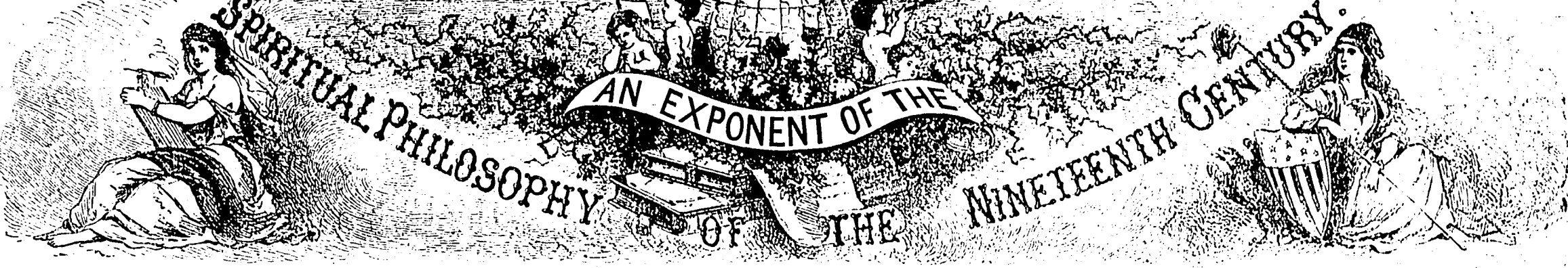


# BANNER OF LIGHT.



VOL. XXXV.

COLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, MAY 2, 1874.

\$3.00 Per Annum,  
In Advance.

NO. 5.

## Banner Contents.

First Page: "The Mission of Spiritualism," a lecture by Mrs. Tappan. Second: Poem—"I Love the Angels More and More," by William Brewster. Third: "The Deceitful Land," by G. W. Kendall. Fourth: "Singular Phenomena," "Manifestations in Havana, N. Y.," by G. C. Hubbard. Fifth: "Reminiscences of La Marquise de Bussy (the Countess Guiccioli)," "What is Truth?" by B. B. Hill. Third: Poem—"To Day and To-Morrow," by Gerald Massey. Banner Correspondence from various localities: "Evidences of Progress in our Cause," "Born Again," etc., by Warren Chase; "The American Free Dress League," List of Spiritualist Meetings, etc., Fourth: Leading Editorials on "Secret Believers," etc. Fifth: Short Editorials, Brief Paragraphs, New Advertisements, etc. Sixth: Spirit Message Department: "The Story of Julia King—Impressional Retentions by Disembodied Spirits," "Judge Edmunds and Bishop Hughes," by Henry J. Horn. Seventh: Book and other advertisements. Eighth: "Pearls," "Review," "Have we a Free Religion?" a lecture by Mrs. Nellie L. Palmer. "What the Secular and Religious Press Say," etc.

## The Rostrum.

### THE MISSION OF SPIRITUALISM.

MRS. TAPPAN'S ORATION AT CLEVELAND HALL,  
LONDON, SUNDAY, MARCH 29TH, 1874.

