipe asy, all other Scorofiela Newson Back, Stathand, Litsipe asy all to the Scorofiela Newson Ridner, Bromehila, Coogles, or Otales, Scorofiela Newson, Anthone, Mengel and and and Views, Donfaces has the Typhoid of the Typhus. Both the POSITIVE AND NEED CITIVE are needed by Chillis and Postport. A Novel in the Deepest Sense, Female Weakness, Painful Menstruation, BY THE SPIRIT-PEN OF NO. 9 MONTGOMERY PLACE. Prolapsis, Inflammation and Ulceration Its pages being filled with CHARLES DICKENS. MRS. MAGGLE J. FOLSOM, of the Womb. : The which known spiritual Clarvoyant, examines pa-tients from 9 o clock A. M. to 5 o clock P. M. daily. **DR. MORER** will personally attend patients, and whatever spiritual insight and practical pugment and ex-perience can accomplish, will be employed as heretology in curing the slok. RADICAL THOUGHT, The press declare the work to be written in THE Formula for these Wafers was given us by a French Physician, DR, CHARLES DE FORCHANCIA (how decrased). They were used only in his practice, never having deem advertised or introduced to the public gener-ally. We have test right ham thoroughly, and therefore with confidence present them to the PUBLIC, feeling assured that THKIR MERITS will win the confidence of dO who use them. On the treatment of existing social cylis; 'Dickens's Happiest Vein!" SPIRITUAL GRAGE, Fraught with influences of the highest good to those who may read; To show the domand there is for this work, it may be well to state that the Patients In the country, and all persons ordering DB STORER'S NEW VITAL REMEDIES, for Chronic and Nervous Diseases, will address First edition of 10,000 copies was sold in advance of GEMS OF WISDOM, DR. H. B. STORER. Price and address as per Powders. Jan. 3. Which cannot fail of finding lodgment in appreciative hearts; and the press. From the Boston Traveller, July 5. MRS. M. SUNDERLAND COOPER, HULL & CHAMBERLAIN'S From the flowton? Traveller, July 28, "Since last Christmax the medium has been at work steadby and asyldiously, producing a work which recen-bles Dickens to close of a stormakeomestart, as though hear-ing the volue of one ong silent in the grave." If the style, to the sery infinitik of charler headings, is theroughly Dickenstan," "If Mr. Cartee Dickens had written the work, we should say that he had inferited his father's abil-fly and mainer to a greater degree than the heir of any other illetary main with whom we are acquainted." EARNEST LIFE LESSONS. THE original New England Medium, No. 33 Millord street, Boston. Hours to A. M. to 4 P. M. April II.-Iw* MAGNETIC AND ELECTRIC POWDERS Calculated to attract attention to and awaken interest in that Arecoring Cancers, Catarris, Rheumatiam, Asth-ma, Erysipelas, Paralysis, Fever and Ague, Dr. Main's Health Institute, ADVANCE MOVEMENT Mailed Postpald (1 Box at these PRICES) 0 Boxes Yellow Fever, &c. Soldens' How Fover, &c. This is to certify that is have been curred of the following diseases by using Hull & Chambertain's Magnetic and Electric Powders, Viz. Unitarch, Isthum, Richandisan, Serefula, Concer in the filer, Ruaning issue from one sye, Erystipilas, etc., dc. Antiowa well man. EDWARD FINK. Yellow Fever, &c. at these PRO(253) 6 Roves, the second statement, and several statements at our risk and expense, either by Postentier Money Order, of 's Registered Leiter, or by Drafter Several statement is the Registered Leiter, for anomal takes and the several statement is the Registered Leiter, Draft, or Expenses, it you and a figure risk and the several statement of the rest in the several statement is the Registered Leiter, Draft, or Expenses, it you and a figure risk and the several statement of the rest in the several statement is the Registered Leiter, Draft, the Postemasies to make it payable at Station Device of Kines (State 1), and the several statement of the several statement of the rest of the take statement of the several statement of th AT NO. 342 HARRISON AVENUE, BOSTON Which forms the chief characteristic of this active epoch, THOSE requesting examinations by letter will please end of $t_{1,0}$, a lock of hair, a return postage stamp, and the address, and state sex and age. $13y^{+1} Jan, 24$ There are forty-three chapters in the whole Work, which emphase that pottlon of II written, prior to the decease of the great author, making cosy cover hard vice with about 50 pages. 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LIGHT. BANNER OF

Pearls.

