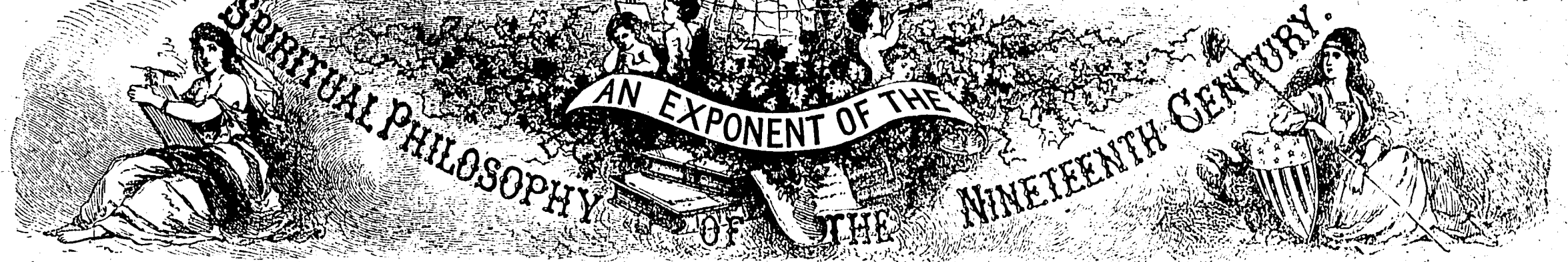


BANNER OF LIGHT.



VOL. XXXV.

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NO. 2.

Twenty-Sixth Anniversary.

Celebration of the Advent-Day of Modern Spiritualism: Exercises at John A. Andrew Hall, Boston, on the Evening of March 30th, and at New Fraternity and the Parker Memorial on Tuesday, 31st: Speeches by Miss Lizzie Doten, Drs. H. B. Storer, John H. Currier, A. E. Carpenter, Messrs. Anthony Higgins, I. P. Greenleaf, and others; Music and Dancing.

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

The commemoration of the yearly return of that anniversary date which marks the coming upon the stage of human observation and acceptance of the modern form of spirit communion and its accompanying philosophy, is a worthy habit, which should be freely indulged in wherever among men the new light has found its way; at least so think, evidently, many free hearts and untrammelled souls in Boston and vicinity, as shown by the large attendance which greeted the exercises at John A. Andrew Hall, on the evening of March 30th, and the afternoon and evening of the 31st.

The officers and members of Progressive Lyceum No. 1 united with their friends, in goodly numbers, to honor the recurrence of the time, and Monday night saw John A. Andrew Hall well filled with a quiet and attentive audience. After a few introductory remarks from Conductor Danforth, Miss Alice Cayvan favored the people with an instrumental selection; Mr. H. D. Simons read a poem with marked effect; and Miss Lizzie Thompson gave a recitation; after which Dr. A. H. Richardson, of Charlestown District, briefly addressed the meeting. During his remarks the Doctor referred to his experience among the Children's Lyceums, bore witness to the value of the organization under whose auspices the present meeting was convened, expressed his best wishes for its future, and encouraged its members to put forth added efforts for its continuance and growth.

Cora Stone-gang, Cynthia Hull and Mabel Edson gave declamations. I. P. Greenleaf was then introduced by the Conductor. What had Spiritualism accomplished in the last twenty-five years? The churches, he said, were ready to tell many things it had not done; among others, that it had not reared church edifices, founded schools, endowed hospitals, or made a creed—for which latter fact he was indeed thankful. The churches were not happy, because of the rapid advance of the New Dispensation, and the Spiritualists were far from serene because of the communion which the heaven of truth was making in the lump which it was destined to thoroughly pervade, and which communion of particles could not be made to subside till the end was accomplished. He considered that Spiritualism had, nevertheless, compassed more for the good of the race than all the religious systems of the past eight-hundred years, and it was building a deep and strong foundation upon which the grand results of the future were to rest. Spiritualism had recently been decided to be a disease, and more—a malady beyond the power of successful treatment by any ingredient in the *maria medica*, and he was happy to perceive that thousands were taking said disease. The cause was yet in its youth, and would undoubtedly, in the future, outgrow many of the idiosyncrasies which now characterized it and its adherents, and harmony would be evolved in direct obedience to the demands of gradual development. He spoke highly of the Lyceum movement, and bade the officers and members connected with it Godspeed in their labors of love for the rising generation.

A song by Miss White, another by Charles Reche, two tableaux, representing "The Old Theology," and "The New Philosophy," and a recitation by Belle Bacon intervened, after which Rev. Mr. Barnard, of Charlestown District (Unitarian), was presented to the meeting. In commencing he said the heaviest blow which the old religious systems had received was from this belief in spiritual things. He considered Spiritualism had come to earth to work for the good of the best that was in man and in woman. He spoke of the advantage which the Lyceum method had over the regular Sabbath-school order, and said the service of the "Children's Hour" at his own chapel, which somewhat resembled it, would never be complete, to his mind, until it was brought even nearer in likeness. He bore witness to the unflinching charity and kindness which he had ever seen manifested by the Spiritualists, which was of a nature in advance of that displayed by all the churches of Christendom; and believed that Old Theology would finally be obliged to give way before just such rational views as were imparted to the minds of the young at the sessions of the Progressive Lyceum.

Dr. John H. Currier, of Boston, followed. Owing to the lateness of the hour he said he should make no attempt to add to the good words already spoken. He referred to the blessings and advantages which inevitably accompanied the acceptance of the spiritual belief; expressed his best wishes for the Lyceum Organization; and endorsed practical, rather than theoretic prayer. At the close of his short but eloquent and pertinent remarks, a shadow pantomime, in two scenes, was given by a party of gentlemen volunteers, which called forth the uproarious merriment of the audience, after which the floor was

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

New Fraternity Hall.

On the afternoon of Tuesday, 31st, in response to the invitation by the Committee, of which Dr. H. F. Gardner was Chairman, this hall, in Parker Memorial Building, corner Berkeley and Appleton streets, Boston, was crowded with the happy faces alike of children who came to enjoy themselves, and adults who drew pleasure from the attractive scene. Music was gratuitously furnished by J. Howard Richardson, of Charlestown District; speeches were made to the children by Dr. A. H. Richardson, Hattie E. Wilson and Mrs. Taber; declamations were given by Misses May Potter, Mabel Edson, Ida Seales and Jennie Miller; dancing was participated in—J. Howard Richardson acting as prompter and musician—and games were played. The exercises, which commenced at two o'clock by a march, closed at five by another processional movement, by which the children—one hundred and fifteen in number—passed from the hall, each being given while doing so a package of refreshments.

At the conclusion of this keenly enjoyed festival, the Ladies' Aid Society gave notice that all adult strangers present were respectfully and freely invited to join with them in a collation, and one hundred and nine individuals (inclusive of members) partook of the substantial repast, after which the time was spent in social converse until the increasing crowd in the upper hall warned the party that the hour for the evening meeting was drawing near.

Parker Memorial Hall.

Which is the main place of meeting in this noble structure, and is situated above New Fraternity, was crowded at the hour of eight P. M., at about which time the people were called to order by Dr. H. F. Gardner, who briefly referred, in introduction, to the purposes of the present assembly, to the Christmas of the Christian system, and the Spiritualist Christmas at Hydesville, N. Y., where three distinct and intelligent raps given in direct answer to the question, "Are you a disembodied spirit?"

gloom which had previously enveloped the future, and brought a demonstrated immortality to cheer the heart of a long-waiting world. J. Frank Baxter, who kindly volunteered his services to the Committee, then executed, in a highly effective manner, a musical composition, entitled, "The Anniversary Song." Dr. A. E. Carpenter followed. To him there was a special and pertinent significance in the coming of the two Christmas-tides referred to by Dr. Gardner. The Christmas of the gloomy system of old theology came in December, in the midst of winter and darkness, while that of Modern Spiritualism blessed the earth in the early springtime, and was a prophecy of flowers and fruitage yet to come for humanity. He referred to the opposition offered by the past system of thought in religious matters to the advance of Spiritualism, and cited the ready use, by the Church, of any line of argument or assertion which it had previously condemned, if thereby it could hope to explain away the spiritual hypothesis. The existence of mesmerism and psychology—to which he was at present specially directing his attention—had been derided by the Church, but now the theologians were found to be ready to exclaim of Spiritualism, "Why, it's only mesmerism!" The speaker thought one of the plainest evidences of its coming universality of adoption lay in the experience which others had met with, and which he had himself found to be true, viz: that all problems concerning the reforms of the day, or the inner nature of man, if studied connectedly, inevitably led to Spiritualism, and therein found their accurate solution. Modern Spiritualism, he considered, was the grandest truth, the most glorious reality that had ever dawned upon the conception of man.

Mr. Baxter sang "Please, God, make room for a little child in heaven," after which Dr. Gardner introduced to the people Dr. H. B. Storer.