#### INVOCATION.

Our Father and our Mother God! Thou Infinite Spirit of all life! Thou divine and perfect Soul! Thou light and glory of immortal life! Thou undying Flame set in the midst of time and space and eternity! Thy presence is in all forms of being; thou art within every soul. The light of thy spirit abides in every heart, and thou hast fashioned man in thine image, a little lower than the angels, and endowed him with highest aspirations, that are immortal because of thee. We would praise thee for that life which is fraught with thy breath: for life we praise thee; for every form of being that tokens thy presence and power; for those wonderful laws that control and govern the universe, the starry firmament above us, the earth beneath, the rolling orbs that fill all space, the light that shines even amid the darkness of space—the light of suns and worlds unquenchable. Oh thou most mighty, from eternity unto eternity does thy soul abide; thy life and love; thy laws and thy creation, performing everlasting cycles of eternal being! Oh, the soul of man worships, praises, loves thee, aspires to know thy truth, would be governed by thy divine goodness, would know thy surpassing knowledge! We praise thee for those revelations that thou hast given in all ages, whereby the minds of men know of thee, have that spiritual aspiration which is allied to thee, kindled with that immortal flame of knowledge that may not be quenched. We praise thee for those aspirations that come to us upon the waves pure and divine of imagination, whereby we are made one with the holy, pure and good. Oh thou Spirit, we praise thee for all living things, for the day and night, for the changes of the seasons, for the revolutions of the earth, for the productions of the harvest—the seed time and the glad garnering of the fruit. We praise thee for the mind with its storing treasures of knowledge, with its searching and striving for wisdom, with all that endows and enkindles. We praise thee for the spirit surpassing all material things—greater than suns, brighter in its light, stronger in its majesty than orbbed spaces because filled with the light of thine immortality. Oh, the soul of man praises thee! We stretch our thoughts as arms of praise; we uplift our voices in thanksgiving. We would have life and all that is in accordance with thy laws. We would wish that the nature of thy spiritual life be established on earth, even as it is in heaven. We would glory in the presence of that charity, that loving-kindness, that forgiveness, that kindly love that beautifies and ennobles the spirit. May thy children hope for this! May they strive for this! May they see, behind the shadow and gloom of the material, the spiritual and immortal, enkindling their fervor even upon the very ruins of earthly existence! Let us no more fear death, since life itself is revealed to man, since eternal life is his destined and his immortal habitation. Let us strive only for that knowledge, that love, that truth that shall transcend error, and cause death and fear and darkness to cease to be. Our Father, we praise thee evermore!

We shall give you this evening a commemorative address on the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism. Next Tuesday it will be twenty-six years since the first sounds were heard in an obscure town in America, whose vibrations have now reached the uttermost parts of the earth, whose gentle tinnabulations, like a bell striking upon the atmosphere, have reverberated to every land beneath the sun. Spiritualism, as such, may perchance date its existence from that period, although a little preceding that time, clairvoyance had revealed an inner sight not connected with man's material nature; and almost simultaneously with this appearance, or with these sounds, there was in Poughkeepsie, on the banks of the Hudson River, a young man who has since become known as the "Poughkeepsie Seer." His name is Andrew Jackson Davis. He has given the world a system of Harmonical Philosophy, the revelations of his visions during periods of unconsciousness to external things. We say these two occurrences happened almost simultaneously; and while the seer revealed the spiritual essences of material things, and held conversation with angels and spirits in their abodes, these sounds were at the same time spelling out, by alphabetical signals, the names of departed friends, and the one message, "We are not dead, but are alive, and are permitted to hold intercourse with you." From that time upon the pre-

ent, sounds, manifestations of various kinds, and, too numerous to be here recorded, all forms of physical vision and of spiritual vision, various sights—the seeing of spirits, the apparitions of those deceased, the visions of their celestial habitations—have been made manifest in many parts of the world.

We shall not tell you that this is true because of the frequency of its occurrence, nor because of the many who believe in it. Numbers is no evidence of the truth of any proposition: masses of men may be deceived; great numbers of human beings may be mistaken where it is a mere question of belief; but when any considerable number of persons agree, without previous concert, or without previous knowledge, upon the witnessing of individual forms or facts, their testimony is to be believed; and when any considerable number agree that these demonstrations invariably occur under such and such circumstances, and they invariably convey the same message, the probabilities are strongly in favor of receiving their testimony. The truths revealed by Modern Spiritualism are therefore to be considered, not in the light of the number of witnesses, nor in the light of the appeal that it makes to individual wishes or desires of humanity, nor in the light that if people desire to have it true it must be true, but simply and solely in the light of fact.

No religion in the world aside from this—if we may call it a religion, it is such—no other religion is predicated upon fact. All religions are predicated upon belief, upon faith, upon superstition, upon hope, upon that which has been supposed will be true by the private tenure of individual belief and fervor. In this respect Spiritualism is not a religion, but a science; since it builds up no faith, it asks no belief, it requires no obedience but that which is born of knowledge. In this respect Spiritualism differs from the religion of the churches, inasmuch as they require a moral conviction of something that has taken place thousands of years ago, and which must have been, to say the least of it, in some degree misinterpreted.