8

Andquoted odes, and jewels five words long, That, on the stretched fore-finger of all time, bjorkke forever.

THE SOLL IS DESCRIPTION Shall man xiele? for whom all else recives, Noresuprection knows: Shill man alone, Importational the sown in barron ground. Less privileged than granition which he feeds? Forny.

ever inflid where you work; care more about how you

SPRING WIND Ale base and breach so could address the Across what he is a second solution blown. Using you to in the Me writer-worn's Children breast Roceives you, as some charts filest With restasy?

Mon do not all eacher like the clearness of reason, with the distribution professions to the contrary.

· THE GLEASERS' REWARD. Over the helds where the reapers have been, Garner the gleators the fulf-headed gratue Statks rich-st and ripest shall fall to their lot, Faithfully seeking where others seek not-Elen thus in the world the gleaners are seen, Garnering fileneiships like full fielded grain; Off fielding the nodest, the purest and best, Where hearts are the humblest with sweet content blest

The problem of others may be of use in teaching us not what we are, but what we ought to be.

APRIL. Nursling of Mother Nature! just because Thouart a tender baby, whose ready tears, Withreadler suitles and ever piesent fears; And transient hopes, are true unto the laws That circle babyhood, affection draws Our soul to watch the picous status of appears In thy soft thats and gently counding spheres If vital hovous hess; and thus we pause, Delighted with thy game of hide-and seek? Rogaish then lift's? a murpled plaafore organization in visit the quick returning store (If clouds, to veil the quick returning store (If don't unshing all bright colors speak A conscious cestasy in peoping flowers, High as a stopply of the sun and showers.

Mary B. Dodge.

As in a letter, if the paper is small, and we have much to write, we write storer, so let us leave to economize and to improve the remaining moments of life.

Spiritual Phenomena.

Prof. Crookes Gives, his Experience. Some time since we published an extended refund of the mediumistic career, to date, of Miss Florence Cook, of London, England. We at that time instanced the "excitement" caused with regard to her by the Volckman episode, and gave extracts from the letter of the distinguished British saran whose name heads, this article, where-In he promised to report to the public the results of the scientific experiments which he was about to make, in order to verify or disprove the claims of the medium and "Katiet" – Last week we presented the testimony of Prof. Varley, the celebrated electrician, and we now, take, pleasure in transferring to our columns the following letter from Prof. Crookes-the same appearing in the columns of the Spiritualist for April 3d-in which. the most indubitable proof as to the genuineness of the materialization is adduced :

In a letter which I wrote to this-journal An a letter, which 1, wrote to this-journal marty in February last, speaking of the phenome-na of spirit forms which have nopeared through "Miss Cook's mediumship, 1 said, "Let those who are inclined to judge Miss Cook harshiy, suspend their judgment until 1, bring, forward positive evidence which 1 think will be sufficient to settle the question. Miss Cook is now decoting her-self exclusively to a series of private scances with me and one or two friends. Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the normises give me every reason to expect that the promises so freely made to me, by Katic will be kept."

so freely made to inc by Katie will be Rept." ¹⁹ In that letter T described an incident which to, my mind went very far toward convincing me-that Katie and Miss Cook were two separate ma-terial beings. When Katie was outside the cabi-net standing before be; I heard a moaning noise from Miss Cook in the cabinet. I am happyto say that I have at last obtained the "absolute "proof," to which I referred in the above quoted letter