In commencing the speaker referred to the humble and unexpected coming of the great truth whose advent the present congregation had assembled to commemorate; a truth that came through a door which opened so softly that only those who were near it perceived its angelic presence at all, and even they failed to comprehend its mighty significance, some idea of which we were now obtaining after the lapse of twenty-six years. Appealing primarily to the curiosity of a simple people, it seemed to present nothing worthy the consideration of the great minds of the earth, but, from the first, its course had been onward, until it challenged the attention of the scientist and awoke anxiety and unrest in the bosom of priestcraft. To him it had a deeper meaning than the mere communion with spirits and the recognition of friends passed on before; precious as was this renewal of love, it was but the commencement of the good things which were in store for the world, and which were to come, in due time, through the instrumentality of what we knew as Spiritualism. We were being brought to the comprehension of a higher fact—that the happiness of those spiritual beings who returned to earth consisted in their efforts to educate humanity, and raise it to higher levels. How little did people imagine what that murdered pillar at Hydesville brought in his pack; sent out of physical existence by the hand of violence, he returned to demonstrate that no violence could destroy the soul, and that an individualized, glorified humanity, not a miraculously changed order of intelligences, peopled the

realms of life after death, and could return to earth for the elevation of struggling man.

At the very threshold of the matter the phenomenon of spirit return was met by a power which had worked against it ever since. That young Methodist clergyman who, witnessing the occurrences in presence of the Fox Family, declared at once that they were the work of the devil, only represented what the cultured and uneducated clergy had since reaffirmed in relation to Modern Spiritualism. The very clergy, whose business it was to prepare men for the condition beyond death, and who knew no more of it than the masses they strove to teach, were foremost in the endeavor to close on the anxious spirit who sought to reveal the certainty of immortality and the eternity of progress, the door of return. To the mind of the speaker Spiritualism was a force, not a belief—a force acting in matter and through matter in such a way as to demand the attention of the scientist; a force acting toward the fulfillment of that olden saying concerning the seeing of visions by the young and the dreaming of dreams by the aged.

Spiritualism naturally brought in its train new ideas concerning man's relations to his brother man in the body, new ideas of his social, governmental and institutional relations, and its believers were, therefore, naturally an agitative body and could never become properly crystallized into a sect, or occupy the position of conservatism in the sense in which that word was generally used, because each step in advance brought to view wider fields of investigation. Spiritualism, through its facts, demonstrated to us that there was work for us to do; more perfectly established the principle of human brotherhood, in that it taught that in no stage of being could we escape from our responsibilities to others, and laid down as a primary principle the necessity of obedience to the highest promptings of individuality, saying with Polonius:

"This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

Mr. Baxter then sang, "The Banner of Truth," the words of which were his own composition. H. D. Simons followed, by the recitation—in a manner which met the evident approval of the audience—of Whitier's beautiful poem, "The Spirit of the Age."

Anthony Higgins next entertained the meeting. A certain French King, led to one of his palace windows to look upon a threatening assembly of the people, turned to his prime minister, and said, contemptuously: "It is only a riot." "Sire," replied that functionary, "It is not a riot, but a revolution!" The world was tempted to look in a similar contemptuous manner upon the early demonstrations of the spirit people at Hydesville, but the matter had proved to be a revolution which was still going on, teaching men and women to be brave enough to walk out of the churches, and to break the slavish manacles of Mrs. Grundy. Much as the speaker thought of the facts presented by the advent of Modern Spiritualism—much as he valued the labors of A. J. Davis, who had preceded the raps with a prophecy—he thought more of the grand results which had flowed from its coming. The revolution was not yet complete and ample, but the spirits had given to us as rapidly as we were able to understand. People who judged of the progress of Spiritualism by the machine-like operations of the past, whereby the church extinguished individuality by combination, failed to understand its rapid advance, looking as they did in vain for its corresponding organizations; they failed to remember that the chief teaching of the Spiritual Philosophy was the inculcation of that very individuality—bimetal though it might be to combination of effort—which the creeds sought so assiduously to destroy.

To him Spiritualism meant that immortality was here, and now; that we had not to wait for it; and that the conditions under which we lived made our heaven or hell. If Madame Grundy stood between any individual's and their experiment or inquiry concerning any field of relations, whether theological, governmental or sexual, such individuals were moral cowards if they allowed themselves to be axed back by her to the beaten track of conservatism. He did not fear the agitation of any subject friction would produce the fire of thought concerning it, and thought was necessary in all departments of daily experiences. Each had a work to do, and we could not view vexed questions from the mental standpoint of one another, but we should make it our business to war with all that tended to deny men and women the right to think out for themselves the problems of life.

The speaker referred to the Christmas of the Christian and that of the Spiritualist, stating that to his mind there was more of the blood of Christ in the avatar of Hydesville, than in that of Bethlehem. The latter was symbolized by the cross of suffering and anguish incident upon the period of the earth's history wherein its inception occurred—the former and more modern by love to all mankind. Spiritualism taught that we must work on, and grow constantly; the signs of the times were portentous of mighty changes; from the raps of Hydesville to the thunder of the canon of a revolution which might one day come, much was to be done, and we must cultivate a receptive condition toward the new facts continually being developed. Spiritualism was now on the offensive; it had abandoned the defensive position; it had been going faster than its adherents for the last twenty-six years, and it would not do for any Christian rhetorician, holding on to crutches, to catch at its skirts, and cry out, "Hold on! you are going too fast," or to declare, "what I have got is true, solid Spiritualism, but that stuff that is running away there, is

nonsense and delusion!" Spiritualism did not come to earth to please or accord with anybody's ideas, but to produce practical work against all things which fettered the mind of man, and kept the race in darkness.

What should we do with our Spiritualism? There was work enough for all its energies. There, on the one hand, was the Social Question—a question which startled all because it had to do with the heart; the mothers of the nation were asking for freedom concerning the development of the divinest possibilities of their natures, from which they were debarred by the dusty rubrics of the priesthood; the laboring men, on the other hand, were asking of the Spiritualists that they come to their aid in their terrible need. Spiritualists must be the material representatives to earth's people of the spirits, who could not come bodily to the work they fain would accomplish. Let the adherents of the new dispensation, therefore, if they could not unite on points of belief, organize as Samaritans, to operate everywhere for human weal; if they could not rear churches, in the name of common sense let them go forth and help to build true men and women.

"Dare to do Right," was sung by Mr. Baxter, after which Dr. Gardner introduced to the audience Miss Lizzie Doten.

In commencing her remarks, Miss Doten agreed with the previous speaker that the present spiritual movement was a revolution, and we were yet in the midst of it. We did not live in the days of Goody Martin or Mary Dyer, but though the Paddock clms were gone, the elm tree yet stood on Boston Common whereon Mary Dyer paid the forfeit of her life for her extreme offence of being a Quaker, and that elm was an index pointing out to us the fact that there was yet work to be done. The speaker stood before the people at the present hour as one whose faith in Spiritualism was deep and abiding, and yet at the same time she did not fear to apply to it the most searching analysis, and to criticize it as the professors of no Christian Church dare criticize their creed. Spiritualism without the aid of spirits in the body would be of none effect in the world—the disembodied ones were dependent upon their physically environed co-workers to express to the people the words and practical Spiritualists know, however. You as not understand it—fail to appreciate that you stand in the breach, so that the great spiritual world cannot speak till the truth is made apparent to your own minds. We Spiritualists hesitate and stumble now in the way, because we do not understand what kind of men and women we are.

Spiritualism in its modern phase, the speaker said, had now accomplished its twenty-sixth year, and when we considered the path of this movement—young when compared with Christianity's eighteen centuries—we were brought face to face with the fact that those who knew most concerning it experimentally, admitted that really they knew the least of it. They would tell the inquirer that to their minds the identity of a manifesting spirit could not be perfectly and positively decided; and why? Because the human perception of that revelation was not as yet clear and correct—the spiritual eye was imperfect, and Spiritualism itself—in common with everything which had been given to man in the past—was as yet imperfect, but was destined to be rounded in symmetry and broadened in power in obedience to the law which ruled the development on earth of the varied phenomena of nature, in accordance with which its every manifestation was brought forth.

Helmholtz, the distinguished German scientist, declared that if a workman should bring him an instrument so imperfect in its operations and mechanism as the human eye, he would return it with the sharpest criticism. If the human eye, located in its normal home of matter, was so imperfect, how could it be otherwise with the spiritual vision, which might be either imperfectly developed while here in mortal; or imperfectly used by its possessor? And yet with that same imperfect spiritual eye, the speaker had looked oftentimes into the spirit-world, and been blessed with glorious and comforting revelations of truth that could come to her in no other way, and she would rather look through that spiritual eye, with all its imperfections, than through those of any form of faith ever given to the world.

The social question must come up, and it might be, sweep the world with a deluge of bitter waters, making perhaps such changes that we would cry out in our anguish, "How long, oh, Lord, shall such things be?" But when it did come, it would come as a revelation of truth, leading us, as true men and true women, to listen to the voice of God in the soul, which bade us abandon selfishness, be honest and firm and reliable, be martyrs, if necessary, but fear not but that the right would come uppermost at last. This social question had somewhat injured the fair fame of Spiritualism in the opinion of the world, but it had come to us naturally, nevertheless, and must be met in the right spirit. She had no fears, however, that Spiritualism would suffer, in the end, through the agitation. She knew that there were those who, watching the outgrowths from the spiritual tree, would falter in the way, and demand to know what was to come next. According to Swedenborg, there were times when the angels in heaven were separated from the Lord, and led to look, by introspection and comparison, upon their own individual state and condition, and she thought that now and then, perhaps, it was well that Spiritualism should be sent away, in like manner, into "its own proprium," in order to see what must be done for its real and vital advancement.