Spiritualism does not claim, therefore, to be a religion in that sense; and if religion, that has appeared in the world in various forms of theology—if true religion consist in the belief in that which is not seen, and in faith in something you have no knowledge of, then Spiritualism is not a religion; for it is a belief in that which is seen; it is a faith concerning that of which people have knowledge and testimony. It is predicated upon facts as palpable as those that form the basis of any material science, as demonstrable as problems of mathematics; and, if true, forms the basis of a new system of philosophy which, if it do not usurp religious belief, will at least take the place of material skepticism and infidelity in the world.

We shall, therefore, relate to you to-night some facts concerning what Spiritualism has really done toward removing the doubts of men concerning a future state of existence. Despite the revelations of Christianity, and notwithstanding the existence of large ecclesiastical bodies in every civilized country, you are all aware that the cry and tendency of the nineteenth century has been toward skepticism and unbelief; that the Christian Church has not been left by many people, but that the belief in it has gradually left the people; and that the masses have been, as it were, left upon the shoals and quicksands and rocks of unbelief by the receding tide of the religion that has its foundation in past ages, and that no additional wave of inspiration has been kept alive.

You are aware that the influence of such men as John Stuart Mill, Professor Tyndall, Professor Huxley, Herbert Spencer, have become the ruling influence of the intellectual powers of the present age. You are aware that this wave of materialism and infidelity has not been accompanied by any demoralization of society, by any retrogression of the morals of those who believe, so that a simple state of unbelief has taken the place of the old blind faith concerning a future state, and many men have made up their minds to do without this future state and without this belief, considering it is better to know the truth, however unfavorable, than to believe or have faith in a future that is impossible.

The growing skepticism of the youthful mind of to-day in the very theological colleges and schools, in the very places where evangelical religion is taught in one direction and science in the other, this growing tendency has been such as to preclude many learned, intellectual and studious men from taking orders for the ministry; even after they have obtained their theological belief. You are aware of many young men who grow up in the midst of this thought of the nineteenth century, who refuse to minister in the church, because they cannot believe on faith that which a knowledge of science seems to overthrow; and you are aware that this growing skepticism in the world has been so strong, and of such a nature, that it holds open the very doors of belief. Even the masses who go every Sunday to their worship, do so for the sounds of pleasant music and the meeting of familiar faces. The intonations of the choir, the presence of a congenial atmosphere, and the high-toned aesthetic nature of the surroundings of the church, have much to do with the presence of each congregation; while the individual worshiper is not questioned too closely concerning his or her particular faith and belief—is not particularly enjoined to repeat and believe every portion of that religious creed that in times gone by was made the actual condition of admission to Christian fellowship. We say you have observed all these

things; it cannot have escaped the intelligent scrutiny of any living mind. Science, on the other hand, taking her strong foundation in human reason, has declared that there shall be no belief in the world other than that which Nature through her laws discovers, and that if Nature through her laws has not revealed to the human understanding any consciousness of immortal life, then humanity believe something that to the man of science becomes a contradiction—to the learned student becomes a puzzle when he reads the many contradictions and interpretations of past ages.

This was the condition in which the world was twenty-six years ago. This is the condition of the majority of mankind in Christendom to-day. There came, however, this one sound, these particular vibrations, and through the alphabet they spelled out, "We are not dead; we can return and hold converse with you; we are the spirits of your departed friends." Theology at once took alarm, and says, "This is sacrilege; it cannot be true! Revelation has been closed; there is no intercourse between the two worlds. Only once the spiritual God spoke his words, revealed his utterances. It is not true!" From that day to this, with rare exceptions, the Christian Evangelical Church has pronounced it false. When the facts can no longer be denied, it is not of heaven, but of Beelzebub. The great cry of the Church in this country to-day is not that Spiritualism is untrue; not that it is not the work of spirits; but that it is the work of demoniacal influences. The great cry of science was, "It is false; it is impossible!" After twenty-six years, and after the few men of science that have investigated Spiritualism have gradually become its advocates, the masses of men of science who have not investigated it stand still to see what will come of it. The few that have, with the view of enlightening the world, and with the determination of exposing it if it were really a delusion, pursued, carefully and systematically, and in a scientific manner, their investigations, avow, first, that the manifestations do occur; secondly, that they are not the result of any known laws in science; thirdly, that intelligence is manifested, and that the intelligence manifested is not that of any living person in the body. The only step that they have not taken is, that the intelligence emanates from departed spirits. But this sequence is so clear, that an intelligence manifests its presence, and it is not the intelligence of any person in the embodied human form, it must be a disembodied intelligence. Even the man of science cannot escape from the deductions of his own logic; and he rests there merely because he does not choose to commit himself to that which may tend to lessen his influence in the scientific world.