I will, for the present, pass over most of the tests which Katie has given me on the many oc-casions when Mise Cook has favored me with se-

had, at all events, a *bely* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations be able to verify the interesting observations which a bold experimentalist has recently some-what verbosely recorded. Permission was gra-ciously given, and 1 accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that 1 can corroborate his statement that the "ghost" (not "struggling,"however.) was as material a being as Miss-Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be to venture to draw an important conclusion from an insufficient amount of evidence.

cabinet, knowing the importance attaching to diating from such a centre, no wonder that mar-first impressions, and not wishing to leave more vels, in the way of manifestations, take place at

hady, dresses, the early part of the evening ance, perfectly senseless. She due in when I took her hand and held the light close to her face, but continued quietly breathing. Sclaising the hamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery, as we had seen her previously during the scance. Hold-ing one of Miss Cook's hands in mine, and still kneeling, I passed the hamp up and downg-soas "Boodnate. Katle's whole figure, and satisfy "Boodnate. Katle's whole figure, and earsped in my "Boodnate. Katle's whole figure, and earsped in my "Boodnate. Katle's whole figure, and satisfy "Boodnate. Katle's whole figure, and earsped in my "Boodnate. Katle's whole figure, and earsped in my "Boodnate. Katle's whole figure, and earsped in my "Boodnate. Add to these as a basis an in-"Addresses are re-"Boodnate. Add to the set as the form and strong, high inspira-ter deters and strong, high inspirathree separate times did 1 turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie in stantly motioned me to go away. I went to an-other part of the cabinet, and then ceased to see. Katie, but did not leave the room till. Miss Cook

voke up, and two of the visitors came in with a light. Before concluding this article I wish to give some of the points of difference which I have on served between Miss Cook and Katie. Katie's height varies; in my house I have seen her six-inches taller than Miss Cook. Last night, with bare feet and not "tip toeing," she was four and bare teet and not " up to ing," she was four and a half, inches, taller than Miss Cook. Katie's neek was bare last night; the skin was perfect-ly smooth, both to touch and sight, whilst on Miss Cook's neek is a large blister, which, under similar circumstances, is distinctly visible and rough to the touch. Katie's ears are unpiered, whilst Miss Cook habitually wears carrings, Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is Much longer. The manners and ways of expression there are also hany decided differences. Miss Cook's health is not good enough to allow of her giving more of these test scances for the

w weeks, and we have therefore strongly advised her to take an entire rest before, recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future

20 Mornington-road, N. W., March 30th, 1874.

Materializations in Cleveland.

Thinking a few items from my pen might be of interest to your readers, I present you with an account of a series of scances held in this eity by Charles Rayner (the medium) and myself, and in doing so will be as brief as possible. Charles Rayner has been a physical medium. for over twenty years, and was developed with the Davenport Brothers in Buffalo, New York. This very remarkable-individual-has within-the last few months been further developed in the phase of materialization, and is succeeding wonderfully in that direction as a medium.

During our stay in this city we have given six séances for materialization at No. 2061/ Detroit street, West Side. At each seance intense interestwas manifested in the recognition of the returning spirits, by their friends and relatives present. It may seem strange to so readers that our departed loved ones can return and for the time being put on a material form, and be seen and known by their earthly friends and relatives, but nevertheless such is the case beyond the shadow of a doubt. At each of the scances, from six to twelve spirits materialize and come out in clear gaslight, and so far nearly all so appearing have been recognized by some one present. It is strange beyond description to see, for instance, a Methodist sister, fresh from the shades of traditional and religious superstition-in which she has been educated to believe that death is an unconscious rest until the great judgment-day trumpet sounds which shall call the drowsy millions to awake from their long dusty sleep and be judged by one they call the Son of Godcome into our seances, and during the materialization stand up and say, "Brother Samuel, is that you? Oh, cannot you come again? Oh, my God ! what is this?" &c. The conditions of our seances seem to be more favorable as they progress. The manifestations have caused great excitement in the city, especially among our enemies-the Young Men's Christian Association of Cleveland, Ohio, which organization procured our arrest by the city police, upon the alleged charge of "showing without license" [whatever that may mean], and upon trial we were discharged, as it was decided by the court that our scance was a religious meeting, instead of "a show." But we are again threatened by members of that "saintly" body with being arrested upon the charge, this time, of obtaining money under false pretences, which will be carried out if they dare do it. How ever, they cannot deter us from doing-our duty. The good work will go forward as the angelworld directs. Our séances will continue here for a few weeks, and then we go to San Francisco, Cal., to locate and give séances.