There was a Science of Spiritualism—a science for which our souls must gird themselves and seek till they should find; one to which we could point the scientific world and say: Here is the demonstration of Modern Spiritualism! She then proceeded to speak of the quality of mediumship. There was around us all a system of vibrations which the majority of us could not perceive, because our scale of vibrations was too low to join with it in unison; but there were those who perceived in various degrees, according to the scale of attune, the higher vibrations, and such persons were denominated mediums. They were not chosen by the spirit-world to be its instruments because of high moral character, or the transcendence degree of their holiness beyond their fellows—knowing that we were the result of circumstances over which we had no control—but because of their peculiar structural fitness for the work in hand.

There was a something more than this science. There was also a religion of Spiritualism. In view of this she rejoiced, not so much at what is, but rather in what is to be, when the revelations which came to man would be comprehended and harmoniously formulated, so that he should not only seek to commune with the spirits of his departed loved ones, but also with the Great Spirit, the Soul of all souls, whose indwelling life should teach us to think more of conscience, justice, duty, right; which the believers in the Spiritual Philosophy had seemed to have partially lost sight of. Whatever Spiritualism was to be in the future, it was "worth God's making," and in the faith of the final development of its highest possibilities she was willing to abide. The speaker closed her foreboding remarks by the following inspirational poem:

IMMANUEL.

(Immanuel.)

A small, still voice hath evermore been speaking
Since conscious life within the soul began—
A small, still voice, that evermore is seeking
To find expression in the life of man;
Clothed in the flesh, and veiled from outward
seeing—
The incarnation of that "Living Word."
In which we "live, and move, and have our being."
Hath made itself through all the ages heard,
risen,
Who shunited the beaten paths by mortals trod,
Who preached deliverance to the souls in prison,
And dwelt in freedom as the sons of God.
"Born of the spirit," and divinely gifted,
They sought not honor from their race or time,
But, Atlas-like, the recurrent world upheld,
And bore it onward to a height sublime.

The while with faith and earnest inspiration,
Out to the universe they sent their cry,
They wrought as though the waiting world's
salvation,
Lay in their high behests to do or die,
Bound to the unseen world by ties of life,
They learned the pass-word to the "Inner Life,"
Where dim and discord blend in sounds harmonious,
And fair white lilies bloom from thorns of strife.

Not of ourselves is born that strength undying,
Which nerves the faithful soul to do and be,
But from the Life Divine, which underlies,
Is evermore "The Inner Mystery."
That secret force which guides the tender sparrow,
Which heeds with equal care its flight or fall,
Dwells not in limitations close and narrow,
But is the Central Soul—the All in all.

Far out beyond the utmost range of seeing,
Sweeps the great circle of its changeless laws,
And they who search the deepest depths of
being,
Find "of all causes, this is still the cause."
It is the Angel of the Resurrection,
The Holy Paraclete, the heavenly dove,
The constant presence of Divine protection,
Which folds all creatures in its arms of love.

Dazzled and blind before the spirit's portal,
We fail to read the sacred truth within,
And know not that the germs of life immortal,
With the Eternity of God begin.
We cry so mournfully, "Where is the Father?"
And through our sad complainings, fail to hear
The word of peace—the tender "maran-atha!"
"Oh doubting child! behold the Lord, is here!"

Not till the creature blends with the Creator—
The finite and the infinite are one;
Not till the Truth shall be its own translator,
Shall one great will in Heaven and Earth be done.
And as the vision of the soul grows clearer,
Its aspiration and its prayer must be—
Not "nearer unto Thee, my God! still nearer,"
But rather, "to be one, oh God! with Thee!"

While from the vastness of that grand forever,
Streams forth the splendor of a light unknown,
No change, nor change, nor death one soul can sever.
From that great life which claims it as its own,
And as the angels, in their adorations,
Cry "holy, holy Lord forevermore,"
Each soul shall thrill to those sublime vibrations,
And learn, through loving, truly to adore.
At the close of the poem, some concluding remarks were made by Dr. H. F. Gardner; Mr. Baxter sang, (by request), "How the Gates Came Ajar," and the meeting ended, a goodly delegation from the audience repairing to the lower (New Fraternity) Hall, where J. Howard Richardson's Quadrille Band gave music to which many had kept time till the hour of midnight. [For lyrics of the celebration elsewhere, as far as noticed, see eighth page.]

In the Syrian, "maran-atha" signifies "the Lord cometh."

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

BY WILLIAM BECKSON.

Low lies the robed man, who admires
For virtue, valor, love, and steadfast truth;
Nay, nay! for such high faith can never expire!
It has for us and all an angel youth.
His body lies full low upon its bier,
And ready for its resting place the grave;
But he shall live again in glory's year,
And bless us all with inspirations brave.
The good and true, like him, can never die.
Can never leave the post of duty fair;
They live like planets beaming in the sky,
And guide and keep us by their watchful care.
So, Sumner, in thy glory soon to die,
But be a glowing star to shine on high.
And carve in a few brief hours forget?
Forget the man, upright and brave and true—
The spiritman and noble purpose set?
To get the rightness through his conscience know?
Nay! for a few words beneath the sea he stands;
In all our lives he stands thus firm and fast,
And we with love draw near his grave, our hands
All full of flowers that we on him may cast.
We know his worth; we know his daring heart;
His powers so pure; and ask his presence still
Let some brave soul take up his prophet part,
And work for men with his large heart's will.
For in his presence like a spirit beams above,
And shines on us a star of strength and love!
The star may fade at dawn of day we see;
We see it fade and lose itself in light;
But there the star doth surely constant be,
And we perceive it not for lack of sight.
Sumner of men it worth, with spirits bright,
That shine as stars in our vast reach of night,
Some still to fade at dawn of death, and die
From out our sphere, though they with us unite.
So, Sumner, then to some dost seem to die,
And leave us now for some secluded place.
Ascend to thy fair world on high,
Thy love and labor seem perchance to cease;
But may thy star of love still shine overhead,
And cries in language clear, "I am not dead!"
Ah, no! 't were vain to think that he could die!
The flowers may fade, dissolving into clay,
But that sweet face, that fond and kindly eye,
That mind of love could never pass away.
We live to serve our race as best we may,
And then to other spheres our spirits fly.
We leave the dark of earth to find the day
That, through the night of death, is ever nigh.
Oh, death is sweet when robed with so much grace,
When souls like thine in such sweet beauty draw.
We find a welcome in its half-lit face,
And lose for it an old, accustomed awe.
So make us pure for this mortal strife,
So give us hope for our hereafter life.
Albany, N. Y., March 15, 1874.

Diakhaism.

CLAIRVOYANT TRAVELS IN HADES.

BY A. GARDNER, LONDON, ENG.

In the next magnetic trance, the medium was carried to a ship sailing on the Atlantic about 30° N. L. There were many passengers on board, of different nations and professions. My father lectured to them with great fervor, and even enough to bore them to their different superstitions. They pressed him to speak on and gave him a subject, which was this: "What are men to do?" He told them to follow Nature, and not to believe in gods and goddesses; to cultivate their five senses. At the conclusion, a Jew said: "If we could get to know where the gold is hidden in the earth, it would be a good lecture." But many of them were completely fascinated with the many great and good things that were said. They wished much for him to remain, but he went to another ship that was near them. He sounded it, and went into a boat, and called to his hearers in the other ship who listened to him so gladly; and when they came over, he showed them some (so-called) miracles. He got out of the boat and walked on the waters. Then he draughted a great number of fish. After that he looked up to the heavens, and pointed upward, when a voice was heard, saying: "For are my blessed sons whom I will place." He told them it was all natural, for a spirit was speaking from the second sphere. He then went into the ship and released a slave. He made them clairvoyant, so that they could see the process of deliverance. The slave was a large man, but the spirit was very imperfect, though he was ninety years old altogether. My father showed them that they ought to cultivate their spirits, which was the ultimate of man. They said: "Oh, that is a sight enough to wake our souls."

The next day they were in a ship where the passengers were desirous to reach the Cape of Good Hope. They said they had been thirty years on board. They were most devout Catholics. He had a grand image of the Virgin, who held in her hand a golden cross, which they seemed to worship with fervor. My father said, after some discourse, and reading by the medium—that it was no use lecturing much to them; he would show them something that would tend to take the veil from their eyes. There were two dramas enacted, which told on them. The one represented God the Father in the clouds of heaven, and all his servants attending on him. Then God was seen going through all the hummy that constitutes the staple of Orthodox religion, so as to make them afraid lest he should actually make a bonfire of the world, and roast them alive. The other represented a devil roasting both Protestants and Catholics. These spectacles far exceeded anything of the kind in the middle ages, and they had a different effect on the spectators, for they were so afraid that they were ready to give up their old notions. And when visited again the day following, they were under the impression that the devil was roasting them.

From this ship they went to some men in a boat, who had been fishermen in their first estate. [The earth-life.] One of whom was released, and went up to the second sphere. My father said: "You have heard of the old saying, 'One shall be taken and the other left.' They said they had. 'Then,' said he, 'that is it; he is taken, and you are left, for you are not ready.'"