Prof. Crookes has prepared his statement concerning the phenomena, and is still investigating them. Prof. Hare, carefully and studiously, even to the last day of his life, pursued the investigation, at first with the view of exposing the imposture, at last as a full and earnest advocate, because he found it to be true. The testimony of these men is of value; they do not seek to overthrow, they do not seek to believe it; they pursue it as they would any science, they study it as any other proposition; they ask simply time and the exercise of their reason and judgment to determine in what manner and in what way these manifestations take place.

We have said that the voice of twenty or thirty millions of people who may believe is of no value; but the voice of one enlightened man on a matter of positive knowledge is of infinite importance to the world; and the voice of one hundred people agreeing simultaneously to any matter taking place within the range of their observation, is of infinite value in the world of fact; while the voice of many men of facts who testify, not as to their belief, but as to their knowledge, is of so vast an importance that it cannot be computed in these days of blind doubt and incredulity. Were there testimony to be adduced on any other subject in the world, concerning modern faith in phantasms and manifestations in science or nature, there would be no question, no one would doubt. Even if a man says to you, "I saw a singular apparition in the heavens last night," concerning such a planet, and he were known to be trustworthy, you would not think of doubting his testimony; but if he were to say, "I saw a spirit last night," you would straightway say, "He is a lunatic." Why? Simply because science has declared that the realm of a spirit is a region unknowable; that it is not given for man to see apparitions, while it is given for man to see stars; and that therefore because it is uncommon, and because its province is another region than that one science enters, it is not to be presumed that the mind will see a spirit. But if a dozen men start up from this room and declare they have seen a spirit, their testimony demands attention; because a dozen men cannot at once go mad, at precisely the same hour, and in precisely the same direction. That would be a greater stretch of credulity than for them to believe they saw an apparition; for it is not customary for a dozen or twenty men to go mad at the same time and all in one direction; it is beyond reason to suppose it. Then when it comes to the testimony of things that cannot go mad—tables, chairs and various articles of furniture have never been sent to the mad asylum as subject to monomania and exhibiting religious zeal and fanaticism—and when, upon calling the letters of the alphabet, there occur sounds conveying an intelligent message, it is preposterous to suppose that the table is suddenly endowed with intelligence, and that that intelligence has gone mad enough to say it is a spirit when it is not. We ask of you, as intelligent witnesses upon any other subject in life, if,

after seeing these things and consecutively following them, there would not be adduced one of two things—either that mankind are incapable under all circumstances of judging of phenomena that are beyond the usual province of natural phenomena, or that the things do occur and are what they claim to be. One of these two propositions must be true. The first be adduced, that mankind are incapable under any circumstances of judging of what they see and hear, of what is conveyed to their intelligence, then life itself, science, all forms of investigation, cease to be of any value; and especially does that cease to be of value that is built on mere faith alone. If human knowledge is false, why there is not a shadow of value to be attached to human faith. If human testimony of living, intelligent and active beings is of no consequence, what possible importance can be attached to the traditions and revelations that have been recorded and passed through generations of human beings?

If Spiritualism with its living witnesses, those who are supposed to be possessed of its powers, do not present a proof of man's immortality, then there is no proof whatsoever in all history or in all nature. The materialist, then, is right, and man must release his hold from even a shred of the hope of that immortal life. Since if those facts that are palpable, and those sounds that reveal this to the senses, and those sights that are occurring daily and hourly are not to be credited, the testimony of ages is naught, and tradition becomes superstition, and the world is left without a proof of immortality.