NOTES-PERSONAL AND PUBLIC.-No. 2.

BY GEORGE A. BACON.

Upwards of a month ago, with a traveler's adapted "knapsack strapped upon our back," we adapted "knapsack strapped upon our back, "We obeyed the orders for marching which came to us at Boston, and following the course of trade as well as the star of empire, wended our way westerly. The capital of the Empire State first arrested our steps. Attending to the claims of business here, modern Troy was visited next. Furnished by Dr. Ditson, the genial reviewer of foreign literature for the Banner, with the need-ed information in due macess of time we called is strongers, showing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me. I went cantion dy into the room, it being dark, and felt about for Miss Cook. I found her cronching on the floor. Kneeting down, I let air enter the hamp, and by its light I saw the young hey dirested in black velvet, as she had been in the early part of the evening, and, to all appear-ince, perfectly senseless. She did not movel was entirely withdrawn and the autory of the chair and set of the evening and, to all appear-

the vertice with the whole is the observed of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did 1 carefully examine Miss Cook eroughing before ne, to be sure that the hand 1 heid was that of a living woman, and three separate times did 1 tran the larus to Katia

requisites that belong only to our exceptionally able and instructive public teachers. In Bochester, N. Y., our sick body found com-fortable quarters at the Osborn House, concerning which we feel compelled to say that one has to travel a long distance to find in all respects equally excellent accommodations or a better managed hostelric. It ranks and really is a firstclass establishment. Its appointments through-out are admirable—size, arrangement, furnish of rooms and halls, its steam apparatus, commodi-ous closets, protection in case of fire, quality and extent of its *table d' hote*—nothing seems to be overlooked. This word of digression, kind reader, is a voluntary tribute extracted from us by a sense of its justice, and because of its dis-interestedness is worth a dozen paid-for notices, though each one of such might be ten times more elaborate. If any doubt our word, let them please test the matter. While Rochester was picase test the matter. While Roenster was once the cradie, so to speak, of Modern Spiritual-ism, and where subsequently a large society flourished, we find that for years no public meet-ings have been regularly held there. Is this as it should be? The only one we chanced to find interested in the subject was our old-time acquaintance, Marsh, under whose tonsorial ma-nipulations we were relieved of a portion of our op-knot.