They then went on board a large ship, containing many passengers and crew. Some of the crew were suffering much with an intense longing for beer. So he made them some magnetized water which tasted like beer and rum, and intoxicated, too, and their desire became somewhat abated. This had no bad tendency, but rather a good one, for it quieted their minds, and satisfied their vitiated appetites. The captain showed them through the ship. In the saloon there were two priests, who were doing much to make themselves "saints," by their abstemious habits and devotion. In the hold were two trans-ports chained together, who were busy trying to make a hole in the vessel, that they might either gain their liberty or be drowned. The captain showed my father and his companion his dogs, and some curious fruit he had, which had become petrified. They then came back in the magnetic apparatus, which was minutely explained to the medium. It is like a balloon in some respects, and is furnished with mechanical means for propulsion and guidance; and it passes through the air more quickly than a cannon ball. It is entirely ethereal, and would not do for the earth atmosphere, even if I were to give an accurate description of a construction.

The next aerial trip took them to the West Coast of Africa, where they came to a magnetic ship in a storm, lying in a state of wreck, with its back broken, and the passengers in a state of great fear. The passengers went to pray in the cabin, and my father showed a panorama to the amazed people, while they were seeking deliverance by prayer. This had a good effect, and served as a better cure than speaking seriously would have done. One of the party—a black man—was released, and the medium thought this spirit had a shade lighter color than the magnetic body; but that is to be expected, as it would be freed from many impurities.

My father appeared the next day with a roll of papers in his hand, and discoursed some time about the training of the spirit. He said there was a great difficulty with some spirits, even after they got them to the second sphere, on account of the unbalanced state of their organs. One man would be a natural warrior, who could not be cured of his predilection for fighting, until much experience had been acquired. Such are sometimes psychologized, so as to imagine themselves the heroes of a great conflict with the angels. Like John, they think there is a war in heaven, and that they are gaining glory by their courage. The whole scenery and conflict appears to them real, till they finally get wounded or imagine themselves killed. Then the scene changes, and a beautiful landscape or something else appears before their vision, which they are tempted to learn. They wish they could sketch that scene, or play on that instrument that sounds so sweetly, for they are disgusted with war, and ashamed to have engaged in a disgraceful rebellion against the angels. Thus the faculty for war becomes weakened, and other faculties come into operation, which, after much care and attention, gain the ascendancy. He showed that the proper organs, which minister most to the happiness of man must be cultivated.

They then visited another ship, which was an old one, some said about ninety years old, but the present passengers and crew had only been in it about nine years. There was a Dutch planter, who said he wished he could get home to have his lands sold. He had some choice seeds in his possession, and much wealth. There were also two Jews and several black merchants. My father spoke to them, and performed some manifestations, such as taking a seed, and making it grow magnetically into a shrub in a few minutes.

They afterwards visited another ship, and spoke to the captain, whom they found a man of one idea, with no taste for anything beyond the art of navigation. He was magnetized before he could be made to realize the fact that he was dead. Then he stated that he was Captain Somerville, from Liverpool, and his ship was lost in the Atlantic. He had a wife and six children at home, and a father and son in the spirit world; and he wished to have the intelligence of his death conveyed to his friends at home.

They went to India the next day, and entered a ship which was going toward Calcutta. There was a huge shark following this vessel, and my father began to make a sketch of the scene. The medium was afraid of the shark, as it was ever and anon coming to the surface, turning over, and snapping its huge jaws as if it were devouring something. He made a rapid sketch of the monster, which astonished some of the passengers. When they came toward Calcutta, the medium was astonished at the number of ships in the harbor, but their phantom ship was repelled, and would not come close to the external ships. When they had lowered a boat they went on shore, where they saw a Custom House officer, whose eyes my father magnetized for a few minutes, and he saw their boat and the strange ship, which put him on the *qui vive*, thinking something was being smuggled into the port. And then suddenly losing sight of the strangers and their boat, he began to talk rapidly about what he had seen, and to make inquiries, but to no effect, as no one had seen anything unusual but himself. They then went and looked at the place, and spoke to several spirits. My father said he was going to call upon a merchant who lived in a large house, and that they got to the door he opened it, and went in.

They entered a room, and a scene was held. After that, they went to another house where there were some ladies, and a short scene was held there, too. These were all spirits in the magnetic body, who inhabit all these houses, unknown to the inhabitants on the earth and plane. They were not cognizant of each other's presence. Such spirits often live in their old houses—not knowing they are dead, nor having the slightest perception of any other inmates of the house. They cannot see the external inhabitants without special vision, any more than we can see spirits without clairvoyance. There is also magnetic repulsion to keep them apart; and there can be no contact with the invisibles by the outward members of a family, unless there be special magnetic conditions induced. When they had visited the city, they went back to the ship and conversed with the captain, and then returned.

The next day they went again to Calcutta, where they met a man whom they released from the magnetic body. They then visited a house where they met some ladies. There were three French and one Italian lady. The Italian lady was wearing very ancient costume, which indicated a long residence on the earth. She was magnetized, and under spirit came forth, full grown and perfect. Her name was Juste. One of the French ladies was particularly anxious to know what had become of her, and wished to have her return. She was told that Juste could not come back, but she might go to her. She resisted somewhat, but was eventually magnetized and made free. They then went into the street, where they had some conversation with a man who said he was a porter; and though he had been twenty-nine years in that condition of life in Hades, he was not progressed sufficiently in spirit to be released. A man, also, who was selling fruit, and had been nine years in that state, was also left for the present. They then took a boat, and went to the ship they were in the day before. My father delivered a lecture to the crew and passengers, which met with great applause. Afterwards he told them he should not return to that ship for a long time; and he left them some papers to read. There was one gentleman on board who called himself a Spiritualist. He said he was from London, and believed in haunted houses, and seemed inclined to be a model Christian Spiritualist, for he knew nothing of his own state.

When the medium was entranced the next day, they went to India, and entered another ship. The captain was a man of color, and there were many spirit merchants on board, of different countries. There were a number of Jews. One was selling lead pencils and glass diamonds. My father showed him the difference between the artificial and natural diamond; and then lectured the passengers on the evil of deception. There was then a drama acted in which many spirits took part—to show to the Jews the true character of their religion. One spirit personated an angry God; others, Moses and other Jewish men of historical note. My father and sister made drawings of the coast and sent them by a conveyance to the second sphere. They then went to Calcutta by the balloon, and visited a hospital, where were many patients, both spirits and mortals. The spirits were laboring under the delusion that they were only sick of fevers and other maladies, but had no idea they were dead. He gave some of them medicine, which set one asleep, another semi-conscious. This was done with a design to prepare them for being released. There must be either a great time allowed, or some means to prepare the spirit to leave the magnetic body in many cases. They then called upon a very aristocratic lady, who asked for my father's card, and was very punctilious. Her husband was not in; and she was as cool as an iceberg, and could not be brought to understand her position. The page at the door took my father to be an actor, and he did not deny the profession.

When the spirits came the next day, they were accompanied by a retinue of friends—in all about twenty. When all was ready, they got into the magnetic balloon, and went to a ship near Calcutta—the same they visited the day before; from which they entered a boat, and went to the city. They made straight for the house of the merchant, to whom they did not find at home yesterday. They went into a room and waited for the appearance of the lady, whom

they requested to send for her husband again. The introduction was most polite on both sides this time, as the lady began to think she was honored by a high personage, having apparently so many servants and attendants. She thought it might be King George, as she was English, and had died in the reign of some of the Georges. When the husband came, my father told him he had come with a warrant, and he gave him a paper to read, which informed him that he was ready for a higher sphere, and was now to prepare for the change. He wrote some papers relating to his property, and was then magnetized, and his spirit came forth, and was carried by attendants to the second sphere. The lady then began to weep, and said it was cruel to take him away, when she also was magnetized, and came forth a beautiful young spirit. They then visited the hospital, where they were before, and my father gave some drugs and written directions to one of the spirits that had come with him that day, and left him to do what was wanted there. Then they got into the balloon and sailed over the town at a low altitude, to see the place and make observations. After they had done so, they returned to the ship, and went into a state-room, where dinner was taken by the company with something more than Oriental magnificence; after which several short lectures were delivered, and two spirits released belonging to the ship.

The day following they went to Cape Town, in Africa, where they found the stores closed, for it was Sunday. They visited a college or school of some sort, where there were quite a number of spirits, as well as mortals. My father inquired for the master, and they were shown into a private room till he came. The master was an old gentleman who had been twenty-three years in that situation. When he came in he naturally inquired the business of his visitors, and my father took out a book, wrote a few lines, and gave him to read. This he did, not only that he might understand his mission, but that he might receive a portion of his magnetism at the same time. He was very much astonished at the nature of the information which he received, as he had no idea of being taken from the earth. He became partly magnetized by the paper, and then was completely so by passes, and his spirit came forth more developed than many, but still not near what it would be after a short residence in the second sphere.