The conflict in this can be between science and religion. To answer this question that science has proudly and triumphantly asked: Man, is he immortal? To solve that universal problem: If a man shall he live again? To reveal to the world the intimate and close relation between the spiritual and the material, and to point out the laws and intermediate conditions whereby spirits can converse with mortals, showing a system of philosophy and of ethics that is comprehensible to the mind as appropriate to man's present belief in Spiritualism or knowledge of Spiritualism. It is not in itself a work that started with man. It has no organized functions as yet upon earth. It is not a movement that originated with any class of persons, with any scientific or religious body. It has not even any leaders as they may be so-called in the world. It has not any of the usual methods of human organization whereby people—a class—defend a theory because they believe in it. It is simply now a manifestation, uncalled for by mortals, unwillingly received by most of them, fought against by most of them until conviction becomes an absolute necessity, forced upon their attention by its frequent occurrence and the thoughts it awakens—a presence they did not know of, did not invite, did not expect, and scarcely questioned when it first made its appearance.

Such a movement within twenty-six years—involuntarily as far as mortals are concerned—exercised a sway over minds, has controlled them, has brought them out, in many instances, of doubt and unbelief, has proven to them by palpable evidence that there is another state of being, has given them intelligent answers to the questions of doubt that have arisen in their minds.

When persons who are Spiritualists talk of the spiritual movement, they would do well to define what they mean; since the movement itself has not been taken up by any particular organized body, has not been carried forward by them, and it is not the intention of the spirit-world that it shall be so, if to organize is to make a creed.

If to carry forward the movement is to bind man down to any particular shackles—if it means to bind a particular form of spiritual presence to any established temple or any established building, and thereby make it narrow, it will not be seconded by the spirit-world. It is a movement that has been started from an invisible source; that has been carried forward by instruments chosen by their own volition, by their own aspiration. It has not selected especially from the high, nor especially from the low, but from all classes those who were adapted to be its instruments. It has taken its place by the fireside. It enters their oftentimes unbidden—enters and makes its presence manifest in the voice or in the knowledge and intelligence of dearly loved friends who have passed away. It has not only done this: it has gradually crept into the places of learning and theology, taken its place at the side of the minister in the pulpit, and with a voice fraught with the spirit of the nineteenth century, has made the man of God declare that he believes in the presence and influence of departed spirits; has moved upon him so that the astonished congregation has said, "Why, this is Spiritualism!" But, all unknown to himself, he has said to the mourner, "Your friend is not dead." There is a presence and power that makes him speak, and he is almost astonished at his own words. It has entered the crucible of science, and the man of mind, of learning and letters, declares that, with all his art and with his experiments and his chemical analysis, he has not heretofore been able to find out mind nor spirit; but here comes a silent power, a palpable vibration that says to him, and challenges him to prove to the contrary, "I am a spirit; I am not dead but living; turn your gaze wherever you will materially, you will not find me; turn your gaze spiritually, and you will always find me." A power that has seized the pen of the poet, and made him indite words, memorable and beautiful, of the presence and manifestation of the loved ones that are gone; a power that has seized the hand of the painter, and made him depict the presence of guardian angels of a spirit

bearing away the dear babes of your firesides to the realms of higher light and knowledge; a power that has whispered unconsciously to the blind materialism of to-day, and made mankind believe, whether they will or no, that this life is not final, not the concluding, not the destiny of man.

This, we say, has been done. We now call upon you and ask you to consider whether in all history, outside of man's invention, and independently of organized bodies, a work could have been thus carried on, and thus potently, without an intelligent guiding power. Howbeit, if that intelligence is invisible, and that active power is not known to you, it makes itself visible and it is known by all the various signs and all the various manifestations that are occurring to-day. "Unconsciously," said a distinguished teacher in America, "the influence of Spiritualism has spread its broad shadow on the land." The most distinguished Roman Catholic Bishop in America has declared, in order to prove that Spiritualism is most dangerous—that it is exercising its sway and control among all classes of society; that it is not confined to the lowly nor the unlearned; but that they are learned and skillful, and even those that have an avowed belief in the Christian religion, are strengthened by it. He says, of course, it is not of God; but had it occurred within the pale of the Roman Catholic Church, had any obscure maiden within the precincts of a Roman Catholic province been made this instrument of supernatural revelation, would the church ignore it? And because it did not happen so to occur, does it make it the less a distinct manifestation? It has been the custom of the Roman Catholic Church, whenever a singular manifestation occurred to any one of its members, to investigate the matter, and if it were found credible, to enroll it upon the records of the church as one of the evidences of that church. Because these evidences have penetrated beyond the pale of the church, because it is outside the church, a maiden has been visited, does it illustrate a fact, and especially when it may not be true in heaven, that the Catholic Church includes all persons who are to be saved; especially when it may be true in the spiritual world that goodness can exist beyond the influence of the Pope and the Vatican?