Sunday, March 8th, in Buffalo, was a first-class Standay, March & a, in Junato, was a proceases disagreeable day — raw, cold and exceedingly blustering, ending in a driving snow-storm. The streets looked descried. An occasional pedestri-an, probably compelled by necessity to venture out, gave additional loneliness to the wintry scene. Time, with us, was chefly passed amid our correspondence, which brought us *cn rapport* with home and other far distant friends. On our wavio the non-colice, we encouraged the heart way to the post-office, we encouraged the heart of a local news-render by purchasing all his stock of late Banners, which we were mightily glad to obtain. The last, evening of our stay in Buffalo was spent at the home of Mrs. Gillis, Buffalo was spent at the home of Mrs. Guns, where beside the hostess, we enjoyed the pres-ence of Mr, and Mrs. Manley, of Erie, Pa., and Mrs. Carrie A. Hazen. These two hadies are very favorably known, far and wide, as unusually gifted mediums, in their respective departments' —Mrs. Manley's powers being constantly used for writing purposes, while Mrs. Hazen is an ex-traordinary seeress, whose spiritual vision and "sense-of-hearing, witness and, reveal realities" randmary secress, whose spiritual vision and sense-of-hearing; witness and reveal realities not cognizable by the 'outer or merely physical senses. Thousands can testify to the wonder-'fully pertinent and beautiful readings given by her during the past twenty years—pictorial read-ings, which illustrate individual character through the aid of an endless variety of symbolic nictures the aid of an endless variety of symbolic pictures and emblematic representations in language far more significant and expressive than any number of mere verbal words could possibly render. Sunday, March 15th; found us in Detroit, the naving a pleasant touch where, in Good Templar's, Hall convened, the friends heard Bro. Geo. M. Taber give a too brief account of the Origin of the Cross, to which we added a supplementary word. Bro. S. B. Mc-Cracken officiated as chairman. Here, as every-where else throwebeut the country difference of where else throughout the country, difference of opinion among the friends on collateral points, has destroyed all societary organization for reguhar Sunday meetings. However much to be re-gretted, we record the simple fact. But whether the appearance of things in this respect is so much a matter of real regret as the surface view might indicates is very questionable. Appear-ances are oftentimes deceitful, and there may and doubtless does exist an imperative necessity to outwardly manifest the present lack of popular unity on the part of Spiritualists and Liberal ists. The same element with like result is seen among church organizations everywhere. It is one of the methods of Nature preparing the way for something better. Let the disintegrating work go on, then, and accomplish in its own good time its complete purpose, while its fulfillment is in the line of and according to the law of eternal progress. While in Detroit, a sort of special providence led us to meet with an old and valued friend, which the whirligig of time had caused to locate here, and with whom the hours of Saturday and Sun day evenings speed pleasantly and rapidly away, during our interchange of thought about books, literary friends, public reformers *et al.* From Detroit, we traversed nearly the entire length of Indiana, stopping briefly at Toledo, Logansport, Lafayette and Indianapolis. At this latter place, the public spirit and enterprise are highly anomaging. are highly encouraging. From the capital of Hoosierdom, we went to the capital of the Buckeye State, stopping one day at Dayton, where we had the pleasure of meeting with that dear old mother in our Israel, Widow Snorely. Failure to make close connections at Richmond, Ind. gave us a chance, as we passed up the Main street and by the Spiritualist Hall wherein the National Convention was held some five years ago, to bestow a retrospective and regretful thought at the sad failure to since realize the high hopes which prevailed among the friends in that Convention. Sunday, March 22d, found us in Cleveland, and in the forenoon at the Children's Lyceum, where words of mutual sympathy and congratulation were publicly exchanged between ourself and some of the officers. The Lyceum *idea* is none the less valuable, and its practical unfoldment an important auxiliary in the education of our children none the less necessary, whether Spirit-ualists adopt it generally or not. Failure to practicalize its worth, especially among those who know its adaptability and interest for the young, results directly in loss to the negligent and to the world at large. From Cleveland we went to Pittsburg, Pa., to "most do congregate." Inquiring at the princi-pal news-stand for the Banner, we were informed that only two copies were taken, and they were for regular subscribers. This region ought to be good missionary ground for some live Spiritual-ist itinerant, who should be authorized to sell reformatory literature and take subscriptions for the Banner of Light, etc. No one can travel from Pittsburg to Philadelphia during the day-time,

over the Alleghanies, ria Harrisburg and Read-ing, without confessing that Pennsylvania is a great State in another sense than a geographical one. It is appropriately termed the "Keystone." The next Sunday we rested at Washington, and heard Miss Jennie Leys give her two con-cluding beatures provides to be departure for the