They went to Cape Town again soon after; but before landing they entered a magnetic ship and spoke to an Italian and a Frenchman. The Italian complained much of his state of bondage, and wished he could get back to Italy by any means, for he had been nineteen years in that ship, and she would neither sink nor reach land. They then went over the town, and visited a house some distance from there. My father told the inmates at once he had come to release them, at which they were astonished, but did not know what he meant. He began to magnetize the lady, and then her husband, and they both came forth very well-formed spirits. After that, they sailed in their aerial carriage to a place called the Wizard Isle, where he released both the wizard and his two daughters. He showed the medium the cause of the man taking up such a profession—his organ of secretiveness was very large. They then went to a Dutch peasant's house, which was a pattern of neatness and cleanliness, while the grounds were well arranged and very orderly. The man and woman were both made free, and a child they had was magnetized so as to put it into a kind of reverie wherein it would not miss its parents.

After that they went to a place on the seashore, where they saw a man fishing. My father asked him what he was doing; he said he was fishing, and stated that the bait had lured him twenty-four years. He also was magnetized, and came forth a very hardy, well-formed spirit. Such might be expected from the quiet profession he had been following. The Dutchman and his wife were very small spirits; but the organ of order was high in both.

The next day they went to an island in the Indian Ocean, and entered a white building. My father spoke to several of them, and elicited answers which showed the kind of delusions they were laboring under. One was leading a white horse about, and he said he was the Angel Gabriel. Another was paying homage to the cross, and silently worshipping his former idol. Some said God had ordered them to walk there in solitude.

Afterwards the party went to a forest where the fairy kings and their dutiful subjects reside. These are immense jungles, where there are whole nations of spirits from other countries, particularly Europe, enjoying, as they suppose, the Paradise they were taught to believe in while in their first state. They saw the ceremonies of one nation performed before the Lord. He (God) was a stout old gentleman, who was seated on a throne, and had on his head a golden crown. He was judging the people—the elect being on his right hand, and the other class on his left. The scene was very dramatic, and the decorations superb. All the superstitions extant in Europe a century or more ago were to be seen. The very "witches" were there, to tell the people when they would be lucky, or the contrary. This was all the heaven these teachers of religion had prepared the people for here, and they were satisfied, for they had an occasional sight of the Calvinistic God and the other functionaries of the common theology. It is common for spirits of this class to go to uninhabited places to live, for they are not so much disturbed by antagonistic magnetisms. That is the reason why so many European spirits arrive in India and other places where there is not a dense population on the outward plane. There they remain in those solitudes, some for centuries, and others for a lesser period, having no idea generally that they are in Hades—are "spirits in prison." Some enjoy the beatitudes of heaven, as they think, while others endure the torments of hell.

The following day the medium and his guide visited again the jungles of India, and examined a place of torment where the wicked were being tormented with fire and brimstone by the devil and his angels. The place was down a deep pit, generally called the bottomless pit, because you cannot see the bottom of it when you look down. There were a number of spirits in it who were suffering the vengeance of eternal fire. There was truly weeping and wailing and gnashing of teeth, and it all seemed to be fine music to the devil, who kept commanding his inferiors to make the place still hotter, and to put more brimstone on the bodies of the wretches who were crying bitterly for water to cool their parched tongues. Of course, all the fire and brimstone was in the imagination of those who were thus tormented by the mesmeric delusion of the spirits that officiate as the executioners of the punishment that had been awarded. The judge passes sentence, and the culprits are taken away into "everlasting fire," which is all perfectly real to them, and is intended to frighten them out of their evil habits.

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

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

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

on which to live; which makes them satisfied with their state. The travelers went into the tent of one man, whom they found roasting two small birds and some other kind of meat. This man was as content as if he had been master of all India. In such cases the spirit is developed quite as soon, and often sooner, than when the individual comes under the rule of the church, and is bamboozled with heaven and hell. These spirits of the wood really live on the game they entrap or get hold of. The birds are particularly numerous, for they come from all parts to the solitudes of the jungles when they are killed in other countries; for a bird when it is killed becomes a spirit bird with a magnetic body, and flies off to seek a place of rest, just as man does. They then went back to the fairy kingdom and liberated three men; one of them at least had been one hundred years there.

The following day they went to the fairy land of the saints, and saw the hallucinated votaries of ecclesiastical superstition. There are many heavens in Hades, as there are many religions on the earth, and many sects in each religion, who have all their different notions about heaven and what it should consist of. They are all artificial, however, and the decorations are all artistic and mechanical. They are uniformly governed by a God. Music is prevalent on all occasions, and absolutely requisite to keep down contention. The heaven they visited to-day partook of many of the essential qualities of the rest of those places. The place was lighted with an artificial sun, so that there was no night there. The throne of God was magnificent. Jesus was seated on a chair adorned with gold, and he wore a crown of diamonds. The Virgin is a paragon of all excellence, and demands herself with modesty and grace. All heaven is redolent of her charms, and she speaks with charming eloquence when she addresses the Father. All is exquisite, and adorned with appropriate magnificence, in this department of fairy land.

It will not be difficult to conceive that the heavens are all artificial, and without any exception, the device of men. The gods are always educated personages, and specially trained to the business of government. Jesus is never the actual Nazarene, but a man suited for the office. So with the Virgin, and all others that have office in heaven. As respects the inhabitants of heaven, they are all unprepared for the second sphere, or they would not be there long. Yet, however they may be fascinated with the place called heaven, Nature leads to changes, and the time comes to all when they are called to inherit a higher sphere than the church ever promised, or they will suffer for.

The travelers went to the aerial island of Malta on their next excursion, and were present at some of the many strange exhibitions to be seen in that part of the undeveloped spirit-world. The Roman Catholic Church is there largely represented, and they saw few religionists who were not of that faith. A small colony of American Shakers had found their way thither; but seemed out of place among the priesthood of the Romish persuasion. They approached the golden gate of the magnificent temple, which was constructed of pure white marble, and inspected the stupendous structure, which certainly has not anything to match it on the island below.

But this is heaven; and must, to suit the religious idea, have something more gorgeous than the earthly cities, or the illusion could not be sustained. As they entered the gates, they saw a row of images or statues representing some of the symbols of the church. These statues are more costly affairs than anything earthly of the sort, and are clothed with tawdry jewels such as there is nothing here to compare with. The jewels and gold about them were sufficient to excite the admiration of all beholders. They visited the convents and monasteries, and were strongly invited to join the holy church. My sister, who was taken to be a rich heiress, was urgently pressed by the lady superior and the nuns to enter the convent, and she was obliged to tell them she had a daughter, and leave them with the impression that she might send her to the convent school. The bondage and restraint under which the inferior spirits were, and was not compensated by the education they were receiving. They are adepts in music, many languages, and other accomplishments; but they are not allowed to use their minds in a natural direction, nor to exercise themselves in the free air, except by special leave from their superior, which is all at war with their nature and prevents their development. They then went to a part where the theatres, oratorios, and places of amusement were open. They read the play-bills, which were remarkably like the same sort of literature on the walls of towns here below. There were all sorts of people thronging to see the play, and they seemed to be in a hurry, much like such people when they anticipate any means of excitement or enjoyment. They were going to play "The Merry Wives of Windsor," which would certainly be a contrast to the sad women of the convent. Their music is very earthly, too, for the medium heard a piece which is called the "Dead March in Saul."

The next day they visited Mount Lebanon, but instead of landing on terra firma, they ascended directly upward to a distance of about eight miles from the earth, and came to the counterpart of the Syrian hills in Hades. There exists at that distance a spiritual transcript of all the mountains, rivers, and great outlines of the earth's surface, so that spirits that go there know no difference. There is to be found every street, mosque, bazaar and building of every city. They went in the first place to a Latin convent, which was a fac-simile of one straight below it. Here they were pounced upon by some monkish beggars, who made a fierce attack upon them for backsheesh, which was duly handed over. But when the demand became very heavy, they were forced to exercise a process unknown to the mendicants, for they gave them handfuls of magnetic gold, which put them in ecstasies, but it would vanish soon after. The convent was inhabited by some who had been inmates of the earthly place. The monks were performing their religious ceremonies, just as they had done on the earth. They visited also the aerial Damascus, and saw its wonders. They were in the bazaars, and the medium particularly noticed a piece of cotton, marked "Manchester, England." So with other things exposed for sale; they were aerial as well as spiritual, and exactly similar to things that existed on the earth. Schools, books, religions and superstitions are all similar to what is or has been below. They noticed a fine fountain, called the "Fountain of the Virgin." The mosques were attended, and the Mahometan ceremonies were performed, as on the earth. One place was particularly sacred; for it was said that Mahomet had trodden on that ground. They got some fine grapes, for which they paid, in genuine coin, two piastres. They saw a sacred place, belonging to the Latins, and two monks at the door, who said, "This is the Chapel of the Virgin." In order to see the sacred place where they show the slipper of Mahomet, and other relics, the visitors had to pay two piastres, and two additional to see the fountain where Mahomet drank, and two more to see the slipper. There was most to see outside, but they gave them the money to let the medium view their customs. Here my father was robbed of a great many most valuable things—gold medals, set with diamonds, &c. This he pretended not to discover till he got to the door, and then he rushed back and charged them with the theft. They vociferously denied it, and shouted for him to be put out; but he said firmly, "I will all my property to come back;" and instantly the pockets of the thieves were turned wrong side out, and the articles flew back to him. This caused great consternation, and they began to cry out, "Surely, Mahomet has been here!" When they left, they were rudely treated by some women who admired the dress of my sister rather more than comforted with honesty, for they stole a bracelet from her arm. She willed it to come back to her, and it came flying through the air, which made them fall down in a state of terror. They suffered all these indignities to let the medium see the people as they really are. This ended their visit to Hades. When they returned to the earth, they landed in the valley between the Lebanon ridges, and then directed the conveyance toward England, which soon brought the medium home.