It is a belief of Ecclesiastical Christians that God used all his messages in ancient times; yet Protestantism was as distinct a revelation as ever came in time past, and if God used his revelations with the early Christian church, Luther, Calvin, Melancthon and Knox should not be followed. It has been customary in the Protestant Church to teach the presence of guardian angels, and their power to influence and ward off evil. Directly Spiritualism came, you heard no more of it except under the circumstances we have named, when the presence of some palpable power has made the man of God proclaim it. Why is this? Why is the church more anxious for itself than the truth? Is it necessary to deny a fact which is in the world in order to keep up ecclesiastical power? and if it be so, then it is proof that the letter is of more value than the spirit. We ask this question simply—you must answer it for yourselves. For if in the world there be a great positive fact that concerns man's spiritual nature, and the very body that should accept it and should set it down as one of the additional evidences in favor of religion and immortal life, rejects it and refuses to believe it, does not come within the pale of the church, does it not prove that every age is alike; and that all men and all ecclesiastical bodies and all teachers alike persecute a new truth while they cling to the old and shadowy form?

If it be true that Spiritualism is in the world, and that these many manifestations and facts occur as we have stated, then it forms the most substantial bulwark that the existing Church possesses to-day. The things that occur to-day are expressly synonymous with those that have occurred in former days. Materialism denies their occurrence in former days. Prove to the materialist that they occur now, and he cannot say they have not occurred in times past. If there be revelations, visions, the presence of departed spirits, the presence of ministering angels, speaking with tongues, the interpretation of tongues, the power of healing; and the power of prophecy in all classes of people, to what is it so important as to that Church that feels its strength falling away from it, feels its power lessening because of the unbelief of the present day? Yet they are always blind, and close their eyes to the living truth, while they feast upon dead men's bones. They are always most willfully blind who build up thus the letter of the law and allow the living spirit to sleep. The whole world is made aware of the presence of the living power in the atmosphere, while those within ecclesiastical precincts are asleep, altogether unmindful of the great voice and the great power that is in your midst.

It is often asked what Spiritualism has done, what it will do for humanity? The chief question of to-day is, is it true? Chief because most important to the materialist; most important if it solves that problem and opens that unknown region which he says has no existence. To the materialist it is most important, even though he has made up his mind to die as the flower, the tree, and, as he says, the bird dies. Still, if it be true that he shall not die, it becomes of some importance that he shall gather the thoughts of home and the rights of his immortal life, that he may know what kind of existence is for him in the future world. To the believer it is important, for we all believe there is something of doubt. The exceeding number of creeds in the world proves this, the diversity of opinions in the Church itself, the dissensions that rend it asunder











A bill has been introduced in the New York Assembly to incorporate the Cremation Society. It incorporates Edward A. Caswell, George Lorillard, John W. S. Arnold, Francis M. Weld and others, with a capital stock of \$100,000, empowered to reduce to ashes bodies of the deceased.















## Music Hall Rostrum.

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

Notwithstanding the severity of the weather,

There are twenty-two of the graduates of the Perkins institution for the Blind. In this immediate vicinity, year-book from \$200 to \$1500 a year.