and heard Miss Jennie Leys give her two con-cluding betures previous to her departure for the Pacific coast. To say that the hall was packed on each occasion, and that her betures were of superior merit, characterized by clearest logic, brilliant thetoric and graceful delivery, is, but to repeat the judgment of all her auditors. After visiting Alexandria, Richmond, Petersburg, etc., we again returned to Washington in good time to here N. Excite White on Sundar A neil 5th venture to 'draw an important conclusion from an insufficient amount of evidence. Katie now said she thought she should be able this time to show herselt and Miss Cook togeth er. I was to turn the gas out and then come with my phosphorus lamp into the room now used as a cabinet. This I did, having previously asked a friend, who was skilful at sherthand, to take cobinet, knowing the importance attaching to Inclusion representation and the analytical power and a lecitious expression, and usually end with inspi-rational poems of the highest order. We were fortunate enough here to meet with a number of valued and long-tried friends whose

presence was more exhibit a high the finals to be perior wine. When away from home by length of time and distance, the meeting of old acquaint-ances enhances the cordiality of reception, gives spiritually stimulates one's fraternal feeling. With others we were privileged to briefly visit Major George and Mrs. Carrie V. Chorpenning, the claim of the former against the Government the claim of the former against the covernment having given him prominence before the public, while Mrs. C. is favorably known as a highly gift-ed trance medium. The claim of Major Chorpen-Ining, all things considered is one of the most not-ed cases within the range of the United States Government, and is destined hereafter to be of rare historical interest. After years of desperate rare historical interest. After years of desperate struggle to obtain his unquestioned right, fight-ing alone, as it were, various departments of the National Government, often apparently defeated beyond all hope of recovery, yet persistent in his demand for justice, publicly defamed in charac-ter, vilified in every possible way by men and papers of both parties, denounced in Congress by those whose advocacy he refused to buy, and his claim declared to be a fraud by those who knew better, and even after the Government's own selected referee—the Post-Master-General of the United States—had been compelled by overwhelming evidence to award the petitioner-his claim, Major Chorpenning will yet receive his just dues from the United States Treasury, with added interest for being thus long deprived of his own. And every advocate of fair play, of his own. And every advocate of fair play, every sympathizer with honesty and equity, and every lover of justice, will shout amen and amen. *Washington, D. C., April 4th*, 1874.

Spiritualist Lectures and Lyceums. Spirituminst Lectures and Lyceums. MEETINGS IN BOSTON, - Music Hall, - Free Admission. Seventh Series of Lectures on the Spiritual Philosophy in the above-named elegant and spacious Hall. Meetings every Sunday Afternoon, at 24 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 R. Wilson, Chairman and Treasurer, at the Banner of Light offue, No. 9 Montgomery Place. Speakers selected: Mrs. N. L. Palmer and Gerald Massey.

Mrs. N. L. Palmer and Gerähl Massey. New Fracternity Hall, Parker Memorial Building, --The Boston Spiritualists' Union hold meetings, for addresses, conferences, etc., every Sunday evening at 75 o'clock, in this hall, corner of Appleton and BerKeley streets. All Spiritualists and friends of Liberalism are cordially hi-vited to attend, Admittance free, H. F. Gardner, Presi-dent

The Ladies' Aid Society meets each Tuesday afternoon at same place. All invited to the evening Sociable. at same place. All invited to the evening Sociable. John A. Andrewo Hall. – Free Meetings, – Lecture by Mrs, S. A. Floyd, at 24 and 75 P. M. The audience priv-ileged to ask any proper questions on spirituality. Ex-cellent quartette singing. Public invited. The Children's Progessive Lyceum, No. 1, which formerly met in Kilot Hall, will hold its sessions at this place, corner Chauney and Essey streets, every Sunday, at 10% o'clock. G. W. S. French, Secretary.

Test Urroles are hold at Nassau Hall, corner Washington-and Common streets (entranco from No, 8 Common street), every Sunday at 10% A. M. and 2% P. M. Mrs. L. W. Litch and others, mediums. Seats free.

and orders, mentums. Settistree. Codman Hall, 176 Tremont street.—Sunday morning, cir-cic, Mrs. Belle Bowditch, medium. Attr. M. a free circle. Ait mediums invited. Evening, free conference, Thos. E. Moon, President. A Lyceum also meets in this hall. Templar's Hall, 280 Washington street.—Meetings of a social and conversational nature are held on Thursday even-ing of each week. The public and mediums generally are invited to attend.