Where carcasses are, eagles will gather.

Every man stamps his value on himself. The price we challenge for ourselves is given us. We are made great or little by his own will.—Schopenhauer

A Wonderful Dog Story.

That charming little magazine for youngest children, "The Nursery," contains, in its April issue, a remarkable story of a dog belonging to Mrs. C. A. Richardson, a well-known lady of Lowell, Mass., and sister of President Grant's Secretary of the Treasury. Mrs. Richardson took Caesar with the children to be doggerelized; but Caesar did not behave well; he would not sit still; and his mistress finally turned him out, saying, "Go home, sir! You have displeased me very much!" Caesar sneaked off, but the next day, Mr. S., the doggerelizer, had a call from him. He scratched at the door till he was admitted, and then quietly sat down in the place where his mistress had tried to place him the day before. Mr. S. tried to drive him off, but he would not go; and at last, Mr. S. comprehending what he wanted, took his likeness, put it in a box which he tied round Caesar's neck, and then sent him home. Mrs. Richardson, to her surprise, found in it an excellent likeness of Caesar, and a capital *fac simile* of this likeness is published in the Nursery. Did Caesar act under spirit influence? or shall we call his action instinct? Look at the likeness. It is excellent, and certainly has a sort of human expression.

Universal Free Thinkers' Association.

We have received from David Hoyle, Chief Secretary U. F. A., 75 West Fifty-fourth st., N. Y., a series of resolutions, adopted in convention in March last, accompanied by the announcement that the Second Universal Free Thinkers' Congress will convene at Philadelphia, Penn., U. S. A., on the fourth day of July, 1874, at noon. The object of the Association is thus set forth: "Resolved, That we extend the hand of fellowship to all who are in the ranks of every caste, and that we especially extend a cordial invitation to all Liberal, Free, Religious, and Spiritualists, and all anti-theological societies that work for the emancipation of the human race, to become members of our organization, and communicate with us." Those desirous of obtaining further particulars can address Mr. Hoyle as above, or either of the following named gentlemen: D. M. Bennett, Secretary of the English branch of the U. F. A., 335 Broadway, New York; M. Stein, Secretary of the German branch of the U. F. A., 58 Goerck street, New York; Mare Thrane, Secretary of the Scandinavian branch of the U. F. A., Box 63, Chicago, Ill.

Charles H. Foster.

By a brief letter from him, bearing date Feb. 11th, we are informed of the whereabouts of this celebrated test medium, who, as our readers know, embarked some time since from San Francisco, en route for Australia. At time of writing, Mr. Foster was on board the steamship McGregor, just in sight of Honolulu. We herewith present extracts from Bro. F.'s characteristic note: "My mission to Australia has great significance. I shall remain there till I wake up those people to the knowledge of the after-life, and shall not return until the angels say my work is well done. In two hours we shall arrive in Honolulu, where I remain one day."

The Late Attack on Spiritualism.

In reviewing, last week, the recent assault on Spiritualism in the April number of Lippincott's Magazine, we took no notice of the writer's attempt to depreciate the mediumship of Mrs. Halls, of Louisville, and to fix upon her the stigma of fraud. Our omission was intentional; for we preferred leaving that part of the Lippincott attack to the trenchant pen of Dr. Wolfe, of Cincinnati, author of that remarkable volume entitled, "Startling Facts in Modern Spiritualism," and who is abundantly qualified to show up the shortcomings and misstatements of "Mr. John Hayward," whoever he may be. We look with interest for Dr. Wolfe's reply.

It gives us pleasure to inform our readers that Mrs. M. M. Hardy, the excellent medium, will hold public circles for materialization in the light, every Wednesday evening at eight o'clock. In these séances Mrs. H. is in full view of the investigators, yet the spirit hands appear and signalize to friends in the body. The doubts peculiar to cabinet manifestations cannot exist in the mind while all hands present are visible during the appearance of the spirit hands. The medium—we are authorized to say—courts thorough investigation; and so satisfactory are the results of the most critical investigation, that skeptical ingenuity of mind—so prolific in anti-spiritual theories to account for cabinet materializations, or dark circle phenomena—is not only dumfounded, but enlightened on the absurd reasonings of the scientific Thomases, who make "bricks without straw," building absurd arguments on false premises.

The scientists and theologians are cordially invited to go and expose, or be exposed, for it is a bad rule that does not work both ways; and if convinced that "Christ be risen," we expect them to be honest enough to admit as hundreds have who have witnessed the spirit materializations at Concord Square.

These important words of our translated brother-medium, L. Judd Pardee, should be highly treasured by every medium in the land: "How important it is that the Spiritualists should be united, like a band of brothers and sisters. Our philosophy teaches us that we should love one another, and it is time that we, as mediums, should understand one another better. We should learn to work with and for one another, in order that we may bring a holy inspiration that shall bless and unfold mankind. We know that God is love, and that it is his wish that all his children should love everything beneath the sun, as well as in the celestial spheres of immortal beauty."

"For My Darling."—Under this title Rev. T. S. Givan, Editor Western Guardian, and Associate Editor Little Bouquet, issues a pamphlet story of some 140 pages—printed by William Shreve Bailey, Nashville, Tenn.—in which he sets forth his conception of "the laws controlling Human Love; what it is that constitutes Marriage, legal or illegal; what a Home should be; what and where Heaven is, hereafter, and the Doctrines concerning Immortality and Human Destiny."

A correspondent informs us that manifestations of a high order of interest are now taking place in the mediumistic presence of Mrs. Boothby, 49 Appleton street, Boston, consisting of the appearance of spirit-hands illuminated by electric lights, the playing of musical instruments, and other demonstrations of remarkable power.

Life's Morning and Evening and The Orphans' Rescue are now furnished on terms so very favorable that most every family in Boston may possess them. See advertisement on fifth page.

Banner Contents.

First Page: Report of the Celebration of the Twenty-Sixth Anniversary of the Advent of Modern Spiritualism in Boston. Second Page: Sonnets to Caesar, by William Reynolds. Third Page: Phases of Materialization in the Mediumship of Mrs. C. A. Richardson. Fourth Page: A Singular Will Case. Fifth Page: A Quarterly State Convention. Sixth Page: Light in Egypt. Seventh Page: Warren Case. Eighth Page: Correspondence from various localities. Ninth Page: Leading Editorials on "An Eventful Life Ended." Tenth Page: "Franklin's Mediumship." Eleventh Page: "The Spirit of the Age." Twelfth Page: "The Spirit of the Age." Thirteenth Page: "The Spirit of the Age." Fourteenth Page: "The Spirit of the Age." Fifteenth Page: "The Spirit of the Age." Sixteenth Page: "The Spirit of the Age." Seventeenth Page: "The Spirit of the Age." Eighteenth Page: "The Spirit of the Age." Nineteenth Page: "The Spirit of the Age." Twentieth Page: "The Spirit of the Age." Twenty-first Page: "The Spirit of the Age." Twenty-second Page: "The Spirit of the Age." Twenty-third Page: "The Spirit of the Age." Twenty-fourth Page: "The Spirit of the Age." Twenty-fifth Page: "The Spirit of the Age." Twenty-sixth Page: "The Spirit of the Age." Twenty-seventh Page: "The Spirit of the Age." Twenty-eighth Page: "The Spirit of the Age." Twenty-ninth Page: "The Spirit of the Age." Thirtieth Page: "The Spirit of the Age." Thirty-first Page: "The Spirit of the Age." Thirty-second Page: "The Spirit of the Age." Thirty-third Page: "The Spirit of the Age." Thirty-fourth Page: "The Spirit of the Age." Thirty-fifth Page: "The Spirit of the Age." Thirty-sixth Page: "The Spirit of the Age." Thirty-seventh Page: "The Spirit of the Age." Thirty-eighth Page: "The Spirit of the Age." Thirty-ninth Page: "The Spirit of the Age." Fortieth Page: "The Spirit of the Age." Forty-first Page: "The Spirit of the Age." Forty-second Page: "The Spirit of the Age." Forty-third Page: "The Spirit of the Age." Forty-fourth Page: "The Spirit of the Age." Forty-fifth Page: "The Spirit of the Age." Forty-sixth Page: "The Spirit of the Age." Forty-seventh Page: "The Spirit of the Age." Forty-eighth Page: "The Spirit of the Age." Forty-ninth Page: "The Spirit of the Age." Fiftieth Page: "The Spirit of the Age." Fifty-first Page: "The Spirit of the Age." Fifty-second Page: "The Spirit of the Age." Fifty-third Page: "The Spirit of the Age." Fifty-fourth Page: "The Spirit of the Age." Fifty-fifth Page: "The Spirit of the Age." Fifty-sixth Page: "The Spirit of the Age." Fifty-seventh Page: "The Spirit of the Age." Fifty-eighth Page: "The Spirit of the Age." Fifty-ninth Page: "The Spirit of the Age." Sixtieth Page: "The Spirit of the Age." Sixty-first Page: "The Spirit of the Age." Sixty-second Page: "The Spirit of the Age." Sixty-third Page: "The Spirit of the Age." Sixty-fourth Page: "The Spirit of the Age." Sixty-fifth Page: "The Spirit of the Age." Sixty-sixth Page: "The Spirit of the Age." Sixty-seventh Page: "The Spirit of the Age." Sixty-eighth Page: "The Spirit of the Age." Sixty-ninth Page: "The Spirit of the Age." Seventieth Page: "The Spirit of the Age." Seventy-first Page: "The Spirit of the Age." Seventy-second Page: "The Spirit of the Age." Seventy-third Page: "The Spirit of the Age." Seventy-fourth Page: "The Spirit of the Age." Seventy-fifth Page: "The Spirit of the Age." Seventy-sixth Page: "The Spirit of the Age." Seventy-seventh Page: "The Spirit of the Age." Seventy-eighth Page: "The Spirit of the Age." Seventy-ninth Page: "The Spirit of the Age." Eightieth Page: "The Spirit of the Age." Eighty-first Page: "The Spirit of the Age." Eighty-second Page: "The Spirit of the Age." Eighty-third Page: "The Spirit of the Age." Eighty-fourth Page: "The Spirit of the Age." Eighty-fifth Page: "The Spirit of the Age." Eighty-sixth Page: "The Spirit of the Age." Eighty-seventh Page: "The Spirit of the Age." Eighty-eighth Page: "The Spirit of the Age." Eighty-ninth Page: "The Spirit of the Age." Ninetieth Page: "The Spirit of the Age." Ninety-first Page: "The Spirit of the Age." Ninety-second Page: "The Spirit of the Age." Ninety-third Page: "The Spirit of the Age." Ninety-fourth Page: "The Spirit of the Age." Ninety-fifth Page: "The Spirit of the Age." Ninety-sixth Page: "The Spirit of the Age." Ninety-seventh Page: "The Spirit of the Age." Ninety-eighth Page: "The Spirit of the Age." Ninety-ninth Page: "The Spirit of the Age." One hundred Page: "The Spirit of the Age."