Deity, though not as a personality; the existence of a hell, not of eternal revenge, but of proportionate compensation for shortcomings, to escape from which progress held the key; the existence of a heaven, but one for which we paid the price, and which was the reward of actions done; the existence of justice—not for which condemned others, but a justice which would unflinchingly give us that which we earned. Christianity built a hell rather for neighbors' children than its own, and rather than works led to the gateway of life—the Spirit of Christ—relating to the rewards and punishments based upon the practical merit of each individual. Spiritual indissolubly joined the hands which death seemingly parted, but the communion of spirit with mortals was but a small part of what it veiled to humanity—it invariably enfolded

ed fact that the boy would dance around his times, real Indian fashion, and seemingly del himself as he saw the blood flowing from wounds of the tortured captives. In this particular case, it is said the little fellow fought his way to escape the fate which awaited him, it was probably this very resistance which saved him his life. Had he submitted to torture, most boys would through fear, his life would probably have been spared ; but resistance angered the young savages, and they crowded their instrument on to the commission of the final act of murder. And when the deed was done they deserted Pomeroy, which would account for his being alone since his arrest. It was a new principle, the intelligence said, which was announced, but one as old as the world. It was the devil, and one as old as other names, but even the devil's principles are unchangeable.

PUBLIC MEETINGS, ETC.

**IN THE UNITED STATES CONSTITUTION.**  
**BY W. F. JAMIESON.**  
 Price 10 cents, postage 2 cents.  
 For sale wholesale and retail by the publishers, CO  
 & RICH, at No. 6 Montgomery Place, corner of Fro

Prepared expressly for the Banner of Light,  
BY O. L. DITSON, M. D.

be given, of the existence of a God, have failed to convince many men. To this end, (here) is query are named the *Meditations* of Descartes the *Theoliceæ* of Leibnitz, the *Intellectual Systems* of Cudworth. Bayle laments the evils of human

## Notice—Dedication of Eureka Hall

**IN THE UNITED STATES CONSTITUTION**  
**BY W. F. JAMIESON.**  
 Price 10 cents, postage 2 cents.  
 For sale wholesale and retail by the publishers, CO  
 & RICH, at No. 6 Montgomery Place, corner of Fro

A MONTHLY MAGAZINE  
Of Pure Literature and Nobility of Purpose

**THE LITTLE BOUQUET** is a basket of rare beauty and  
receptacle for and from which will be imparted the choicest  
thoughts and the rarest gems of newly developed truth,  
especially adapted for the unfoldment of the highest fac-  
ties of children and youth of the present age.

Yearly subscription.....\$1.  
Single copy.....20 cents

Subscriptions received by COLBY & RICH, at No.  
Montgomery Place, corner of Province street (lower floor)  
Boston, Mass.

---

**JUST PUBLISHED.**

*Aiming at a Higher Science of Life and the L*

Forces; Giving Nature's Simple and Beautiful  
Laws of Cure; The Science of Magnetic Mes-  
merism, Manipulation, Bathing, Electricity, Food,  
Sleep, Exercise, Marriage, and the  
Treatment for One Hundred Dis-  
eases; thus Constituting a  
Home Doctor far Supe-  
rior to Drugs.

**BY E. D. BARBITT, D. M.**

Price \$1.00, postage free.  
For sale wholesale and retail by COLBY & RICH

No. 9 Montgomery Place, corner of Province street (10  
floor), Boston, Mass.

---

THE  
**PSALMS OF LIFE**  
*A Compilation of Psalms, Hymns, Chants,  
thems, etc., embodying the Spiritual,  
Progressive and Reformatory Sen-  
timent of the Present Age.*

they have before met, and around which associations  
er that have established them as favorites. In additi  
these are several original compositions and new arra

ments. The collection of chants will be found unusually large, a feature that their rapidly increasing use has once commend, and one which furnishes a number of poems not suited to common tunes, but which will be highly valued for the sentiments they represent.

Price, boards \$1.25, postage 16 cents; paper \$1.00, postage 4 cents.

For sale wholesale and retail by COLBY & RICE, No. 5 Matignon Place, corner of Province street (1st floor), Boston, Mass.

---

## ORIGIN AND PROGRESS

**AND THE BIBLE,**

**IN THE UNITED STATES CONSTITUTION**  
**BY W. F. JAMIESON.**  
 Price 10 cents, postage 2 cents.  
 For sale wholesale and retail by the publishers, CO  
 & RICH, at No. 6 Montgomery Place, corner of Pro