Invited to attend. Colton Hall, – The Children's Independent Progressive Lyceum meels every Sunday at 12% o'clock noon, in Cotton Hall, corner of Channey and Essex streets. All are in-vited, Seats free, Dr. C. C. York, Conductor, Mrs. Let-the Taber and other mediums will hold scances at $10^4 \pm A_{\rm eff}$.

Harmony Hall, --Primary Council No. 1 of Boston of the Universal Association of Spiritualists, holds meetings every Sunday at this hall, No. 185; Boylston street, Lee-tures in the afternoon and evening. Admittance fee 10 cts.

BOSTON - John A. Andrew Hall .- Children's Progressive Lyceum No. 1, held a well-attended and pleasant session at this hall, on the morning of Sunday, Anril 19th, dursion at this nail, on the morning of summay, April 18th, dur-ing which—in addition to the regular services—recitations were given by Johnnie Balch, Horace A. Johnson, Jessie Jackson, Peter Bailey, Cynthia Hull, Willie Jones; sing-ing was participated in by Mrs. and Miss Stone, Cora Hastings and Nan Barrows; and remarks were offered by Geo. A. Bacon.

JUST ISSUED IN PAMPHLET FORM. AGASSIZ AND SPIRITUALISM INVOLVING THE INVESTIGATION IN 1857 By Harvard Professors. BY ALLEN PUTNAM.

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ancesat this house, and will only describe one or two which I have recently had. I have for some time past been experimenting with a phosphorms, <u>have</u>, <u>consisting of a six or eight onnice</u> bottle containing a little phosphorized oil, and tightly corked. I have had reason to hope that the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

March 12th, during a seance here, after Katle had been walking amongst us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library, which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying, "Come into the room and lifting medium's head up; she has slipped down." Kathe was then standing before me, clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Kathe stepping aside to allow me pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. Llifted her on to the sofa, and, in so doing, had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the "Katie" dress, and was in a deep trance. Not more than dress, and was in a deep tradee. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me, and my raising Miss Cook on to the sofa from the posi-tion into which she had fallen.

On returning to my post of observation by the circuin, Katie again appeared, and sale she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phos-phorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, "Now come in and see my medium." I closely colonicat her inter the library and her the librar followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no

On resuming my place, Katie very soon re appeared, and told me that she had been stand-ing close to Miss Cook all the time. She then ing close to miss 'Cook an the time. Sue then asked if she might try an experiment herself, and, taking the phosphorus lamp from me, she passed behind the curtain, asking me not to look in for the present. In a few minutes she hand-ed the lamp back to me, saying that she could not succeed, as she had used up all the power, but world dow, and no succeed up all the power. but would/try again another time. My eldest son, a lad of fourteen, who was sitting opposite me in such a position, that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp. I pass on to a scance held last night at Hack-

ney. Katle never appeared to greater perfection, and for nearly two hours she walked about the room conversing, familiarly with those present On several occasions she took my arm, when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment become almost irresistible. Feeling, however, that if I had not a spirit 1

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A.⁶M. STODDARD. Cleveland, Ohio, April 16th, 1874.

Colby & Rich, of this city, publish an interesting pamphlet, entitled *Agassiz and Spiritualism*, involving the investigation of Harvard College professors in 1857, which will without doubt find many readers among those interested in Spiritualism, or who may wish to recall that once cele-brated investigation. The pamphlet is by Allen Putnam.—*Boston Trareller*.

-----RELIGIOUS EXERCISES AT LYCTUM HALL. - This cen-tral place of religious worship, on E stregt, near Tweifth, northwest, was crowded to its utmest limit has Sunday, and will doubless greet as large an audience to-day. N. Frank White, one of the most forchole and popular inspi-ratio, al speakers in the tanks of the Modern Spiritualists, will becture this morthgrupen the question, "Is Chris-tinatis the Mother of Gubrathon?" and in the evening will review "The Past, Present and Future of Humani-ty, "The functory of the gifted speaker, with the depths of research he plways gives to his themes of discourse, will make the to casion one of deep interest and perhaps instruction to those who may be present. - Washington (D. C.) Gazetle, April 19th.