BRIEF PARAGRAPHS.

Small Sermon.—If thy brother is in adversity, assist him. If thy sister is in trouble, forsake her not. So shall the fortunes of thy father contribute to the support of thy whole race, and thy care be continued to you all in your love to each other.

S. Frank White's photographs are for sale at this office. Those who neglect to take the paper of course do not see the advertisement. Such had better see it. He is like a retired democrat we voted in Hampton, N. H., who was a great Isaac Hill man, and still thinks Gen. Jackson is President of the United States.

Mr. Horace Seaver, of this city, has been lecturing to Spiritualists and Liberals in Springfield of late. In his notice of these meetings he speaks of Harvey Lyman, Esq., "a rich Spiritualist, who very generously gives the use of his hall, free of all charge, for Liberal meetings Sunday. This is highly honorable to Mr. Lyman, and we hope to see his good example followed by others." So we say.

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

Just as we were going to press we received an interesting letter from Hon. Thomas B. Hazard, dated Philadelphia, April 6th. It will appear in our next issue.

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

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

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

Heavy fighting in Spain.

In the Supreme Court at Indianapolis, Ind., recently, Judge Perkins decided that colored children have a right to attend the public schools of the State in any township where separate schools are not provided for their use.

The Missouri Legislature has repealed the clause of the St. Louis charter under which the social evil ordinance of the city was passed.

Easter Sunday—April 5th—new bonnets, flowers, display of religious rites.

Five hundred millions of dollars and three millions of men are the cost and force of Europe's standing armies.

One of our exchanges says that Frank Smith, who has been detected in the distant past, with a fair contract, a Trustee of the Howard Association, and a "true good" man generally.

In another column may be found the Prospectus of the Banner of Light. This journal has forty columns, beautifully printed on white paper, and clear type, and is devoted to general intelligence, and also the spiritual and material progress of the human race. It is published weekly, and is a most valuable medium for the dissemination of the truth. Address, Colby & Rich, No. 9 Montgomery Place, Boston, Mass.—O'Brien (John) Pioneer.

THE LOAFERS' EMPORIUM.—Near City Hall.

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

Spiritualism, as I prophesied, is destined to rule all mankind, and the ecclesiastical dogmas that have cramped the human mind shall be washed away forever, and man on earth and good will shall rule among men.—L. Judd Pardee, through a medium.

The "religious revival" at Bald Mountain has subsided. The people were not so near Hades as they imagined.

There have been earthquake shocks in Mexico of late.

A letter from Salt Lake City, dated March 30th, asserts that Brigham Young, in anticipation of his final overthrow, is getting his property well in hand, preparatory to departure to "Paris unknown."

There is some virtue in almost every vice except hypocrisy, and even the most depraved of mankind, if virtuous, is at the same time, a complement to it.—Hutcheson.

The report of the United States National Commissioners of Education, for 1872, indicates gratifying progress in the educational interests of the country. In addition to the usual channels in which vast sums annually flow for mental culture in the various States, over \$250,000 has been given during the year, in Massachusetts and New York, for the superior education of women, and the schools and colleges which are being provided for them show that these benefactions are always promptly applied.

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

In the words of an anti-phlogistic poet, these evenings—How evanescent and serene Are thy chaotic inspirations, Oh, ever sublimated moon!

What has surprised me most in history is to read of so few kings who have abdicated their thrones—not above a dozen or two at the most.—Steuart.

King Kalakoa of the Sandwich Islands will in person visit every island of the Archipelago, and thoroughly investigate the abuses which have so long afflicted the country. "Natives who have experience and ability to take part in the active duties of Government, will be remembered."

Miss Abby Smith, the Glasgow City, Ct., woman, who would not pay her taxes because she could not vote, took the stump in that town on election day, and was listened to by a large crowd. She delivered her oration from a wagon instead of a stage. The address, though brief, was able of course. Three cheers for Abby! The Smith ladies are to memorialize the next Legislature, to ascertain if they can't have justice done them.

Minnesota's bees are getting waxed by the dysentery.

MATTERS IN CHINA.—The patriots continue to gain victories in the eastern part of the island, and their forces are being rapidly reinforced by wholesale desertions from the volunteers and those who have been impressed into the ranks of the Spanish troops. The government allows nothing to be published regarding the encounters.

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

The King of Sweden is the greatest poet, the Emperor of Germany the greatest soldier, the Emperor of Austria the greatest linguist, the King of Bavaria the greatest musician, the King of Saxony the greatest scholar, the King of Italy the greatest hunter, the King of Belgium the best dancer, and the Czar of Russia the greatest smoker among the sovereigns of Europe.

Cremation—"ashes to ashes," "dust to dust."

The female crusaders don't mean to have their children brought up with the "bottle"—if they can prevent it.

April 6th was a memorable day in the United States Senate, not only from the fact that the finance bill, fixing the maximum amount of United States notes at \$400,000,000, and adding \$50,000,000 to the national bank circulation, was finally passed, but from the impressive and significant scene in the senate chamber previous to the final action.

The Supreme Court of the United States has recently decided the suit of the Florence Sewing Machine Company against the Singer, Grover & Baker, and Wheeler and Wilson Sewing Machine Companies, involving over \$250,000 in favor of the Florence Company.

Marshall S. Pike, Esq., whose poetic effusions are well known to our readers, has written and composed a fine song, entitled, "We'll Gather on the Summer Shore," which is dedicated by him to Mme. Francina Young, of Boston, and issued, in superb style, by G. D. Russell & Co., 126 Tremont street.

Afternoon Concert at Music Hall.

The choir regularly officiating at the Boston Spiritualist Free Meetings, held at this hall, has generously offered to give a vocal concert on the afternoon of Sunday, April 13th, the proceeds to be devoted toward defraying the expenses of the lecture course. In addition to said choir, the tones of a fine quartette of male voices and the rendering of a professional eclectician will make pleasant the occasion. The programme embraces choice pieces by the two choirs, also trios, duets and solos, by Miss Vase, Miss Thomas, Mr. Metzger (tenor) and Mr. Turner (who possesses a remarkably rich and pleasing bass voice). The artists are all singers of marked excellence, and a musical treat is thus offered well worth the moderate price of admission—25 cents, or packages of five tickets for \$1.

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

Tickets can be procured at the Banner of Light Office and at Music Hall.

A correspondent writes, in relation to Hon. G. B. Stebbins's discourse in Music Hall last Sunday:—"Would that every Spiritualist in Boston could have listened to the practical aspect of Spiritualism set forth by this able speaker. He was rational and free from the revolutionary spirit that pervades all unhealthy growth."

PHENOMENAL.—We shall print in our next number Mrs. A. N. Tupper's account of séances with the Eddy Brothers, of Vermont; also an interesting narrative of the Spiritualistic Experiences of Capt. C. D. Denmore, of Boston, who is said by competent judges to be a fine medium.

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

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

A strongly marked message from spirit James Edward Cooper, formerly of New York, will be found on our sixth page. Who will verify its truth?