The children of this Lyceum will give an entertainment at Edgeworth-street Chapel, Charlestown District, on Thursday evening, April 30th, for the benefit of the Society (Unitarian-Rev. Mr. Barnard's) regularly worshiping Tickets, at twenty-five cents, may there. Chapel on or before the evening, also of the Lyceum Committee at John A. Andrew Hall. The friends of Mr. D. N. Ford, so long and favorably

known to the public as the efficient and faithful Conductor Known to the public as the emclent and faithful Conductor of Children's Lyceum No. 1, of Boston, (from which office he has bur recently retired.) have tendred him & compli-mentary entertainment, to occur at John A. Andrew Hall, on Friday evening, May 8th. The programme will consist of many attractions-among which will be readings by the brother of Mr. Ford, who is a findshed elecutionist, and singing by Mrs. Ford. The occasion cannot fail to be one provocative of pleasure, and the attendance should be large. Tickets of admission twenty-five cents.

Mrs. Sarah A. Floyd interested the good audiences which met at this hall on the afternoon and evening of Sunday, April 19th, by trance discourses and the answer of ques-tions. Fine singing by the choir.

Nassau Hall, - A correspondent writes: "The meetings at this hall were quite large on Sunday, April 10th. morning session was opened by singing by the choir and congregation, and an invocation by Mrs. Dick. The chair-man took occasion to make a few remarks, choosing as his subject the incident of the death of the saloon keeper at East Douglass, a few days since, when the visit was made to him by the praying band, arguing that the band were influenced and backed up by the ''Holy Spirit, '' and that the angel-world is taking this temperance movement in hand, Mr. Sawyer, a veteran in the Congregational Church followed in a few remarks, giving his experience when the 'Holy Spirit !' renewed him fifty-eight years ago, and has been his guide ever since. It was refreshing to listen to the aged pligrim. H. C. Luli followed at some length. Mrs. Dick then gave a stirring inspirational poem upon re generation. Dr. H. B. Storer expressed himself as feeling very comfortable in that meeting.

The afternoon session was supported by Mrs. Crafts, Mrs. D[%]C. Kendall, H. C. Lull and H. Seaver, and was an ccasion of much interest, V

Passed to Spirit-Life:

From Boston Highlands, March 26th, Frank C. Parridge, son of A. C. and Elizabeth A. Partridge, in his 21st ear.

tridge, son of A. C. and Elizabeth A. Partridge, in his 21st year. He was a young man of superior education and moral principles. His whole life had been unfolded beneath the harmonies of inspiration and spirit communion. Naturally of a spiritual organization, he loved the beautiful in nature and the pure and true everywhere, while around his being seemed to cluster the nobler attributes of mind and heart. with but few of the earthy loves which wheld a power over the young and aspiring nature. Three weeks before his transition I was called to his bedside, but the angels attracted there soon informed us that, ere long, he would be with them. He received the infelligence calmiy, said he would be glad to live, but had no fear of death; and while enduring at times the most in-tense physical suffering, and clinging fondly to friends whom he was leaving, his face would appear radiant with inspiration, as he conversed with his friends upon spirit-life and angel-ministration. As he approached the river he looked calming upon the change, believing that he would still be with the loved ones, and minister unto them under inver favorable conditions. Conscious to the last moment of earthly existence, he closed his eyes here, to open them under and hand, happy spirit. During the funeral services, while inspired words of con-solation fell from the thy of 1. P. Greenleaf, Frank ap-peared before ine and assented to them with joy and pleas-ure. *Rulland*, V1.

Rutland, Vt.

To Correspondents.

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

S. B. N., PRESIDENT, VENANGO CO., PA.-You will find the passage you desire by turning to I. John iv: 1.

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