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

The Progressive Lyceum, of Chicago, celebrated their eighth anniversary, by giving a festival, the 25th of February, consisting of songs, recitations, instrumental solos, light gymnastics and distribution of currency due to the children for tickets of merit for punctual attendance and scholarship. A large and delighted attendance of spectators and members was present. They also subsequently gave a Children's Masquerade. This Lyceum is overflowing with members. Dr. Samuel Maxwell, lately Conductor of the Richmond, Ind., Lyceum, has been elected to the same position in this one.—The (Tulsa, Ok.) Lyceum.

METAPHYSICO-SCIENTIFIC LECTURES.—The lectures before the Metaphysico-Scientific Society are attended by crowded audiences, and are really deserving of notice. Mrs. G. Fannie Allyn has lectured for the past two Sabbath evenings, and has given very general satisfaction. She claims to speak entirely extemporaneously upon a subject or subjects selected by the audience, and concludes her address with a poem improvised in a like manner.—Stockton (Cal.) Leader, of March 28th.

To Correspondents.

Attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve return communications not used.

T. J. O. L. CROSBY, WIS.—If Mr. Flint fails to answer your sealed letters satisfactorily, it is not fault of ours. If he does answer in this paper, any more than if he answered in any other journal. That he is a medium for answering sealed letters we have no reason to doubt; but that he fails in many cases to give satisfaction we have also no doubt. The most reliable medium in this phenomenalism, in our opinion, Mr. J. V. Mansfield, and yet many complaints of unsatisfactory results in his case. They are untrue that "all." We have had for many years incontrovertible evidence that the so-called dead do use him as an amanuensis to respond to letters addressed them by friends in the earth-life. That Mr. M. resorts to fraud to accomplish the end desired, as is often alleged, we know is not true. We have seen letters answered satisfactorily to the writers by him, when Mr. M. did not even touch the letters. This is our answer to other correspondents, as well as the one addressed.

"P. E. E." KANSAS CITY, MO.—When you see fit to forward your full name, as a guaranty of your honesty, we will endeavor to answer your question. If, as you assert, you have been investigating for twenty years, it seems a little singular to us that you have not yet received similar evidence—"an absolute certainty"—that the dead live and can communicate with mortals. What would constitute evidence on your part?

RATES OF ADVERTISING.

Each line in English or French cents for the first, and fifteen cents for every subsequent insertion.

SPECIAL NOTICES.—Forty cents per line, minimum each insertion.

BUSINESS CARDS.—Thirty cents per line, minimum each insertion.

Advertisements in all cases in advance.

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

Advertisements to be removed at continued rates must be left at our Office before 12.31 on Monday.

SPECIAL NOTICES.

The names of victories may be erased from our battle flags; but SILVER TIPPED SHOES will never become obsolete. They are a national institution. 3w M28

Mrs. NELLIE M. FLINT has returned from Europe, and will heal and develop at 31 Clinton place, near University place, N. Y. Hours 10 to 4. M28, 4w

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters, at 361 Sixth av., New York. Terms, \$5 and four 3-cent stamps. REGISTER YOUR LETTERS. Apl.

DR. SLADE, now located at 413 Fourth avenue, New York, will give special attention to the treatment of disease. Also keeps Specific Remedies for Asthma and Dyspepsia. Apl.

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

SEALED LETTERS ANSWERED by R. W. Flint, 39 West 24th street, New York. Terms \$2 and three stamps. Money refunded if not answered. M14—4w

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

THE WONDERFUL HEALER!

Mrs. C. M. MORRISON.—This celebrated Medium is the instrument or organ used by the invisible spirits for the benefit of humanity. Of herself she claims no knowledge of the healing art. The placing of her hand upon the patient is by the request of her Controlling Hand. They are now prepared, through her organism, to treat all diseases, and cure in every instance where the vital organs necessary to continue life are not destroyed.

Mrs. Morrison is an unassuming TRANCE MEDIUM, Clairvoyant and Channel. From the very beginning, hers is marked as the most remarkable career of success that has seldom if ever fallen to the lot of any 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 diagnosis is given through her lips by the hand, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

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

Diagnosing disease by lock of hair, \$1.00. Give age and sex. (George, George Co., N. Y. J. 24, 13w

A COMPETENT PHYSICIAN.—Dr. J. T. Gilman Pike, whose office is located at the PAVILION, No. 57 TREMONT STREET, (Room C.) Boston, is cordially recommended to the Public as one of the most competent practitioners in the State. He compounds his own medicines, is a mesmerizer, skillfully applies the electro-magnetic battery when required, administers medicines with his own hands, has had great experience as a physician, and been very successful in his practice. He gives close attention to nervous complaints.

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

DR. I. G. AYCOCK is located at 1267 Broadway, New York, Room 6, first floor. 3w M28

BUSINESS CARDS.

SAN FRANCISCO, CAL. BOOK DEPOT. At No. 39 Kearney street (up stairs) may be found the BANNER OF LIGHT, and a general variety of Spiritualist and Reform Literature. Also Adams & Co.'s Golden Pen, Finest Pencils, Spence's Positive and Negative Powders, Orion's and Phoenix Preparedness, Morse's Spirit Compound, etc. Catalogues and Circulars mailed free. Applications in U. S. and Foreign postage stamps received. Address, HERMAN SNOW, P. O. Box 107, San Francisco, Cal.

PHILADELPHIA BOOK DEPOT. HENRY T. CHILD, M. D., 401 Race street, Philadelphia, Pa., has been appointed agent for the Banner of Light, and will keep on hand all of Colby & Rich's Publications. Spiritual and Liberal books on sale as above; also by Dr. J. H. HODGES, 38 Spring Garden street, who will sell the books and papers at his office and at Litchfield Hall, corner Broad and Gates streets, at all the Spiritual Meetings.

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

ST. LOUIS, MO. BOOK DEPOT. Western Agency for the sale of the BANNER OF LIGHT and all Liberal and Reform Books. FRANK M. DESS, Manager. Also, Colby & Rich's GOLDEN PENS, AND PENCILS, the Magic Combs, and Volatile Oils, by Dr. J. H. HODGES, 38 Spring Garden street, who will sell the books and papers at his office and at Litchfield Hall, corner Broad and Gates streets, at all the Spiritual Meetings.

FRIDAY, PA. BOOK DEPOT. OLIVER SPAFFORD, the secular bookseller and publisher, keeps on hand all of French street, Erie, Pa., nearly all of the most popular Spiritualistic Books of the hour. Also, agent for Hull & Chamberlain's Magnetic and Electric Powders.

CLEVELAND, O. BOOK DEPOT. LEE B. HAZELTON, 100 N. 1st street, Cleveland, O. All the Spiritual and Liberal Books and Papers kept for sale.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 36 Russell street, Melbourne, Australia, has for sale all the works on Spiritualism, LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there.

WASHINGTON BOOK DEPOT. RICHARD ROBERTS, Bookseller, No. 102 Seventh street, Room 20, Washington, D. C., keeps constantly for sale the BANNER OF LIGHT, and a full supply of the Spiritual and Reform Works published by Colby & Rich.

ROCHESTER, N. Y. BOOK DEPOT. D. M. DENNIS, Bookseller, 400 N. 1st street, Rochester, N. Y., keeps for sale the Spiritual and Reform Works published by Colby & Rich. Give him a call.

VERMONT BOOK DEPOT. J. G. DARRINGTON & Co., Lunenburg, Vt., keep for sale Spiritual, Reform and Miscellaneous Books, published by Colby & Rich.

ADVERTISEMENTS.

COLBY & RICH, Publishers and Booksellers

No. 9 MONTGOMERY PLACE, BOSTON.

KEEP A COMPLETE ASSORTMENT OF

Spiritual, Progressive, Reform,

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AT WHOLESALE AND RETAIL.

TERMS CASH. Orders for books, to be sent by Express, must be accompanied by full or part cash. When the money sent is not sufficient to fill the order, the balance must be paid C. O. D.

Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order.

Any book published in England or America, and out of print, will be sent by mail or press.

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

FLORENCE

820 SAVED.

The Long-contested Suit of the FLORENCE SEWING MACHINE CO. against the Singer, Grover & Baker, and Wheeler & Wilson Sewing Machine Companies, involving over \$250,000.

Is decided by the Supreme Court of the United States in favor of the FLORENCE, which alone has Broken the Monopoly of High Prices.

THE NEW FLORENCE Is the ONLY machine that sews backward and forward, and right and left.

Simplified Cheapest Best. SOLD FOR CASH ONLY. SPECIAL TERMS TO Agents. April 1874.

B. C. HAZELTON, Specialty Photographer,

141 Washington street, Boston, Mass. April 11—13w

STOCKS AND MINES. CORRECT Information by consulting Mrs. FROST, 400 N. 1st street, New York, who has been successful in the diagnosis of disease by lock of hair and prescription given. 2w M28

MRS. ELDRIDGE, Clairvoyant Physician and Trance Medium, 7 Oak street, Boston. Hours 9 to 6. April 11—13w

Valuable Information.

Boston, Dec. 12, 1869. GENTLEMEN: My only object in giving you this testimonial is to spread valuable information. Having been badly afflicted with Salt Rheum, and the whole surface of my skin covered with pimples and eruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the best blood purifiers, among which was a quantity of Sarsaparilla, without obtaining any benefit, until I commenced taking the VEGETINE, and in one month I completed the first bottle. I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man, and my skin was smooth and entirely free from pimples and eruptions

